Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may after any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below				L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.						
Coloured covers/ Couverture de couleur						ered pages/ de couleur				
Covers damaged/ Couverture endommagé	e				1 -	damaged/ endommagé	es			
Covers restored and/or Couverture restaurée et					/ -	restored and restaurées e				
Cover title missing/ Le titre de couverture manque				Pages discoloured, stained or foxed/ Pages décolorées, tachetées ou piquées						
Coloured maps/ Cartes géographiques en couleur				Pages détachées Pages détachées						
Coloured ink (i.e. other Encre de couleur (i.e. a					/ I	rthrough/ sparence				
Coloured plates and/or Planches et/ou illustrat				V	/ I	ty of print v te inégale de		ssion		
Bound with other mate Relié avec d'autres doc						inuous pagin intion contin				
Tight binding may caus along interior margin/ La reliure serrée peut c distorsion le long de la	auser de l'ombre ou				Com	des index(es prend un (de on header ta	es) index aken froi	m /		
Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/. Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela etait possible ces pages n'ont pas ete filmées.				Le titre de l'en tête provient Title page of issue/ Page de titre de la livraison						
					Caption of issue/ Titre de depart de la livraison Masthead/					
Additional comments Commentaires suppler This item is filmed at the rec	nentaires	ed below/		_	Gend	rique (perio	aidnes) (de la livfa	iison	
Ce document est filme au tai	ux de reduction ind		sous	22.X		26 x	.		30 ×	
12X	16 X		20 X		24	X		28x		321

12 X

The Influence of a People upon a Pastor.

Batract from a Sormon preached in the Tabernacle Church, New York, Sunday June 28th, by the Pastor,

REV. DR. WILLIAM M. TAYLOR.

For now we live, if ye stand fast in the Lord.—Thess. iii. 8.

The general principal underlying my text is, that the character and conduct of a church materially affect the life and work of its minister. Let me seek to set that before you in one or two of its applications. You have often heard of the impactance. You have often heard of the importance of the ministry of the pulpit as it regards those who occupy the pews. To-day my theme will be the ministry of the pews, and the influence of their occupants upon him who

stands in the pulpit. 1. Observe then, in the first place, that the steadfastness of his people will have a powerful effect upon the faith of his pastor. Faith is the mainspring of the Christian's life. But even though that faith must be, cannot but be, a personal thing, it is liable to be affected by surrounding influences. Every one knows that truth reduced to practice has more power over the spectator than the same truth contemplated in a book. In chemistry one successful experi, ment is worth whole pages of demonstrationand in Christian apologetics one living believer, who has been seen to turn from sin to holiness, is of more real value than whole volumes in the evidences of Christianity. We all know and admit that. But it is not so commonly noted by us that the soul even of a believer is often more impressed by the sight of the effect of the truth on another than by the experience of its power in himself. He is inclined, it may be, to be eversuspicious of himself. He fears sometimes that he may be deceiving himself, and his very conscientionsness, may keep him from deriving as much support from his own experience as it honestly warrants him to take. Hence sometimes he may be desponding enough. But when he comes into contact with conta in which the Spirit of God had been clearly working through, and along with the truth of the gospel, his faith receives a new stimulus, which has its outcome in all those works wherewith the doctrine of God is to be "adorned." Thus the Sabbath school teacher's faith is strengthened by the conversion and growth in holiness of his scholars. He feels now confidence in the gospel as "the power of God," he counts gosper as "the power of Got;" he counts with more certainty on the fulfilment of the promise of the Spirit, and his whole Ohristian experience is clovated by such accurrences." But the faminister. The more frequently he sees convenience are not be because the more constraints around his heavent the more constraints. minister. The more frequently he sees conversions among his heavers, the more living and real will become his fasta in the gospel which he preaches, and the more distinctively evangelical will his discourses be. The occurence of such things from time to time beneath his eye will keep him from treating habitually of those side-subjects which are ever alluring him away from the cross. It is thus we account for the feet that these who are nost successful the fact that those who are most successful as "winners of souls" are also those who as winners of souls are also those who are distinguished for the simplicity and fulness of their presentation of the gospel. You will say, indeed, that the nature of their discourses accounts for the frequent their discourses accounts for the frequent occurrence of conversiors in their ministry, and that, no doubt, is to some extent the case. But do not forget that, on the other side, it is also true that the sight of the effects produced by God's Spirit through their labors has kept them thus near the cross, and determined them "not to know that to be the total them." cross, and determined them "not to know any thing" among men "but Jesus Christ and Him crucified." So, again, when one sees those who have been born again under his ministry standing firm in the face of fierce temptation, or remaining calm and trustful in the midst of severe affliction, or continuing cheerful under the loss of worldly goods, he is made to feel as if somehow, the strength by which they have somenow, the strength by which they have been supported has been added to his own, and die goes forward to his work with new energy, saying, with Henry Martyn, "Thank God, I am Christ's minister!"

Some years ago, I stood by the death, had Some years ago, I stood by the death-hed of a noble youth to whom my ministry had been blessed, and as I listened to his words of humility, of thankfulness, of trust, of hope of transport, I seemed to myself to be lifted up for the time to the very gate of heaven, and I came forth from his chamber with new confidence in my Master, new joy in my work, and new determination to consecrate myself unreservedly to its prose-cution. The steadfastness of that beloved young man gave new life, and I entered into the experience of the apostle as described in my text. Many a time has God cheered and comforted me thus when I have gone to comfort others, and among the influences which have moulded my ministry not the least powerful have been those which have come to me from the patience in suffering, the resignation in bereavement, the steadfastness in temptation, the courage in adversity, and the quiet, carnest holiness in daily life which I have seen from time to time in those committed to my charge. Many among you are eagon, I know, to hely your minister, if you only, could find out how best to do it. Let this thought instruct you overy it. Let this thought instruct you every smalling from and other substances, are it. Let this thought instruct you every time gathered and carried down by pipes which time you resist to inputation; every time gathered and carried down by pipes which you manifest your attachment to Jesus by which lead boneath the boilers of the your manifest your attachment to Jesus by which lead boneath the both sacrifice of interest, or ambitton, or blast itself is produced. Beneath these appetite; every time you show nick substantial boilers the gases come into contact with mission to his will in the failst of trial and boilers the gases come into contact with mission to his will in the failst of trial and boilers the gases come into contact with sorrow severy time you maintain your joy in the Lord undimmed by the losses, and the crosses of cartli—you are in a very real sense, his, "lielpers in Christ Jesus." The sense, his "lielpers in Christ Jesus." The which in the end make the fire itself to W. C. War which you evince will, as it were, pass into him and he added to his own, and he glow with a yet intenser heat: Now, at it is not almost the will so through among you singing these just similar here. From the church itself pust similar here flow into the minister those spiritual Debt. 61.40.

A Maria Comment

or or wn of rejoicing. Are not oven your the presence of the Lord Jesus at His coming, for ye are our glory and our joy.'

2. The character and conduct of his peo-

ple will have a great effect on the holiness of the minister. The holiness of the believer has its source in his union to the Lord Jesus Christ; but, while carthly influence cannot produce it, they yot do materially modify and affect it. The pure water gushing from its fountain on the mountain-side will become black and mossy as it runs over and through the sett peat swamp, and in like manner the holiness of a man will take its color from the circumstances in which he is placed and the companions with whom he associates. The atmosphere is not the source of life, yet it has a great deal to do, nowithstanding, with the vigor and buoyancy of our health. In all our cities there are certain localities in which the air is laden with most insidious poisons, and in which therefore, the general health of the inhabitants is injuriously affected. This may not show itsel much for a time, but let some epidemic make its appearance, and just there it will find its most numerous victims. Now, there is in every church also a distinctive spiritual atmosphere by which every one commected with it is unconsciously affected. One may not realize this, indeed, so long as he belongs to a congregation in which every thing is prosporous, and all are "striving for the mark of the high calling of God in Christ Jesus." But let him be transferred from such surroundings into the midst of a people whose piety is low in type and lymphatic in character, and see what will take place. By degrees he loses his relish for ordinances, and frequently absents him self from the house of God. He takes less and less interest in Sabbath schools and in devotional meetings. He goes through his duties, as it were, mechanically and from the force of labit, but there is no longer any spiritual elasticity in his character. It seems a small thing at first, but by and by seems a small thing at hist, but by and by there comes to hun some temptation, which, if he had been in vigorous spiritual health, he could have conquered without difficulty; but now, weakened by the ener-vating influence of the atmosphere which he has been breathing; he falls before it, to the consternation of his friends and the dishonor of his Lord. We all understand something of this. But the same thing operates in the case of the minister's intercourse with his flock. They make, in a very large degree, the spiritual atmosphere which he has every day to breathe. He may be at first conside ably above them, but if they do not rise to his level, they will done have their own and the will drag him down to their own, and the issue may be at length that he will sink much lower than they are. I have been long persuaded that the falls of ministers into sin have been owing, in many cases, not so much to insincerity on their part as to the deteriorating influence which their people have had upon them. In my students life, I was familiar with one Scottish parish in which three ministers successively fell in the course of compara-tively few years, into the same sin of intemperance. Scoffers laughed and sneer ingly said, that "they supposed that, as in the case of leprosy of old, the disease was in the walls of the parsonage; but they would have been vastly nearer the truth if they had affirmed that the unfortunate pastors caught the infection in the homes of the people of the parish, and that from their sensitive and highly strung temperaments they took the disease of the place in a more ident form than others. That may have been an extreme case but still the truth remains, that few things will more surely drag a paster down than a low stage of holiness among his people, while nothing will more thoroughly sustain and strengthen him than the facling that he among brethren who live near the Lord, and who are ever radiating from them an influence that is at once hallowing an ennobling, Honce, one of the greatest helps his people can render to a minister is the keeping up of the tone of piety of the among them he shall feel himself, in the highest of all senses, the better for their intercourse. Beloved brethren! let me ask you to think on this. The spirituality of this pulpit is intimately connected with the holiness of your homes, and the integrity of your business transactions. Let us see to it that they be both maintained in richer measure.

8. The character and conduct of his people will have a great eff ct on the earnest-ness of the minister Some four or five years ago I went through the extensive iron-works at Barrow-in-Furness, a town in the old country, which has risen with a m the old country, when the issue of our weighty almost equal to that of some of our Western cutes. I was greatly in the Besseners process, and in many other things I saw; but having just come from the ordination of a young minister, I was particularly struck with an analogy which was suggested to my mind by the manner in which the smelting furnaces were maintained. They are blown into a white heat by the hot blast; then, at the top of each furnace, by an ingenious contrivance, the smolting irou, and other substances, are flame, and so it is that they themsolves raise the steam by which the blast blowing the furnace is produced. Thus from the flres in the furnace come those influences

exhalations which, taking fire in him, are to stir it to a yet nobler zeal. He gathers from his people that inspiration by which they are to be kindled to a still leftier enthusiasm. But if there be no fervor among them, there will be no life in him, and the church will soon become like a great smokeless, flameless furnace, a form without all power. In the heat of the paster the con-cetrated essence of a church's carnestness meets, and if the people be alive they will keep him at work, while if they be listless and uninterested, meeting all his suggestions with callousness or opposition, then either he will be driven to a more congenial sphere, or he will sink into an indifference equal to their own. From the hving church must come always, in connection with the work of the Holy Spirit, the living influence that must sustain the minister. An atten-tive audience will make him diligent in his preparations to address it; an eager band of willing workers will make him inventive in devising plans for utilizing their energy in the work of Christ, and when all are thus activity engaged, peace and pros-perity, and progress will dwell among them.

Thus it comes that the success of a ministry is sometimes owing as much to the people as to the pastor. Many a poor minister, I am persualed, is made a scepegoat, and sent into the wilderness bearing sin of that coldness which was really his people's, while again many a successful pastor is praised and honored for results which are more largely due to the zeal and liberality of his congregation. In the one case, the young man has been chilled at the outset of his labors by the iciness of his flock; in the other, the outhusiasm of a youthful heart has been fanned into an in-tense flame by the loving energy of those among whom he labors. Suppose two such parties to change places, then the congregations would not be likely to become very much different; but there would speedily be seen a very great change in the ministers. He who had before been dull, desponding, timid, and perhaps also discon-tented, will become jubilant and active, while he who had been joyous and onthusi astic will quickly be found sinking into sadness, the spring of his clasticity well-nightroken, and his heart heavy with the burden of disappointment. I do not say, indeed, that the whole matter is in the people's hands, and that for every case of failure they are alone responsible; but I do say that it is very rare, indeed, that one party is alone to blame. Sometimes an earnest minister may be the means, in the hands of God's Spirit, of quickening a dead church. But not seldom, also, a listless and indifferent church has chilled the arder of an earnest minister. But when both are fired with zeal for the Lord God of Hosts, then the people, and the people will be benefited and blessed through the paster, and together they will rise to nobler eminence and wider usefulness. Beloved brethren, let us aim after this desirable consummation here, and let us consider one another, and stimulate one another to love and to good works.

4. The character and conduct of his peo-me will have on effect on the usefulness of the paster. Every member of a church who sets himself to live out the principles which his minister enforces, turnishes a new point through which the preacher's influonce comes into contact with the sur-rounding world. He preaches on the Lord's day to them, but they preach every day in the workshop and on the street, in the counting-room and on the exchange, in the home and in the store, while those of them who leave the locality will carry his message with them withersoever they may go, and so it may happen that, though him-sell untravelled, his influence, as his pastor-ate advances, may be at work, at one and the same time, in far distant lands. How many are here this morning who are what they are to-day, under God, because of the lessons which they received from the pastors of their youth? In them these venerable men of God, "though dead, yet speak." Haply, too, some of those growing up now in these pews may go to some other sphere, and from the inspiration of this reinistry may there benefit and bless the neighborhood in which their lots are east. But the iron must be itself magnetized before it will become magnetic; even so must the hearer be, spiritually, in sympa thy with the minister, and both virtually united to Christ before such effects can be produced. Let us seek, more and more, conformity to Christ here. It is the "Christ in us ' that alone will tell with blessing on the men around us. But He always tells with power, and if each of us were to leave this house to-day, clothed with the spirit of Him whose name we bear, a work would begin among us which, in its remoter results, might girdle the world with gladness and benediction .-The Presbyterian.

The new Presbyterian Church of Tay and Medonte, having this Summer been neatly finished, was re-opened on Sabbath 12th July. Mr. Stewart Acheson, their missionary for the past two summers, and Rov. W. C. Windel, of Cartwright, conducted the services. These new settlers, nine teen in number; with the assistance of their kind friends, have thus built themselves a Zion to assemble from their new homes to worship God in. We desire to express our gratitude and indebtedness to our kind friends for their timely contributions. Rev. W. C. Windel and congregation \$45. Estimated value of the Church; \$1,000.

Contributors and Correspondents.

Dr. Fraser's Visits.

Editor Dritish American Presbytenian.

My DEAR SIR,-Monday morning reminds me that I must write you again. I am much obliged to your Ottawa correspondent for his kind notice of my visit to that city. Some of my visits I feel quite sure, do me as much good as the people, and my visit to Ottawa is among that number. Some whom I met there I will not forget as long as I live. But I am at Ottawa when I should have begun at Brockville, which place I left about fifteen muutes after I finished my last letter to you. Monday had been reserved for rest, but I used it, and went down to Wadding. ton, N. Y., to hold a meeting there in the evening. Mr. Morrison, the pastor there, gave me a most hearty welcome. As the evening, however, was wet, the congregation, a country one, and widely scattered, the meeting the first they had ever held in the evening, and the farmers all very busy at haying, Mr. Morrison and I walked over to the church, "prepared for the worst." Judge of our surprise and joy, however, on meeting was over, many of the people came and bade me God-speed in the most hearty way, and when the collection was counted, it amounted to \$45.50-a good deal the best collection that I have yet received. I came away very thankful, and glad that I had visited Waddington. I shall often think of the people there.

On Tuesday evening we had a meeting in Prescott, which was not so large as it would have been, had not there been (as there was a very attractive excursion on the River at the same time. The next morning, before leaving, a little girl, who doesn't want me to tell her name, gave me a dollar " to help me to go to China." Her dollar was more from her than fifty would be from most of us: but she said she would rather give it for China than buy anything for herself with it. Noble little girl!

At Gananoque, the next evening, we had a pretty good meeting, but there were counter attractions there, too, as has been the case in many place. Those who came, however, were very willing to hear, and I have no fear but that the remote results of my visit will appear in future contributions. If we could but interest our people, we might have ten missionaries, instead of two in Formesa.

In Kingston, on Thursday evening, I am sorry to say, we had neither a good meetin? nor a good collection. We were all glad, though, to have the presence of Professor Mowat and to join him in prayer to God, to bless His own work. In the mcraing, however, I was cheered by a donation of \$150, from the widow of one of our late ministers. Who, that have abundance, will strengthen the hands and encourage the hearts of our missionaries, by doing likewise? May the Lord continue to bless her! He will, for "the Lord leveth a cheerful giver.'

On Friday I came up as far as Napaneo. vhere we had between forty and fitty people at our meeting in the evening. I had much comfort and freedom in speaking to them; for though few, they really seemed to be much interested in what I had to say about Foreign Mussions in general, and our China Mission in particular. The collection remains to be supplemented, and will be forwarded in due time.

Yesterday I preached in the morning to congregation of between three and four hundred people in Belleville. In the afternoon I addressed a large and most interesting Sabbath School, afterwards driving west to Tronton (two miles), and preaching for Mr. Watt, our minister here.

I am enjoying my visits to the churches very much. To all the manses I am warmly welcomed, and some of our ministers insist upon enlarging my library at the expense of their own. I will not mention their names; but I cannot forbear expressing my hearty thanks for their considerate kindness.

> Yours truly, J. B. FRASER.

Trenton, July 20, 1874.

Rev. Mr. Robertson, of Norwich, who has been in Manitoba during the past four months; returned to this country the early bytorians and take up his abode among them, the Norwich congregation will flud Luends in Essa; \$50; friends in Floss, \$40; some difficulty in finding another pastor wite will prove in every respect so satisfue tory.

Presbytery of Ontario and Probationer's Supply.

Editor BRITISH AMBRICAN PRESBYTERIAN.

SIR,-In the report of the proceedings of the Presbytery of Optario, which appeared in your issue of the 17th inst., Mr. Ballantyno is represented as saying, "that the Assembly's Home Mission Committee had appointed three Probationers to this Pres-Lytery for the latter three summer months, though he had not applied for any. He thought that in that way they might as well have sent ten, if they chose.

Permit me, as Convener of the Commit-tee referred to, to make the following remarks.

One of the regulations of our General Assembly is, "Presbyteries are enjoined to turnish information to this Committee three weeks before the expring of each quarter of all vacancies and settlements occurring within their bounds, and to co-operate with the Committee in their work." This regulation is printed, along with all others that have been adopted for the guidance of the Committee, with the scheme of distribution for each quarter, and must be well known to, at least, all those who act as Conveners of Presbyteries Home Mission Committee. More than a month before the end of each quarter a circular is sent out asking, among other things, the number and names of all vacancies in each Presby-tery, and it is upon the replies received to finding a good many there. After the this that the Committee make up their list meeting was over, many of the people came of vacancies throughout the Church, and proceed to distribute the proportion of sup-ply from the Probationers Roll. But even in the absence of such a circular, Presby-teries are enjoined, as in the regulation just quoted, to report all their vacancies. At the last meeting of the Committee, which was held on 1st July, no report of any kind had been received from the Presbytery of Ontario, nor any intimation that they did not wish to require supply for the quarter, and the Committee Incoming that there were vacancies in the bounds; but thinking that Mr. Ballantyne might be from home, or have overlooked the circular sent him, agneed to give supply in the same proportion as accorded to other Presbyteries for three vacancies so that the Presbytery of Ontaine might not suffer injustice. If an intimation had been sent that no supply was required, the Committee would have given it due consideration.

Whon Mr. Ballantyne stated that the Committee "might as well have sent ten, if they chose," he no doubt understood that his hearers would make considerable discount, and your readers will do the same. Were we to express it arithmetically, we would say that the rate is upwards of three handred per cent.

It will be observed from the report that the Presbytory was able, after all, to give employment to the Probationers allocated

Pefore closing allow me to say that it is only just to Probationers that they have afforded them the opportunity of preaching to all vacant congregations.

I am, sir,

Yours truly, ROBERT TORRANCE.

The late Convention of Teachers

Editor British American Presbyterian.

Sin,-Your readers do not desire to hear any more about Dr. Sangster's case. Their minds are made up on that matter. But they are turning their attention to the teachers and others supporting him. If the parents whose children are being taught by the teachers who were delegates to the convention held in the Normal School last week could have seen the conduct of those supporting Dr. Sangster, it would doubtless have changed their opinion of them.

I do not intend to describe the behaviour of the Sangster party on that occasion far-ther than to remark that it outstripped any political meeting in point of bosterous talk, rapid pleading, and all the trickery peculiar to such meetings. And this kind of demonstration was confined entirely to the Sangster faction, composed chiefly of thoughtless youths, who seemed to stick at nothing in order to gain their end. other hand, the supporters of Prof. Smith not only acted in an orderly manner, but they had almost all the teachers of sterling worth, and mature years amongst them. There was apparently scarcely an exception

The contrast was very striking, even to the most casual observers. The people want to know what teachers voted for Dr. Sangster at the late convention, and also those who vote for him at the coming election, in order to guide them in the choice of new teachers, or the retention of those they have at present, if they prove fit enstedians of the morals of the rising generation. You would confer a favor on the public, and especially on trustees, by publishing the names of those who voted for Dr. Sangster. Common decency cries out against Dr. Sangstor and all his would-be whitewashers.

Yours,

SPECTATOR. Toronto, July 20th, 1874.

Prior to leaving Beamsville for St. Cathpart of the present week. We understand arines, Mr. Archibald-Hodge was made the he is to receive a call from Winnipeg, and recipiont of an address expressive of the that he may probably conceive it to be his regret fult by the Presbyterian congregation duty to accopt. Should he decide to com- and Sabbath School at his removal, as well ply with the wishes of the Winnipeg Pres- usa an acknowledgment of his valued services as an office bear a in the church and Superintendent of the Subbath-school. The address was accompanied with a handsomely bound Family Bible. Mr. Hodge replied in suitable terms.

"Per Orucem Ad Lucem."

"Ah! the cross' I sink beneath it! Bitter, bitter is the cup! Back I shrink with fear and loathing, (hod! how can I drink it up

Weening and end full of unquish Lonely, weary, thus I sighed, Until like a voice from heaven. Carne these words "Christ crucified:

Broke the clouds of care and sonow Easier grow the heavy cross, Shope the ray of light from heaven O or my dark soul, tempest tossed

His the cross and His the auguisti His the burden pressing weary! His the loneliness so dienry

Knowing this who ne'er I falter Frayersing the desert wille. Sure this thought my soul shall strongth in Here He walked "Christ craciles;"

Where His pierced feet did glice -Frightened, trembling, loud I call Him "Help me! O thou ernerfied!

Blindly stumbling o'er the pathway

Comes the answer, whispered softly,
At the sound new strength comes och me, "Child, fear not! My footpanats follow In the way I walked before thee

What though shadows darken round me Just before He goes, my Guide I'll not fear--no ill can harm me, Walking with " Christ crucified!

Modern Culture and Christianity.

It is a phenomenon that meets us in the earliest history of the Christian Church, that the outbreak of heresies goes hand in hand with the loss of spiritual life in the Church at large; that the use of doubts has often coincided with the prevalence of fruit-less controversies; and that open opposition to or separation from the Church universal has been the consequence of abuses and neglects in practice, or of one-sidedness and exaggeration in dogmatic teaching. How has the Church commonly acted in reference to such opposition, brought upon her so frequently by her own fault? Has she not, both in earlier and later times, been all too ready to condemn those who differed from her with stern anathemas, and to call in the aid of the secular arm to enforce obedience from the unconvinced and unwil And yet how much better would it have become her to have inquired, when opposition rose, what fault of her own might have given it occasion, and even some measure of right? How well would she have done in endeavoring to lay down, from the very first, a broad line of demarcation hetween undoubtable and unchangeable Scripture truths and the human forms of eccles iastical practice which oftentimes not only admits of, but require modification, and in seeking to establish a clear distinction between what is the nucleus and centre of all Christian faith, the free grace of God in Christ, and doctrines which, belonging more to the circumference, do not immedistely affect the foundations of the faith ! How much distrust and painful doubt, how many a breach between progressive culture and retrogressive theology, between new discoveries of science and one sided assertions of misapplied dogma, might have been thus

What was it in the middle ages that led so many noble spirits into doubt as to the truth of Christianity itself, as well as to contempt of the existing Church system? Was it not on the one hand the growing moral corruptions of the Church, and on the other the enslavement of men's minds in the bondage of the letter? And so it came to pass that, under the shadow of an iron scholasticism, a scarcely disguised infi-delity had gradually developed itself, and in the very metropolis of medieval Christian-ity. Rome itself broke out occasionally

into open mockery. What is it that, in the last century, prepared the way among ourselves for the pre-valence of rationalism? Was it not the valence of rationalism? Was it not the petrifaction of evangelical faith in the dry forms of a dead orthodoxy, accompanied by an almost total cessation of all further efforts for the diffusion of the Gospel? The sermons of that period were for the most part dry expositions of particular doctrines, accompanied by vehement attacks not only on other Churches, but also on many in one's own Church who happened to differ on some one point or other from the confee sional standards, e. g., on Crypto-Calvinists, Syncretists, Synergists, Majorists, Antimo-mians, Osiandrians, Weigeliuns, Arminians, etc., etc., etc., making one's head swim with the bare enumeration of the various isms" which the preacher felt himself called upon to denounce. At such a time, when a cold orthodoxy was almost every where being substituted for living faithwhen slavish adherence to the Church's standards was put in the place of that free inquiry into the sense of Scripture which the first reformers had pursued, and a fresh bondage of the letter was introduced, it be came a simple necessity for energetic minds, like Lessing, to come to an open breach with traditional Protestantism "which, however painful in the making, must nevertheless be regarded as providen-Rationalism was in a tially ordained." certain degree right in contending for aunple morality in opposition to theoretic or-thodoxy. Truth itself was divided: the orthodor retained one portion, their assailsais another. The claims of "humanism," soo long neglected on the one side, were now opposed by the other hand to those of positive Christianity." Morality, too long anduly depreciated, was now exalted as un-uly at the expense of faith. One extreme begat the other. We often complain of our great poets, and our classical literature in neral, that they exhibit such indifference, not to say hostility, to positive Christianity. who is to blame for this? Once more the Protestant Church amongstourselves. How sould it be otherwise than that those great and leading spiris should, one after another turn saids and separate themselves from her? What was it but the cold and stiff morality, the absence of all spiritual life and

ferors, and the hard, wasympathetic deism of our preachers and theologians which re-pelled ardent and poetic minds like Schiller, and made them turn, no be done in the

"Gods of Greece," to the beautiful forms of ancient paganism in preference to the days of degenerate Christianity ! Such men are not to be regarded as the enomies of Christranity, but only of its rationalistic form as then presented to them. Schiller, in the poem referred to, is assaining not the religion of the Gospel, but the vulgar, rationalism by which it was defaced. Perthes is perfectly right when he says:

and manimon worshippers, and straying tter living communion with a real self-pointed time God. He only can mistake Schiller's true meaning who has no conception of the angry feelings which inspace the than that of a dumb mechanical matter as, I Lord Jesus Chest that his rays som order and cist unding, enthroned in more as, I Lord Jesus Chest that his rays som order tronouncal sublimity above the subject product of God.

any measure cognisadt and receptive of the spirit of the Gospel, it is because they learned to find behind the mask of a de-generate Church the nucleus of life and truth which there lay hidden, and that such, indeed, was the case from Schiller onwards, with his prefoundly Christian poem, "The Song of the Bell, to the poem, "The Song of the Ben, to compous Uhland, who thus pour forth the longings of his soul for "The Lost Chengh."

> I wander through the would alone No trodden path before me hes, The world Heave is cold and dumb. To God Ilift my longing eyes I listen in the silent wild. Till notes from bear en I seem to hem. And as my longing swells, those notes Seem to ring out more full und clear."

But all the heavier responsibilities falls on the Church for having had no answer to such longing as these; all the more must we lament the misfortune that the development of our greatest poets and thinkers should belong to an age in which the Church had nothing to tell them of a true and living Christianny, and could only Here all prayers ultimately meet, for this is present them with its cold and lifeless skeleton.

Whenever there is a real alienation from the Gospel, ethical causes have much to do with it. There is something humiliating in the first aspect of all Christian truth. It reminds us of personal responsibility, of personal short comings. It wounds our natural pride and self-sufficiency. And oh, how hard it is to many great and aspiring spirits to come down from their high estate and confess to guilt and error! For others it warns so solemnly of the nearness of its most plain and effective exhibition, it eternity and the certainty of future judgment; its sign of the Cross reminds us so.

The language of the address should be awfully of the divine holiness and the hatefulness of sin.

Too many, alas, are not prepared to fight their way through all these terrors to real

What pride does for the former class fear does for these in delivering them from embracing the faith of the Gospel. And as for both these classes the entrance of the way of life is found too strait, so for many others the way itself has proved too narrow. Their love of ease refuses to engage in the striding after holiness; their love of gain and worldly honor shrinks from the thorny path of humility and self-denial. With many, alas, sins of sensuality are either parents or offsprings of unbelief; nay, every sin may be regarded as a step in that direc-The Apostolic word is true of thoution. sands in our day, as on the first preaching of the Gospel: "The natural man receiveth not the things of the Spirit of God.

Bible Distribution in Russia

Long before the art of printing was discovered, the Greek-Russian Church was in Bible. But this translation was only accessible to the clergy; the people were accustomed to regard the Bible as a Churchbook, to be used only at the services in the church. It was only during the first two decades of this century that a Russian translation of the new Testament and the Psalms was published by the Synad: and four decades later, therefore only ten years ago, the Synod of St. Petersbusg arranged for a new translation of the entire New Testament and some of the Books of the Old Testament. Soon a Bible Society was orgamized in St. Petersburg, which at first carried on its operations privately; four years ago it received the sanction of the government, then its activity soon extended over the entire Russian Empire. Grand has been the success of the Bible colportage: so, for instance, one of the most ac tive members of the Society, an artillery officer, in his travels sold not less than the enormous number of 27,775 copies of the Bible. The Russian clergy display an active zeal in spreading the Bible; during the last year 52 agents distributed 8,000 copies, a number of the clergy have given large contributions, and many expressed the wish that a Bible house would be established in Moscow; this has been done. The principal railroad company and seven other railroad and steamboat companies have consented to deliver, free of charge, annually, 40, 80 to 180 hundred weight of Bibles five other companies have granted the Bi-ble agents free passes. During the year 1872, the enormous number of 95,000 copies of parts of the Bible have been distributed. The total number of Bibles distributed during the ten years from 1868 to 1878 reached the number of 86,000. Russia having a population of nearly eighty millions, it can easily be estimated that, notwithstanding the efforts made, over fifteen millions of Bussian families have yet no Bible in their

possession.-Pilger.

The Prayers of the Bible.

Many of the prayers of the Bible are monderful in the holdness (with which the petitioners approach God, and the confi dence with which they expect an answer. As we read we are amozed and hesitate to follow, and yet they are inspired and apsm by which it was defaced. Perthes is proved examples for us. They show that the words of our Lord, "Ask what ye are to be taken in their fullest meanwhich there finds utterance, pointing out its righteens indignation against formalists and mammon worshippers, and strong inglest desires of the soul and the grit of what we can neither comprehend nor debut for which the rerewed soul longs - too fainess of spirioual life. Not said according to our tasking, but far more Not samply then of the largey teelings which inspite the according to our pasking, but far more extend who, never cheesed by any true coolingly above all that we can ask or think teaching as to the faith of Christians, cross of God give. Not by our need are we out for help, and finds it defined ham, dear handed, but only by the riches of God's series intercomse with the living God, but sees intercourse with the fiving God, cut is received from his ago no other invertition, the upostle prays the God and to ther of our than that of a dumb mechanical idea of the understanding, enthroused in more as.

Let us acknowledge, then, that true pertry therete for religion, that it our own great poets do occasionally seem to be in the poets do occasionally seem to be in thing, cuts to Gold for interest, buildings of one thing, cuts to Gold for interest, and applicance of one These prayers slow us, also, with what as he prays, to the tull confidence of one who knows his l'athers love. Moss senters and they will have greater pain. Do not the cloud and talks with God "face to face, by to escape to be spritted pain. I would as a man with his friend." Paul prays as one who has been in the "third heavens" Nor is there in this aught of irreverence or presumption. With all humility in their boldness the petitioners stand before God in their sonship, and know they do not intrude upon a forbidden presence.

who has illumitable riches for His people. They come as accepted in the Beloved, and confidently plead His ments and His pro-

It is also to be observed that at their highest point these prayers all meet in a common desire to know and enjoy God For this David thusted. It was the one supreme desire of Paul's heart. When Moses stood before the Lord in the mountain, perplexed as to duty, oppressed with a sense of human sinfulness and divine jus-tice, his prayer was: Show me Thy way and let me know Thee; show me Thyglory. the tendency of the renewed anture; by horse or the mule, but ready to be moved this are we conformed to the divine image, at one by the will of God. We should and in this alone are we satisfied -United not be like the Great Eastern, that wants Presbuteren.

Advice to Open-Air Preachers.

One of our foreign exchanges, alluding to the fact that the season has come when open-air preaching is in demand, has the following racy advice to those who engage Christianity has too much that is alarming, in it. After insisting that the staple of the It makes of human life so serious a thing; preaching should be the simple Gospel in

The language of the address should be simple. All swollen, stilled, rotund, 'tall diction should be avoided. Use the Saxon of the Bible. Impact the simplicity of John Bunyan, Read the speeches of John and solid peace, and catch at the idlest doubts and shallowest surmises to escape from the presence of unwelcome tuths.

What pride does for the former class fear could be. Men of plain speech, if it be pure, vital, honest speech, will never full to hold fast and firm henrers by the way. Every address should be suctably illustra-ted. No long stories should be told by open air speakers, but pithy and pertinent anecdotes will always attract and impress those who are present. Let the preacher keep his eyes open all the week, and make a note of what he sees and hears, and he will never lack material. 'I see,' said an open-air preacher, 'on a large play-bill these words-The Dead Heart, Let me speak to you of dead hearts.' Long afterwards, one of his hearers said 'I shall never forget that address on dead hearts.'

The Treacher should be courteous. Let us have no bluster, slang, threatening, rash words, or rating for rating. The preficher is not a rough talking to roughs, but an ambassader of Christ, seeking to suide souls to the high places of heaven. Be gentle in speech, sweet in spirit. Love all men. Bo covered, the Greek-Russian Chinich was in not easily moved to anger. Be patient, possession of a Slavonic translation of the long-suffering, forgiving, subline in calmbide. But this translation was only according to the end. Love shall be the conqueror, and drive away the sin.' An open-air preacher was once insulted and struck. 'If I were not a Christian,' said he, 'I would knock you down. He spake unadvisedly with his

> Open-air preachers should generally avoid controversy. Beware of long arguments. Declare the truth of God with great wisdom, fulress and force; but do not inbitually argue against atheism, secularism, or Po You thus evolve and stimulate an tagonism, and perhaps induce some clever blatant fellow to got up and answer what has been advanced, and he may thus gain a hearme, which he could not have obtained of himself. We must not play into the hands of opponents. Teach Christ, exalt righteousness, call upon men to repent, tell them of rest in heaven, and let controversy

And finally, let all open-air speakers remember the dignity of their vocation. They are not doing the meanest, most ignoble work of the Church of Christ. Is it not the highest? Can there be greater work than preaching the glorious Gospel to the masses under the blue sky? Was not Jesus an open-air preacher? Did not Paul, Wesley and Wintfield follow His example? Let none despise the map who, in the fulness of his zeal, goes out into the highways to save souls from death. He shall earn a good degree. The light of God shall shine around him. The poor and the needy shall hear him and be saved. Wanderers, profligates, drunkerds, and spiritual slaves skall be made free from sin by the Gospel which he preaches to them from his humble stand. We therefore exhort open-air preachers to remember the Christian dignity of their office, and we commend them to the sympathy and love of all, for they are 'the mengers of the shareless.

A New Gem from Spurgeon.

An admirable address was delivered at an immense meeting in St. James' Hall, London, during the Week of Prayer, by Mr. Spurgeon on John x :10: "I am come that they might have life, and that they might have it more abundantly.' The following passage has rare beauty and a most graceful setting : "I think at the same time, if we have

abundant life, it will give us remarkable delicacy. The Chinch of God seems to have lost our delicacy of touch and sensa-

tion. There are some members of Christ's

body, w. .. do thougs in business they ought

not to do, and they are not conscious of deing wrong, because they have not got nfe in them to be delicately sensitive of the approach of sin. Some good people neglect their Christian duty, and they are searly aware chit, they do not attach any importance to it, because they have not available to the characteristics. enough of life to make them setsitive. we are ever to do anything for God, we must get back the delicate touch of abundant life. There are some persons who may lose an arm and searcely suffer so much as another having an ordinary wound, because lthese are constituted with abundance of ile. There is something in the constitution of the brain makes them sensitive all over. like to feel the builden of the Lord pressing on my soul day and night, till the thought of a soul ising lost will not let me There is not the feeling that there ought to be; and till God gives us life, which will make us feel for samers so as to weep over cities as Christ did, we will not They do so with the assurance that they see any great work done. The Lord make will be heard. They ask great things, but its ministers especially, to be deheately they know that they ask of a great God sensitive againt everything that is wrong and would lead as to neglect the souls of We want to have more and more of that delicacy and quickness of apprehen-sion. We read of our Lord that he was sion. We read of our Lord that he was quick of under tanding. We want to be just like that. You who coupley servants know the difference between those who must be told every time there is a thing to must be tild every time there is a thing to bedone, and those others whose eye is on their mistress; just a look from you, and that is enough. You need not speak at all; they know what they should do, and do it with abserts. We want that kind of delicacy restored to us, that we shall know the Lord's will appelie and wet he are the the Land's will quickly, and not be as the a huge wave to move it, but like the feather on the lake, that is driven along by the softest breath of the gale. Oh, to be delicately apprehensive of the mind of God, to know it, and to follow it! Sometimes life in certain parts of the body has been cultivated to such a high degree, that our bodily system is capable of much more than it has ever displayed. Look at the red Indian, as he puts his car to the ground and listens, and he says "They come!" Just so, if our ears get queckened, we shall hear the footsteps of the coming Lord, and say, when others hear it not, "He comes!" We shall be like the Highland woman at Luckiow, who cited, "They are coming, they are coming! She could hear the music of the Highlandwes. Oh to be all a side. music of the Highlanders. Oh, to be able to hear the music of heaven, and to say—

" Home of my soul, how near at times. Thy golden gates appear ! to get sensitive to unseen things, and to realize and see the things that are yet to be revealed to us!

The Keynote.

What is the secret of our American brother Moody's success in Great Britain? It is in the peculiar gifts and methods of the man-in his "Americanisms" which arrests attention, or in the happy novelty of his hymn singings? Whatever credit may belong to these features of his great work, it is clear that they do not account for the marvellous spiritual result which follow his addresses and Mr. Sankey's touching revival hymns. Mr. Moody's power hes mainly in this fact: he keeps desus as the sinner's Saviour constantly before the eyes of the multitude. They see no man sava Jesus only. He preaches Christ the Sub-stitute, and the central truth of Calvary is the central truth of all his earnest bloodheat discourses.

In a note which I have just received from that sweet spirit Dr. Andrew A. Bonar ithe biographer of Mc Cheyne i, he says " Your country has indeed sent to us two men of God for whom we will ever give thanks. The blessing in this city (Glasgow) and in Ediaburgh, through their instrumentality has been very wonderful. They hold up Christ the substitute, Christ the Saviour, and the Holy Spirit seals the testimony." Dr. Bonar adds these characteristic words.

"There is a mighty responsibility resting on the Lord's people in such times as these for 'the rod' must be held up heavenward pointing to the secret of power, and Moses must not weary. Is not this, in part, what is meant in Revelations xi. 6, These have power to shut heaven in the days of their prophesying '? According as the witnesses ask, or cease from asking, so shall the result be-an open or a shut up heaven.

This too is fresh and suggestive. but a man who was saturated with the Bible and with its core-truths, could speak after this fashion. The Divine Spirit honors those who honor Christ's redeeming work, and witness for the efficacy of Christ's atoning blood. The Spirit taketh of the things of Christ and showeth them unto us. And He reveals on other Gospel, points to no other way, inspires no other preaching, blesses no other system. When a minister blesses no other system. or lay teachers strikes the keynote of Jesus, the Saviour, he may be suite that there will be an echo in heaven. The Holy Ghost hears the strain. He will, sooner or later. send the blessing. The ministry that exalts he sin-atoning Lamb, is the only one to which the divine blessing is guaranteed under God's "hand and seal.

What is true of the revival successes in Britain is true of all the richest lives and utterances of Christ's followers. Every charterances of Christ's ionowers. Every character is sweet and anyory in proportion as it tastes of Jesus. Re-reading to-day, for the twentieth time, that peerless story of the Dairyman's Daughter, I was strock with the depth and power of the Christ-life in in that ber atiful saint. Her whole sides of

religion in just to be "like Christ," Th. profoundest theologian cannot fathom dreper, or ascended higher, than this. And when we ministers begin to find our labous growing barren, we may be pretty sure that we have not fur owed the soil with the ploughshare that Paul used, or seeded it with ploughshare that Pani used, or scened it with the seed corn that grew on Calvary. When our lives become thin, vapid, unspiritual, it is just because they are no longer thid with Christ." I was at a prayer meeting with Christ." I was at a prayer meeting last might where one hymn was sing with perahar outburst of voice and heart. It was entitled "The precious Name." It was a love song of Jeens Right after it came addresses and prayers to which this key note gave pitch. That whole insetting the transport of that who song of the course. felt the power of that one song of the cruenfied Lamb. Hero is a bant for all our dethed Lamb — there is a nine for all our devotional meetings. When they flag in interest let us call in our Master. Let use ring Jesus, pray Jesus, to you Jesus. This keynote awakens heart to, earth, it is one strain that is heard and recognized in heaven. God's angels would be at home Jesus is the theme of every soul and tengue. -T. L. Cuyl.r.

Our first and last Cigar.

The time lad come in our beylood which we thought demanded of us a capacity of smoke. The chi people of the household cou't neither abole the sight or the smell of the Virginia weed. When minsters came there, not by positive injunction but by a sort of instinct as to what would but by a sort of instinct as to what would be sitest, they whilfed their pipe on the back teps. If the house could not stand sanctified smoke, you may know how little chance there was for adolescent cigar

By some tene good fortune which put in

on hands three cents, we found access to a teleacco store. As the hid of the long nariow fragiant box opened, and for the first time we owned a cigar, our feelings of elation, manliness, superiority, and anticipation, can scarcely be imagined, save by these who have had the same sensation. Our first ride on horseback, though we fell off before we got to the born, and our first pri of new boots (real squekers), we had thought could never be surpassed in interest; but when we put the eighr to our hps and stuck the Lucifer match to the end of the weed, and commenced to pull with an energy that brought every facial muscle to its utmost tension, our satisfaction with this would was so great, our temptation was never to want to leave it. The eiger did not burn well. It required an amount of suction that tasked our determination to the utmost. You see that our worldly means had limited us to a quality that cost only three cents. But we had been taught that nothing great was accomplished without effort, and so we puffed away. Indeed, we had heard our older brothers in their Latin lessons say, Omnia vincet labor; which translated means ' If you want to make anything go, you must scratch for it. With tuese sentiments we passed down the village street and out toward our country home. Our head did not feel exactly right, and the street brgan to rock from side to side, so that it was uncertain to us which side of the street we were on. So we crossed over, but found ourself on the same aide that we were on before we crossed over. Indeed we imagined that we were on both sides at the same time, and several fast toams driving between. We met another boy who asked us why we looked so pale, and we told him we did not look pale, but that he was pale himself. We sat down under the bridge and began to reflect on the prospect of early decease, and on the uncertainty of all earthly expectations. We had determined to smoke the eight all up, and thus get the worth of our money, but were obliged to throw three-fourths of it away, yet know just where we threw it, in case we felt better the next day. Getting home, the old people were frightened and demanded what kept us so late, and what was the matter with us. Not feeling that we were called to go into particulars, and not wishing to increase our parents' apprehension that we were going to turn out badly, we summed up the case with the statement that we felt miscrable at the pit of the stomach. We had mustard plasters ad-ministered, and careful watching for some hours, when we fell asleep and forgot our disappointment and humiliation in being obliged to throw away three-fourths of our first cigar. Being naturally reticent we have never mentioned it until this tune.

But how about our last eigar? It was three o'clock Sabbath morning in our Western home. We had smoked three or four cigars since tea. At that time we wrote our sermous and took another eigar with each new head of discourse. We thought we were getting the inspiration from above, but were getting much of it from beneath.
Our hand trembled along the line, and strung up the last tension of nerves, we finished our work and started from the room. A book standing on the table fell over, and arthough it was not a large book, its fall sounded to our excited system like the crack of a pistol. As we went down the stans their creaking made our hair stand on end. As we flung ourselves on a sleepleless pillow we resolved, God helping that we had smoked our last c gar, and committed our last sin of night study. With the same resolukept our promise. With the same ton went overhoard coffee and tes. night we were born into a new physical mental, and moral life. Perhaps it may be better for some to smoke, and study nights, and take exciting temperance beverages; but we are persuaded that if thousands of people who now go moping, and nervous, and half exhausted through life, down with "sick headaches," and rasped by irritabilities, would try a good large dose of abetinence, they would thank God for this paregraph of personal experience, and make the world the same bright place we find it, a place so attractive that nothing short of a place so attractive that nothing shore in heaven would be good snough to exchange for it. The first eight made us desperately sick; the throwing away of our last made us gloriously well. For us the creaking of the mid-night out both accord, and the time of the unighing of birds has described. Do Witt Telescope.

Profane Words.

As polished steel receives a stain From drops at random thing. So does the child, when words profane Drop from a paront, a tonguo. The rust eats in, and oft we find That naught which we can do To cleanso the metal or the mind, The brightness will renow.

Inspiration of Christian Enthusiasm.

There are none in the community that have more need of temperance societies than the drunkards; but the drunkards will never form temperance societies. There are none in the community that more need are none in the community that more need schools and colleges than the ignorant; but the ignorant will never put their moncy into colleges and schools. It is the educated who must do that. Our children need to be tored to make the control of the be taught grammar and history; but our children will never combine to make arrangements for themselves in this matter. It is their parents, who know the value of these things, that must do it. It is precisely so here. Those without the knowledge and so here. Those without the knowledge and love of God do not understand what they most need. Those who have the love and knowledge know what an inestimable benefit it is, and it is their duty to combine to disseminate the agencies pervaded with the truth and the love of our common Chris-

Mr. Charles Simeon from Cambridge made occasional visits to Scotland, and spent one single night in the manse of a Scotch clergyman, a Mr. Stewart, a man of fine culture and noble parts, but a man who, like Chalmers, was preaching mersly intellectual brilliances, with no adequate conception of Christ, and of his free and perfect righteousness. Mr. Simeon talked to Mr. Stewart and he passed away, leaving that Scottish parish minister an evangelical man henceforth. In that immediate neighborhood there lived a comparatively hum-ble man named Duff. He was the father of Alexander Duff, who, after a brilliant career in college and university, went away to India, and not merely introduced the gospel, but an evangelical system of educa-tion, and by his writings, and by that fire of living enthusiasm that he has carried about him in his bosom and life, has aroused Christendom to some right conception of the magnitude of the work to be done in India. And after a life of conflicts in the field he goes home, and the church puts him in the chair of Evangelical Literature, where he will impart some of his ownfire to those who come under him to be instructed, that they in turn may be heralds of the cross, and carry the glad tidings of salvation to the ends of the earth.

They tell of a Scotch martyr who had, when tried, a little boy. The night before his execution that boy was permitted to see him. He was so mere a child that he was amusing himself in playing, as he was being led to the cell where his father lay under sentence of death. The father cook his little boy on his knee and talked to him thus, "My son, I am to be put to death on the morrow; and when you grow up to be a man, people will tell you your father was hung, and his head cut off. You must not be ashamed of it, for I am laying down my tife for Christ's Cause; and when you live to be man you must love this Christ, and serve him, no matter what it costs you."
The next day they took off his head and fixed it over the gate of the city. That boy remembered what was said to him, and became a sober and grave lad. His mother one day missed him from the village, and asked him on his return, "Where have you been, my boy?" "I have been looking at my father's head," he replied. He caught inspiration from it, and that made him like his father through his life.

Now, my brethren, let me preach the gospel to you. Would you look at One who was executed, too, one upon whom was poured contempt, shame, and scorn? Whom the best of the contempt of the contempt of the contempt of the contempt. you look at his cross do you look at him, not merely as the crucified One, but as one lifted up, magnified, and glorified? Gaze at him every day, and eaten some inspira-tion from your looking at him. Drink into his spirit. Remember for you he died. He died for you! And from that throne of his glory he has not ceased to love you still. And when you are called upon to give your sympathy or your personal labor, remember Han who lung upon the closs, but who is now upon the thone. See, that having in your hearts love to him, and being impelled by grateful affection, you go in the way that he has gone, and for everybody in your way you will sow the good seed of the kingdom, and leave fruit behind you that be for the good of man and the glory of your exalted Redeeme. Rr John Hall, D.D., in Christian Weekly.

Growing old Honestly.

If your flower-time be gone-whether If your flower-time be gone—whether the petals lie around your feet just fallen, or that day be far behind you—feel no regret for what is past, simply because it is past—only regret that you did not use it better while it lasted. Above all, be free of that miserable, contemptable folly which quarrels with Providence that it cannot have perennial youth: and which fancies. have perennial youth; and which fancies, ass-like, that the hiding of the donkey-head in the hon's skin will cheat a world which laughs to see the long ears ears stick through, and laughs loudest of all when the familiar old bray undertakes to palm itself off for the rear of the beasts' king. Be honestly an eld man, if you are such, and be a good and honorable and useful one. Be honestly an old woman, if you are one, and, gemeinher that the above of a metron and gemeinher that the above of a metron. and, remember that the glory of a matron is in those silver-gray tresses which match the color to which the skin has ripened; and do not be afraid that in these details of bodily habit, and appear, honesty shall fail to be the best policy.—The Congregationlist.

O Thou heart-searching God, who know-est the mimost thoughts of each individual before thee, and the peculiar trials to which wo are soverally exposed, scarch and try our shearts, discover to us what is the ground of our confidence, preserve us from-building on any false foundation, and suit thy increise to four several wants.

The Plumage of Humming Birds.

The wonderful change in color that takes The wonderful change in color that takes place, according to the position of the light, from brilliant green, through the brightest golden tints, to intense velvety black, or from black to emerald, or ruby, or crimson, or flame-color, reminds one of fairy-land or the tales of the genii. Where a metallic lustre prevails the plumage is always composed of feathers so shaped as to appear to have the form of scales. The birds vary in respect to the parts that have them on the throat, many have them on the breast and head; others have them also on the back; head; others have them also on the back; son • have them on the wing coverts or tail, and a few have them on nearly all parts, except the long wing feathers, which are generally of a purplish brown. It may here be asked "What causes the gorgeous metallic lustre of their plumaze, and the rich changing tints of the various colors, representing every hue of the rambow, purple, amethyst, fiery crimson, brilliant ruby, radiant topar, energid green, resplendent blue, and glossy violet, which, in certain lights, often gleam with a refulgence that almost dazzles the eye?" They have been attributed to various causes; but it appears to be the condition of the surface of the feathers that produces the midescence. The surface is straited, or has minute furrows, like the nacre, or motherof pearl of the Haliotis, and other sea shells, which decompose the light—absorbing part, and reflecting part; and the color of the reflected light depends upon lie angle of the incident ray to the surface and varies as the angle varies. In one direction of the incident ray the light will be wholly absorbed, and, none being reflected. the surface will appear intensely black. It will readily be perceived that every move-ment of the bird produces more or less change of color. - Popular Science Monthly.

Solomon's Temple

The skill, the art, the mighty toil that have been devoted to the adornment and to the desecration of this ancient place of worship, have been of extraordinary magnitude. The grandest legacy of Egyptian antiquity, the Great Pyramid, demanded, indeed, a larger amount of naked human labor; but in Morian there is a compulsion of the features of nature herself to the service of the builder. In actual bulk the Great Pyramid is to Temple Rock as five to nine, if we descend but as far as the sills of the five double gates of the mountain of the house. If we carry the comparison to the level at which the lowest foundation of the walls is inlaid in the rock at the angles of the enclosure, the bulk is three times that of the Great Pyramid. The cubic contents of the Great Fyrania. The choic contents of the mason's work may not amount to a tenth part of that piled up by Soupis. But the hill has been honey-combed with chambers and galleries, and the declining part of pers and gameries, and the deciming part of the south, covered with vaults and arches, to which Gheezen can show no parallel. No merely artificial structure could have so successfully resisted the resolute efforts of the two greatest military nations of the ancient world to destroy its existence and ob-literate its memory. No other monument, long surviving the era of Asiatic and Sanctuary, man key, like the noble Sanctuary, mank by it. very ruins, the successive periods of its glory and its fall!

If we regard not so much the evidence of the labor devoted to the work of the Temple as the effect produced on the mind by its apparent magnitude, we may suggest the following comparisons:—The length of the Eastern wall of the Sanctuary is rather more than double that of one side of the great Pyramid. Its height, from the foundagreat Pyramid. Its height, from the foundation on the rock on the South, and near the Northern angles, was nearly a third of that of the Egyptain structure. If to this great height of one hundred and fitty-two feet of solid wall be added the descent of one hundred and fourteen feet to the bed of the Northern and the further elevation of one Kedron, and the further elevation of one hundred and sixty feet attained by the pinnacle of the Temple porch, we have a total height of four hundred and twentysix feet, which is only fifty-nine feet less than that of the great Pyramid. The area of the face of the Eastern wall is more than double that of one side of the Pyramid. Thus the magnitude of the noble Sanctuary of Jerusalem far exceeded that of any ether temple in the world. Two amphitheatres of the size of the Coliseum would have stood within its colosial girdle and left room to spare. The Coliseum is said to have seated eighty thousand spectators and accommodated twenty-two thousand more in its area and passages. For such a number to have been crammed within its circle the space for each person must have been limited to seventeen by twenty inches. been limited to seventeen by twenty melies. Allowing two cubits each way, or four square cubits for each worshiper in the Temple, the Sanctuary would have contained thirty thousand; the Chel, excluding the Priest's Court, twenty thousand more, and these would get have been your in the and there would yet have been room in the great court and the cloisters to make the tot il reach more than two hundred and ten

Early Rising.

The old couplet,-

"Hariy to bed and early to lise Makes a man heathy, wealthy and wise,"

seems to be failing into contempt. The soems to be taking into contempt. The cause of this may be the fact that too many have insisted upon early rising without paying any attention to the hour of retiring. It has been discovered that most of us who work with our hands or our brains take the inthe steep and so grown coveres. take too little sleep, and so grow nervous and diseased. So late rising is recom and diseased. So hate rising is recommended, while lattle protest is made against the late hours of bedtime in which such persons usually indulge. This is beginning a reform at the wrong and. It is better to begin at this end, though, than not to begin at the end, though, than not to begin at the same as of dandy to dig potatoes.

Sin cannot be measure for our thickness, and and fault finding in families would in part, by the perhaps, only "fret inwardly." The scolding and fault finding in families would ing and fault-finding in families would fire are no little airs.

and brain, such as natural sloop affords. The demand for stimulants of all kinds would also grow loss. It is a very cruel thing to wake a child from its morning sleep. If it sleeps late, it is probable because it goes to bod late—unless it sleeps from very stupor, because its bedroom is so badly ventilated. If the child comes late to breakfast, or otherwise causes annoy-ance, let it feel some natural inconvenience or disconitort itself-a cold breakfast, perhaps, or the less of papa's morning society before business claims him for the day. It will soon learn that "carly to ped" is the natural forerunner of "carly to rise.' It is only fair that the older members of the family should grow quiet as the children's family should grow quiet as the children's boltime approaches, so that the little ones will not feel that they are making a great sacrifice in leaving the family circle. I do not know whether all children need the same amount of sleep. Certainly the youngest ones require most. Our boy of seven thrives best upon ten hours' sleep out of each twenty-four; and I see that ont of each twenty-tone; and I see that other children of that age require the same amount. The younger children take more whon they take what they seem to need, but all are in the habit of sitting down with the family to a quarter-past-six breakfast as a general rule.

Manners in Church.

Good manners in church require rever ence in behavior, and honce must exclude ordinary conversation both before and during, and immediately after the services. Chatting, whispering, motioning—all such conduct is out of place where people have come together to engage in the most solemn act of which they are capable. What a spectacle for angels, who ever convene with God's people in their a uship, to be witnesses of he animated battle of two women who would be subdued into awe at the thought of being in the presence of God! I have sometimes taken my seat in congregations just as the services were on the eve of beginning, and there was in the church, audible throughout, a confused buzz—buzz, which, despite all my efforts to the contary, made me feel as if I was in a concert hall —that I had not come to worship God, but merely to be entertained for an hour. As for talking during divine worship, to characterize as ill-mannered is not enough-it is wicked. At the conclusion of worship I would not have friends debarred recognition of each other in a quiet way—especially is it admissible thus to notice a stranger who may chance to be near; but an immediate entering into general hand-shakings and Inlarious conversation must go far towards stifling the devout impressions which may have been inspired during worship.

It is also in bad taste to make the church the place for the show of fine clothes. There may be occasions when it is suitable to put on the costliest and richest dress which the means and the conscience will allow; but to make the house of prayer a scene for the exhibition of the latest fashions, the gayest colours, and the brightest jewels, and thus bedizened to appear before God, is out of all character. The plainest raiment which is in keeping with the usual habit of porson is most consistent with the habit of person is most consistent with the gravity of religious worship. Theroughly-refined people are always averse to making a display of thomselves. True worth craves neutral turts. Least of all do well-cultured persons wish t draw the gaze of a congregation to themselves, when they and others. gation to themselves, when they and thers are met for the serious matter of religious are mot for the serious matter of rengious instruction and devotion. They desire also that, as far as possible, all distinctions of rich and poor, great and little, shall disappear in the sauctuary; that thus, by all appearance of equality, the lowly may be encouraged to attend public worship. If there is one place where a true heart wants to be free from the affectation, or even the semblance of assumed superiority, it is in the presence of the great God. "The rich and the poor meet together; the Lord is the Maker of them all."

Facts for Farmers.

If you invest your money in tools and leave them exposed to the weather, it is the same as leaning money to a spendthrift without security—a dead loss in both cases.

If you invest your money in books and never read them, it is the same as putting your money into a bank and never drawing either the principle or interest.

If you invest your money in fine stock and do not feed and and protect them and properly care for thom, it is the same as dressing your wife in silk to do kitchen

If you invest your money in choice fruits and do not guard and give them a chance to grow and prove their volue, it is the same as putting a good hand into the field with poor tools to work with.

If you invest your money in a good farm and do not cultivate it well, it is the same as manying a good wife and so enslaving and abusing her as to crush her energies and break her heart.

If you invest your money in a fine house and do not cultivate your mind and taste so as to adorn it with intelligence and refinement, it is as if you were to wear broad cloth and a silk hat to the mill.

If you invest your money in fine clothes and do not wear them with dignity and ease it is as if a ploughman were to sit at a jow-eller's table to make adjust hairsprings.

It you invest your money in strong drink it is the same as turning hungry hogainto a corn field—ruin will follow in both cases. If you invest your money in every new

wo nder that flaming circulars proclaim, it is the same as buying tickets at a lettery office where there are ten blanks to one

If you myest your money in the last novel, it is the same as employing a tailor's

Sin cannot be measured by money-value not by the pleasured by money-yands not by the pleasure it, affords. The only true standard is that which exists in the Divine mind. This standard is sometimes revealed, in part, by the consequences that no seen to follow act of sin. And if we are to judge of that standard by what we are taught in the first recorded act in human. history, we must say that to the divir, mind

Reading Aloud.

Persons who are partially deaf hear those hest who speak to them in a soft voice only, if the connection is clear and well defined. Bollowing is not speaking. Nothing better trains a speakers ear than to accustom hims-solf to read aloud in conversational tones. Young men who contemplate public speak ing cannot do Letter than road thus, standing or walking, the breast slightly protuberant; this may be done half an hour at a time, and repeated three or four times a day. Several important advantages would result from such a practice almost infalhbly.

1. It aids in developing the capacity of the lungs for taking in a larger amount of

2. It habituates the voice to public speak ing, and gives, it not only greater volume but greater power, without exerting a tickling in the throat or hemming or coughing.

3. It habituates the ear of the reader to the tone, rhymth of language, and to a smooth, grammatical expression. Bad grammar may be detected by the ear, without the intellect being capable of pointing out the faultiness of construction.

4. If the reading is performed peripate tically in the open air, it is very greatly promotive of health, for every student should make is an imperative rule to obtain for himself an out-door exposure of not less than two hours of the twenty-four as a means of keeping up a healthful circulation of the blood, and the purification of it con sequent on breathing an atmosphere free from all contaminations.—Hall s Journal of Health.

Fewer Denominations.

It must be evident to all who are observe ing passing events, that instead of a multi-plication of the number of sects there is to be a subtraction of them. It is preposter-ous on what little differences of opinion many of the denominations have been founded. It takes an acute theologian to Church and the Presbyterian. There is no practical difference, now that in the Presbyterian Church the eldership has become rotary. There is no difference between the Methodist Church north and the Methodist Church south save that they thought differently about an institution now entirely wiped out of existence. The Wesleyans are the same as the Methodist Episcopals. When we hear men take a half hour to tell the difference between two denominations that are about alike, it sets us into a broad laugh. Why should a family rent two houses, the older children living at No. 361 Church lane, and the younger children of the household living at 862 Church lane? Better all the members of the same family come under the same roof. What a vast expenditure of money it would save in the management of church boards? How much unnecessary machinery it would abolish. What a long row of secretaries at three and five thousand dollars a year it would put into the parishes which are now crying out for pastors.

Let the whole truth be told. In some cases (not all) the chief obstacles to the umon of the Presbyterian branches into oue family, and of the Methodist branches into another family, are the secretaries and their friends, who would have to seek other spheres of usefulness, and the theological professors and their friends, who could be spared for other work if once the theologi-cal seminaries were united. "Where would we go to?" "What would you do with we go to? "What would you do with us?" is practically the cry of those who are financially interested in the continued separation. We reply: "Go to work somewhere else!" If the people think you are dull and will not hear you preach, take it for granted that the Lord sometimes calls may out of the ministry as well as calls. mon out of the ministry as well as calls others into it. The union of such denominations of Christians as are already practically the same, would save to the Church hundreds of thousands of dollars. The courtship has been going on for some time, and we think the ceremony has already standing out there is no need of your standing out there forbidding the banns. On all the organs of Christendom let the "Wedding March" be sounded!—Christian at Work. commenced, and there is no need of your

Important Trade Mark Decision-

The case of Cochran Fleming, doing the case of Coentral Firming, doing business under the name of Flowing Bros., in Pittsburgh Pa., against Dr. J. H. McLean of St. Louis, has recently been decided by the U.S. Circuit Court, for the Eastern District of Missouri, in favor of the

The plaintiff charged defendant with imitating and infringing his label or trade mark for the "Dr. C. McLano celebrated Liver Pill, and the decision of the Court fully sustains the charge, and declares that Dr. J. H. McLean was guilty of violating the plaintiff's tra 's mark; and the decree of the Court perpetually enjoins the de-fendant from further using the label which he had used prior to the commencement of the suit, or any label in imitation of or resombling those of plaintiff.

The Court further decrees that the defendant account to plaintiff for all damages sustained by him since November, 1870.

Mr. Winter was lately in company with an Arminian who ran out violently against an Armman who ran out violently against the doctrino of election. "You believe the contrary, it is a doctrine I detest. "Do you believe that all men'will be saved, in the last day, or only some?" Only seme. "Do you imaging that those some will be found to have saved themselves?" No, and in the most worthy, and nover in moral oxcellence the most strong. He who has he day, or only some? "Only seme. "Do you imaging that those some will be found to have saved themselves?" No, or trivially that we can know what it is to oversing the last day, or feel the half series of fore certainly; God in Christ is the only Sacious of sinners: "But God could have saved the rest; could he not?" No doubt. "Then salvation is peculiar to the saved?" To be sure. "And God saves them designedly, and not against His will?" Cortainly. "And willingly suffers the rest to perish. "Hough he could satisfy have hindered it?" though he could ensily have hindered it? it should seem so. "Then is not this election?" It smounts to much the same thing

Uses of Ammonia

No housekeeper should be without a bottle of spirits of ammonia, for besides its medical value, it is invaluable for household purposes. It is nearly as useful as soap, and its cheapness brings it within reach of all. Put a teaspoonful of ammonia to a an. Fut a teaspoonint of animonia to a quart of warm soap-sude, fdip in a flannel cloth and wipe off the dust and fly-specks, and see for yourself how much labor it will save. No scrubbing will be needful. It will cleanse and brighten silver wonderfully. To a pint of suds mix a teaspoonful of the spirits, the in your cilver groons. Code spirits, dip in your silver spoons, forks, &c., rub with a brush and polish with chamcis skins.

For washing mirrors and windows it is very desirable; put a few drops of ammonia on a piece of paper, and it will readily take off every spot or finger mark on the glass. It will take out grease spots from every fabric; put on the ammonia nearly clear, lay blotting paper over the place and press for drops of water will clean laces and whiten them as well; also muslins. Then it is a most refreshing agent at the toilet table; a few drops in a basin of water, and if the skin is oily, it will remove all glossiness and disagreeable clors. Added to foot bath it entucly absorbs all noxious smells so often arising from the feet in warm weather, and nothing is better for cleaning the hair from drandruff and dust. For cleaning han and nail brushes is equally good.

Put a teaspoonful of ammonia into one pint of water, and shake the brushes through the water. When they look white rins them in water and put them in the sunshine, or in a warm place to dry. The dirtiest brush will come out of this bath white and clean. For medical purposes ammonia is always unrivaled. For the headache it is a desirable stimulant, and frequent inhaling of its pungent odors will often entirely remove catarrhal colds. There is no better remedy for heart-burn and dyspopsia, and the aromatic spirits of ammonia '4 especially prepared for these troubles. Ten drops of it in a wine-glass of water are often a great relief. The spirits of ammonia can be taken in the same way. but it is not as palatable.

In addition to all these uses, the effect of In addition to all these uses, the dicet of ammonia on vegetation is beneficial. If you desire roses, geranums, fuschias, &c., to become more flourishing, you can try it upon them by adding five or six drops to every pint of warm water you give them, but don't repeat the dose oftener than once in five a resix days lest you glipwlate them. in five or six days, lest you stimulate them too highly. So be sure and keep a large bottle of it in the house and have a glass stopper for it, as it is very evanescent and injurious to corks.

When a man is opposed to Christianity, it is because Christianity is opposed to him. -Hall.

It is a great mercy to onjoy the Gospel of ace, but a greater to enjoy the peace of the Gospel.

When a church is afraid to discipline its wicked members, simply because they are rich, the Lord will have no use for

It is not until we have passed through the furnance that we are made to know how much dross was in our composition. It is one of the beautiful compensations

of this life that no one can sincerely try to help another without helping himself.

Sin is never at a stay; if we do not re-treat from it, we shall advance in it; and the further on we go, the more we-have to come back. When a Christian goes into the world,

because he sees it his call, yet while he feels it also his cross, it will not hurt him. Rev. John Newman.

Humility is a grace that adorns and beautifies every other grace; without it the most splendid natural and acquired acquirstions lose their charm.

Faith's assurance, that in the Lord Jehovah there is everlasting strength, even while we have not the experience of the communications of it. is a cordial against fainting .- Halyburton.

Because gold is rare guilding has been invented, which without its solidity has all its brightness; thus, to replace the kindness which we are without, we have invented politeness, which has every appearance of it.

Hast Thou died for my salvation, and shall I not live to thy glory? Didst Thou deliver Thyself to be tormented, and shall I not give up myself to Thee to bear Thy yoke, which is light, and Thy burden, which is sweet?—Witsius.

A man who puts himself on the ground

of moral principle, if the whole world be against him, is mightier than all. Never be afraid of being in the minorities, so that minorities are based upon principles.

There cannot be a secret Christian. Grace is like ointment hid in the hand; it botrayeth itself. If you truly feel the sweetness of the cross of Christ, you will be constrained to confess Christ before men--McCheyne.

We are living in an atmosphere which rather blinds us to certain old prime truths. But how must it look to the angels to see a man carnestly praying for the conver-sion of the heathen, who spends yearly on himself what would support fifty minis-

overcome, evils, or feel the pleasure of for-

Religion is not a more debt we owe to. God—it is a spirit, of fellowship and sym-pathy with Him; it is the highest proof that God has made us for Himself; and redeenod us to Himself, and called us to be renewed in His image once more, and to be perfect as our Father in heaven is Mritigh American Bregbyter ian PUBLISHED EVERY FRIDAY AT TORONTO, CANADA.

regions: \$2 & year, in advance. Postack by mail, % cout per year, payable at the office of louvery

Chaques and Post Office Orders should be drawn in two of the Publisher.
Cite hates and Linkof Premiums furnished on application. All who are desirous to aid in extending the circulation of the Prinsparanian should sand for the List of Premiums at once, as now is the time to secure new names.

Address
C. BLACKETT ROBINSON,

P.O. Drawo 2484 Publisher and Proprietor

British American Presbyterian.

FRIDAY, JULY 24, 1574.

MINISTERS' HOLIDAYS.

This is the season in which all who can, seek, in changes of scene, recreation and health. The sea coast, the lower St. Lawrence, our upper lakes, and the "back country" have all their quotas of pleasure or health-seekers now. Fashion and enfeebled health combine in drawing crowds from their accustomed duties to the enjoyment of the much-prized holidays. In commercial circles a season of relaxation for those of sedentary habits, or who are called to close application of mind, is considered well nigh an absolute necessity. It is rightly viewed as much an economic as a sanitary usage for both the heads and the subordinates of important departments of business to have annual release for a week or two from secustomed work. It is found unprofitable, as well as physically wearing, to go on year after year without some cessation from work.

In cities and towns it is quite an established practice for our ministers to have a month or so of release from their wonted ministrations. On the one hand, they are supposed to require, after months of arduous and anxious working, change and rest. and on the other, congregations understand that the resting time is productive of more effective work in the future. Beecher, as he rusticates on his farm on the Hudson, cut loose from his Plymouth church cares, is quite as much preparing for a richer campaign of work as repairing his wasted

For all ministers we advocate a summer holiday. We mean a genuine release from accustomed work. Most of them need it no matter whether they live in town or country, whether they have too little bodily exercise or too much. It is the feeling of relaxation from duty that is needed and the pleasurable sensation of a short respite from the ever returning weekly discourse. With how much greater spirit does the mechanic or day labourer face his work on the Monday morning than on Saturday! So of wider circles in regard to those whose mental energies are supposed to be ceaselessly engaged.

It is a wise condition imposed on some ministers by their congregations, that during their vacation they shall leave preaching alone: wise, in that they must rest as intended; and wise in that they may have opportunities not only of mixing with other minds, but of having the rare privilege of being "hearers of the Word." It is disastrous, we believe, to many clergymen, that they so soldom can liston to the Gospel. We do not doubt that they by their own appeals can foster their sanctification; but it is better still for a few weeks to enter into other conditions, and to see the "word" as it were from a different angle. It is a fashion in some city schools for the teachers of each school to visit the others in order to get fresh ideas of educational work, and to lay in, doubtless, a store of new enthusiasm. We think ministers can benefit by the same practice, and while holidaying, if they will learn of others, and catch some fresh spur to devotion by the word or spirit of some brother, our congregations would all pronounce it a profitable scheme to give their ministers a month's holiday. Herbert Spencer, in a recent work, maintains that frequent repetition of Christian doctrines does not conduce to growth of Christian feelings. Whether this be so or not, the very statement even by such a critic as he is, together with the supposed relish with which our reverend brethren do listen to the Gospel from other lips, should make the practice universal of giving, independent of the health side of the question, our pastors an annual vacation time.

Wo observe from the Albany Journal that the degree of Doctor of Divinity has been conferred by Union College in N. Y., on the Rev. John James formerly of Paris.

West Flamboro Presbyterian Church, for a long time vacant, has given a call to the Rev. Mr. Bonsion, from New Jersey, and it is expected he will be settled in October. Salary \$800 and a manse.

Tho Rev. David Mitchell of New York preached last Lord's day in the Bay Street Pre-byterian Church. Ho is said to be a preaction of great ability.

SAD ACCIDENT.

It is our painful duty to chronicle a sad and terrible accident on Lake Ontario, viz., the loss of the yacht "Foam" with her whole crew. About ten days ago she started from this city bound for Niagara. During the passage the weather became boisterous and the unseaworthy craft is supposed to have capsized and sunk at once, being ballasted with about four tons of iron. The greatest suspense reigned for a number of days, until all hope vanished by the discovery of the sunken yacht within three miles of the Niagara shore. And on Tuesday last the drear certainty culminated as to the fate of the seven young men by their bodies being washed ashore on the American side of the lake. The bereaved households one of whom has lost two sons, have the deepest sympathy from the whole community, and it will be a wholesome though poor compensation for the sad tragedy, if greater care in the management of such means of pleasure be observed. It would seem necessary to have some inspection of such vessels, similar to larger ones, so that repetitions of such disasters may probably be less frequent. In many Churches last Lord's day, the sad event was noticed, and it is for us to hope that by the sudden death of those seven young men, not a few may be profitably impressed by the fact of life's uncertainty.

Ministers and Churches.

The Rev. Mr. McKernacher was ordained on Tuesday night in Knox Church here, as a missionary to Prince Arthur's Landing. We heartily wish him God speed in his labours in that distant outpost and shall be glad to hear of the great success of his

The Rev. R. II. Warden and Mrs. Warden left Bothwell on Saturday, 10th inst., for a trip on Lake Superior. They sailed per steamer Ontario from Samia. We understand Mr. Warden goes up to visit the Missions on Lake Superior, and will be absent about three weeks.

The basement at the Scotch Presbyterian Church Detroit was the scene of a very pleasant social gathering on the evening of the 16 inst., it being the occasion of the congregation bidding farewell to their esteemed pastor, the Rev. George M Milligan on the eve of his departure for his summer holidays. Mr. Milligan goes to the seaside and his congregation surprised him with a handsome little purse containing \$200, with which to defray the expenses of the trip, and is showing their appreciation of his zeal and ability as a gospel minister.

We are sorry to learn that the Rev. Wm. Graham, who has for so long a time been pastor of the C. P. Church, Egmondville, is going to leave, having received a call from a congregation in the county of Bruce Mr. Graham has many friends, and no enemies, in this part of the country, as his kind, genial, loving manner has endeared him to all. Mr. Graham is an earnest preacher, and in prayer is particularly fervent and powerful. On the whole the Presbyterian Church of Canada has had few like him, though the prime of his days are past, and his intellectual powers and fire are not what they were. The morning and noonday of his life have been spent in the service of his Divine Master, and so, it seems, will the evening of his life. We hope he may be able to say like a good old man of old, "I have been young and now I am old, yet have I not seen the rightcons forsaken nor his seed begging bread."-Stratford Beacon.

A Preference for Plain Words.

The Church Journal has a very definite opinion of the man who abuses words. We take the same view of him that Shakespeare holds against the wretch who fails to be stirred by the concord of sweet sounds, as will be seen :-

"In response to inquiries about communications, we would say that whenever we read in a communication the words, "a talented sermon,' or "your talented paper," we read no farther. The communication goes into the waste-basket.

When we meet the expression, the warmise of our late Bishop" (meaning his death), we turn sick, and that communications from our nerveless hand. When When we meet the expression, "the detion drops from our nerveless hand. When another correspondent tells us that "in a probable eventuality" a certain thing will occur, we feel as if we did not care for a great while afterward about his parish or himself.

And when another tells us that "yesterday a romarkable occurrence transpired (meaning happened or occurred) in our parish," it makes us feel as if we never want

to hear from that correspondent any more.

These are but specimens. Our paper is written for people who read and speak Engiish. We really cannot print communica-tions in the languages indicated above. There is a paper lying this moment at our feet, dropped there in a sudden spasm

of sickness, in which a correspondent un-dertook to tell about "a recherche altar-What is a recherche altar-cloth? Will our correspondents consider these things? A man who will use words like the above is not to be trusted. There is no telling of what meanness he will not be

Ordination Services in Knox Church.

MISSIONARY FOR THUNDER BAY.

A respectable congregation assembled in Knox Church, on Monday evening, the 20th inst., to be present at the ordination of Mr. D. McKerracher.

On the platform were the Revs. John M. King. M.A.; R. Wallace, John Cameron, Mr. Monteith, Mr. Reed, Mr. Pettigrew, Mr. Robb, Mr. Gray.

The Rev. Mr. Gray, of York Mills, en-tered the pulpit, and first gave out the 107th Psalm, commencing—"Praise God, for he is good." He then offered a short prayer appropriate to the nature of the service they were about to perform, and sup-plicating the divine blessing and assistance. He then read from the Gospel of Saint Matthew, chap, viii., from the 16th verse. The congregation again sang from the 48th Paraphrase. "Let Christian faith and hope dispel the fears of guilt and wee." The dispel the fears of guilt and woe." The Rev. Mr. Gray then preached a very suitable discourse from Luke viii. 22nd verse—"Now it came to pass," &c. The preacher said the storm here spoken of was typical of the troubles of the disciples, and fore-shadowed the history of the Church in future, and it may be also taken as setting forth the course of the life of every Christian, inasmuch as he can enter life only through tribulation. But the promises of the Gospel were sufficient for the Christian's faith. From what he had read, the following division might be made: First, before the storm; second, the storm; third, quelling the storm; fourth, the effects of the storm. The preacher remarked on the circumstances of the disciples before the storm, and that it was not nor could be thought their duty to consider whether there was danger of a storm. To the faithful the thought of the duty was the chief thought. At this moment the Lord was asleep, even in the midst of the storm He slept. There was a lesson and instruction in this, for it pointed that the Christians should take relaxation, and seek sweet repose in the strongth of the Saviour, and so rest through the troubles of the night. Then came the storm, and He in whose power was all the storm a d the power of the winds was asleep in the stern of the ship. Still their fears arose. This storm had an incident unlike that of another storm. But They had been learning to trust in the Saviour, who does no give a heavier burden than can be borne. The preacher described the experiences both of a branch of the Church of Christ and of an individual in that chastening which is a witness of History. He mentioned instances of this kind. and also of missionaries in the cause of Christ who had suffered many hardships on the call they had accepted. Those who go down to the sea in ships see wondrous things, and so also those who enter into the holiness and depth of God's work behold the wealth of this life. The preacher de-scribed the situation of the sea of Galilee, lying among sheltering hills, and said it might appear to the disciples that they have a safe and prosperous voyage to the other side. And so the Christian might think that, because at one time all within is quite an assured, there was no danger;

but worldly affairs, of which any one of the many called misfortunes might cast him down. But though east down, he would not be dismayed, for the help of the Lord was ever with him. Then when the storm broke around they cried on the Master. It might be they only appealed to Him as a sort of recognition of His power. But they did cry and supplicate as men in the extreme of terror. And so, if a believer does them of terror. And so, it is benefit alone still trust, he may pray for help, as they did. Then the Saviour awoke, and when He had said "O, ye of little faith," and rebuked the wind, and all was quiet and tranquil again, they felt the full strength of Him who saved them. Christians now should also often hear the question, where is your faith? This faith of the true follower of Christ Jesus was dwelt upon in full explanation, and on its necessity. Then we saw the wonder that was created among the disciples and the mariners. This was the second time they had been filled with fear and had been saved. The first time they had felt fear of the storm; this time they felt awed at the display of power they wit nessed in the calming of the sea. seen the Saviour perform miracles before, but then the circumstances now were such that they could not forbear wonder. This was the case with Christians in all time, as when some new experience of God's Providence fills the mind with fear and wonder, like those which come into them; and in every event Christ's power was ever ready to save and take to Himself all who really

and sincerely trusted in His love. Then the congregation sang the 111th

Psalm. The Rev. Mr. King addressed the assemblage on the subject of the Missions on the North Shore of Lake Superior. The supply of ministrations was only during the summer season, and the people felt it a great hardship to be deprived thus for a least reaction of the year. At a meeting large portion of the year. At a meeting fn the month of April last, the grievances of these sottlers were heard, and the Committee made an application to Mr. McKerracher, and he accepted the call, which was submitted to the General Assembly and by them sent to the Presbytery of Toronto for their final approval of his appointment as a missionary to Prince Arthur's Landing. The Presbytory, then, on this evening were mot to give effect to this appointment by the ordination of Mr. McKerracher. The Rov. Mr. King said this much explanation was necessary to be given, so that all should know what was being done and what was the object.

The Rov. Mr. King called up Mr. Mc-Kerracher, and put the questions that are properly here put, and to which the responses were satisfactorily made.

Then Mr. McKerracher knolt, and Rev. Then Mr. McKerracher knolt, and Kev. Mr. King offer I the dedicatory prayer, and the sessibled ministers at the proper moment placed their hands on the young minister. 'At the close of the prayer, the newly ordained minister that is he had now made this profession, it would be expected of him that he would give his soul to the work. He advised thus his horseling to Ho advised thus also in his preaching to abide simply by the word of God, in its perseat truth and maspeakable precioniness.

Also would be need to give daily heed to the cultivation of personal piety, which gave power to the work of ministry. It was not out of place to speak of personal conduct. No man was raised above the temptations of sin, even by being invested with the office of the secred ministry. Ho would bear this in mind, that what was counted venial in other men, was held a reproach in him. He counselled the young minister to gather within himself all Christian graces, and lastly exhorted him never to fall into the habits of a man pleaser, whereby he might give offence to God. The address was of a very impressive character. and produced a deep impression on the congregation.

A psalm was sung; after which the Rev. Mr. Wallace addressed the meeeting, giving an account of a visit which he made five years ago to the neighborhood of Thunder Bay, when the necessity of mission work was made very plam and steps taken to make provision for a regular ministration of divine service according to the wants of the Presbyterian settlers in that country. Mr. Wallace went on to point out that pushing further westward new fields were offered, first in Manitoba, and more distant in British Columbia. He hoped in conclusion that when Mr McKerzeher might call for assistance on the friends in Toronto, to assist in building their Church at Thunder Bay, they would freely and bounteously He added in a tew words how respond. much they added to the Church's wan s, and they in prosperity would not fail to stretch out a helping and friendly hand to those of their own Church who were less able to maintain their religious services in

The Psalm was then sung "Now blessed blessed be the Lord our God; the Rev. Mr. Robb pronounced the benediction, and the meeting was closed.

that distant part of the Province.

Presbytery of Guelph.

The Presbytery of Guelph met, according

to appointment, in Chalmers' Church, Guelph, on the 14th of July. The following is a brief report of the proceedings. Wm. Millican was chosen Moderator for the ensuing year, and took the chair ac-cordingly. Committees were appointed to arrange for the preaching of Missionary sermons, and the holding of a S. S. Con-ference in Galt. The Commissioners to the General Assembly present, reported ther diligence in fulfilling the duty assigned them. M. Mackenzie was introduced as a candidate for the ministry, and a Committee appointed to confer with him, on whose report, at a subsequent stage, it was agreed to apply to the Assembly to have him enrolled as a first years student in theology. Mr. Lloyd and Mr. McGregor applied to be received as Catalysister when the content of the received as Catechists, when the report of the Committee to whom their application was referred, was given in, and was carried that they be commended to the special oversight of Mesers. Bentley and Goodwillie, ministers, and Mesers Lutz and Lee, ruling elders, till next meeting of Presbytery. The list of vacancies, supplemented congregations and mission stations was arranged for the year. Notice was read of Mr. McGuire's induction at Jarvis and Walpole, on the 12th May, and Mr. Anderson reported that he had in the usual form declared the pastoral charge of Glenallan and Hollin vacant, as appointed by allan and Hollin vacant, as appointed by the Presbytery. Four students, Messrs. S. W. Fisher, G. G. McRobbie, J. Campbell, and R. Watt, were, by permission of the Assembly, taken on trials for license, and having gone through these to the satisfac-tion of the Presbytery, were duly licensed to preach the Gospel. The reference from the Kirk Session of Cotswold, involving charges against Mr. Neil Currie, one of the probationers of the Church, was again taken up, and after long and careful deliberation, Mr. Currie agreed to retract in the fullest and most explicit manner all the statements made against Mr. Adam Douglas in his letter to Mr. Malcolm McEachern, said retraction to be in Mr. Currie's hand writing, and to be read to the congregation at Cotswold; and the Presbytery recorded and conveyed its censure on Mr. Currie for the course he had pursued in this matter. It was resolved that the congregation of St. John's, Garafraxa, be requested to accede to the arrangement for the supply of Waidemar by Mr. Millican in the meantime. Mr. Reeve, at his own request, was heard by the Presbytery, and craved permission to lay upon the table his resignation of Rockwood and Eden Mills on the ground of declining health. The Presbytery approved of the remit of the General Assembly on extending the representation of the Church in the Supreme Court so as to embrace all the Maisters and Elders on the Roll of the various Presbytenes as the time of meeting next year. Sessions and congregations were enjoined to have their returns to the remit on Union in, at next ordinary meeting. The Committee appointed to examine the plans of the church to be erected at North Luther declared themselves satisfied with the same. Mr. McKay reported that he had moderated in a call at West Puslinch which had come out in favour of Mr. A. G. Forbes, of Kinloss and Berne. The call, signed by seventy-nine members, and one hundred and seventeen adherents, with reahundred and seventeen adherents, with reasons of translation, and both papers were laid on the table, and the clerk was instructed to take the steps usual in such cases. The clerk reported the amount of supply for the quarter and the distribution he had made of the same, which was ap proved. Application was made by Mr. Doernor in behalf of several members belonging to the German Reformed Church longing to the German Reformed Church, Preston, to be taken under the care of the Presbytery. A committee was appointed to visit the place, make all necessary inquiries, and report at next meeting.

True justifying faith puts the soul (as sensible of its lost condition by the law) upon flying for refuge unto Christ's righteousness which righteousness of his is not an act of grace by which he makes our obedience accepted with God for justification, but His personal obedience to the law in dong and suffering obedience to the law in doing and suffering for us what that required at our hands; This righteousness true faith accepteth, under the skirt of which the soul being shrouded and by it presented as spotless before God, it is accepted, and acquitted from condemnation. John Bunyan.

Presbytery of Paris.

The Presbytory of Paris met within Knox Church, Woodstock, on Tuesday the 14th July. Mr. McQuarrie was appointed to preach and moderate in a call for a minister of East Oxford Congregation. The congregation of Norwich and Windlam were cited to appear for their interests in reference to the call from Knox Church. Winnipeg, to the Rev. James Robertson, on Tuesday the 14th day of August, within River Street Church, Paris. The Rev. Mr. Hower Street Church, Faris. The Rev. Mr. Howie requested that the documents transmitted to him by the General Assembly, with a view to his reception as a minister of the Church be returned him as soon as possible, and the clerk was instructed to return said documents, as soon as they came into his hands. It was agreed that the Remit on Union as sent down to Presbyteries, Kirk Sessions and Congregations, be considered at next regular meeting and also at the same meeting, the Remit in referat the same meeting, and ence to an enlarged representation of the ence to an enlarged representation of the Session Assembly of 1875. The Kirk Session Records of St. George, Dumbo and Princeton, and Knox Church, Woodstock, were exammed and found correctly kept .- Wu. Cochrine, Presbytery Clerk.

Presbytery of Cobourg.

This Presbytery met at Cobourg on the 7th of July, Mr. Lochead was appointed moderator for the ensuing twelve months. The congregation of Port Hope requested to be allowed to dispose of the mauso which is found to be too small. The request was granted on the understanding that the money obtained by the sale of the property be not diverted to any other puryose than the purchase or erection of The clerk reported that another manse. another manse. The clerk reported that he had moderated in a call at Perrytown and Oakhill. The call was unanimously in favour of the Rev. W. Hodnett and was found to be signed by fifty-six communicants and thuty-six adherents. Commissioners from the congregations appeared and stated that they would raise \$400,00 by way of salary together with a manse. The call was sustained, and it was agreed to hold a special meeting of Presbytery at Port Hope on the second Tuesday of August at three o'clock in the afternoon to dispose of the same. The clerk was instructed to renew the application to the H. M. Com, for a grant to Perrytown and Oakhill of \$160,00. Mr. McKay was appointed to give two Sabbaths supply to the mission stations of Chandos and Burleigh, mission stations of Changes and Duriegi, and to dispense the sacrament of the Lord's supper at the places, arranging if possible to be in the field on the first Sabbath of September. Mr. Lochead was appointed to dispense the sacrament at Minden and Brown's Station; Mr. Paterson at Kingsound: and Mr. Clark at Lakeson at Kinmount; and Mr. Clark at Lakefield. A scheme of assessment for the Presbytery and Synod Fund was appointed. The Presbytery agreed to approve of Union on the Basis sent down by the General Assembly, and to instruct congregations and sessions to report upon the same at or before the next regular meeting of Presbytery which was appointed to be held at Millbrook on the last Tuesday of September at 11 a.m. - W. Donaldson, Pres. Clerk. Presbytery of Huron.

This Presbytery met in Goderich on the 7th and 8th July. Mr. George D. McKay, a young man prosecuting his studies with a view to the ministry; having undergone examination, was ordered to be certified to the board of examiners of Montreal College. The again, and are the contract of the contra Montreal College. The session records of Sea orth, Goderich, and Thames Road Sea orth, Goderich, and Thames Road congregations were examined and ordered to be attested as carefully, and correctly kept. The records of Ashfield, McIville Church, Brussels; Knox Church, Brussels; Cranbrook, Egmondville, McKillop No. 1, and McKillop No. 2; Brucofield, Exeter, and Wroxeter were called for next meeting. A call was maduced from Pine River, in A call was produced from Pine River, in the Presbytery of Bruce, in favour of Mr. Graham, Egmondville, certified as being unanimous and hearty. The stipend promised is \$600, with a manse, said stipend to be paid quarterly as a factorization. to be paid quarterly in advance. A special meeting of the Presbytery was appointed to be held at Seaforth, within the Canada Presbyterian Church, on the 22nd July, at at 2:30 p.m., for the purpose of disposing of said call. Mr. Barr was appointed to preach at Egwondville on Sabbath next, to cite the congregation to appear for their interest at the bove named meeting of Presbytery. Mr. Thomas Thomson, Student, having undergone his trial examination, was licensed to preach the Gospel. A committee, consisting of Messra. Loask and Young, ministers, with Messrs Jackson and Agnow, elders, was appointed to consider the financial and statistical returns for the the mancial and statistical returns for the past year, and to draft a deliverance to be brought in at next meeting. Messrs. McCuaig, McLean, and Ross were appointed a committee to examine Students, Mr. McCuaig read the Home Mission report, when it was agreed: 1st. That the mission-cuas he continued in their respective fields aries be continued in their respective fields for the next three months. 2nd. That the clerk be instructed to write to Cranbrook congregation, requesting them to pay the claims of Mr. Tuomson. 3rd. That Mr. William Christie be sent to McKillop No. 2. on July 19th and 26th, and that the convener write to one or more of the proba-tioners sent to Presbytory, informing them that there is a supply on hand for all our vacancies, and in the event of their finding employment elsewhere, to send Mr. Thomson to McKillop No. 2. Mr. Goldsmith tendered his resignation of the Moderatortendered his resignation of the dioderator-ship of the session of McKillop No.2, which was accepted. A vote of thanks was tendered to Mr. Goldsmith for his efficient services, and Mr. Ross was appointed. Moderator of said Session in his place.

Will you say that there are so real store; because you sometimes see moteors fall, which for a time appeared to be stars? Will which for a time appeared to be stars? Will you say that blossome never produce fruit, because many of them: fall off, and some fruit which appeared sound is retter at the core? Equally abourd is it to say there is no such thing as real religion, because many who profess its fall away, or prove to be hypocritis in heart.—Payson.

Presbytery of Hamilton.

This Presbytory met at Hamilton, and in Central Church there, the 14th July, and was constituted by Mr. Black, Moderator, pro tem. There were seventeen ministers and five olders present. Mr. Wilson's term of holding office as Moderator having expired. Mr. D. H. Flotcher was appointed Moder. ator for the next six months. The Rev. A. B. Simpson, of Louisville, Ky., being prosent, was invited to correspond. The congregation at Binbrook petitioned against the arrangement of ministerial charges in their vicinity, made at last ordinary meeting, as follows:—Binbrook and Saltfleet to form one pastoral charge, and Blackheath, Eastern Seneca, and Caistor, to form a second. After hearing parties, the Presby-tery re-affirmed their former finding in the case. The Presbytery agreed to ask the Home Mission Committee to give an addition of \$50 per annum to the supplement already granted to the congregation of Thorold, and also an addition of \$100 per annum to the congregation of Vittoria, and also an addition of \$100 per annum to the congregation of Silverhill. The General Assembly permitted the Presbytery to re-Assembly permitted the Pressylery to re-tain on their roll the name of Mr. Cheyne; to receive Mr. Aaron W. Benson, a licen-tiate of the Reformed Church of the United States as a Probationer of the Church, and instructed the Piesbytery to transfer the name of Mr. D. J. Caswell, Missionary to the Silver Islet, to the Presbytery of Bruce, all of which was attended to by the Presby-Calls were sustained to Mr. Benson from the congregation of Flamboro, and to Mr. Isaac Campbell, Probationer, from the congregation of Kilbrile. Mr. Benson accepted the call to Flamboro. The congregation of Port Robinson, of the United Presbyterian Church of N. A. was received by the Presbytory and placed under its care. The General Assembly's remit on extending the representation of the Church in the Supreme Court for next year, was approved simplicator. The report of the Convener of the Presbyterian Home Mis-sion Committee was read, but presented no features of general interest. - John Pon-TEOUS, Pres. Clerk.

MANITOBA.

Sir,—The Church in Canada seems to be employing its energies in one and only one direction. The settlers are followed into the wilderness even where there are only a very few and nothing else is attempted. Do Canadians think there is no need of doing anything among the natives? They are ready to hear the Gospel, and would welcome a missionary, but none is sent or nobody speaks of sending one. If the buiden of the work is too great, we might appeal to the American or British churches for aid. A Roman Catholic Mission ought at once to be commenced in the Northwest. The door is open now, and there is no time for indolence or delay. The Indians, too, are wandering here and there through the Province, and nobody takes any interest in their spiritual welfare. How long is this state of affairs to continue?

Springfield, Manitoba, July 11th, 1874.

Archdeacon Denison Defying the Arch bishops.

Archdeacon Denison addressed the meet ing of the English Church Union at Bristol. He referred at length to the Archbishops' Bill. He said they had lived to see the two Primates of England united in using their position of Lords Spiritual for the purpose of putting down and stamping out what they called Ritualism, but what he called the salt and the life of the Church of English land. The Archbishops were conspicuously men whose ideas of the Church were confined to what could be got by any process inside the four corners of an Act of Parlia ment, and that so prevaded and governed their entire intelligence that they were absolutely and hopelessly blind to the fact, that there had not been, at any time, in any country, a legislature which undertook to legislate for the Church of Christ with econcy and greater mischief than the Legislature of England in the 19th century. No man in his senses, no man not blinded by party passion, supposed that what was nicknamed Ritualism could be put down or stamped out, or even checked by Acts of Parliament, any more than by courts of law. Ritualism, the venerable Archideacon described as the outward expression, by act, gesture, and symbol, of the deepest reverence for the adoration of our blessed Lord and Saviour, really present under the form of bread and wine. The bill professed to be a bill for retaining the Establishment in be a bill for retaining the Establishment in its entirety; but, in his opinion, it was a bill for destroying the Establishment, by cutting out of it one principal and essential part of its living power. The battle-cry taised against them was the cuckoo ory, "Rome Rame" but it was time that a "Rome. Rome;" but it was time that a decently sensible people like the English gave over listening and applicating such in-tolerable non-sonse, and robbing themselves their slavish terror of Rome of their Catholic inheritance. He would not abandon the Catholic ceremonial, ritual, and ornaments, part of the inheritance of the Church of England—he would not abandon what God had called him to use for the good of his own and his peoples' souls. his refusal to abandon it was to cause him to be proceeded against under the Archishops' Bill, and first to be inhibited and hally deprived of his benefice, he was ready—he said it before God in no spirit of sinte or vainglory—he was ready to suffer, he trusted cheerfully.

Those sins shall never make a hell for us hich have been a hell to us.

The Christian life is not an engagement Y contract between the master and his evant. It is the union of two hearts that of the Saviour and the saved-by the endearing ties of the most infimate Subbuth School Teacher.

LESSON XXXI.

August 2. } JESUS AND THE SABBATH. (Mark 11 23 1874.

Совыт то менору уз. 27, 28. PARALLEL PASSAGES .- Matt. xii. 1-8.

Luko vi. 1–12.

With ch. ii. 28, read Deut, xxiii. 25; with vs. 24-26, read 1 Sam. xxi. 6; with v. 27, read Luke vi. 9; with v. 28, read John v. 16, 17; with ch. 1. 1, 2, read Psalm xxxvii. 32; with vs. 3-5, read Luke xiii. 10-13.

CENTRAL TRUTH .- The Son of man is Lord of the Sabbath.

LEADING TEXT.-1 gave them my Sabbaths, to be a sign between me and them .-Ezek. xx. 12.

This lessons, rightly understood and received, can be turned to account every week. Its interest lies in its connection with the Sabbath. It sets forth our Lord's teaching and practice. It distinguishes between form and substance. Pharisees went to one extreme on the subject. Many now rush to another. We must try to walk now rush to another. We must try to walk safely in the middle. We cannot eir if we walk with the Saviour.

We' might examine the lesson as a defence of the twelve, and a defiance of the Pharisees: but it will probably be better—with out separating the two parts of the lesson—to study the true idea of the Sabbath as here set forth in the words, and in the works of our Redeemer.

I. JESUS IN THE FIELDS.

(a.) The occasion for his words. The disciples accompanied the Master through the fields of corn or grain; fences did not divide them from the paths; they were hungry, and they simply and as is common when walking in the country, plucked and rubbed in their hands and did cat the cars of corn (Luke vi. 1). This is the law of Moses allowed (Deut. xxiii. 25) in ordinary circumstances. The unlawfulness was found in the day. The Pharisees, on the watch for faults, assailed their Master. How careful we should be to bring no real reproach on him! How keenly we are watched! They assumed that the disciples woro sinning, and hold him responsible: "Why do they," &c., v. 24.

(b.) His defence of them. "There is precedent for what they do," in David whose saintship none questioned. It was at Nob (1 Sam xxi. 6), he took the shewbread, constant of the shewbread, consecrated (Lev. xxiv. 5, 6) and for the priests only, (Exod. xxix. 32, 33), a very different thing from the corn in an open field; but he was "an hungered" (old English form): that was his justification. "Necessity has no law." So were the disciples. See Matt. xii. 1. "David broke law, under necessity. Do you find fault with him? Suppose my disciples have broken law, their plea is the same." "But," they might say, "here is labour on the Sabbath day." Very well. There is a precedent of that. "The priests lit the fires and slew the sacrifices on the Sabbath, and were guiltless" (Exod, xxxv. 8). There are forms of labour, therefore, that do not come under the head of "service work," forbidden in the fourth commandment.

This meets their objection But he is not content with negative reasons. "He said unto them" (v. 27), taking a new turn, and becoming a teacher of a positive truth, "The Sabbath was made for man," &c. The meaning of this is that the Sabbath was meant for man's highest good; for his body that he may rest; for his soul that he may learn religious truth, worship, and commune, with God. Man was not made that he might serve a law of absolute inactivity on one day, but the one day of rest was made for his good. He is not for it; but it is for him. So marriage is made for him, not he for it.

This being the case, there is another view of it, which the Master puts. He is the Son of man, standing for man, is himself sinless, the heir of all things, the head over all things, on earth for man's deliverance. and all things placed in his hand to be shaped for man's good. He is therefore "Lord of the Sabbath." Nay, if it comes to that, he instituted it (John i. 3), and must know its true intent and meaning. Shall the Pharisees pretend to know better or to value more the right uses of the Sabbath than the Lord of it? This title "Son of man," (found in the New Testament about eighty-seven times,) is never applied to any other than Jesus. Mark, condensing as usual, omits a further argument men tioned by Matthew (xii. 7), who usually refers to the Old Testament Scriptures, from Hos. vi. 6.

So Jesus clears away from the Sabbath the formal, dead, superstitious character the Pharisees had given out to it. On the side where they erred he pointed out the error. Not Sabbath observance, but the right kind of it, was what they needed to be taught; and in calling hunself Lord of the Sabbath he gave intimation of his right to regulate it, for its highest ends.

Matthew, Mark and Luke all put the healing of the man with the withered hand immediately after this (Matt. xu. 9-18: Luke vi. 6-81. We follow them and look at

II. JUSUS IN THE SYNAGOGUE. baffled Pharisces are there too as spice on him (iii. 2), Luke v. 7. Scrupulous about Sabbath obligation they do not feel anything wrong 11 their spite, hate and active malignity on that day. So one may have a great real for one thing and be dead to others, as a realous friend of temperance may be avaricious or censorious; or a lover of doctrinal truth may be bigoted and proud, or a stickler for "old paths" may he selfish, or intemperate, or ill-tempered True godliness loves all good, and hates all covil. They watched him." (v. 2), perhaps had set the trap for him. Christ kept the Sabbath, attended and taught in the syna sandam, attended and taught in the syna gogue (v. 1). A man with a withered, paralyzed, dead, hand (the physician Luke notices it was the right hand, vi. 6) was there. "Will he cure him? Then we shall access him."

The heart-searching Josus, proving, if they had but owned it, his supernatural character by his suswer to their unspoken

the man (v. 8). He then demands of them (v. 4), "Is it lawful to do good?" If they said "Yes," and to the first quory they ould hardly help it, then he might heal him. If they said "No" to the second, which they could hardly help, then what business had they there as spies on him, with murderous intents in their hearts? See v. 6.

They "hold their peace." What ! nothir g to say? They who had rules for everything have nonothere! Then the Lord of the Sabbath will teach thom, and with a glance of anger, against the sm of their hard hearts (Eph. 1v. 26), and a certain imperial grandeur of bearing, he said to the man, "Strotch forth thine hand" (v. 5). "Where the word of a king is there is power" (Ecc. viii. 4), and the withered fined was instantly strong as the other. The proof of his power, of his lordship, of his wisdom, was unanswerable. But no ovidence compels faith. They went to plot with the Herodians how they might destroy here. stroy lum l (v. 6.) 🚆 Learn:

(1) How important the Sabbath is under both Tcs_aments. "Remember it to keep it hely."

(2) The day is changed, but the seventh part of our time is still to be for holy purposes, as the Lord's day.

(3) Avoid the notion that it is idleness for idleness' sake that is required. It is rest from work for the soul's sake.

(4) Keep the day as to the Lord Christ.

SUGGESTIVE TOPICS.

The disciples' condition—their act—their authority for it—the spies upon them—the lesson to us—the accusation against them their defender—his defence as to precedent their detender—his defence as to precedent from necessity—as to law being lawfully broken, and as to his authority—how the Sabbath was made for man—his own course as to doing good—by whom watched—where—the object of his pity—the question to his critics—their silence—his practical reply—the lessons to us.

Mr. Talmage's Work.

THE RECORD OF A YEAR.

In his closing remarks to his people, before leaving for his summer vacation, Mr. Talmage gave a brief summary of his work during the year, in the following brief remarks: "What lazy people ministers are, after an easy winter to go away and do nothing for the summer!" But I do not think that ministers have such a very lazy time. That you may see I have not been idle through the past year, and have a right to rest, I will tell you something of my year's labors.

" Without any intermission I have attended upon the most wonderful outpouring of the Holy Ghost that has ever visited an American Church, continuing from last. October until now without any seeming subsidence. During which time I have been preaching, praying, talking, advising, planning, that the work might go on, and with utmost tension of body, mind, and soul imploring the people to be reconciled of God.

" In addition to this, we have had all the anxiotics of rebuilding a church, and that amid a financial panie; the second Taber-nacle following very soon the building of the first so that the two strains came very near together.

In addition to that, I have attended sick beds and funerals and houses of trouble, in this large congregation; the only difficulty being that sometimes there were three fu-nerals at the seme hour, and people have thought hard of me that I could no be in all the places at the same hour. The dear souls! I would be in fifty places at the same time if I might.

In addition, I have looked after the interests of the lay college as well as I could, and have been making arrangements for the advancement of that institution, which has already been acknowledged in this and in other lands, as an agency for good.

"In addition to this' I have written(literally) thousands of letters on the subject of free churches, lay college, religious experiences, and spiritual advice, and letters of declinature to lecture committees and collegiate societies, leaving other thousands unanswored, so that the general impression is that I never answered any letters at all.

"In addition to this, I have edited, and am editing, a weekly religious newspaper attempting to make it potent for Christ. My connection with it is not nominal, but real to the absording of much physical, mental, and spiritual energy, feeling that the pruting-press is to be the mightiest lever for rasing the world towards God and heav-

"In addition to this, I have prepared two books conducting them through the press, one of them appearing this week, and the other to appear in a few weeks.

" In addition to this, I have been writing perpetually for foreign religious journals, correcting phonographic reports of sermons, not only for papers here, but in England and Scotland, so that I have the joy of reaching Christ week by week, to more than two hundred thousand souls beyond

"These have been some of my labors during the past year, yet I stand in health absolutely perfect, thanks to God. I have montioned these things with no spirit of boasting, but to show all reasonable men that I have a right to rest, and so I leave you for a few weeks.'

An honest desire to know the way of life is the best qualification to learn of Hun who spake as never man spake. Become as a little child, conscious of weakness, and willing to be instructed, and you will easily learn from the Divine Teacher a higher wisdom than was over taught in the most renowned schools of human philosophy.
Receive the word of Christ as a personal message to your own heart; appropriate to yourself the merits of His death as fully as if you were the only sinner in the world for character by his answer to their unspoken whom Ho diod, and you will easily learn thoughts, summons attention by calling up, how to be saved.

MISSIONARY NOTES.

The order of Jesuits counts among its 9,101 members no less than 1,558 missionaries who are employed in America, Asia, Africa, and Australia.

A new mission has been begun in Bengal. The missionary is Babu Mathuraneth Basu, a graduate of the Calcutta University. He will be supported by a Bengali merchant, member of the Free Church of Scotland. We have here, therefore, an entirely native mission.

The Dutch Reformed Church in South Africa has since the annexation of Cape Col. ony to Great Britain, in 1806, been largely dependent upon Scotland for the supply of its ministers. In the present conflict between the liberal and orthodox parties the Scotchmen stand by the latter. The Liberals have formed a society called "The Church Defense Association," for the defense of those who have been cited before the church courts for unsoundness in the faith. According to the almanae of 1872, the Reformed Dutch Church of South Africa has 100 congregations, 91 ministers, 10 licentiates, 18 missionaries, 78,767 communicants, and a total of 187,931.

The Jewish periodicals, says The Free Church Record. are making lament over the dissolution of the synagogue at Rome. It would appear that the members are no longer required by the law to contribute to its support, and they are taking advantage of their liberty. There are still a few devoted men who are willing to bear any burdens; but an extraordinary apathy has effected the majority, and not only the places of worship, but the denominational schools are deserted. Parents send their children to the Roman Catholic schools, and do not even take the trouble to see that they are relieved from attendance when religious instruction is given. The Jews in Rome number about 5,000.

The Free Church of Scotland is very actively engaged in mission work among the One of its most important centers of labor is Constantinople. On Feb. 26th the first examination of the Gorman school was held in the new building creeted last year. This edifice forms a stately block and comprises 40 rooms, with class-room for 300 scholars and a chapel seating 100 persons. It was creeted at a cost of about \$30,000. The school is divided into two departments—the German with 180 scholars, and the Italian, with 60. The scholars were examined in the Scriptures, the Shorter Catechism, and in five languages-Ger man, Italian, French, English, and Hebrew. The school has been the means of bringing many to Christ and has awakened a deep interest in a large circle of Jewish par-

The English Baptists have a mission among the inhabitants of Sikkim, a mountainous country, situated to the north of Bengal and near Tibbet. The people are called Lepchas, and the mission among them has its center at Darjeeling. The Lepchas are described as a simple people, without caste, of fair complexion, annable, gentle, attached to home and family. They are trustful and honest, and will leave their grain and other property in the open fields without fear of anything being removed. They worship a spirit of good and one of evil. They have a king, whose position is merely honorary, the mountrin sides which they inhabit being divided among 15 chiefs, who administer the affairs of the people. The Buddhists have gained much influence among them, as is shown, for instance, by their law against theft. If anything is stolen from a common man, the thief is required to give back double; but if he rob a lama, he is muleted sixteen times the value. These mountaineers are giving a very friendly hearing of the Gospel.

Among the Armenians the first Sunday in Lent is a day of drunkenness and revelry. It is the last day preceding the long lenten fast, and is kept, or rather desecrated with wine, dancing, and all manner of noise. When Dr. Roynolds, A. B. C. F. M. missionary at Van, Central Turkey, objected-that this was the Lords day, which should be kept holy—he received the answer: "Well, it is not right; but nover mind. The Lord is merciful, and to-morrow is fast, when we can repent of it all. " If any doubt be expressed of their salvation, the roply is likely to be: " Are we Turks? We are Christians, We have been baptized. We receive the communion The Lamb the Virgin will plead for us. At the worst, a short season in purgatory will set us all right." This false security, rooted by ages of falso searching, make the reception of the simple Gospel difficult. It was gratify ing to the missionary to find that this year the service at the two chapels of Van held their own against the universal revelry that prevailed around them.

Religion is life rather than science, and there is a danger peculiar to the intellectual man of turning into speculation what was given to live by. The intellect, busy with ideas about God, may not only fail to bring a man nearer to the Divine life, but may actually tend to withdraw him from it. For the intellect takes in but the image of the the interior takes in but the image of the trath, and leaves the vital impressions, the full power of it, unappropriated. And hence it comes that those truths which, if felt by the unlearned at all, go straight to the heart, and are taken in by the whole man, are apt in the philosopher and the theologies to the set of the vertibule of the theologian, to ston at the vestibule of the understanding, and never to got farther. The trained intellect is ant to cal out the child's, lieart, and yet the "except ye become as little children," stands unrepealed.

Men judge ne by the success of our efforts.
God looks at the efforts themselves.
Charlotte Elizabells.

Miscelnueous.

As the sun is reflected in a spring when it is clear and hmpid, so God is reflected in the soul of man when it is pure and spiritual.

Does not God hate sin more to-day than ever? We know He does. Then how can we see Him until purged from sin? Christ will make us clean indeed if we bend our wills and accept His outstretched

No man ever sank under the burden of to-day. It is when to-morrow's burden is added to the burden of to-day that the weight is more than a man can bear.

I wish for no other heaven on this side of the last sea I must cross, than this service of Christ, to make my blackness beauty; my deadness, life; my guiltiness, sanctification. I long much for that day when I will be holy. Oh, what spots are yet unwashed!— Rutherford.

Men in general are impressed by the most clearly revealed religious truth only when they see it living, moving, achieving, suffering, and triumphing before their eyes. The impression of it must be caught from the printed page by a throbbing heart, and stereotyped in a transformed life. Then, and not till then, men will see it.

I too acknowledge the all but omnipotence of early culture and nurture: hereby we have either a doddered dwarf bush or a high towering, wide-slandowing tree! Either a sick yellow cabbage or an edible luxuriant green one. Of a truth it is the duty of all men, especially of all philosophers, to note down with accuracy the characteristic crecumstances of their education—what furthered, what hindered, what in any way modified it. -- Car/yle.

To present a petition is one thing; to prosecute a suit is another. Most prayers answer to the former. But successful prayer corresponds to the latter. God's people frequently lodge their petition in the court of heaven, and there they let it lie. They do not press their suit. They do not employ other means of furthering it beyond the presenting of it. The whole of prayer does not consist in taking hold of God. The main matter is holding on. How many are induced by the slightest appearance of repulse to let go, as Jacob did not! I have repulse to let go, as Jacob did not! I have been struck with the manner in which petipetitions are usually concluded—"And your petitioners will ever pray." So "mon ought always pray (to God) and never faint." Payson says, "The promise of God is not to the act, but to the habit of prayer."—

If you know the principles of prayer, and have a lively sense of your necessities, and hearty desire of God's grace and mercy, you will be able to pray without forms, and your affections will bring forth words out of the fulness of your heart; and you will not be ever solicitous and timorous about words; for doubtless the Spirit who is the belief for, doubtless, the Spirit, who is the help to us in speaking to men, will also much more help us to speak to God, if we desire it; and God regards not eloquent words, nor artificial composure; neither need we regard it in private prayer. If you limit yourselves to forms, you wil thereby grow formal, and limit the spirit.—Marshall.

Those That receive Christ with an unfeigned fault shall never want a weddinggarment to adoin them in the sight of God. Faith itself is very precious in the sight of God, and most holy. God loves it, because it giveth the gory of our salvation only to the grace of God in Christ, and renounceth all dependence on any condition that we all dependence on any condition that we can perform to procure a right to Christ, or to make ourselves acceptable to Him. The excellency of faith lies in this, that it accounteth not itself, nor any work of ours, a sufficient ornament to make us acceptable in the sight of God. It will not be our wedding-garment itself, but it buyoth of Christ white raiment, that we may be clothed, and that the shame of our wickedness may not appear.—Marshall ness may not appear.—Marshall.

Official Announcements.

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

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

Pants ... This Proof Street Church, Paris, on Tuesday the 11th August,

HAMLTON.—This Presbytery is appointed to meet in Macnab Street Church, Hamilton, on the 2nd Tuesday of acxt October, at 11 a m.

ADDRESSES OF TREASURERS OF CHURCH FUNDS.

Temporalities Board and Sustentation Fund-James Croil, Montreal. Ministers', Widows' and Orphans' Fund-Archi-

oald Ferguson, Montreal. French Mission-James Croil, Montre

Juvenile Mission—Miss Machar, Kingston, Ont. . Manitoba Mission—George H. Wilson, To ronto Scholarship and Bursary Fund-Prof. Fer Kingston.

\$2,500 A YEAR COMBINATION PROSPECTUS,

Represents 20 different books. Agents say this is the BEST THING EVER TRIED.

The books sell themsolves in every family, and good men can make a Business for Life in one county. Full particulars free on application, or Complete Outfit sent post paid, on receipt of \$1.20. Address JOHN E. POTTER & Co., Publishers, Philadelphia, Penna

Messrs Chapdock & Co., Gentlemen:—I have used year Chambis Indica. Syrup for the last ten years, with astemishing success in Acutr and PULMONANY APPLICTIONS and believe it has no equal formen discusses. Please all this order for Pills and Ontanent. I can truly say these Remiddes; if properly administered VILL Count C

The Househ ld Panacea and Family Liniment is the best remody in the world for the following complaints wis "Grants dictite Linius and Stomach, Pain in the Stomach, Bowelsor Side Rebumatian in ellits forms, Billious, Colle, Nonralgia, Golera, Dysenty, Colds, Presit Wounds Burns, Sore Threat, Spinia Complaints, Syraing and Brusse Chills and Fover Purely Vegetade and All healing for Threat, Spinia Patent, 1987, Prophred by U.R. List, MICHWAY, No. 215 Enited, Street New York, and follows by all branches.

Bunyan and his Statue.

We have already referred to the erection a marble statue to Bunyan at Bedford.
The following, from the London Dally
Telegraph, is so interesting in itself, and so illustrative of the changed condition of English feeling since the time when the regarding of the Gospel was felt to be a orimo deserving twelve years' injurcention in a folon's cell, that we give it entire. We are cure it will be read with

interest: A marble statue of John Bunyan is to be inaugurated at Bedford this afternoon, amid all sorts of sacred and secular rejoicings. A duke has presented the effigy to the townsmen; an earl and a dean of the established church—no less a dean than Dr. Stanley—are to assist at the unveiling of the figure of the great tinker. There is to be a public meeting afterwards, at which very distinguished orators will speak; and in the evening the elite of Bedford will be present at a lecture to be delivered at Bunyan's meeting house, upon the life and works of the "illiterate sectary." All this takes place on or near the very spot where well-nigh two centuries ago John Bunyan lay languishing twelve years and a half in prison, cast into that long and sad durance by the knaves and harlots who had England in their control after the Restoration. Generally when a man has been dead two hundred years, and a movement is set on foot to raise a statue for him, some explanation is needed by the public, and some research by the journalist, in order to justify the proceeding. But all the world knows why the tinker of Elstow should receive the posthumous honours of Vanity Fair; all the world has heard of him; all the world's readers have read him; be it the pilgrim progressing slowly and tearfully through the snares and mockeries of its booths; be it a Mr. Worldly-wiseman. who merely loves good writing; be it Faithful, or be it Lord Facing-both-ways; everybody has read John Bunyan's wonderful book. With that one piece of rude but real genius he has carved his own statute of the property which tue and built himself a monument which must be still fresh when the marble figure unveiled to-day in Bedford is ancient and time-worn. The roysterers of the Restoration who clapped the glorious tinker into the bilboes could not, with all their locks and bolts, confine his mind.

"Stone walls do not a prison make, Nor iron bars a cage"

Nover did any man justify that proud saying so thoroughly as the writer of the "Pilgrim's Progress." In the flesh he was a prisoner of the English Cavalious, making a prisoner of the English Carolish and three-tagged laces to keep his wife and family in bread, and all those cruel years fed himself on jail-food. But in the spirit he was free, along with Christian and Faithful, walking from the City of Destruction. tion, wading the Slough of Despond—now in the Valley of Humiliation, now upon the in the Valley of Humiliation, now upon the Delectable Mountains, now laughing at Gidant Pope, now fighting Apollyon; ever and ever progressing towards the Dark Valley and the River, and the Shimug City on the other side; upon that road—imaginary, but so plain; feigned but so little fictitious—where millions of feet have since followed his, and millions of pilogrius measured every stage and sten of the grims measured every stage and step of the

In those days when the "Merry Monarch" In those days when the "Merry Monarch" was too busy with his spaniels and mistresses to care for justice, how absurd it would have seemed to predict that the fanatic tinker in Bedford Jail was destined to become the best-known man of his time! What rosy-cheeked bishop or bewigged lord-m-waiting would have believed in such a wild prophecy? But they had shut a bird in their cage whose voice no prison bars could control; and all the sweet and solemn music of Puritanism rings for ever and ever triumphant now in the accents of their humble captive. For the "Pilgrin's Progress" is a poom in prose, full of those rich, abundant creations of thought, and those deep-hearted, far-sighted magina-tions, without which no book is ever ad-mitted into what may be called the "World's Library." We can no more understand the gifts which gave this tinker his wonderful English, and his strong, un-halting, sustained fancy, than could the Cavallers who cast him into jail for a "hotgospoller." He had been a soldier in Crom-well's army, and in 1645 he was on sentry at the seige of Leicester, where he narrowly escaped death. He married, and leaving the army, he passed through a stage of tremendous self-torture—fits of conscien-tious doubt alternating with eestacies of holy joy in his fanatical soul-searching and training. It is, probably, to his own self-depreciation that the story is due of his forr reprobate life, for a man who came to think that dancing and bell-ringing were deadly sins, as John Bunyan did, could scarcely have been trusted to appreciate his scarcely have been trusted to appreciate his own moral position. Emerging from this Valley of Humiliation, he became a Baptist preacher, and preached himself into prison at the Restoration, to the sorrow of his crowded congregations and the great gain mankind. For in the enforced quiet of that prison life, and with no books except the Bible and "Foxe's Martyrs," his strong, enduring serious and poetic spirit slowly ela-Bible and "Foxe's Martyrs," his strong, enduring, serious and poetic spirit slowly elaborated the "Pilgrum's Progress." He had time to indite certain other productions, too; to wit, the "Holy War" and the "Grace Abounding to the Chief of Sinners." But the world very wisely laid hands upon the "Progress," and let the others go; it recognized a position forever in the matchless allegory, wherein, almost alone among recognized a position forever in the match-less allegory, wherein, almost alone among allegories, taney and fact go hand in hand. The substance and the shadow are inseparable; so that the dullest has no need to ack; "What meansth this parable?" and the most intellectual must acknowledge a masternices of turns and simples coning the most intellectual must acknowledge a masterpiece of pure and singular genius. It has become a classic of all times, and ranks, and ages in England. Children and old-men read it with equal interest; peasants and philosophers alike hang over its solid, subtle, soul-piercing pages. Johnson, who declared that he only read three books through, "wished there was more of it;" and the brilliant Macaulay wrote, "It is the sole work of its kind which possesses an eternal human interest. It obtains adan eternal human interest. It obtains add up. When I miration from the most fastidious britis, of Thy holy while it is loved by those who are the imple to admire it. It is the delight of the Halyburten.

Scotch peasantry; it is a greater favorite in every English mursery than 'Jack the Giant-killer." Everybody knows 'the strait and parrow nother as a word which he and and narrow path' as a road which he and Paithful have travelled together. This is the highest miracle of genius, that things which are not should be as though they were -that the imaginations of one mind should become the perpetual recollections of an-

other. "This miracle," Macaulay adds, "the Eletow tinker wrought." And it would appear as easy to imagine that English history would have been without the Chaunel Sea, as to conceive what the English mind mould be rithout the salarm spiritualism would be without the solemn spiritualism silently, and generation after generation, infused into it from this allegory, wrought in prison by a Roundhead soldier and in prison by a toundhead solder and preacher. Deeper, indeed, than the most thoughtful and erudite speaker of to-day can measure, have passed into the popular sentiment the thoughts and words of John Bunyan. He has long ago attained that aublime literary success achieved by two er three only in each walk of literature, where the nation absorbs into itself the write, and speaks and thinks himself without being distinctly conscious of its teacher. The other great allegory of the English speech, Spensor's "Faorie Queene," is but a lovely, and to tell the truth, a somewhat tedious, poem. The other immortal prison-labors, "Don Quixote" and the "Jerusalem Delivered," are brilliant and precious, but he outside the practical life of men; while the "Tinker's Parable" has been interpreted into holy thoughts and pious pilgrimages by millions of human souls on that passage which all alike make through Vanity Fair and into the Valley of the Shadow. All that there was of vigorous faith and fearless spiritual insight in Puritanism shines in this book of the Bedfordshire enthusiast, together with the quick imaginings of a real poet and the fervor of a prophet. He has beaten the gold of his Bible to gild every man's experience withal. He has equipped countless Christians in the armory of his faith, hope and charity, and nerved innumerable simple spirits to contend victoriously with their Apollyon. Here, and in the pellucid, luminous, perfect English which the tinker learned from his Bible, is his real and imperishable monu-ment; but, assuredly, "if great men make little towns famous, Bedford does well to-day to set up John Bunyan's statue and to make a saints' day for itself out of the 'illiterate sectary.'

Education of Women.

It is proposed, just new, to assimilate the education of girls more and more to that of boys. If that means that girls are merely to learn more lessons, and to study what their brothers are taught, in addition to what their mothers were taught, then it is to be hoped, at least by physiologists and patriots, that the scheme will sink into that lumbo whither, in a free and tolerable rational country, all the imperfect and illerational country, all the imperfect and illeronsidered schemes are sure to gravitate. But if the proposal be a bona fide one, then it must be borne in mind that in the public schools of England, and in all private schools, I presume, which take their tone from them, cricket and foot-ball are more or less compulsory, being considered in-tegral parts of an Englishman's education; and that they are likely to remain so, in spite of all reclainations; because masters and boys alike know that games do not, in the long run, interfere with a boy's work; that the same boy will very often excel in both; that the games keep him in health for his work, that the spirit with which he takes to his games when in the lower school is a tair test of the spirit with which he will take to his work when he rises into the higher school; and that nothing is worse for a boy than to fall into that loading, tuck-show-hounting set who neither play hard nor work hard, and are usually extravagant, and often vicious. Moreover they know well that games conduce, not merely to physical, but to moral health; that in the playing field boys acquire virtues which no books can give them; not merely daring and endurance, but, better still, temper, self-restraint, fanness, honor, unenvious approbation of another's success, and all that "give and take" of life which stand a man in such good stead when he goes forth into the world, and without which, indeed, his success is always maimed and partial.

Now, if the promoters of higher educa-tion for women will compel girls to any training analogous to our public school games; on singing to expand the lungs and regulate the breath; and on some games— ball or what not—which will insure that raised chest, and upright carriage, and general strength of the upper torso, withgeneral strength of the upper torso, with-out which full oxygenation of the blood, and therefore general health, is impossible; if they will sternly forbid tight stays, high heels, and all which interferes with free growth and free motion; if they will con-sider carefully all which has been written on the "half-time system" by Mr. Chadwick and others; and accept the certain physical law that, in order to renovate the brain, day by day, the growing creature must have plenty of fresh air and play, and must have pienty offresh air and play, and that the child who learns for four hours and plays for four hours will learn more, and learn it more easily, than the child who learns for the whole eight hours; if, in short, they will teach girls not merely to understand the Greek tongue, but to copy somewhat of the Greek physical training, of that "nusic and gymnastic" which helped to make the eleverest race of the old world the ablest race likewise, then they will carn the gratitude of the patrict and the physiologist, by doing their best to stay the downward tendencies of the physique, and therefore ultimately of the morale, in the coming generation of English

Whatever others speak of their good na tures, Lord, I must own mine sinful, and that all the imagnations of the thoughts of my heart have been only ovil from my youth up. When I look at my face in the class of Thy holy law, Lord, how black is it nothing but sin wherever I set mine eye.

Protestantism in Italy.

Dr. Stewart, of Leghorn, moderator of the Free Church of Scotland, in closing the recent Assembly, gave, in the course of his address, some interesting items respecting Italy. He says "the greatest defect attach-ing to almost all converts from popery is want of truthfulness, and of an illumined conscience. In Italy during the last conscience. . In Italy during the last fifteen years, under a Constitutional conscience. In Italy during the last fifteen years, under a Constitutional Government, the Evangelicals have enjoyed perfect religious liberty, and much has been done to diffuse the knowledge of the Gospel by the pulpit, the press, and the colporteur, though the results are not so great as could be wished. Taking into account all the agencies at work—Waldences, Free Italian Churches. Methodists, and Bantists—there Churches, Methodists, and Baptists-there are about 100 stations where the Gospel is preached. If each of these had been opened in a separate city or town, a large amount of good might have been effected, but, unfortunately, through the spirit of oppression, the Chinese Libera has opened its stations, with few exceptions, in the same towns where the Waldenses had already begun to work, while agents sent by foreign churches or societies, attracted by the name of Rome, are treading on one another's heels in the capital, and affolding the priests a welcome opportunity of expatiating on the divisions of Protestantism. Still, despite of such drawbacks, good is being done, and many saved ones have been added to the Church of Christ. The outward condition of the converts, however, is the same as in Spain. Among the rich and influental, the nobility, the landowners, opulent merchants, there are none who have cast in their lot with Evangelical churches with the single exception of Count Gucciardini, whose influence is unknown beyond his own little sect. The membership of the churches belongs to the labour ship of the candends belongs the activation ing classes, who have a hard struggle to win their daily bread. Excluding the inhabitants of the Waldensian valleys, they do not number more than 8,000, or at the utmost 10,000, and their efforts to support the Gospel, though implying real sacrifices on their part, are ne-essaitly humble in extent, yet most of the 40 congregations which the Waldensian church has formed outside the valleys, not only now bear the local expenses with their worship, but be-gin to contribute a little annually for the support of their pastors. Italy possesses the great advantages over Spain in having a native Evangelical church (I mean the Waldensian), which has existed from Apostolic times, which has maintained the truth of God through centuries of persecution and bloodshed, and which only awaited her emancipation from the most cruel despotism to send forth a band of well prepared evangelists to proclaim the Gospel in the chief cities of Italy. The work to which she has set herself is far from an easy one, the progress must be necessarily slow, for popery, infidelity,, and indifferentism are all op-posed to her, and the utmost caution requires to be exercised in admitting converts to membership, but she considers it the work for the accomplishment of which God has so long preserved her in her moutain fastnesses, and she is resolved in his strength to persevere in it.

Sky-Windows.

Sky-windows! Would to God that our souls had more of them! Would that the dear sunlight of his smile, and the caressing warmth of his love could fl od down upon us and draw our eyes from the low scenes on which we have learned to dwell. We have grown familiar with the narrow courts and confined ways of this life, while the full nange of the heavens of grace is unknown to us. Most of our windows open downward, and we forget that the clear sunlight is shining above while we gaze into the fog and smoke which have settled around us! Oh! if we only knew how much faner and sweeter the life is than we have imagined, we would lose no time in reaching the topstory of our being, that we might get a broader view of the whole and see its wondrous proportio s

Do we not too often live down in he basement where life seems too sad, too unexplanable to be borne? Then rising a explanation to be come into the second story of our being, where we think we are wise, see that the shadows that once affrighted us down there were but born in that low plain and could have no power above it, learn a self-sufficiency of trust by seeing that we are on a level with our neighbors. By-and-by, when the soul has grown out of these earth tendencies, and longs through pain and loss for surer rest, we reach the upper rooms with the upper openings, its sky-windows! Ther how the glory drifts around us! Below is the throb-bing, restless life of sense! Above the calm measureless peace of heaven !

Cure of Lying.

I owe much to my mother's early in-struction in truth and honesty. Lying, stealing and drunkenness were crimes for which she impressed me with the utmost horror and disgust. A poor boy, engaged in carrying a gentleman's letter-bag, in our neighborhood, stole a letter with money in it. I remember, also, well a circumstance which was of the greatest importance to me, and ever inspired me with gratitude to my mether. One day I entered our home cating a cake; my mother's quick eye fell upon it—she observed, too, that I made some attempt at; concealment—see she questioned me. "Who gave you that?" I answered, "The woman in the street who sells cakes. "She went into the corner of the room, where a rod was kept, then took me by the hand and led me to the woman. "Did you give this little boy a cake?"
"No. 'Whereupon thered was vigorously applied in the presence of the people in the street who where looking on. My distress I remember, also, well a circumstance was great. At ovening prayers my father, who had been informed of my disgrace, dwelt in a solemn manner on the sin I had committed—the great crime of theft and lies. That vas my first theft, and my last.—Life of John Gibson.

Trevere a man who is in great affliction.
God seems to have selected him, like see
ond growth timber, for important work. It
is not every one that can be trusted to suffor greatly.—Agnee.

Our Young Lottis.

Little Phil's Lesson in Forgiveness.

Sometimes it is fun to the minister's Sometimes it is fun to the minister's little boy, and sometimes it isn't. Ministers' little boys have their troubles as well as other folks. I suppose you may think that it would be very nice to have all the ladies pat your head, and kiss you, and say how much you look like your papa, and ask you if you are going to be a minister when you grow up, and say they hope you when you grow up, and say they hope you will be very good, and set an example for the other boys (when you knew all about that from your own blessed little mother) that from your own biesson fittle mother); all that does very well for a little while, but it gets to be rather borous in the course of years, and Phil has learned to be carelessly (is it were) crossing the street, when he sees a group of his father's lady parishoners coming.

It is rather pleasant to have some of the good motherly ones call you into their houses, and show you pictures, and tell the stories and since we conducted the stories and since we can be seen as the stories and since we can be seen as the stories and since we can be seen as the stories are stories as the stories are stories as the stories are stories and since we can be seen as the stories are stories are stories as the stories are stories as the stories are stories as the stories are stories are stories as the stories are s nouses, and show you pictures, and tell you stories, and give you candy and cake; but there is a drawback even to this, when you go home and your mamma takes almost all the goodies away, and doles them out to you in httle tentalizing quantities; spaine somehow a connection between ties : seeing somehow a connection between such things and cortain aches and sick nesses that make both her little boy and her very uncomfortable.

Then a little fellow does feel rather grand to have all the boys and girls looking up to him as the minister's son; but it is decidedly disagreeable to have one of the boys three or four years older than yourself, 'get mad' when you answer questions better than he, and say:

O yes, parson, you can preach, you'd better practice!' or

O yes, httle angel!—who ate a lump of sugar in school when the teacher wasn t looking?

Yes, Phil has his trials? And would you believe it, he has one sometimes in his own darling papa himself? For Mr. Barrett is daring papa nimsen? For Mr. Barrett is absent-minded, and Miss Betsey Dayton (the lady who thinks it her duty to take charge of the minister and his family and the parish generally) says that ministers are usually so; and of course papa will always be a minister, and so Phil supposes he will always be absent-minded.

One day Phil had a severe experience. Mr. Barrett went out in the afternoon to make parish calls. Phil gave him a very important charge. He reminded him of it seven times before he started, and the last words papa heard as he went out, and the last ones into which the rosy lips at the window, as he lookek back, formed themselves, were 'Don't forget my boots!'

'No Phil, I won't, sa'd papa.

'Boots! just think!'

Phil sat down on the floor after papa had isappeared from his sight, and gazed condisappeared from his sight, and gazed contemptuously at his worn copper-toed shoes. Thenceforth he should have beets like a man—new (till they grew old), shining, high, with little straps to pull them up by. It must be that he was growing up. Phil had a splendid time building air-castles that afternoon. I've known other people to have splendid times the same way.

The sun began to look in at the west windows. The leaf-shadows danced in the beautiful light on the dining-room carpet, and baby laughed merrily to see the kitten try to eatch them. Phil patted her conde-scendingly, and said she was a little darling, adding

'I'll be a man 'fore Mamie 'comes a lady; won't I, mamma?

Molly had set the table so daintly that little Bob Brown, whose father is an artist, declared that 'Papa ought to sketch it.' (I didn't think to mention before that Bob was spending the afternoon with Phil, and helping him build those aircortles) castles.)

At last papa appeared, coming down the street. He looked a little sad. He had been calling on a lady whose dear little boy had gone to live with the angels, and she was so very lonely! Mr. Barrett was so sorry for her, although he knew God must have meant good for her in it all.

Phil ran to the door, O dear | papa did nt liave any bundle in his hand; still there might be one hidden under his coat—possibly. The eager questioning eyes ran over papas slight figure, with its neatly fitting coat. No sign there of protruding boots.

Papa came in and smiled down on his httle boy.

How glad he was that the angels could lo without him a little longer.

'Papa, did you get my boots?'

'Why Phil! I never thought of them. Reader, did you ever know what it is to have a great, beautiful, up looming hope dissolve into air? Then pity poor little Phil. I say he was a little here, when he passed his little fat hand over a cloudy eye. and ran out into the next room. Should papa see him cry about the boots? Nover! The bright-faced sky locked in and tried to cheer han up. A good-natured little breeze came running right in through the window, and said 'Never mind, little boy, and carried off his tears to deck the mess osebush with, A 'small, stili voice' in his heart said

'Papa forgot-you forgot some times. Forgivo darling papa!

Phil went back.

'Papa!' said he, solemnly, 'did you really forget the boots?'

'Yes, Phil,' said the conscience stricker father, 'I never thought of them.'

'Well papa, if you really forgot them, it

And contrite papa received his little son's forgiveness with a truly grateful

spirit. 'Phil,' said he, 'you shall have the boots

And he did -N. Y. Evanglist,

If women would study housekeeping as their husbands study law, etc., there would be less complaint of had servants.

To Be Sure, Of Course, I Know.

It is said that when the swallow was first made, she was so pleased with her long wings, and her forked tail, and ther swift flight, that she did not set about building her nest in proper time, and it quite went out of her head how to build one at all. So at last, after many attempts, she thought she would go to some good-natured bird and ask for a little help. Of all the birds she thought the thrush looked the most good natured, and she told her difficulties to the thrush, and asked for advice.

"Oh, to be sure," said the thrush; "I'll soon show you. First take a few 'bents,' as we call these old grass stalks."

"Oh, yes, to be sure," said the swallow, "Then get a lump of clay, and then another--"

"Of course."

"To plaster them."

"Ah, yes, I know-" " Plaster them so-

"Yes, to be sure-"

" And then-"

"Oh, yes, I know," said the swallow again.

"I then turn it up so," said the thrush,

"To be sure—oh, yes."
"And then,"—the thrush tried to say-

"Of course," interrupted the swallow.

" Woll," said the thrush, you seem to now all about it quite as well as I do, so I need not delay any longer, but go off to my eggs. Good-day," and away she flew.

But they had only built half round the nest, and for the life of her, the poor swal-low could not make out how to do the other side. So she stuck the side she did know how to build upon a wall, and pretended to be very content; but the other birds often make little jokes upon "the bird with half a nest."—The Methodist.

A Warning Voice.

Whatever may be the prevailing sins of the wicked, there are some practices and pursuits in which not only they, but members of the Church, engage to an alarming extent—so alarming that I am constrained to lift up a "warning voice."

I propose to notice, very briefly, only two or three now, and to cite the reader to some Scriptures which seem to me to warn us most solemnly against them.

First. Excessive indulgence in levity, frivolity and mirth. The tendency of such indulgence is to dissipate serious thoughts to lead the mind away from God, and to alienate the affections from Him. And thus we incur His displeasure, and calldown upon us chastisements which "seem notfor the present to be joyous, but grievous. The ultimate effect of such indulgence, if persisted in, is to be "forever banished from the Lord and the glory of His power." "Lovers of pleasure more than lovers of God," I beseech you, give this subject the consideration it merits, and decide, like Moses, " to suffer affliction (if need be) with the people of God, than to enjoy the pleasures of sin for a season."

Secondly. Avarice, greed of gain, determination to be neh. In the parable of the sower, some seeds following thoms, representing such as hear the Word, and the cares of this World, the deceitfulness of riches and the lusts of other things entering the ches the Word, and it because they in, choke the Word, and it becometh un-fruitful." The lesson to be learned is obvious. Giving undue prominence to temporal anars, the Word of God fails to produce in them "the peaceable fruits of right-cousness," and proves a "savor of death unto death."

Now, the chief end of man is to glorify God and enjoy Him forever. "Whatsoever yo do, do all to the glory of God." Thus, e secure His favor, and shall dwell forever in His presence, where is "fulness of joy." Indulgence in anything that will defeat this grand object, will issue in eternal damna-

Reader, neglect, at your peril, to consider Reader, neglect, at your poni, to consider seriously the following Scriptures: [Job 21: 11-16; Isaiah 6: 8-15; Matt. 16:26; 1 Cor. 10: 81-82; Gal. 5: 19-21 and 6: 7-8; 1 Thess. 5:22; 1 Tim. [6.9; Heb. 11:26; 1 John 2: 15-7. A few texts specially for members of the Church: Isaiah 5: 1-8; Matt. 5: 18-16; Rom. 12: 2 and 14: 21; 1 Cor. 6: 20 and 8: 11.

Finally. Is dancing a sin? I reply it is a fashionable and fascinating amusement, and there is, therefore, great danger of its diverting the mind from the consideration of the subject of the soul's salvation, and of its leading its votaries to become ers of pleasure more than lovers of God." The law says (Mark 12:30): "Thou shall love the Lord thy God with all thy hear, with all thy soul, with all thy mind, and with all thy strength." Now, if we love dancing more than God, or if we divide our affections between it and God, we transgress the law. "Sin is transgression of the law." 1 John 3: 4.

Reader, in a spirit of love, I call your attention to these passages, and beg you as you value eternal happiness, do not fail to refer to them, and consider them seriously, and "receive them, not as the word of manbut as in truth, the Word of God." 1 Thess. 2:18.—Christian Observer.

Evaporation Instead of Icc.

Ice threatens to be an expensive luxury this summer, and many persons will doubtless be obliged to dispense with its use. In the country, where water may be drawn-cold from the well or the spring, or a clean cool cellar or dairy preserves the food fresh it is not so much missed, but even there water and butter capacit remain many minit is not so much missed, but oven there water and butter cannot remain many minutes in the temperature of the entire room, without losing their agreeable qualities. Several thicknesses of wot clothes wrapped about the pitcher, will by evaporation, keep the water telerable. A common flower positive red over a plate of butter, and kept covered in the same way with wet clothed will keep butter in that state of solidity which is essential to its attractiveness.

Sejentific and Albefut.

MANAGING SMALL FRUITS.

If the currants are more than a year old, cuts the tops off close to the roots. With grapes, if the top is of the previous year's growth, and has buds near the roots, leave one or two. If not of last year's growth, at it all away. The top of raspberries should be all removed. Then, when the roots get their machinery at work, they will send up cames that will fruit wall the posreous got their innermory at work, they will send up canes that will fruit well the next season. But if 'the top is left on it will re-quire all the energy of the roots to support it, and if the plant does not die the first winter it will be feeble and sickly the next Summer, and luger along year after year until the planter condemns the variety and throws them away in disgust. Last Spring I filled an order from Boston for raspberries, and before sending them I cut the tops back two feet, and came near having them returned for doing so. I told the dealer that they should be all cut off when plant-ed out. He said he know that very well, but his customers did not, they would have plants that would bear the first year, and it was the tops that sold them, not the roots. But my advice is, see that you get good roots, without regard to tops.

THE VALUE OF OATMEAL AS INFANTS' FOOD

In a communication to the Societe Medieale des Hopitaux, MM. Dujardin-Boaumetz and Hardy made known the results of the employment of catneal on the alimentation and hygiene of infants. According to them, oatmeal is the aliment which, by reason of its plastic and respiratory ele-ments, makes the nearest approach to hu-man milk. It also is one of these which contains most iron and salts, and especially the phosphate of lime, so necessary for infants. It has also the property of preventing and arresting the diarrheas which are so frequent and so dangerous at this age. According to the trials made by M. Marie. infants from four to eleven months of age fed evalusively upon Scotch oatmeal and cow's milk, thrive very nearly as well as do children of the same age suckled by a good

ONE CAUSE OF NERVOUS DISASTERS.

Many inquiries have been made why nervous disorders are much more common among us than among our ancestors. Other causes may frequently occur, but the chief is, we lie longer in bed. Instead of rising at four, most of us, who are not obliged to work for our bread, lie till seven, eight or nine. We need inquire no further; this sufficiently accounts for the large increase painful disorders. It may be observed that most of these arise, not barely from sleepmost of these arise, not barely from sleep-ing too long, but even from what we ima-gine to be quite harmless, the lying too long in bed. By soaking (as it is emphatically called) so long between warm sheets, the flesh is, as it were, parboiled, and becomes soft and flabby. The nerves, in the mean-time, are quite unstrung, and all the train of melaucholy symptoms, faintness, tre-mors, lowness of spirits, so called, come on, till life itself is a burden.--Life Doubled by the Economy of Time.

EXPANSION AND CONTRACTION OF IRON.

A knowledge of scientific principles put in its place the key-stone in the last arch of the great St. Louis bridge. The "stone" was made of iron, and although every other iron stone had exactly fitted its place, this was found to be about one inch too iarge each way. It had expanded with the effect of the June sunshine on it. To reduce it by clipping would have taken all summer, for it is a heavy casting, weighing a good many tons. It occurred to somebody to shrink it. So it was put in ice; about thirty tons being necessary. After having been in pack for twenty-four hours, it was found to have contracted sufficiently. It was taken out, hoisted, and dropped into its place, which it fitted to a hair's breadth.

WHAT IS IN THE BEDROOM.

The importance of ventilating bedrooms is a fact in which everyoody is vitally interested, and which few properly appreciate. If two men are to occupy a bedroom dur-ing a night let them step upon weighing-scales as they retire and then again in the morning, and they will find that their actual weight is at least a pound less in the morning. Frequently there will be a loss of one or two pounds and the average loss throughout the year will be more than one pound; that is, during the night there is of a pound of matter, which has gone off from their bodies, from the hungs partly and partly through the pores of the skin. escaped material is carbonic acid and de-cayed animal matter, or poisonous exhala-

CHAFING OF INFANTS

Q. C. Smith, M. D., writes to the Pacific Medical and Surgical Journal that he values bismuth very highly as a preventive of chafing, and says: "Take sub-nitrate of bismuth, in fine powder, and put it in a thinflannel bag, and use as the old nurses use the old style "starch bag" in dusting over the chafed parts, or those parts that are likely to or have already become sore from any cause whatever. Should the parts be too tender for the use of the powder in this way, it should be sprinkled on plentithis way, it should be sprinkled on plentifully. The good effect will, in many instances, manifest itself very quickly after the application. I have found bismuth an excellent external remedy for raw, blistered surfaces, and many other more or less su-perficial ulcerated surfaces.

New Advertsements.

CONSUMPTION CURED.

To the Rditor of British America in Prespeteran ESTREMED FRIEND:

Will you please inform your readers that I have a positive

CURE FOR CONSUMPTION

8ad all disorders of the Throat and Lungs, and that by its use in my practice, I have cured hundreds; of cases, and will give

for a case it will not boundt. Indeed, so atrong is my faith I will sond a Sample, free, to any suffered addressing the. Please show this letter to any one you may know the is suffering from these discuses and oblice.

Patthfully, yours.

DR. T. F. BURT.

65 William Sc. New York

Miscellancous.

FOR THE HOLIDAYS! JAMES SHIELDS & CO.,

Pic-Nic, Excursion, and Camping Parties,

Supplied with all requisites

CANNED FRUITS, CANNED FISH. CANNED VEGETABLES, &c.

MILLS BROS. Cor. of King St., and East Market Square.

R. A. REEVE, B.A., M.D., OCULIST & AURIST,

> 22 Shuter Street, corner of Victoria, TORONTO.

FITS CURED FREE!

Any person suffering from the above disease is requested to address Dr. Price, and a trial bottle of medicine will be forwarded by Express,

TREE:

Dr Price is a regular physician, and has made the treatment of

PITS OR EPILEPSY
a study for years, and he will warrant a cure by the
use of his remedy.
Do not fail to send to him for trial bottle; it costs
nothing, and he

WILL CURE YOU. no matter of how long standing your case may be, or how many other remedies may have failed.

Circulars and testimonials sent with

FREE TRIAL BOTTLE.

DR. CHAS. T. PRICE,

BLAIKIE & ALEXANDER,

WILLIAM ALEXANDER 10 KING ST. EAST, TORONTO.

Members of the Stock Exchange.

STOCK BROKERS & ESTATE ACENTS

Stocks, Bonds, Dobontures, Houses, Lands, &c., bought and sold.

MONEY

loaned on Mortgage. Mortgages negotiated. Investments made. Orders by letter or Telegraph will receive prompt attention.

D. S. KEITH & CO.,

PLUMBERS, GAS & STEAM FITTERS BRASS FOUNDERS AND FINISHERS,

Manufacturers of

PETROLEUM GAS WORKS,

Engineers and Plumbers' Brass Work, &c., Consor vatory and Green House Heating.

Importers and Wholesale Dealers in Iron] and

109 KING STREET WEST, TORONTO

SPRING FASHIONS, 1874.

NEW YORK PATTERN HOUSES, 110 Longe Street, Toronte.

MILLINERY, DRESS MAKING,

And Ladies' Outfitting Establishment. Mantles, Staple and Fancy Dry Goods, Berlin Wool, &c

UNDER-CLOTHING MADE TO ORDER

J. SUTHERLAND

Agent for Mme. Demorest's Rehable Pattern

The assertment comprises all the standard and useful Styles, together with New and Elegant Designs in Spring Goods.





A LARGE ASSORT-GOLD & SILVER

WAT HES AND

JEWELERY

Just arrived from Europe for sale cheap. JOHN WANLESS, 172 Yonge St TORONTO.

VICTORIA WOOD YARD,

Order Office 40 VICTORIA STREET.

Directly Opposite.

AND COR. QUEEN and BRIGHT STREETS

Allkinds of Coal and Wood on mand and for sale at lowest rates. Wood loyathe carlead. Orders promptly delivered. J. & A. McINTYRE. J. & A MOINTYRE. Groceries.

IMPORTERS OF

GROCERIES.

And Manufacturous of

BISCUITE AND CONFECTIONERY.

Corner of Yonge and Temporance Sts.,

TOPONTO.

Music.

MASON & CABINET

For Churches and

THE ONLY American Musical Instrument of such extraordinary and recognized excellence as to command a wide sale in Europe notwithstanding competition there with products of cheap labor.

ALWAYS awarded highest premiums, including the MEDAL AT THE PARIS EXPOSITION, besides having been preferred above all the other Organs at the Industrial Exhibitions in America.

UNIVERSALLY recommended by eminer Musicians, as possessing excellencies not attained in any others. See opinions of ONE THOUSAND MUSICIANS in Testimonial Cir-cular.

ILLUSTRATED CATALOGUE and TESTIMONIAL ORGANS, which may save purchasers from disless instruments or payments of high prices,

MASON, RISCH,

GENERAL AGENTS FOR CANADA,

PIANOS.

THE MATHUSHEK

Is endorsed by the most noted artists of the day as the BEST PIANO MADE.

THE FISHER,

Is thoroughly made, and a most, de-lightful Parlour Instrument.

THE BEAUTY

Seven octave, overstrung, rosewood, all round corners, three mouldings, back finished like front, carved legs, at \$325 Endorsed by Jules Beno-dict, Pinnist to the Queen, Thalberg, &c., and awarded gold modal at the Renselar Institute.

PRINCE ORGANS,

The best in the market. [All Instru-ments whollsale and retail, and warranted five years. We are in a position to supply local dealers in every part of the Dominion at manufacturers' lowest wholesale prices.

NORRIS & SOPER

ADELAIDE-ST., TORONTO.

BESTORIES TO SERVICE S Correct Control

For fattening and bringing into condition Horses Cows, Calvos, Sheep and Pigs—used and recom mended by first-class Breeders Milk Cattle pro duce more milk and butter

It fattens in one fourth the usual time, and saves food. A DOLLAR BOX CONTAINS TWO HUNDRED FEEDS.

Agricultural Chemists, 167 King St. East. Toronto For sale by Druggists everywhere.

HUGH MILLER & CO.,

TICKS ON SHEEP Miller's Tick Destroyer promotes the growth of the wool, destreys the Ticks, and improves the condition of the animal. A 25c. box will clean 20 sheep or 30 ambs. Sold by Druggists and Storekeepers.

HUGH MILLER & CO., Proprietors, Toronto.



GLASS WORKS, STAINED ESTABLISHED 1856

FIRST PRIZE AT PROVINCIAL EXHIBITION, 1871-72 Ecclosization and Domostic Stained Glass Windows executed in the best style.

BANNERS AND PLAGS PAINTED TO ORDER JOSEPH McCAUSLAND, Proprietor,

Øyer.

ESTABLISHED 1884.

A MODOALD,

Renovator and Dyer, Of Gentleman's Wearing Apparel,

No. 24 Albert Street, Cor. of James, TORONTO.

HARDWARE.

RODGERS' Ivory handled Table and Dessert Knives RODGERS' Sotts, Carvors and Stools

ELECTRO-PLATE

Dessert.

Table.

and Tea Spoons

Table Mats, Tea Bells, &c., &c., &c. LEWIS & SON,

HARDWARE MERCHANTS,

Music.

HAMLIN: ORGANS.

the Family Circle,

EXCLUSIVELY employing several important myontions, and embracing every

THE MOST EXTENSIVE and complete factoproducing bette, k at less cost than otherwise

PRICES a low as consistent with scrupulous em-

workmanship. Ministers and Churches liberally doult wit

CIRCULAR, with Important Information about apprintment in purchase of inferior or worthsent free.

& NEWCOMBE

81 KING TREET EAT, TORONTO.

Actail Dry Goods.

Spring Hosiery.

CRAWFORD & SMITH

Invite special attention to their New Stobk of MRINO AND COTTON HOSIERY!

Cuildren's and Ladies' Scotch Merino Hose, Children's and Ladies' English Morino Hose, Children's Coloured and White Cotton Hose. Ladies' Coloured and White Cotton Hose, Children's and Ladies' Baibriggan Hose. Children,s and Ladies' Lisle Thread Hose L adio Scotch and English Mormo Underclothing

nts' Scotch and English, Merino Undercloshi g 91 KING STREET EAST.

Andertaking.

STONE,

UNDERTAKER,

847 Yonge Street, Toronto:

Funerals furnished to order. Fisk's Metalic Burial Cases always on hand. Repringenator Coffins supplied when required.

YOUNG.

Toronto, Ont.

Late from G. Armstrong's undertaking Establishment

Montreal. UNDERTAKER.

351 YONGE ST; TORONTO. Funerals furnished with every requisite!

Agent for Fisk's Patent Metallic Burial Cases

Medical and Dental.

R. G. TROTTER, DENTIST,

53 King Streets East, Opposite Toronto Street

W. ELLIOT, DENTIST.

Uses his own now PATENT FILLERS," EXTRACTORS,

and
MOULDING-FLASKS.
43 and 45 King-st. West, over E. Hooper & Co.
Druggists.

JAS. BASTEDO, SURGEON DEN-TIST,
34 King Steet West, Hamilton, Ont
RESIDENCE—73 Bay Stroot North' where appoint
monts can be made.

\$5.70 \$20 per day. Agente: wanted All sex, years erold announces none; at cotte for in their spare moments, or all the time; that anything else. Particular, froe. Address INSEM & CO. Portland, Malae.

TP YOU WANT THE

BEST AND CHEAPEST

GREEN AND BLACK TEAS.

bold in Canada, call on or send your orders

VICTORIA TEA WAREHOUSE

The oldest and most reliable Tea Store in the Do-minion,

93 King Street East, (SIGN OF THE QUEEN),

And 253 Yongo Street, Corner of Trinity iquare. Where you can select from a Stock of over 3,000 packages, comprising ever 50 varieties, grades and mixtures, put up in 5, 10 15 and 20 lb. Cannisters and Cartics, at the prices given in Ites, and also in original packages of 20, 40 and 60 lbs., at the

LOWEST WHOLESALE PRICES

GREEN TEAS.

Hyson Twankay Fine Moyune Young Hyson Superior Extra Fine do do do Curious Extra Curious Fine Old Hysou

BLACK AND MIXED TEAS.

26 Fine Breakfast Concou
27 Super.or
28 1.xtra Kaisow do
29 1.xtra Fine do do
30 Finest do do best imported—tho 20 Extra Fine do
30 Finest do
Prince of Toas
31 Good Southeng
22 Fine do
33 Superior do
34 Extra fine do
35 Extra Fine do
36 Finest Assim
37 Fine Oolong
38 Superiordo
39 Ex. Fine do
40 Finest Innorted

44 Exta Fine do
45 Finest Imported
46 Fine Houquas Curious Mixture
47 Superior do do
48 Extra do do
49 Choice do do

Made in one minute without boiling, put up in 2, 10 and 20 lb. tins, at 25 and 30c. per Ph. Guaranteed superior to all others. 13'All orders by mail and otherwise punctually attended to. 25 lbs. of Tea and upwards shipped to one address to any Railway Station in Ontario free of charge.

SOLUBLE COFFEES

EDWARD LAWSON. BRANTFORD

YOUNG LADIES' COLLEGE, IN CONNECTION WITH THE PRESBYTERIAN CHURCH.

The Directors of the Bantford Young Ladies' Colledge are now prepared to receive applications from persons qualified to fill the different positions in the above Institution.

The Educational Staff will probably consist of a Principal, Lady Principal, Teachers of Vocal and Instrumental Music, French and Gorman, the Classics and Mathematics, Drawing and Painting Mental and Moral Philosophy, English History and Literature, Natural Sciences, and Biblical Instruction A Matron for the College will also be required.

A Matron for the College will also be required. Applications should be accompanied with copies of testimonals and any other information the applicant may consider advisable, and should be sent to the Secretary or Rev. Wm. Cochrane on orbefore 25th of July next.

The College is expected to be formally opened on the 1st October no. t.

Applications for admission of Students may be addressed to the Secretary. Rooms will be alloted in the order of the application.

Further information may be had on application

Further information may be had on application to the Secretary

B. F. FITCH,
Secretary. IN THE SURROGATE COURT OF THE

In the matter of the guardianship of the infant children of Samuel Higgins late of the City of Toronto, in the county of York, Hotel keeper, deceased.

keeper, de

TAKE NOTICE That after the expiration of twenty days from the first insertion hereof, application will be made to the Judge of the Surrogate Court of the County of York by Ann Castle, the mother of said Infant children, to be appointed guardian over such in-fants.

fants.
This notice is given under the provisions of section 3 of Chapter 74 of the consolidated statutes of Upper Canada. CAMERON, McMICHAEL, & HOSKINS. Solicitors for said applicant, Ann Castle
Dated this 20th day of June, A.D., 1874.

A LEX. GEMMELL.

COUNTY OF YORK.

BOOTMAKER,

Sign of the "Golden Book 97 KING STREET, WEST, Has in Stock a very large assortment of Gentlem

Sewed Boots, Home Made. First-class English

Boots at reasonable prices MERRYFIELD

Boot and Shoe Maker,

190 YONGE STREET.

BUCKEYE BELL FOUNDRY.

A large and well assorted Stock always on hand?



CANADA ·

THE CANADIAN-BANK OF COM-MERCE.

Proceedings of the Seventh Annual Meet-ing of the Shareholders, held at the Banking House, Toronto; en Tuesday, 14th July.

Tuo chair was taken by the President The chair was taken by the President, the Hon. W. McMaster, and upon motion of W. H. Stanton, Esq., of Toronto, seconded by James Blain, Esq., of Galt, the General Manager, W. N. Anderson, Esq., was requested to act as Secretary. The Secretary then read the following

In submitting to the Shareholders the coults of last year's business, the Directors have the satisfaction of stating that the affairs of the Bank continue in a sound and prosperous condition. After covering and prosperous condition. After covering the charges of management, writing off bad debts, and amply providing for contin-gencies, the net profits of the twelve months ending 30th June amount to \$888.578 00

To which add balance of Profit and Loss account carried from last year

20,142 40 \$858,715 40

From this has to be deducted Dividend No. 18, of 4 per cent.

for the six months ending 31st Dec. Dividend No. 14, of 5 per cent. for the six months ending

800,000 00 30th June 300,000 00 Transferred to "Rest" account 300,000 00 Transferred to Reserve for rebate of interest on current

10,000,00 discounts \$846,841 91

Balance remaining at credit of \$ 7,878 49 Profit and Loss account

It will be observed from the accompanying statement that besides providing for two half yearly dividends of four and five por cent., respectively, appropriating \$82,704 60 for accrued interest on deposits, and adding 10,000 to the reserve of interest on adding 10,000 to the reserve of interest of current bills—which now amounts to \$75,004—the sum of \$800,000 has been carried to "Rest" account, making that fund \$1,800,000; and the balance of \$7,878 49 remains at credit of Profit and Loss account.

In view of such results from the opera-tions of a year which has been marked by unusual depression in some of the leading branches of Canadian industry, the Direct-ors folt that the time had arrived when a larger portion of the profits might, with safety, be divided amongst the Sharehold-ers. A dividend was therefore declared at ors. A dividend was therefore declared at the rate of ten per cent, per annum for the last six months; and looking to the Rest already accumulated,—which is equal to to thirty per cent. upon the Capital,—in connection with the valuable business established, there is no reason to apprehend any difficulty in paying the same dividend in future.

The business of the Head Office having assumed large proportions, it was found impossible for the Cashier to conduct its details and give to the branches that constant tails and give to the branches that constant and minute attention so essential to safety. The Board have, therefore, appointed Mr. James S. Lockie, the Inspector, Local Manager at Toronto, and have placed Mr. Anderson in the position of General Manager; an arrangement which they feel confident will promote the interests of the Boals.

The necessity for the Bank being directly represented at the seat of the Dominion Government having become apparent, the Directors decided on establishing a branch there, which is now in operation. Agencies there, which is now in operation. Agencies have also been opened at two other points during the year, not so much with a view to an increace of busiless as to protect that which had previously been secured.

Increased vault accommodation and other conveniences being required at the Head Office, a considerable addition has been made to the building, and a first-class vault erected, the expenditure upon which, together with improvements of the Bank's property of allow points and the entire of the second the secon property at other points, and the cost of fit-ting up the office at Ottawa, represents the sum of \$23,060,97 added to the Bank premises and furniture acco

The General Manager's continued unremitting attention to the affairs of the Bank mitting attention to the attairs of the Bank fully entitles him to the entire approval of the Directors; and they are pleased to be able to state that the Inspector, Managers Agents, and other officers have generally discharged their duties in a satisfactory manager. manner.

All of which is respectfully submitted. WM. Momaster, President.

> GENERAL STATEMENT As at 80th June, 1874.

LIABILITIES. TO THE PUBLIC.

\$2,228,250 00 Notes in Circulation Dominion Govrn't deposits, payable on demand 287,110 68 Dominion Govrn't deposits, payable after notice or on a

fixed day Provincial Govern't deposits, 50,000 00 16,905 72 payab e on demand Provincial Govern't deposits.

payable after notice or on a fixed day Other Deposits, payable on 500,000 00

8,708,812 25 Other Deposits, payable after 2,851,845 87 notice or on a fixed day Due to other banks in Canada 48,898 07

Due to other Banks or Agen-ics in the United Kingdom 861,800 10 \$10,042,622 69

TO THE SHAREHOLDERS. 90,000,000 00 Capital paid up. 1,600,000 00 Reserve for Rebate of Inter-

est on Current Discounts serve for Interest on Deonit Receipts widends unpaid

Dividend No. 14, payable 2nd July Balance of Profit and Loss account carried forward to the next half year

7,878 49 8,217,241 86 \$18,259,864 05

800,000 00

250,000 00

5,700 00

72,805 80

\$914,887 77 Specie 1,467,199 06 Dominion Notes Notes of and Cheques on other 528,197 26 Banks Balance due from other Banks 78,297 29

ASSETS.

in Canada Balances due from Agencies of the Bank, or from other Banks or Agencies in for-310,918 88 eign countries Government Debentures or

Immediately available \$8,549,500 26 Loans, Discounts, or Advan-ces, for which Shares of the Capital Stock of any other

Bank are held as Collateral Security Loans, Discounts, or Advan-886,100 00

ces on Bonds or Debentures Loans, Discounts, or Advances on Current Account to Cor-819,996 98

porations

Notes and Bills Discounted and Current
Notes and Bills Discounted, 13,128,131 52 Overdue and not specially 87,952 86

Secured
Overdue Debts, Secured by
Mortgage or other Deed on Real Estate; or by Deposit of or Lien on Stock, or by

other Securities
Real Estate, the Property of
the Bank (other than the
Bank premises), and Mortgages on Real Estate sold by the Bank

10,262 00 Bank Premises and Furniture 185,808 48 Other Assets, not included un-13,606 15 der the foregoing heads

\$18,259,864 05

W. N. Anderson, General Manager. Canadian Bank of Commerce, Toronto, 30th June, 1874.

The following resolutions were then put

and carried unanimously:
Moved by the President, seconded by
Robt. Wilkes, Esq., M. P., "That the Report of the Directors now read be adopted and printed for the information of the Sharéholders."

Moved by Wm. Cawthra, Esq., of Toronto, seconded by John J. Arnton, Esq of Montreal, "That the thanks of the meeting are due and are hereby tendered to the President, Vice-President, and other Directors, for the care and attention they have bestowed upon the interests of the Bank during the past year.'

Moved by James Norris, Esq., M.P., of St. Catharines, seconded by T. D. McCon-key, Esq., of Barrie, "That the thanks of the meeting be tendered to the General Manager and other officers of the Bank for the zeal with which they have discharged their respective duties during the year."

The Secretary having read the draft of the amended By-laws, it was

Moved by Jomes MacLennan, Esq., of Toronto, seconded by F. Mackelcan, Esq., of Hamilton,

That the By-laws now read by the Secretary, numbered one to twenty-eight, be and are hereby declared to be the By-laws of the Canadian Bank of Commerce, enacted under provisions of the Statute 34 Vic., Chap. 5, entitled "An Act relating to Banks and Banking,"

Moved by Ernestus Crombie, .. qsR of To ronto, seconded by James Logie, Esq., of West Flamboro.

That the ballot-box be now opened, and remain open until three o'clock this day, for the receipt of ballot-tickets for the election of Directors, and that Messrs. James Browne, H. Pellatt, and Wm. J. Baines do act as scrutmeers—the poll to be closed, however, whenever five minutes shall have clapsed without a vote being tendered

The scrutineers presented the following report:

CANADIAN BANK OF COMMERCE,
Toronto. July 14, 1874.
W. N. Anderson, Esq., Gen. Manager.
Sir,—We, the undersigned Scrutineers,
appointed at the General Meeting of the Shareholders of the Canadian Bank of Commerce held this day, hereby declare the following gentlemen duly elected Directors for the ensuing year :-

HON. WM. MCMASTER, NOAH BARNHART, Esq., F. W. Cumberland, Esq., WILLIAM ELLIOTT, Esq., ADAM HOPE, Esq., JAMES MICHIE, Esq., T. S. Stayner, Esq., GEORGE TAYLOR, Esq. ROBT. WILKES, ESQ. M.P. JAMES BROWNE,) Scrutineers. HENRY PELLAT, W. J. Baines,

At a meeting of the newly-elected Board of Directors held subsequently, the Hon. Wm. McMaster was re-elected President, and Robt. Wilkes, Esq., M.P., was elected Vice-President, by an unanimous vote.

W. N. ANDERSON, General Manager. Toronto, 14th July, 1874.

A MAN OF A THOUSAND!

A CONSUMPTIVE CURED.

When death was hourly expected from Consumption, all remedies having falled, accidentied to a discovery whereby Dr H James cured his only child with a proparation of Cannabis Indian. He now gives this receipe free on receipt of two stamps to pay expenses. There unot a single symptom of consumption that it does not dissipate—Night Sweats, Irritation of the Nerves, Difficult Expectionation, Sherp Pains in the Lungs, Nausea at the Stomach, Inaction of the Bowels, and Wasting of the Muscles, Address, ChadDiock, & CO., 1032 the Muscles, St., Fhiladelphis, Pa., giving name of this paper.

Bettern.

LIST OF ADVERTISED LETTERS.

Toronto, July 15th 1374 Persons calling for any of the letters in the list below will please cak for Advertised Letters, and give the date of the list.

A whold Mr Arnold Frank Arnastrong C D Armstrong Alex Armstrong D Aklus Jamos Auchterlonie S S Atkins Goorge Athin W H Aynard Alex Allen Hy
Alien Hy
Aloxander Geo 3
Aloxander Jno
Allson A G
Anderson Frank
Anderson Jas
Anderson Win
Arnold Robt 2 B
Braid Henry
Bratning Robb
Braydon & Co E
Brolmer Wm
Bretland Wm
Bridgeman Rev G H
Briggs D
Brown Thos
Brown John
Brown John
Brown Mr
Brown Mr
Brown Mr
Brown WA
Arowning Thos
Bryce & Co W
Buell J
Buchanan Thos
Burgar J H
Burnhean S B
Burns G W
Burns J W

Baker Joseph Baker J Baker C W J Barrard A Baron Chas Becks J E Bedson J W Bellt Johns Bell Thomas Bellisle P Bonnett G A Bonnett Alf Bonnett Aff
Birgo Capt
Birgo Capt
Black M
Black Scholm
Blow John
Blong Robt
Bolster & Co L
Bolton Mr
Booth Chas
Bowrille L
Bondding A S
Bow J S
Bowen Gilbert
Bovall John
Boyd Robt
Boyd A
Bradbury C A

Cade Rev R
Cain C W
Gameron John 2
Compbell Thos 2
Gampbell Dosaid
Cautield W A
Carluke R J S
Carmicheal J
Carmicheal A
Cartossus A Carmicheal A
Cartossus A
Cartossus A
Carror W F
Carroll Thos
Capswell C K
Caswell G A
Casey Wm
Carierieri L
Chadd Wm
Chaner C L
Charleton S
Chapman H Charleton S
Chapman H
Chappell J H 2
Cheyne L
Clark Samuel
Clark J
Clark Stewart

Cleghon Jas Colo Geore Collie J Collens W H Coe Mr. Conger R. B Gook W.

Congor R. B
Gook W.
Goombe P
Coon O
Copner Thes
Copper H
Creswell F
Cryne V M
Cranford D
Crosley J W
Crombie D
Crone & Wyatt
Gronin Wm.
Cross Thos
Cosford S
Couster T
Cummings W
T
Cummings Robt

Dimma Jaa Dimnisk C R S Dinnisk C Dixon A Y Donevin Jno Dobell G J Dolson J Dohort Jas Dow Willis Dube E Dunn Jno

Elder David
Elder Mr
Elliot Mr
Ellis & Co J F 2
Ellis SF 5
Evert Mr
Essery J

F Fleming W
Footbos H
Forthes K
Ford H G
Fosten J F
Fox Peter
Fox Peter
Fox Fotor Win
Towler Francis
Franklin Mr
Fraser F G M
Fraser Robt 2
Freschen N C
Fullor R
Fryor Jino

Gordon J McG Gordon John H Granhau M Grant Bros & Co Grant J R Grant Walter Granthau Co Granthau Elwood Granthau J B Gray Jas 2 Grison Monsieur

Hewitt & Co W
Hicks C & H
Hill Jas
Hog Henry
Hoben Thos
Hodson Jas
Holman N
Horsman H
Hoskings R
Hover II
Hotland J J
Hooper Geo

Hooper Geo Hopper B Howard G A Howard & Carr Howard T C

Howard T C
Howlett Jas
Horole Mr D
Hughes J W
Hulbert Jno
Humphrey G D
Humphrey G D
Humphrey J J W
Huntington E
Hunter Jas
Hurd Thos
Hutchunson Jno

Irwin John Ilbut W

Jolly D
Johnson T C
Johnson Hy
Johnson Hy
Johnson Wn 2
Jones W J
Jones W J
Jones T
Jones Owen
Jones S H
Jones A
Joss John
Jopt John
Judah A

Keirstead D Kennedy Thos Kent J G Kent T C Kochley A Killpatrick Joseph

Lobel Capt
Leark & Co A R
Leaky Mr
Lowis W H
Lester J
Leuicia M S
Lillie J C
Leocke J S 2
Lockwood Mr
Lukes Juo
Lynn Mr

Milligeny H.
Mines 8
Mires A.
Mitted Goo
Monit Juo
Mooro W S.
Moore Water:
Moore J.T.
Meore G A.
Moore R.

Laboration in the

Davidson R G
Davidson Mr
Davis J F
Deavil John
Dennett Mr
Dowar Thos
Dey John
Dickson W J
Dimond Wm

Eaves Wm Edmunson Mr Edward Rev J S Elchorn August Enus SP English W H Ellis A H Emos Dr S P 2

Fairbarn Riohard
Farr F E
Farrands Thos 2
Farrands Thos 2
Farrands Thos 2
Fargusa Mr
Fogusan Archibald
Forgusan Mr
Forgusan Dr J
Forgusan J F
Forgusan J F
Forgusan Go
Felclos Bros Fairbarn Richard

Gadd W W 2 Gardner W W Gartof Juo & Co Garvin W F Gilmor Chas Gilmor Chas Gilpin D Gueson T F Geodley G H Goddey G H Goodman Thomas

Hagar G F Harries Mr Haines J K Halo W D 2 Halo W D 2
Halaban Juo
Hallard D
Hambard Hom A
Hamilton Hom A
Hamilton W
Hammell Chas
Hanson C D
Hargraves Ernest 3
Hargo George
Harris Win 2 Haroco George
Harris Win 2
Harpor I. J
Harroy W J
Harwool Mr
Hatlon Jas
Hawort G H
Hayball E
Hay David
Houdloy & Co E
Hoinrick & Leadley
Horon Win

Hiff T W Iyo Jno Isac May Capt of

Jack J T 2
Jackson B T
James Geo
Jameson Jas
Jarris B
Jarris B H
Jofferson A
Jeffers Afred 2
Jonkin Jan
Jessop George 4
Johnson Fred
Johnson Fred
Johnson P

Kalb Jacob Kolly O B 2 Kempt W Kennick T D

Laker C W 2
Latidiaw Joe
Languid J
Lauson JF
Lauson Thos G 2
Sappin JT
Lartor das
Logos Hy
Lodunan Jas
Louion F
Luces Potor

Mackley Tom Maciin Juo Magurn & Co Magurn J B: Mair Andrew Mangor Wim-Mannes Edward Mayatta Geo' Martin Jas Manid J.

Martin Mr Mason G Mason Go Massio, Patterson & Co Matthews J K A Matthewson Joseph Mercelith J D 1 Morcelith A 2 Heyorz E Middleton J T Middlenoro M Middleman J F Middleman J F

Middleman J Millow Jno Millor M II Millor David Millor Scott Millor W H Millor M H Millor E Millor J E Millor T A

McAllistor S
McArthur Mr
McCleausland R
McCleland M I'
McCren Walter
McColl A
McCovy M 2
Mot.oy A
MoCully Alex
McDonald Juo
McEwnn J T H
McGrackle Thos
McGeachie Capt M
McGoom Jno
McGoon Jno
McGoonlie W
McGutre Wm James
McGutre Wm James
McGutre Wm James
McGutre Philip

Nowman W Neusome Robt Nicol Geo

Oakloy T J 2 O'Brien F O'Connol C O O'Doll C

Quenville Joseph

Rand John
Rattledge R
Rennie W
Reynolds W
Richardson Thos
Rich A J
Riddel H J H
Ridout T
Rickard J L
Rodden J C
Robut Mr
Robertson Joseph
Robinson J C

Tanner Rt
Taylor & Co W J
Tensdale R
Thomson R S
Thompson J
Thompson W
Thompson W Thompson Jas Thurston B I' Tisdale W B Todd N Torges Alex 3

Vanderstein Thos Vardon Joseph Varcoe Chas

A. P. POUSSETTE, R.A.

St Sauveur Boot & Shee Co
Co
Alorson von Marthe of Morgonstiesu
N Y

Alorson Von Morgonstiesu
N Y

Altsuzeur Route N G City of Toronto Lodgo
H D
J B & Son
Wooden Factory Supplies JOSEPH LESLIE, Postmaster.

Poussette & Roger, (Successors to Boultbee, Feirbairn & Fousette BARRISTARS,

ATTORNEYS; SOLICITORS; &c. PRTERBOROUGH, ONT.

n. w. reora

Moore t. B 3
Morloy W
Morris Alox
Moslor Hy
Morris Alox
Moslor Hy
Morron H
Morton J
Morgan A
Morgan A
Morgan H
Morton, Phillips & Bulmer
Morteon Joseph
Monch John
Mucklestone R
Mulnan W
Mulnan W
Mullins W
Munns 8
Muns A W
Munros Geo
MurphylJoseph
Murphy P
P

McGura Frank
McIntosh A K
McIntosh David
McLollan W
McLean T A
McLaughlin W
McLiclian Hiplop R
McKay T N 2
McKonzio R
McKonzio R
McKonzio A C
McKenzio A C
McKenzio R T
McNeolilo Jno
McNivon Noil
McRae D
MoRao Malcolm

Pullen & Son Purdy R W 4

Robinson W J
Robinson Geo
Robinson Robt
Rogorson J H
Rolls Mr W
Ross Jas
Ross C
Ross W
Rosi W
Ross W
Ross W

Ross W Rositer Thos Roulston Thos Rushworth Thos Rutherford Allen Ryan & Son R

Smith Jno
Smith Athur
Smith & Hincks 2
Southgate W E
Spence Geo
Spencer C
Spices A G
Spurin R
Stanley O
Steele J M
Stogg Geo
Stimpson Joseph
Stevers H
Stokes & Co
Storer Jns
Stown Ned
Strong S G
Stewart Andw
Sicwart & McDonaid
Stowart Chas
Stowart Chas
Stowart T
Sicwart F
Sicwart P
Sicwart Y
Sicwart P
Sicwart Y
Sicwart P
Sicwart Y
Sicwart Y
Sicwart Y
Soutor A
Sumors C
Suer Joseph
Sullivan Jno
Sullon Thos

Torrish C F Tounsley Mr Tragin Richd Trench Capt Trench Capt Trund X Edu 3 Turnor Jas Turnor & Co F Turver Jno Tyo Jno Tyo Jno Tyler Jas

Varly H R Verroll A Von Floben Ed 2

W Whittan T P Widdon Jas 2 Willia Gibson Willons J T Wing M Winters Thos Winterbory A Wilkins E G Wilkinson J Wittaker Robt Withers R Whitehead E Wire H J Williams A D Williams A D Williams A D Williams A S Williams A C Williams C C

williams Jas
Williams G
Williams C H
Williams C H
Williams G
W
Williams G
Williams G
W
Williams G
W
Williams G
W
Williams

Young Jame-

Q

Nidek John Northwart T Norton J A

Organ E O'Rielly Rev A J Ordnor L L Orr W P
Petelei J P M
Phillips Geo 2
Phipps Arthur
Philup N
Phillips E
Pickorsgill Juo
Pigrim Hy
Plavfair P
Plunkott J W
Pollock Jas
Ponsford Laitheral & Cc
Poully W
Potter A P
Price J E

Palmer John
Palmer Chas
Palshon P
Parkinson W
Parker I. H
Partens W P
Parnen Jno
Paterson J T
Peatreo Jno
Pendlebury H
Porkins C N
Porkins & Colwell
Perlo A F
Peorrey W S 2
Porry A
Perv Chas
Poters Jno Palmer John Peters Juc

Satchell F :: Sanders A 2 Saul H s Sayors W Scott Jonathan Scott T H Sesin R Seymour Hv Seymour Hv Seymour Jas Shanks Jas Shanks Jas Shaw H Shaw W Shaw H
Shaw H
Shaw W
Slorkle A
Slort W
Short W
Siottleworth Eddie
Skinner Sami
Simotean A
Sing J G
Sinclair Isaac
Sinclair Isaac
Sinclair Isaac
Sinclair Isaac
Sinchair Isaac
Sinchair Isaac
Sinth H
Stogett W
Sinith I Hos
Smith F H
Smith Robt
Smith W
Smith G
Smith G
Smith C
Smith C
Smith C

Underwood D W

Wadham Mr
Wall F
Wallace R
Wallace F 2
Walker Thos
Walton Geo
Walker & Son G
Walker & Co Jas
Walpole Francis
Walcot C W 2
Walsh M
Warner Mr
Warner Geo
Watson Jin
Watson Jin
Watson Jin
Watson G
Watshin W
Watson W
Watson W
Watson H
Washington W
Winer & Co T
Ween Hugh
Wobb J
Wobb J
Wells R
Welset Jino 2
Westwood B
Wheeler J
White Jino
White A
White Jino
White A
White Jin
White A
White Jin
White A
White Jin
White Jin
White A
White Jin
White A
White A
White A
White A
Co T

Young William Younge Mi

Zeller Fred MISCELL ANROUS.

Misscellaneous.

Enteut Medicines. DR. C. M'LANE'S

Celebrated American WORM SPECIFIC

VERMIFUGE

SYMPTOMS OF WORMS.

TIME countenance is pale and leadencolored, with occasional flushes, or a circumscribed spot on one or both cheeks; the eyes become dull; the pupils dilate; an azure semi ircle runs along the lower eye-lid; the nose is irritated, sweils, and sometimes bleed; a swelling of the upper lip; occasional headache, with humming or throbbing of the ears; an unusual secretion of saliva; slim; or ferred tongue; breath very foul, particularly in the morning; appetite variable, sometimes voracious, with a grawing sensation of the stomach, at others, entirely gone; ileeting pains in the stomach; occisional nauses and vomiting; violent pains throughout the abdomen; bowels irregular, at times costive; stools slimy; not unfrequently tinged with blood; belly swollen and hard; urine turbid; respiration occasion. ally difficult, and accompanied by hie cough; cough sometimes dry and convulsive; uneasy and disturbed sleep, withgrinding of the teeth; temper variable, but generally irritable, &c.

Whenever the above symptoms are found to exist.

DR. C. M'LANE'S VERMIFUGE Will certainly effect a cure.

The universal success which has attended the administration of this preparation has been such as to warrant us inpledging ourselves to the public to

RETURN THE MONEY in every instance where it should prove ineffectual; "providing the symptoms attending the sickness of the child or adult

should warrant the supposition of worms

being the cause." In all cases the Medicine to be given in strict accordance WITH THE DIRECTIONS.

We pledge ourselves to the public, that Dr. C. M'Lane's Vermifuge DOES NOT CONTAIN MERCURY in any form; and that it is an innocent preparation, not capable of doing the slight-

est injury to the most tender infant. Address all orders to FLEMING BROS., PITTSBURGH, PA.

P. S. Dealers and Physicians ordering from editas that Flaming froe, will do well to write their orders distinctly, and take none but Dr. C. M. Lane's, prepared by Fleshy, Ira. To these wishing to give these trist, we will have and per mail, post-pids, to any part of the Lutted States, one bow of Pills for twelve therefore postage stumps, or one will of Vermitings for fortiers increased stamps. All offers from Canada must be companied by twenty cents extra.

Az-For sule by "bruggists and Country Store Scepts generally.

Miscellaneous.

HUCHES

o their large stock of Goods, Fancy Goods,

£0.;

Dress

Millinery, Mantles, Costumes, Di Statums

8

8 S.

SS

ordered

Clergy.

and Makers. to the and H Cutters 0

EAST,

STREET

Cent Ready-made \mathbf{Per} first-class of 10 Pe By ທ

iscount Boy' જ્ઞ Men,

UNION MUTUAL LIFE INSURANCE O

DIRECTORS OFFICE 153 TREMONT ST, BOSTO ORGANIZED 1819.

President:—HRNRY CHOCKER.
Vice-President:—DANIELS
Secretary:—WHITING H. HOLLISTER.
Assistant Secretary:—CHARLES H. BR

Statement for the year ending Dec. 31, 18

RECEIPTS. Premiums.....Interest

Total amount returned Policy holders . 536

Assets, \$8,000,000: Surplus at 3 This Company units absolute safety to mess; it is economically managed, and yearly all surplus revenue to its Telicy-bold liberal foatures are equalled by tew Company occolled by none.

xcolled by none.

J. H. MONAIRN, General Age.
Temple Chambers, Teronte S.