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Yol, 4—No. 27.1

TORONTO, CANADA, FRIDAY, AUGUST 18, 1875.

(Whole No. 183

Contributors and Correspondents.

DIARY IN THE EAST.

(Continued.)

We met a few Gibeonites apparently returning from Jerusalem, and it was well we net them, for it was just in time to turn us out of a wrong path which we had bogun to follow. The glens among the hills wind about in such a way as to be very confusing to those who do not travel the paths very frequently. As it was, we reached Jerusalem before dark, and, as usual, were welcomed by a friendly greet ing from the top of the house where the good Bishop was taking his daily exercise and meditating at eventide.

Our vext excursion was to the famous convent of Mar Saba. We fixed a day for the ride two or three times, but each time rain or snow prevented our going. It was only occasionally that my kind friend, Mr. M., could spare a day from mission work, so that when the day we fixed turned out wet, it occasioned much delay. At first 1 felt rather inclined to mourn over these delays, fearing I should never see the places I wished to visit. But I soon saw how much better things were ordered for me than I could have arranged them for myself. My long stay in Jerusalem tave such valuable time for quietly and leisurely taking in all the sacred impressions connected with it. The hours I spent with very different from the hurried impressions obtained by most travellers. I felt quite sorry for some I met whose few hours or days in Jerusalem wors divided between rushing from one sacred spot to another, and bargaining with dragomen about their rate of pay. It was the 10th of February before we made out our trip to Mar Saba

By that time, in spite of snow and cold
winds, the scarlet anemones were beginning
to appear, besides soveral other flowers
to appear, besides soveral other flowers · before we made out our trip to Mar Saba to appear, besides several other flowers quite new to me, especially one beautiful little yellow one which I saw that day for the first time. Its tiny blossom of brilliant gold-colour, shaped somewhat like a butterfly, was soon seen in whole beds, contrasting well with speed wells an other flowers, white, blue, and pink, which made some of the little terraces on the hillsides as bright as any garden parterre.

It was a levely morning as our usual

trio rode down the valley by the Kedron. We needed no guide. The track to Mar Saba is well marked, and Miss G. had been there before. Our path was by the side of the Kedron nearly all the way. Some-times we were higher above it, following a narrow path along the steep hillside. Sometimes we rode through grassy slopes, close to the stream which we forded some five or six times. It is a most uncommon thing to flud water in the bed of the Kedron all the way to Mar Saba, so unusual that I had some difficulty in convincing Dr. Chaplin, of Jerusalem, that it was really the case. He had kept notes of the period of the flow of the Kedron during the many years of his residence there, but such a thing as the water reaching in continuous flow as fac as the gorge at the convent, he had never known of: Our ride was very charming, the sun was bright, but not too hot, and the brilliant flowers and sparkling stream were constantly calling forth exclamations of delight from one or other of us, and our progress was much delayed by Mr. W's kind willingness to dismount and gather flowers for us. As we approached the convent, the gorge of the Kedron became very The cliffs on each side approach each other closely, and are nearly perpendicular in many places, rising 200 or 300 feet from the narrow anding glen. Along the south side of the gorge a rocky path, partly cut in steps, leads to the convent, which, as every one knows, is built on the side of the cliff, tier above tier in the most curious way. The opposite cliff is honey-combad by cells, which once were the abode of many an anchorite. At pre-sent the only inhabitants of the rocks seems to be a peculiar kind of grakle, with yellow wings and black backs, which are very numerous, being well fed by the monks. is the only occupation I ever heard imputede to the monks of this sort of Botany Bay, of the Greek Church. The air was full of the song of these birds, and the linkling of bells, which echoed and re-echoed from the cliffs in a very musical manner as we neared the convent. I believe the Watch for visitors, and that there is a signalling apparatus from the look-out-place by which warning bells are sounded. two ladies, of course, could not enter the sonvent walls; no woman is ever admitted here, and Mr. W. refused to leave as alene outside. So we all sat on the rocks above the conveilt and took our midday meal, and mjoyed the view of the rocky glen, and the Quaint building. Just above us was a cowor, to which ladies are admitted when by party of tourists remain the night at Mar Saba, and have not tents. It must be queer comfortless place, not very cary to

already spoken as containing two Canadian clergymon) even this poor shelter was not to be had for the ladies, as the keeper of the tower was in Jerusalem when they reached Mac Saba. The party had no tents, for the intended to return to Jerusalem before night, but were so long delay-el in searching for the cave of Adullam, that when they reached Mar Saba it was cal. No teacher willingly fosters such as nearly dusk, and it was impossible to take espirit. He earba it as much as possible to take during school hours, and to these few during school hours, and to these few the three hour's ride back to Jerusalem along such a track in the dark. The genthemen were admitted at once to the con vent, but the two poor ladies anglit have died of cold and exposure outside for any thing the monks would do. Their rules are perfectly inflexible. Happily, a party of Gorman travellers were also at Mar Saba with their tents, and he ladies were only too glad to share the cooking tent with the cook and another man-servant.

After our lunch and a ramble about the

cilfs looking for flowers, we mounted again for our return. It was well we had not i igered longer, for the afternoon clouded rains in Palestine in carnest, it feels some thing like buckets of water being poured thing like buckets of water being poured over one's hoad. On the way, just before the storm broke on us, I had been interested by watching a little shepherd lad who was leading his flock along the hillside above our path. It was near the opening of a side valley, by which Bothlehem is reached from Mar Saba, and I could not but think of David and his shepherd days, when, no doubt, he wandered about these very hills watching his father's flocks. The first view of Jerusalem coming up the valley from the direction of Mar Saba, is very fine. my Bible sitting on the slope of Zion, or above the garden of Gethsemane, or beside the Pool of Siloam, or on the Mount of Olives, "beholding the city." have laid up for me a store of memories attached to each page of the gospels, that are something spectacle; no doubt, the opposite heights of Olivet and the Hill of Evil Counsel were then well clothed with trees, instead of being bare and black as now a days, and their foliage would contrast beautifully with the marble and gold of the temple and palace. May we not hope that days are coming when, the curse being removed, Jorusalem will again be a "crown of glory

The Manners of Canadian Boys.

Editor British American Pre syterian

DEAR SIR,-Seeing an article in No. 177 of your paper on the "Manners of Pupils in Public Schools, ' I was forcibly struck with the truth of the statements. As you, Mr. Editor remark, the statements are true in regard to Canadian yourn as well as to the youth of the U.S. There is no honest old gentleman amongst us, brought up under the severer discipline of his young days, trained in the school of hard work, or it may be even in the school of poverty, but will appreciate what was there set forth. As a teacher in a public school I, and afterwards a College, few of them will have watched with much attention the be college-bred. We must not forget that steady growth of this mal-mannerism in our country. It has spread like a plague. I have fought against it and been worsted in the fight. As a teacher I have brought | Toronto and Montreal as these cities are to bear upon it both force and kindness in vain. Our present medicines are unable to counteract the disease. This free and easy barbarism is proof against all kinds of arms. ' It is one of the greatest social evils | idea. of our times Meetga youth of this kind with reason or humor, and he will reply with slang or curses. I have seen a mother playfully attempting to overrule her eight year old son in a matter that was thoroughly wilful on his part, opposed in a most unnatural manner, and the boy come off victor by the explosion of several oaths. And this let me say occurred in a wealthy, intelligent, Christian family. What measure of insolence then can we expect to see meted out to strangers?

My object at present will be to show partially at least where this ovil originates, and where it can best be checked. Our public schools cannot be blamed for originating it. Doubtless it is there fostered. Generally speaking it can only originate and grow in either of two places-the homes or the schools-or under these two combined. My impression is that the home training is at fault for originating it, prevailed before the college was established and the school system for fostering it. We and incorporated, the church is now commust not here include all our homes, for imitted to the scheme. To refuse sympathy indeed we have many admirable ones. and material aid to the college now, would Yet what a maltitude of homes give not be to deal a serious blow to the best interests morely an imperfect training but a thermonks kept some one constantly on the oughly pernicious one. Many who came to this tertile country poor men have had more bestowed on them by Providence more bestowed on them by Providence Church. Having put our hand to the tuan they can well use. Then children at an plough we cannot look back. The neces early ago begin to play the goutlemen with sity for the college now is much greater their full consent. They dress in fashion than when it was established, and overy able ctothes, swenr a good round hand, go out to late evening parties, perhaps smoke, play cards, drink, etc. They have their own why generally. Their education imperfect, they lack all true boyisiness, and in its place possess pride and insolence. They must be men, and what they lack in They must be men, and what they must in true power is made up by a false show and with an ill grace overbearing demounder. they submit during school hours, and leave

go to Sunday school and give the teacher the heartashe every Sabbath by their na heaved familiarity, genuing laziness and metication. At school they spul the partially home trained hops. They heartly despise and treat with soverity truly well mannered boys. It would take much space to describe at length the unmannered ras-cal. No teacher willingly fosters such a hours his whole power is limited. Form only the school teacher had almost union ted power, and no doubt he sometimes abused it, but he gave the word better boys at least. The moment school is dismissed teacher and scholars have tost all rolation until they meet again, and that according to law. The teacher as such has no right to reprunand any boy for what he does outside of school hour, and many in-stances could be given of teachers notified to this citest by parents. By punishing for any offerce outside of scaool hours he comes within the power of the law. Moreover, became very cold, and at last, when we were about half an hour from home the rain came down in torrents. By the time its sacred pages, and during the Bible researched the house, the water was pouring in streams from our habits, for when it ing the heart by the truth. Does any one expect the teacher to get up short sermons or lectures of morals for the benefit of the or lectures of morals for the benefit of the pupils? He has no time for it, and cannot use the Biblo which atone can effectually support moral teaching. Of what effect would moral teaching from the lips of most of our ministers be ussupported by the Word of God? Then what can you expect from our teachers crowded with a multiple of abilities. multitude of sabjects. But perhaps I have sufficiently indicated where the evil originates, and is fostered, as well as the teachers inability to check it. Much more might be said, but this will be sufficient to show that in both homes and school laws there is much room for improvement.

Manitoba College.

Editor BRITISH AMERICAN PRESENTERIAN.

Sir,-Having being asked by ministers, who did not hear the discussion on the fluor of the General Assembly, to state the claims of Manitoba College for support, I cheerfully answer that those aiding the college may do so intelligently.

There is in the Province of Manitoba no College maintained by the state, such as University College, Toronto. Nor. owing to the state of our finances and the demands of a new province, is it-likely that we shall have such an institution for many years to come. The higher education of the youth of the country is, therefore, and will continue to be for some tind, in the hands of the different denominations. And unless any denomination establishes a college in the Province, its young men must go to Ontario or Quebec, or attend the college of the other decomination here. All experi ence shows that a much larger proportion of the population of any country receives the benefits of a higher education by having a college of its own. Honce, if our young men must proceed to Toronto, Kingston, or Montreal to attend a Collegiate Institute, Winnipeg, not to speak of settlements forming to the west, is, in time and money, nearly, if not quite, as far removed from from Edinburgh and Oxford. However good Ontario and Quebec Colleges, we can not in this Province, avail ourselves of them. Distance and lack of means preclude the

The other alternative is not more satisfactory. I have all respect for other denominations, and am confident that they wonla do their utmost to educate the sons of the Presbyterian Church, but I have too much respect for myself as a Presbyterian to ask such a favor, and too wholesome fear of the consequences to try the experiment of committing the education of our youth to any denominational college not connected with our church. Their religious views might be respected, and yet they would breathe an itmosphere inimical to their Presbyterianism. The men in con nection with our church, who have visited this Province, and studied this question, are, as far as known to me, unanimous in reference to the course to be followed. There was, consequently, but one opinion expressed in the General Assembly—the

college must be sustained. I trust I have said chough to show the necessity of having a college here. But whatever difference of opinion may have of the Church in this province. It would beget distrust, and unsettle the minds of our people in reference to the policy of the argument in its favour then is unimpaired in force now. This is one of the best agencies the Church can employ for her

work in this new gountry,
Action no new to explain how the college stands in need of aid from the older parts of the Dominion. The college was at first located in Kildenan district, about four or five miles from Winnipeg. Quite a large log building was erected there at consider-

Wormpey being the political and commor-culcentro, and likely in a short time to have a large population, it would be adversible to have the college removed to that city. have the conege removed to that cay. Fublic opinion being divided in Maintoba, the General Assembly of the late Canada Presbyterian Church, sent out Meseral Cochrane and Ure, as commissioners, to examine into all the facts of the case. They recommended the removal of the cells go to Winnipeg, the people of that city agreeing to provide suitable accommodation. This was accordingly decoupant a building was rented in which also we was content to the content of the conten m which classes were conducted last winter. This building was not found sufficiently commodious, and was otherwise unsuitable. A building was offered for sale at a reasonable rate, which, in the judgment of the Board of Management, would answer the requirements of the college for many years to come. Rather than continue renting a building, and gerhaps making additions and ing to themselves the exalted positions they repairs, the Board revolved to bay. This should fill when they had completed their building is on the opposite side of the street from the one at present occupied. The lot has a frontage of 66 feet on the main street, has a frontage of 66 feet on the main street, and a depth of 132. The building is of frame, substantial, warm, and well-built, large enough to furnish accommodation themselves, and thus are fitted for usefulfor twenty-five boarders, and leave ample space for the necessary class-rooms. And whou the college requires increased ac commodation, these premises can be dis-posed of, it is confidently expected, at an enhanced figure. The money to purchase these premises could not be easily raised here. For four successive years we have reaped only two half crops, owing to the revege of the grasshoppers. The privince more specious than real. It should be reis only in its infancy yet, and there is no membered that the first missionaries or accumulated capital of any amount, and probationers, as they really were were all there is could find a more remunerative sent out without purse, and yet they lacked investment than our college. The popula-tion, too, is but small, and although the proportion belonging to our church is large, yet it would tax our energies too much to attempt, at present, to raise the amount by subscription. The General Assembly, consequently, learning the facts of the case, agreed to raise the amount of \$3,500 in Ontario, Quebeo, and the Maritime Provinces, and denate the same to the College Board on donate the same to the opplied of A consciousness that they are thus commuted to purchase the building spoken of A consciousness that they are thus commuted committee, with the Rev. Geo. M. Grant, ing their quota to the encou agement of the resources of our ed for this purpose. They have agreed to raise the amount by subscription and collection in the different congregations of the church. James Croil, Esq., 210 St. James Street, Montreal, has been appointed Treasurer, and any contributions will be gratefully received by him or any member of the committee, and duly acknowledged. The action of the Assembly, which was upanimous, and the worthiness of the object will, I trust, secure a hearty response to this appeal. We must make the college worthy of the church, and efficient for our work. A reference to the work done would make this letter too lengthy, and it is rendered unnecessary, masmuch as information on any topic can be obtained from the college report. To prevent misapprehension, allow me to state that I have no other connection with the college than being ap-pointed on the Board of Management by the General Assembly, and teaching a class three days in the week.

Yours, truly, JAMES ROBERTSON.

Vindication of Probationers' Scheme.

Editor British American Prespythrian

SIR,-A good deal has been said of late on the subject of probationers and their treatment by themselves, "Layman" and "Clergyman." In your issue of the 6th inst., there is a letter expressing surprise that none of the friends of the scheme have come forward in its defense. Now, Sir, as we have had some little experience of its working, we think that we are in a better position to point out its advantages than any of those who have concocted the scheme, or are, at present, carrying out its provisions.

In the limits to which this letter must necessarily be confined, we can, of course, enumerate only a few of those advantages, and then leave it to a decerning Church to indge if it is not a most admirable scheme. both in itself and in the manner in which ifs provisions are carried out. The consideration of its advantages will, doubtless, silence forever the complaints of probationers, and convince the Church generally that those self-supposed iil-used men are enjoying almost inestimable advantages.

1. So far as probationers themselves are concerned, the scheme affords them an ex collent opportunity of becoming acquainted with the geography of our country at their own expense. They have also ample ad vantages for the study of human nature, meeting as they do in their perigrinations, specimens of almost every type of humanity. Their advantages in these respects, however, might possibly be improved by transferring them to greater distances and at shorter intervals . but as there seems to be no complaint on these points, a change in this respect might not be desirable, though it would certainly increase the facilities for acquiring a knowledge so indispensibly necessary to success.

2. Probationers are, from the very desig nation given them, supposed to be on trial, and if they were at once sent to congregations where their settlement would likely take place, they would be without that expersonce which is so essential to their assuching the pastoral office with any fair prospect of success. The time they are supposed to be doing mission work before they have completed their studies in college Approximate of the party (of which I have gire at the general time, it was felt that, owing to the cuty of requisite experience. The working of the happy.—Well Spring.

present rohemo, whether intentional or not. "wisely and well, provides that they spend a large part of facilitime in mission stations which have been dignified with the name of congregations, but which have no intention whateer of having a settled pastor. If probationers were deprised of the experience thus gained, they might settle down in profound ignorance of the manner in which the business of the church is sometimes done, and therefore, would not have the "wisdom of the serpent," though they might possess the "harmlessess of the dove."

d. Another very important advantage of the present scheme is that it tends to make

them find their "proper level."

There are among probationers as among any other class of men, some who have very exalted opinions of themselves, who have been building arry castles, and picturcollege course. They need to be made feel that it is a great honour to occupy even the ness, and in many cases their actual settlement is promoted. They soon learn that aspirations of a certain kind are vain, and becoming tired of the prescription, meekly settle down at the first reasonable oppor-

tunity.
4. It may be said by some that in a financial point of view, probationers are at a disadvantage. This objection, however, is more specious than real. It should be resent out without parse, and yet they lacked to not be anxious as to "wherewithall they by shall be clothed." They are also paid the magnificent sum of soven dollars a week, but he with the shall be countries. which will, in general, pay their travelling expenses. It may seem a hardship, howbut they are amply compensated by the consciousness that they are thus contributand development of the resources of our noble Dominion. It may be objected still, that this money might be needed to provide for the temporal wants of their families, in cases in which probationers have such. Even here, the objection has only a seeming, not a real force. Families often require to practice domestic economy, min-isters' families especially, and a splendid op-portunity is here presented for the cultivation of the laudable virtue, with its kindred one of self denial.

5. The "last, but not least," of the advantages which probationers enjoy under the present scheme, which I shall now notice, is, that those who have assumed the responsibilities of the conjugal relation, have the mutual affection of themselves and their helpmates, intensified and deepened, according to their poetic sentiment,

" Absence makes the heart grow fonder." White those who have not yet entered into that relation, have ample opportunities of making a selection.

These are but a few of the advantages which probationers enjoy. The consideration of even these, should put an end to all complaints. On another occasion I may enimerate other advantages to probationors, as well as to all other parties concerned.

VERITAS VINCIT.

August 9th, 1875.

Religion in Schools.

Editor British American Presbyterian.

DEAR SIR,-I must enter my carnest protest against some of the things urged by your correspondents in reference to education. They all take it for granted what they ought to begin by proving, viz.: That it is the duty of the State to educate at all, and still more that it is the duty of the State to educate in religion. Neither "J. D." nor any other of your correspondents has given the first shadow of argument, either on the one point or the other. Now I say, and one say is just as good as another, that the State is no more caked upon to educate, as that word is generally understood, than it is called upon to teach all the young people trades, or to nut them in a way of carning their living. No doubt, education does an immense amount of good, but so does a trade, and if the Government is to engage in everythat does good, where will it end? Nor if the State is to instruct in reading, writing, and arithmetic, do I see that it must teach religion also. You might as well say that every apprentice's master is bound to teach his apprentice the Shorter Catechism. Has "J. D." or any of your correspondents made any distinction in these matters. None whatever. And if religion is to be taught in schools because i' does good—a fortieri—ought it to be taught in Churches for the same reason? The fact is the arguments, or rather statements of your corres pondents, shows that the Church of Rome is right in demanding reparate schools, and that it is right also in holding that the State ought to endow the true religion, and persecute and put down all the rest. Popish persecution is consistent. Protestanism, whom it takes to that, is false, to all its principles and all its traditions.
Yours, etc., G. T.

Morar -The doing well of little every-day duties makes one the most creful and

Presbyterian Conference in London

Tuesday, 20th ult., the Presbyterians of London welcomed in Regent Square Church, London, the delogates who have been appointed to attend the Conference of Presbyterian Churches, to be held in the Metropolis, to consider proposals for securing a closer intercourse and alliance among the numerous bodies of Christians who hold the Reformed faith, and are organized on a Presbyterian polity. The majority of the delegates, whose names we published last week, were present. Letters have been received from the Presbyterian Church of Victoria and of New South Wales, Austrayictoria and of New South Whies, Austra-lia, whose delegates were not able to at-tend the Confecence, and letters also from the Churches of Bohemia, and Hungary. After a social meeting in the hall, the delegates assembled in the church, where there was a large attendance of the public. Devo-

tional exercises having been engaged in, Dr. Oswald Dykes said,—We are met tonight on an occasion of peculiar interest. Representing, as we do, the Presbyterian community of London, we are met to extend a brotherly welcome to such an as-semblage of Presbyterians as has never before been convened. Let me remind you how various are the churches represented before, me both in size and history. Brethren from a Church (the Church of the United States) which counts its congregations by the thousands, and has planted its Presbyteries right across the breadth of a continent, sit side by side with the members of tiny communities, numbering only a handful. Some churches, again, have memories that stretch back through many a hundred years, like the venerable Church of the Waldensian valleys, which Cromwell protected, and Milton sang, but whose head goes far beyond Milton or Cromwell, till it is lost in an uncertain fable. Others, like our young sister in Spain or French Canada, is a birth of yesterday. The annals of not a few have bloody pages to re-hearse, but while they are national churches which have outlived persecution, and impressed themselves on the history of the State and the character of the people through all their modern history, as in the case of Geneva, of Holland, or of Scotland, we also welcome others to-night which are as brands plucked out of the fire-like the brave old Huguenot Church of France, for example—a fragment to-day which has barely survived the proscription, the exile, and the massacre of three hundred years ago. Yet, amid such conspicuous variety, we have gathered together because we are one. We all agree in this that we are the children of the Reformation, and in the exercise of our Protestant freedom we have all gone to the Word of God to find the same glad Gospel of the sovereign grace of God, through our one Lord and Redeemer, Jesus Christ, All of our churches, even the youngest, have alike drawn from the same oracles of Holy Scripture the same system of religious truth, which we all express in confessions that, if not identical in form, are at least identical in substance. More over, we do all alike recognize in the church of God an organized brotherhood of the faithful in Jesus Christ, in which there are no priests and no prelates, but a simple or-derly administration of word and sacrament through the hands of ordained elders. Surely it was high time for us to find out that in this perfect consent of a lief and administration of life, and worship, and confession, there lies a good ground for some close mutual alliance—for some visible and helpful bond of intercourse-for common testimony, and common counsel, and common work. It is not, as I understood it, because the promoters of this alliance desire for one moment to withdraw from any fraternal relation which may be possible between us and other bodies of Christians around us—God forbid! With the Lutheran Churches of the continent,-with the numerous Congregational Churches of English Nonconformity—with those respected brethren who follow the rule of John Wesley—with the powerful and wealthy Establishment of this realm, we neel none of us be less brotherly because we draw close to one another and say, we are one Presbyterian family. On the contrary, I believe I daresay you believe—that whenever any single division of Christ's army in the field heals its rents and closes its ranks it only takes a step towards more friendly understanding and harmonious action with its neighbouring divisions. Nor is it, if I rightly conceive this movement, that any existing league among true Christians of various names is to be disparaged—least of all the excellent league which has already done so much for Christian union-the Evangelical Alliance. Many of you are, I daresay (like myself) members of that useful Alliance, and we all thankfully acknowledge the value of such non-ecclesiastical combinations among Christians in their individual capacity. But what our brethren have gathered in London to do is not to form an alliance of individual Christiansit is to form an alliance of Christian Churches, and that is a very different and a much greater thing. How fast and how strangely has this feeling spread itself and deepened among us all. But churches which have so very much in common as we all have, ought as Churches to know each other better, and to stand closer in the fight shoulder to shoulder for the sake of the common Master! Surely that must be a right feeling, for it is a kind one and a Christian one! Hitherto, it must be confessed, Presbyterian Churches have been little distinguished for their unity. Rather dis-union has been our reproach. We have passed through a long and weary era of division and of subdivision, schisms, rupdiaruntions, and estrangements

Alas! have they not made sad work among

us till the hearts of the best of us grew very

sick of it! It is within the last generation

that the tide turned. It is not that men hold

less firmly, or less consciously, any atom of known truth, any of those beliefs or even

mere opinions which divided us. It is just

now that we are beginning to discover that we may differ without dividing. The more

important and the less important beliefs

are retiring into their several places. Let

the less important step to the rear; in these we may differ, over these we should not wrangle. Amid such a number and variety of honors this king men as are here repre-

sented, it is inevitable that there should be endless shades of convictions on many points; and, in the exercise of our common hound to be firmly persuaded in his own mind. But why must the separate view be elevated in a shibboleth of divisions, where it is possible to live and to work on in harmony. Another thing has helped to bring us together, or at least to make concert possible—steam. We grow closer as the world gets smaller. We cannot so forget our brethren over the sea—beyond the hills. Men have long arms to-day that stretch out to clasp hands with far-off hands. Thus all things conspire to bring in an era of re-union, and the time for this movement is an auspicious one though this great convention has not been summoned to device how sundered churches may be welded into one organic whole, or to wipe out one solitary feature which at present marks off church from church, vet it is convened for the purpose of union, to make us know each other more and love each other better—to see how we can help and advise each other; to quicken our activity in the common cause, and combine our efforts against the common foe. It is for these ends, I think, that you meet to-morrow; and these are the ends of all union, of all hearty unity, of all concert and co-operation. With such an olject we Presbyterians of Jondon are, I make bold to say, cordially and unanimously in sympathy. All our hearts are as one heart in this thing. We bid you welcome on your holy errand—we wish you all success in your pious endeavours. (Applause).

The names of the delegates having been

called over, they stood up, and Dr. Dykes addressed them as follows:—Honoured and beloved brethren, gathered from many lands, now one in faith and in our Lord Jesus, most heartily do we greet you in the name of the Lord. We bid you welcome to this great capital. We assure you of our warm sympathy in the noble work which has called you together. We pray God to prosper your conference, and make your discussions fruitful in blessing. May the spirit of brotherly love and true Christian unity in the one Head and Saviour reign among you, and nay He Himself, in whom we are one, preside over you, that the end of all may be the coming of His Kingdom, the salvation of men, and the glory of the Father, and of the Son, and of the Holy

Ghost, for ever. Amen.

After the meeting had engaged in praiso and prayer, several of the delegates were invited to make short addresses.

The Rev. Dr. Morris, Professor of Lane The nev. Dr. Morrey, Cincinnati, then addressed the meeting. After alluding to the fact that all phases of Presbyterian thought and polity had their organized representatives in America, he said they had learned what were the things in which they agreed, as well as the things in which they differed, and they learned to push forward into the front the things on which they agreed, and to retire into the background the narrow and incidental things around which they had differed so long, and over which they had struggled so disastrously. The American Presbyterians were not yet one organic whole, though they had been made conscious that they were one in the essential elements of their belief and ideas of polity, and one in the great work which God had given them-to subdue and conquer for Christ, the new, vast, and precious continent. They were one in this hope and purpose; they were ready to lay aside everything in order to do for the Master the great work which he had so evidently, by the voice of history and Providence, been summoning them to in the new country. They were assembled to take steps, not merely expressive of the new thought and feeling, and hope of the present, but indicative of the career and history of the Presbyterianism of the Church of Christ in coming ages. There were two truths impressing themselves upon his heart The ignificance of Presbyterianism, as a form of thought and as a type of polity—as an lustoric force, ever since the time, of the lieformation—was the Headship and King-ship of Christ, whose glory they loved and sought, and its significance also lay in seeking after a communion of saints.

M. le Pasteur Charbonnier, Moderator of

the Waldensian Church, spoke of the blesssed results to be anticipated from this ex-traordinary gathering. He presented the salutation of his church to the confrence. The Rev. Mr. Williams, Moderator of the Welsh Calvinistic Methodists; the Rev. Dr. Porter, Belfast; M. ie l'asteur Arnet, Brus sels, and others, spoke a few words expressing their gratification at attending such a meeting, and their trust that it might be productive of blessed results.

On the motion of the Rev. Dr. Robert son, of New Greyfriars, Edinburgh, a vote of thanks was awarded to the Committee of Arrangements for their assiduity in making preparations for this conference.

The meeting closed with devotional exercises.

WEDNESDAY'S PROCECDINGS.

The conference had long private sittings during the forenoon and evening. The at-tendance was very large—amounting, it is understood, to nearly one hundred members, and representing upwards of twenty churches in Great Britain and Ireland America, the colonies, and the Continent. Dr. M'Cosh, of Princeton, was appointed chairman.

The first part of the meeting was occupi ad with devotional exercies. The constitu tion of the proposed body was then very fully and carefully considered, and the greater part cordially agreed to. The resclutions come to were, we believe, that there should be no confederation, but that an alliance should be for ed to be called The Alliance of Churches having a Presbyterian Constitution and Creed in accord ance with the Consensus of the Reformed Confessions;" that the Council should meet every three years, and that it should consist of delegates elected by the churches in the Alliance; that these delegates should be either ministers or elders, and, whenever possible, of an equal number of each; that the Council, while it has its power to determine what churches are to be admitted into the Alliance, shall not have power to interfere with the existing aread or constidiction of any sharsh; or with the interior external relations plans the objects

questions relating to the practical work of the Christian Church, such as the prevailing evils of the day, and the means of lessen-ing them through the training of the young, the use of the press, colportage, and other means of a similar kind. The meetings were very harmonious, although on some minor points there were differences of opinion expressed that are capable of easy settlement. A question arose at the close of the evening meeting of some importance -how the proceedings of the Council were to be brought under the notice of the Churches represented in it. On that point there were some differences, but these will be got over, it is expected. At ted o'clock to-day the conference reassembles, and its first business will be to settle the place of the first meeting of the Council. It is understood that if the Scottish delegates desire it the other members will give their voice for Edinburgh. In the after-afternoon the Conference is to adjourn to visit, on the invitation of Dean Stanley, the Jerusalem Chamber, where the West-minster Assembly was held, and the Abbey. A public meeting is to be held in Marylebone in the evening. A public dinnor in connection with the meeting of Conference was held yesterday afternoon in the Free-masons' Tavern, Great Queen Street, London. Mr. H. Matheson (older) occupied the chair, and was supported by the Rev. Principal M'Cosh, Princeton; Mr. J. P. Corry, M.P.; Mr. Sharman Crawford, M.P.; and Mr. Charles Dickson, M.P. There was a very large attendance, nearly all the delegates who had arrived in London being present, with many of the more influential members of the Presby-terian churches in the metropolis. After dinner, The Chairman said the time of their dis-

posal was very short, as they had to resume the meetings for conference at five o'clock. They could not, however, separate without hearing several friends who might not have another opportunity of addressing them. Their esteemed friend, Dr. Begg, whom he was going to have called upon first, regretted very much having to leave so soon as he did, but he had a special ou-gagement as an elder of one of the London churches. He (the Chairman) wished to state, however, how heartily they welcomed the brethren from a distance who had come amongst them on this occasion. It was singularly delightful to them to have it in their power to have such a gathering in London. A very few years ago it would have been quite impossible for the Auglo-Presbyterianism then in this great city to have dreamt of having a meeting like this. Now, blessed be God, they could invite their brethren and bid them welcome in the name of the King. He might just say, in a single sentence, that the Presbyterians in London had not been inactive during the last few years. There was no doubt they had made very considerable progress. When he came himself to London he believed there were only five ministers and five congregations in the Presbytery of London in connection with the Presbyterian Church in England. He believed there were now forty-nine or fifty. They did not wish to exalt Presbyterianism, but they wished to use the advantages which their system gave them for spreading the knowledge of the blessed Gospel far and near over England, into the dark places filled with infidelity and ritualism, and other evils, and they wished to be banded together and united in this great work. They had no doubt whatever that Presbyterians here would be greatly encouraged by seeing the countenances of their brethren from America and other colonies. He was certain very precious results would follow from this conference. He then called upon the gentleman mentioned below to say a few words.

The Rev. Dr. Schaff, Union Theological Semmary. Cincinnati, said he and his American brethren greatly rejoiced in the fact, which had just been stated by the chairman, of the progress of Presbyterianism in London; for London, they all knew, was the centre of the world, small as Americans thought England., They had no city in America to be compared with London in respect of size or gigatic progress, and they hearthly rejuced in the progress of the Gospel here, for it insured its progress to the end of the earth, which were laid tributary to the growth of this metropolis of Protestant Christendom. While Americans honour d England as their mother, and feit indebted to her for all that was good and noble in their American culture and civilization, they felt very anxious to discharge at least a part of the debt of gratitude which they owed to her. It was with this feeling of gratitude that they all came over to England from time to time. One of the most remarkable facts in the history of the age was the extraordin arv effect which two half-educated Ameri can laymen had been able to produce in Great Britain. It was a marvel more to the neonle of America than to the people here, and he thought the only way rationally to account for it was faith in the visible grace of God, which was the power behind. Such a movement the world had never seen since the days of the Wesleys and Whitfield, and in many respects it was far superior to the earlier movement. It was wider in scope and utterly unsectarian in its spirit. It was the most unselfish religious movement known in modern his-It was ot for the purpose of build ing any denomination or sect, or advancing any party or school, but for the simple pur pose of winning souls to Christ, and build ing up his Kingdom, and every Church might reap the benefit of the harvest if it chose to enter upon it. He was told that this religious movement had fallen providentially into Scotch Presbyterian manage ment even here in London, and he supposed it was for this reason in part that the Presbyterian Church was really as far as he knew the most unsectarint Church in the world. He had heard it even some plained about in America that the Presbyterian Church was too unselfish for its own interests. He believed this was the glory of the Presbyierian Church that it was un-a-ffelt, and he hoped the day would be far distant when she would had her hand or

the Council shall be mainly to consider all questions interesting to Presbyterians or institution which had for its of jact the generally, to consult for the welfare of struggling churches, to promote the evangelization of the world, and to consider all questions relating to the practical work of the Christian Church, such as the provailing the day and the means of leasure. them through, as the American phrase is, and he was happy to see before him some of the men who had taken the lead in this movement. They were entitled to the gratitude of all Englishmen who cared about Christianity. He had been told that when Mr. Moody left America to cross the Atlantic, a professor of Chicago, who was personally acquainted with him, aked what in the world he was after. "A hundred thousand souls for Ohrist," was his reply, and they had been given to him, according to his faith. It was the old story of the prophet having no honour in his own country. They had no idea in Chicago

that these men could produce such a commotion in England. (Applause.)

Pasteur Cressell (of the Reformed Church of France), in the short address he delivered, described the unhappy and weak condition of his Church, which is suffering from unbelief, and from not having been organized for many years. It was in need, he said, of the sympathy of the Protestant Church throughout the world. They wanted to feel that they were not alone in the world, but had friends amongst all the Presbyterian Churches. He drew a lesson from the present situation of his church. Notwithstanding all their sufferings, perseentions, and struggles, they were still a church. (Hear, hear) A church strong in its zeal, faith and love for the Saviour. This taught them the lesson that the Presbyterian policy was the best. (Hear, hea..) If there had not been a strong bond botween the pastors and laymon in their church, they would never have been able to support the persecutions and struggles they had been called on to endure. He claimed for Presbyterianism the rerit of antiquity, the apostles having been Presbyterian. They would remember the Presbyterian Council of Jerusalian and the presbyterian council of Jerusalian usalem, and that when Stephen died his successor was elected by the members of the Church. Presbyterianism had been proved by their history to be the best form of Church polity in the world. (Applause.) He would return to his native country very much strengthened by his intercourse with Presbyterian brothren here, and he trusted his Church in France would feel after this that she did not stand alone, but was a member of the Presbyterian body, and would be more faithful and firm in the profession of Christian faith. (Ap-Principal Enodgrass, Canada, said he

had come 300 miles to attend this meeting. They would be glad to hear that this system of Church for which their brother had just claimed so great antiquity took well in the Canadian soil and flourished. having produced very abundant fruit in that land. There were some things that they could not transplant such as they would like to do it from this land. The heather, for example, they could not get to grow in Canada; the whin or the broom would not grow there. With the gowan even they had great difficulty, but Presby-ternaism seemed fitted for every soil and every clime. (Laughter and applause.) He felt particular pleasure at being present at this meeting. It was a sort of lettingdown from the excitement which his friend. Dr. Topp, and others of the Canadian brethren had just passed through in the good city of Montreal. He assured them it was worth living a lifetime to be present in such scenes as they had been connected with in Canada, (Applause,) in that grand consummation so long laboured for, so long prayed for, which had united to-gether the sundered Churches from sea to sea between the Pacific shores and the Atlantic shores. (Applause.) He thought there were many lessons to be gathered from what appeared to be the signs of the times. There were many points to view in connection with the Church's work and the Church's progress in the present day which they might study with great edification indeed. He was not going to justify di-vision. Division did in the providence of God take place, and there seemed to be a need for it at times, just as our Lord, on one occasion, commanded His disciples to say of one of the stupidest of creatures, "The Lord hath need of him." So it seemed in the history of the Church and the world, the Lord had need of divisions. The Church did not seem to be capable to stand the trials of some times, and divisions seemed to be necessary, but having fulfilled their end the time came round when in the providence of God a spirit of union animated the hearts of His people, and when they felt a desire to heal those divisions and come together as brethren united as one flock. While these divisions and healings took place, bringing their advantages and bringing their lessons, it was s happy thing for thom in these days to find that they were divesting themselves by-the-bye of the tattored rags of sectarian. ism, and they were receiving into their hearts those sympathies and sentiments which came down direct from those ancient Proabyterians, St. Peter and St. Paul. (Applause.)

The Rev. Geo. Jeffrey (Glasgew) said he regretted very much that his esteemed brother Dr. Calderwood was unable to be present on this occasion owing to the illness of one of his children. He would read a sentence from a letter he had just received from him:—"I therefore ask you to express my great regret at being absent on press my great regret at being absent on so interesting an occasion, which, I trust, will prove one of importance in the history of Christ's Church. My earnest desire is that Godmay favour us to see precious fruit gathered from this proposed alliance of Churches. May it-lead to a future manistimulate the evangelical zeal of all our churches." Dr. Jeffrey proceeded to say that the Church to which he belonged (the united Presbyterian) had always been a Church distinguished for union, and so much was this the case that of late it had even agreed to division with a view to union. A very considerable part of it severed from the parent Church would ere long be unit-ed to the English Presbyterian Church, The Church to which he belonged was very exercise in this metter of the prepared

council, not simply because it was to be council, not simply because it was to be a manifestation of Prosbyterian polity, which he believed to be the best in the world—the country from which he came was, of course, distinguished by its attachment to Presbyterianism—but hecause it would be the means of a future arbitistic. would be the means of a future exhibition would be the means of a luture exhibition of the great doctrine, the Divine truth, to which the Church he belonged to had always been attached—the Headship of Christ. He referred, in couclusion, to his deep sympathy with the movement to which Dr. Schaff had re-

The Chairman took this opportunity of expressing on behalf of Mr. David Mac. lagan, of Edinburgh (who is a deputy), his regret at not heing present. The state of his health prevented it. He (the chairman) his health provented it. He (the chairman) had sent that morning a telegram to Mr. Maclagan, telling him how the meeting held had gone off, and he had received a reply by tologram, in which Mr. Maclagan said he was deeply grateful for the message, and he and others were remembering that day the Conference very specially in prayer. Though absent in the body they were present in the in the body they were present in the spirit.

Dr. Topp (Toronto) referred to the liberty of division which had been carried so far in Presbyterianism, and also to the work of reunion which had been begun, He urged that there had never been a time when a religious crusade against Satan and the world was more needed. Let them put aside those temptations to division which Satan had used so boldly and successfully, and come together as Christian men seeking the glory of the Lord Jesus Christ.

Mr. J. S. Crawford, M.P., said that when he was appointed as a delegate to this meeting, he had some difficulty as to whether it was a judicious thing to have such a meeting together, but, having seen what he had seen on the night previous and that day, he had no want of confidence. He rejoiced to see such a meeting, and he trusted it would have the result at which they all aimed, and would lad to the ex-tension of those Presbyterian principles. (Applause.)

The meeting shortly afterwards broke up, and the gentlemen returned to the College and resumed the conference, of which we have indicated the results above.— Daily Review.

Bandom Readings.

THE tenderest heart loves best the bold and courageous one.

THERE is no service like his that serves because he loves.—Sidney.

THE cross of Christ is unrelenting; it is summary death to sin if it be accepted by

THERE can be no penury with him whose leart hath once been enriched with celestial bounty.

THE door between us and heaven cannot be opened if that between us and our fel low men is shut.

Never part without loving words to think of during your absence. It may be that you will not meet again in life. THE Christian is not ruined by living in the world, which he must needs do while

he remains in it, but by the world living in Ir martyrdom is now on the decline, a is not because martyrs are less zealous, but

because martyr-mongers are more wise.— Colton. Ir we look upon life as a gift of days, only one to be used and improved at a

time, all its duties can be done, all its burdens borne. TAKE care that all is done in a sweet and

easy way; make no toil or task out of the service of God. Do all freely and cheerfully, without violent effort. Man without religion is a creature of

circumstances; religion is above air-cir-cumstances, and will lift him up above MORALITY without religion is only a kind

of dead-reckoning, an endeavor to find our place on a cloudy sea by measuring the distance we have run, but without any observation of the heavenly bodies. Marana words, uttered with charity and meeknes,

shall receive a far more blessed reward than three thousand volumes written with disdainful sharpness of wit.-Hooker. RICHARD BAXTER used to say, speaking to himself and his fellow-preachers: preach to our people the distempers of our souls." How true! How necessary, then

that the soul of the preacher should be is a proper mood when he comes to proclaim the Gospel to his fellow-men? Sornows sober us and make the min

genial. In sorrow we love and trustow friends more tenderly, and the dead be come dearer to us. Just as the stars shad out in the night, so there are blessed fact that look at us in our grief, though before their features were fading from our rect lection.

O WEARY hands, that through the day, Life's heavy burdon scarcely bear; Another Hand shall ake away This load of toil, and sin, and care: Not here, but there!

O weary, aching, throbbing brain! O heart with doubt and sorrow river! There is no toll, no love, in vain, In that blest home that Christ has given: Not earth, but heaven.

Ir has been the epidemic bans of our American Christianity—this running after a few star preachers. We must think the rage in this direction promises a whole some decline. How pernicious a thing is to act as if only here and there is a present of the contract preacher who is to be heard, simply cause of some peculiar gift or solidity is a folly confined almost suclusively to be really of well-simply and really and rea realm of religion. No one dreams of its reach and be applied here, but one is educated. The demand here, rightful an ability to teach. And this is just it is required in ministers. The Series qualification of a bishop is that he better than the beautiful to the beautiful

Our Aoung Lolks.

Kept Waiting.

"Behold I stand at the door and knock"

JERUS. He has waiting, waiting, He has waited through the night; He has looked with wondrous patience For the hour of dawning light, When the oft-mistaken spirit Shall observe him at the door, And shall cry, Como in, my Saviour, Come, and leave me never more.

He is waiting, waiting, waiting, Ho has waited all your life; He has pleaded with you always, In your hours of peace and strife. Did you hear him gently knocking When you played among the flowers? Did you notice how he waited In the hush of evening hours?

He is waiting, waiting, waiting, You have lot all others in, Some odd guests are in your temple. Sad with sorrow, dark with sin. There is only One can bless you In your times of grief and doutt, There is only One can save you-But you strangely keep him out!

He is waiting, waiting, waiting, You his very name forget, You are busy with your feasting, But he is not weary yet. Still he does not force an entrance With storn anger in his face; Still he lingers, gently pleading That you will but give him space

He 18 waiting, watting, wating, Have you kept him long enough? You will shortly need him greatly When the winter winds are rough O, cold hearts that keep him waiting, Do be warned by his great love, Not refuse the pleading Saviour Who has sought you from above.

He is waiting, waiting, waiting, Surely he may enter now, Huste to throw your heart's door open, And before the Master bow. Bid him come, no more to leave you Till you dwell with him above. O, receive the waiting Saviour, And return him love for love.

-Marianno Farningham.

The Two Bills.

Two bills were waiting in the bank for their turn to go out into the world. One was a little bill, only one dollar; the other was a big bill, a thousand dollar bill.
While being these side her side.

While lying there side by side, they fell talking about their usefulness. The dollar bill murmured out-

Ah, if I were as big as you, what good I would do! I could move in such high places, and people would be so careful of me, wherever I should go! Everybody would admire me, and want to take me home with them; but, small as I am, what good can I do?" Nobody cares much for

me. I am too little to be of any use."
"Ah, yes! that is so," said the thousand dollar bill; and it haughtily gathered up its well-trimmed edge that was lying next the little bill, in conscious superiority. "That is so," it repeated. "If you were as great as I am, a thousand times bigger than you are, then you might hope to do some good in the world." And its face smiled a wrinkle of contempt for the little

dollar bill. Just then the cashier comes, takes the little murmuring bill, and kindly gives it

to a poor widow.

"God bless you!" she cries, as with a smiling face she receives it. "My dear hungry children can now have some bread."

A thrill of joy ran through the little bill as it was folded up in the widow's hand, and it whispered, "I may do some good, if I am small." And when it saw the bright faces of her fatherless children, it was very glad that it could do a little good. Then the little dollar bill began its

journey of usefulness. It went first to the baker's for bread, then to the miller's, then to the farmer's, then to the laborer's, then to the doctor's, then to the minister's; and wherever it went, it gave pleasure, adding something to their comfort and joy

At last, after a long, long pilgrimage of usefulness among every sort of people, it came back to the bank again, crumpled, degged, softene Seeing the thousand dollar bill lying there, with scarcely a wrinkle or finger mark upon

"Pray, sir, and what has been your mission of usefulness?"

The big bill replies, "I have been from safe to safe among the rich, where few could see, and they were afraid to let me go out far, lest I should be lost. Few indeed are they whom I have made happier

by my mission."
Then the little dollar bill said, "It is better to be small and go among the multitudes doing good, than to be so great as to be imprisoned in the safes of the few.'
And it rested satisfied with its lot.

Tom's Deluge.

Once there was a troublesome boy, named Tom, who was always in mischief. Not only that, but you never knew where to find him, for he was an original youth, and broke cut constantly in unexpected places. He put the cat in walnut-shell oots, and painted her pink and green in stripes. He took the wheels out of the Parlor clock to make "penny spinners," and even that was not the worst thing he

One day mamma and grown-up sistors went out, and Liaster Tom was left all alone in his glory. They didn't often commit such an oversight, since there was no telling what might happen before they came however, at first he happened to do swan, however, at hist he happened have nothing more than sit on the cover of the sawing machine, drawing horses all over the fly-leaves of his sister's favourite copy of machine the fly-leaves of his sister's favourite idea. of Tennyson. All at once a bright idea struck him. He slapped down the book Attuck him. He slapped down the nous and jumped off the sewing-machine, exclaiming. "Good! I know what I'll do! I mean to set the water running into the bath-tub, and play with my Nosh's ark!"

Therespon Master Tem jerked open the sawer where his tops were kept, jerked

· Extra - - - in the track the first

A BARBARA

out the ark, cramming in several stray animals that were kicking up their heels in various corners, and scampored down to the

Lath-room, talking to himself all the while.
"Now then, I must turn on both faucets, so as to hurry up the water as fast as possi-ble. Goody! how deep it is getting! Make haste, Noah, don't step to count the grasshoppers, but pile into your old ark and shut the door quick! There—now you're off—but it ought to be raining, if you're Noah in the ark. Ohe! I'll start the shower-bath going!" And, presently a highly respectful cleans. shower bath going!" And, presently a highly respectable shower was pattering and rattling down, while Tom jumped ur and down in a perfect ectasy of delight All at once the front door bell rang. "I wonder who that is?" thought Tom. He listened.

"Oh, there's uncle George!" he cried "I'm golr down to see him this minute;" and, forgetting all about poor Noah, away he scampered, slamming the bathroom door behind him, and leaving the water

still running.
His uncle, with whom he was a great favorite, was waiting in the hall.

"Well, young monkey," he said, as Tom's curly head appeared at the top of the stairs, "do you want to take a drive to the park with me?"

"Oh. don't I though!" oried Tom.

"Please, may I drive the buckle?" which he meant being allowed to hold the reins where they were buckled together. Yes, just as you like—only hurry. I don't want to keep the horse standing.

Away flew Tom, but only to appear again in two minutes, and to acramble into buggy like a lamplighter, when off they went. Meantime, the water was rising higher and higher in the bath-tub, and presently brimmed over and began to trickle slowly upon the floor. It ought to have passed off through the top drain, but, unluckily, the day before Master Tom had amused bimself by plugging up the little holes. Soon a slow but stendy stream was creeping under the door, and making little alternate puddies and waterfalls down the front stairs. And still nobody came home.

After about an hour of this, John, the black waiter, came into the dining room to lay the table for dinner. He was just standing by the sideboard arranging an elegant pyramid of fruit in a glass dish, when crash, bang! down fell big square yards of plaster on top of his poor pate, knocked him flat upon the floor. The water had gradu-ally soaked through the boards, and plaster ceilings will melt, you know, if not quite as easily as sugar, yet just as surely as if you keep at them long enough.
Up rushed the cook, leaving the reasting

turkey to take care of itself, and when shi saw the condition of the dining-room, and poor John lying senseless on the floor, she began to scream murder, fire, and thieves. at the top of her voice, which so alarmed the housemaid, that she dropped her best duster into the parlor fire, and rushed all the way down the street calling for the police, before it occurred to her to find out what was the matter.

At this moment Tom's mother and sisters returned, and when they found the front door wide open, and a stream of water running along the entry and down the front steps, they were nearly petrified with astonishment. Just then up came Tom and his uncle, who were walking home from the stables, where they had left the

horse and buggy. "Why, what is the matter here?" exclaimed his uncle; "have your pipes burst, that you are all overflowed like this?"

Poor Tom! he turned as red as a beet, then as white as this paper, but he was a truthful little chap with all his faults, and, in a minute he burst out with, "Oh, mamma! oh, uncle! I did it—it's my deluge ! oh, oh!"
"Your beluge?"

"Yes; I set the water running in the bath-room to play deluge with my Nosh's ark, and I went out to ride and forgot all about it!"

"Did ever I hear-!" shouted uncle George, and, rushing up stairs, two steps at a time, he flew into the bath-room and turned off the deluge in double-quick time.

It took all Tom's pocket-money, for ever so long, to pay the doctor who came to mend poor John's broker head, and I don't kne how much of his papa's to replace the carpets which were ruined by the catastrophe. As for Noah's ark, every bit of the paint was washed off, and the animals swelled so, they couldn't be got in at the door. But that aidn't make much difference, for the ark itself soon fell to pieces and as for Master Tom, he behaved beautifully for a week after that day.—St. Nicholas for July.

Man's Power for Evil.

The power of the creature to do evil is as striking as is his powerlessness to undo it. He has power to blight a world, though he has no power to restore freshness to one faded leaf. He can kill, but he cannot make alive again one worm beneath his

feet. He can ruin to an infinite extent; he cannot rectify one displaced atom.

What terrific responsibility is this?

The thought of it is fitted to act on us with nower.

1. It startles. Am I, a creature, a sinner, really possessed of such power of evil? How then can I be heedless as to the very least thing I do?

2. It saddens. Alas! what sorrow is likely to be mine-doing all manner of evil, yet undoing none! Blighting every-thing, but freshening nothing! 3. It overawes. What an infinite great-

ness does this confer on me! What stu-pendous importance does it attach to everything in life! Every word or action tells either for evil or good; there is no-

tells either for evil or good; there is no-thing little, nothing unmeaning.

4. It solemnizes. In such a case there is no room for levity. Life becomes a solemn-thing. Far hence with all frivolity, and gaiety, and idleness!

5. It animates. If such be my responsi-bility them? I have no time to hear. Un-

bility, then I have no time to lose. Up, and be doing! Lay out every moment well. For I can result nothing : I can unde nothing. For good or for evil there it stands.—H. Boner, D.D.

Subbuth School Tencher.

LESSON XXXIV.

August 22, JESUS THE CHRIST { John vii

COMMIT TO MEMORY, VS. 40, 41. Parallel Passages,-1 Sam. xvi. 1-4

SCRIPTURE READINGS .- With v. 40, read Dout. xviii. 15; with v. 41, compare John i. 46; with v. 42, read Ps. cxxxii. 11, and Micah v. 2; with v. 48, Matt. x. 84; with v. 44, compare v. 80, with v. 45, compare v. 82; with v. 46, read Ps. alv. 2 and Matt. vii. 29

GOLDEN TEXT .- The Lord hath appointed me.-Isa. lxi. 1.

CENTRAL TRUTH .- Jesus was aunointed

with the Holy Ghost and with power.

The coming and teaching of Jesus Christ divided men in opinion. Some believed; some did not. It would be the same if his life were being lived here now. No one need say, "I would have believed if I had been among the Jows at that time." The same dispositions that lead to unbelief now, did then, for God does not compel men's belief by evidence that is overwhelming. Men doubted Noah while the time of probation lasted. The ovidence of his being credible, the flood, ended the probation of that generation. Men doubt now the second coming of the Lord. When he comes none will doubt, but the production of the world will then be at an end. Evidence enough to satisfy and produce, not to force, belief, the Lord gives. All this our lesson teaches and illustrates.

It is introduced by a statement in relation to something going before (v. 46), "this saying." What saying? That of vs. 37, 88, 39. The occasion of "this saying" is gathered from Jewish writers, and they are not entirely agreed. This is clear that on seven days of this great feast a priest brought from the fountain of Siloam the full of a golden vessel of water, which being mixed with wine, was poured out on the sacrifices or into vessels beside the altar while the Hallel, or Psalms exili. exviii. or the words of Isa. xii. 3 were sung. This custom (of their own devising) is variously reported as representing the flowing of water from the rock, or a prayer for rain, or according to older Rabbis, the outpouring of the Holy Ghost. This last accords with our Lord's words. Whether this was done on the last day or not is in dispute. That it was not appears most likely. The absence of this ceremony on this day it is thought gave meaning to our Lord's words, shought gave meaning to our Lord's words, as if he said to the people, "No water is brought from Siloam to-day, but if any man wishes for water—is like the people in the wilderness when they thirsted (El. xvii. 8), let him come," &c. This "holy water" was not divinely commanded, but a Jewish interest of the enthrity then or now. The vention, of no authority then or now. The fitness of this water (in Exodus) from the rock ("which rock was," i.e., stood for, represented Christ,) to symbolize the Holy Ghost, every one can see in the light of 1 Cor. x. 4 and John x'v. 16, 26. As a foun-tain or a vessel receives water into itself, not solely for itself, but to give it out, so a man receives into his inner nature the Holy Ghoat, that he in turn may give out and diffuse ("flow rivers") the blessing. At various views held concerning Jesus.
V. 40 gives us one view, held by "many

of the people," founded on the impression he made at the feast, particularly this last word. They said, "This is the prophet," referring to Deut. xviii. 15. Their ideas were not clear. Moses had announced a "prophet," like himself, out of the people, and Malachi had announced a prophet before the "day of the Lord." These they confounded, not unnaturally, and supposed that he had come as a precursor of the Messiah. In the one case, Jesus, and in the other, the Baptist was meant. See in proof, Acts iii. 22, and Matt. xi. 12-14 and xvii. 12.

V. 41 gives a second. "Others said this is the Christ." They could correive of nothing greater being promised, or done by the Messiah, of which "Christ" is the Greek, not a proper but official name, in English "the annointed." Kings, priests, and prophets were set apart to office by annointing. To this an objection was raised, founded—like many objections to Christ—on ignorance. He was from Galilee, and they assume that he was born there. Hence they

(V. 42), referred to Isa. xi. 1; Jer. xxii. 5 and Micah v. 1, all which referred to Jesus. 1 Sam. xvi explains "where David was." They were comparing the facts and the record, and their conclusion was appareatly sound. But like many other reasoners they had not got all the facts, and they generalized too rapidly on what they sup-posed they knew (see v. 52), for Jonali and others came out of Galilee. But they meant "is to arise." He did come out of Galilee, and was a Galilean; but he was the Scriptures. We see here the value of the genealogical tables of Matthew and Luke. We need wisdom in applying them. A man may know what remedies a fever requires, but he may not know fever when he sees it; so his knowledge is useless. So there was, according to (V. 48), "a division among them," i.e.,

among friends of Jesus, agreed in thinking him supernatural, not agreed as to his office. But it was not among his enemies this division occurred. Enemies of Christ. can often agree in common opposition to him when his friends disagree. Mere agreement by itself is no proof of the object being right. The visible church, in our Lord's time was agreed to kill him.

V. 44 describes the attitude of his enemies among the people. Some of whom, in perfect accord with the Pharisees, would have then and there seized him, but, they could hardly tell why, they did not. "time was not yet come," and even wicked men are not always able to give effect to their will. They are often more wicked before God, who sees the heart; than they are able to be in fact. They may have, in this case, felt the force of the public opinion in Jesus' favor. It is something to win general good will towards Him. "But," one might say, "the officers sent to take him in v. 32; what were they doing when this "sto Christ's ensures would, but sould

V. 45 accounts for them. They came

v. ao accounts for them. They came without him. They require to be questioned. "Why have ye not brought him?" Their answer is most expressive. They do not say, "We had no power," or "We was too few," or "Were everpowered, but "We could not find in our hearts to take him." "Never man," they exclain, him." "Nover man," they exclaim,
"spake like this man!" They could not
probably have analyzed their feelings. There was no pomp of words, no high-sounding phrases, no show of learning, only a power before which they bowed. The words of Augustine are often quoted in this connection, "Whose life is lightning, his words are thunder."

This was the officers' opinion, founded on their own observation and feeling. They had gone and heard. They were, at least in the end, honest, and did not conceal their conviction, though it displeased their employers and brought themselves into suspicion. But they did good for the time, for their straightforward speech and the pleading of Nicodemus baffled these tyrannical "lords over God's heritage," and broke up their council in con-

fusion (v. 58). The following lessons may be urged from

this passage:

I. The most desirable of all knowledge is that of Jesus. So he taught: "If yo beheve not that I am he, ye shall die in your sive" (John viii. 24). He proclaimed himself, called men to him, wrought miracles, went in and out among men, chose discoples, made them proachers. Hence his church and ministers to day. Hence Bibles, societies, Sabbath-schools. Hence the best preachers and teachers have bold forth Christ. We have his call to us to-day. It may be the last day he will call to

II. What we think of Jesus is of the greatest importance. It is not "a mere matter of opinion." The Physisees had one opinion, or affected to have, and they persecuted him. The officers had another and they refused to take him, at great risk to themselves. The disciples had an opinion which led them to trust, obey, follow him. This is to be our

III. No wonder there are divisions among men, because their aims and objects differ so much. Many "err not knowing the Scriptures." Many are deluded by their lusts. No evidence would have convinced the Pharisees who meant to keep power and oppose any such Messiah at this.

IV. How fitting it is that we confess Christ! These officers set an example of honesty, candor, courage. They feel the force of Jesus' words. They own the mysteribus power of his presence. God thus finds witnesses. How often he puts a pious child in a godless family, perhaps a domestic, to be a witness for him. They will do everything for others but disobey the Lord. "Ye are my witnesses," he says to us. Let us be faithful.

SUGGESTIVE TOPICS.

The time—the place of this saying—what it was—occasion—probable reference—
meaning—fitness—impression made—
opinions—the prophet—confusion of
thought—the Christ—meaning—the argument—defect of it—bad intention of the
people—of the Phariseer—the good confession, and the lessons to us.

Christ Prayed.

In the morning, a great while before day in a solitary place.—Mark. i. 85. In the evening alone—on a mountain

apart—Mutt. xiv. 58. All night—on a mountain.—Luke vi. 12. Before preaching the twelve apostles— Luke vi. 12-16.
Previous to feeding the 4000, and after

healing the dumb, lame, and blind .- Matt

xv. 80-89. Before walking on the sea to His disciples who were in peril.--Matthew xiv.

At meal time .- Luke xxiv. 80. After an active public day.-Mark i. 21-

84. After feeding 5000 .- Matthew xiv.

24..88.

15-21. Apart, though His disciples were with

Him.-Luke ix. 18. Audibly, so as to constrain one of His disciples to ask Him to teach them how to

For Peter, before His fall.—Luke xxii. 81, 82. For His apostles and all that should ever

after believe on Him .- John xvii. 9, 15, 20, For His enemies at His crucifixion.

Luke xxiii. 84.

In the wilderness, after the miraculous draught of fishes and healing one sick of the

palsy.—Luke v. 16.
At His baptism.—Luke iii. 21.
At His transfiguration.—Luke ix. 28, 29.
At the grave of Lazarus.—John xi. 88-88 in connection with 41 and 42.

In prospect of His agony and death.-John xii. 27, 28. In the Garden of Gethsemane.—Matthew xxvi. 86-44—Mark xiv. 82-89—Luke xxii.

After He had finished His work, His last dying breath was prayer.—Luke xxili.

In what beautiful harmony is this with the entrance on His ublic life.-Luke iii. -21.

From these records of Jesus' praying, Christians are emphatically taught what to do, and how to act, under every variety of cironmstance and condition—namely, to live

in the spirit of prayer.

If the period Man Christ Jesus—if Jehovah's equal, His only begotten Son, so constantly breathed out His holy aspirations, and found refreshment and joy and in communion with His Father and our Father, how much more need we-who are imperfect, who have to war against the flesh, and who know nothing right of ourselves.

How many of our backslidings-bad tempers—unbecoming actions—are trace able to an absence of the spirit of prayer. If we look into our past experience, we shall find, as a rule, that the inflowings of Christ's strength and grass are associated with the catgodage of fa. cent, believing, personneling graphs.

Miscellancous.

A PETERSBURG (Pa.) farmer is very proud of some wheat he is ruising from seed propagated from grains of wheat found in an old Egyptian coffin. He expects a crop of twenty bushels this year.

PRINCE EDWARD'S ISLAND. -The Goveriment of Prince Edward's Island having taken powers, under the Act of the Provincial Parnament, to re-purchase from the freeholders the fee simple of the Colony, the whole of which was granted by the Crown to 67 persons in 1767, Mr. Childers has, at Lord Duf-fering request, consented to not as the Commissioner, appointed by the Goveruor General of the Dominion in Counoil, to decide the price at which these purchases shall be effected; the two other Commissioners being nominated. one by the frecholders and the other by the Island Government.

THE Lordon Guardian says :- The sympathy of the Congregationalists who worship at the City Temple under the guidance of Dr. Parker is ve wide in its embraces. Recently we chronicled some urgent attempts at fraternisation with such English Churchmen as Mr. Fremantle and Dean Stanley, with which, however, the law interfered. Baucked of full success at home, the City Templars tive sought magnetic development for their eager fraternisation abroad, telegraphing it to Mr. Henry Ward Beecher and his congregation at genouth Church, Brooklyn, on the result of a trial in which the jury were discharged vithout giving a verdict. The jury, after many days of consultation, having declined by 9 to 8 to say that Mr. Beecher was fully guilty as accused, the congregation of the City Temple, with Dr Parker at the head, have enthusiastically telegraphed fraternal greetings.

On the 5th inst, the Queen's Bench sat for the last time. It then, says the Times, closed its long existence of atleast 1,000 years, for it is curious that just that period has elapsed since the time when the King, in the person of Afrea, first exercised its high jurisdiction over all magistrates and superior Judges. This jurisdiction, indeed, constitutes the exclusive jurisdiction of the King's Bench, which preserves the memory caits origin in its peculiar title, "the Court of the King before the King himself.'s Its jurisdiction is, under the Judicature act, transferred to the High Court, and it ceases to exist as a separate court. Quien Pomare's, of Tahiti, youngest

son, aged 28 years, educated in France, has succumbed to consumption, after a lingering illness of several months.-A creat deal of interest has been exc 2d in the Art world by the sale of the Marlborough gems, which were put up at one lot at £5,000, and were bought by Mr. Agnew, for as many guineas. It is understood that they become the property of Mr. Brownlow, of Battles-den, Bedfordshire.—A very interesting copy of Wycliffe's translation of the New Testament was sold on the 8th ult., in England, for the moderate price of £881 sterling. The late owner, Mir. Banister had refused £1,000 for it some years ago. It is believed to have been written in the last quarter of the fourteenth century.-Indiana, July 9th. As an express train drew up at Long Pond, a watering station, 47 miles west of Terre Haute, the Adams' Express Car was uncoupled, and two armed men boarded the Engine, commanding the engineer to "let her go." The engineer, stupefied by the suddenness of the attack, stood motionless. Where-upon they both fired, and shot him dead. The fireman jumped into the ditch-They then started the engine at full speed but the brakes being set, it scopped at the end of two miles. The robbers then approached the express car, calling upon the messenger to open the doors on penalty of death should be refuse. The messenger having guessed the state of affairs, had barricaded the only doors at the sides, and examined his revolvers. The robbers fired into the car, and commenced an assult on the door with crow-bar, axe, and sledgehammer. Ten minutes afterwards, a party of passengers came up and the robbers fled to the woods.—The firm of Duncan Sherman, & Co., New York failed on the 27th inst for about five million of dollars.—Mr. Alfred Reeve, and Mr. G. F. Franklin, of Toronto, cattle dealers, have chartered one of the Dominion Line steamers to carry 150 head of cattle to Liverpool for the English market.

A strong and well-armed body of Sioux are on the war-path in the Black Hills, with the avowed determination to cover the country with horse-hoof tracks. From Indian sources we learn they have had two encounters with white miners, and killed seven in one and three in another party.—The cotton mill operatives have held a crowded meeting at Oldham, England, and resolved to refuce the master's terms, fixing the raies of wages. Oldham alone contains 40,000. The mills in the surretading district are in an uncettled state. A general rupture in the Lon-cashire sotton trade may by lacking

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* * * The numbers for March and April are now before us, and wear a neat and attractive appearance, especially the April issue A comparison of these two shows decided progress, the articles in the latter being shorter, withite, and more readable for children than in the former. The paper is toned, and both Johnting and illustrations are well executed.—The Liberal, 6th April.

The paper is good, and supplies a great desider atum among the young. It should certapilyimeet with a wide circulation.—Rev. Wm. Ross, Kirkhill.

Specimen copies will be sent to any address. C. BLACKETT ROBINSON. P.O. Drawer 2484, Toronto, Out.

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CORRECTION.

By some inadvertence, it happened that the closing paragraph of an editorial last week on "Scotch Education," with a quotation, marked for insertion, was omitted.

In the paragraph to which we refer, we wished to call attention with pleasure to the changed language of the Globe in regard to the Bible in our public schools, and marked for insertion the following quotation, in which the writer was passing his opinion on the proposal of Earl Russell that the Bible be used, without note or comment, in all the public schools in Eugland, as a solution of their religious diffioulty:-

" Nor will many be found in this country to contest his Lordship's proposition that the Bible, pure and simple, should be sub-stituted for the catechism and other rel-gious formularies of man's devising, if resi-gion, as such, is to be taught at all."

We are too glad to be willing that our readers should miss them, to see such words in the Globe, after a recent editorial on the Bible in our schools, which pained many of the oldest and best friends of that influential and able paper. For it seemed inexcusable and unreasonable that a paper, that is, to say the least of it, silent if not satisfied, to have dangerous, treasonable, and soul-destroying errors taught in the separate schools at the expense of the state, to satisfy a handful of priests in Ontario, should grow so angry when Presbyterians begin to deliberate, not as to introducing our catechism, which no one dreams of, but how the Bible, on broad Christian, non-denominational grounds, can have accorded to it a more influential position that it unfortunately holds at present in our public

THE LATE ABORTION CASE IN TORONTO.

Few more painful cases have come before the public than that which has been the subject of general discussion during the nest week in connection with the death of the girl Gilmour in Toronto. The particulars we need not give. They are familiar to all newspaper readers. But the moral to be drawn from the occurrence cannot be too strongly dwelt upon. Much outery is male about the crime of abortion and its increasing frequency in Canada. Nothing too strong can be said in its condemnation. But there is just the danger that in decouncing it, sight he lost of the preceding immorality which makes abortion desirable, and as many think, necessary. Of the increasing immorality in Canada there can be no doubt whatever. Talk with old ministers, or even with those not much beyond middle life, and they will tell you that for years upon years they never had in their churches a case of discipline in reference to breaches of the Seventh Commandment, and that when such case turned up the parties concerned were so much condemned in the neighbourhood as to be glad to leave. Not a single minister of any denomination can tell the same story now. The bold forward bearing of many of our young women in their intercourse with youths of the other sex is notorious, as it is general, and no wonder at all therefore, that the number of falls should be steadily on the increase. In cities and towns the behaviour of very many young women is more like that of common street walkers than of modest, virtuous girls, and the excuse that they are fond, of fun and frelic is a poor one. Let aug one go rlong Youge street of a Saturday or Sabbath evening, and he would fancy that the in-

worse then other places.' A large portionof our young women are apparently such fools, if nothing worse, that they do not understand and will not be taught that no man, however rude and uncultivated, over uses undue liberties with the woman whom he respects, and still more with her whom he loves. If woman could only under stand that it is an insult of the most deadly kind for any man to say or do or look, anything approaching to indelicacy in their presence, and if they would but resent it accordingly, it would be something. But they don't. Afraid of being thought prudes, they become more tem-boys, and are ruined in reputation before, it may be, world began has there been a case of a woman being seduced by the man who loved her, and never will be, it might put her on her guard. Many women, we doubt not, have fallen because of their love for those who had become to them all in all. But there never was a man who defaced and degraded the object of his sincere and honest affection. Every true man could tell that in the nature of things it is impossible. There may come pity for his victim afterwards, and remorse for the wrong he has done, which may lead him to make all the reparation possible, but there was, and there is in all that, not love. Nay, in the midst of all his contrition there will be a certain feeling of contempt for the woman that lacked so much of maiden modesty and inherent self-respect as that it should he possible that she could be seduced. She is not a true woman to whom indecent proposals could be made, and every man who makes such, declares that he believes that she is not. But the giddy young fools who are to be the wives and mothers of coming days wen't believe this, and the result is the scandal and desolation of which almost every day is witness. God forbid that we should say a single word in defence of the seducers. He ought to be lashed with a whip of scorpions out of all decent society. But if the bearing of a great number of young women of all ranks were more modest and womanly, would it not train young men to respect them more than now, with chivalrous delisacy and unwavering propriety?

broken loose. Nor is Toronto for its size,

PERRY DAVIS AND THE POPE.

It is much more usual for men generally to tell the good things they have done than to tell the good things they have left undone. The poet tells us that people write the evil deeds of public men in brass, while their virtues are written in water. But when public men become their own historians they very naturally reverse the process, and while they write their own virtues in brass, they write their vices in water, or perhaps forget to write them any where at all.

Our Premier has, a few weeks ago, been telling the working men of Dundee, something about himself, something about his cabinet, and something about his adopted country. The modesty and manliness with which he speaks of himself is worthy of praise, as is also his well balanced assertions and candid truthfulness in speaking of the climate and resources of the Dominion. In speaking, however, of his cabinet and its doings, he does not, "canny Scotchman" as he is, show the same transparent simplicity. He spreads out a fair record of the doings of his ministry since he came into power, telling of its doings in the great North-west, of its building telegraphs and railways across the prairies and over the monutains, but there is a little corner of the glowing map that he cautiously hides under the thumb.

He tells his Scotch audience that he hater whiskey, and he did well to tell them that, and did well also to bid them also to hate the accursed stuff, and beware, of it. He tells them also, and we are proud of the record, that his Cabinet passed a stringent law in regard to the admission of intoxicat ing liquors into the north-west territory. These are the words he is reported as having used:

"Last year the Government of Canada sent a large force into the north-west parts to preserve order in our borders-to prevent an irruption of United States' traders selling whiskey. And I may say in passing that I do not myself make use of whiskey, and do not believe in it. (Applause.) I believe it is one of the greatest curses, especially to the working man, that could possibly be named. (Applicase.) And, sir, when en-acting a new law for the government of the north-west territory we took care to provide that in a territory bigger than five or six times the size of this country, not a drop of whiskey, either in shape of ordinary liquor or in Perry Davis s Pain Killer, or in anything else, could find entrance there. (Applause.) And in order to secure compliance with the right terms of this law, we sent a mounted force of 800 men to keep watch and ward over our boundary, and to prevent its introduction from the United States. I mention this me sly in passing to let you know what you may expect in that country, that those who want whickey had better stay away from our prairies.'

There is no wonder, though the immense audienes composed of men who know the meter of all the brothele of the country had | doings of whickey obsered these words: A

country five or six times the size of Britain without a distillery for the making of whiskey! Aforce of 800 monated police scouring the frontier on fleet horses to prevent the importation of whiskey! Laws co stern against whiskey that poor Perry Davis, the killer of pain, must retire before the awful three hundred, because his breath smells too strongly of whiskey! Oh for a year of the awful three hundred in the Province of Ontario !

For these things—the telegraphs, the railways, and the three hundred-the Mc-Kenzie ministry deserve praise, but let us in Canada, who know a little more about Canadian affairs than the workmen of Dundee, respectfully ask our esteemed and they are ruined in fact. If women could monourable Premier to lift for a moment be made to understand that never since the this thumb, and let the Scotchmen of Dundee see what is underneath the broad point of the Premier's stubborn digit : with certification that it he won't raise his thumb we of the non-political press will tell plainly (for our party is Canada and not Grit or Tory), what is written undernerneath. Underneath then, is written the ominous words, " Separate Schools ," words which Mr. McKenzie has never breathed in Scot land. The Government that forbids the people of the north-west territory to drink whiskey, or to prescribe to their children Perry Pavis's Pain-Killer when they have cramps in their little stomachs, decrees that for all time to come, and throughout that land of boundless prospects, the priests of Rome be paid out of the public treasury money to teach the children of the northwest that Vaticanism which Bismarck and Gladstone say is incompatible with honest allegiance to a Protestant government.

It is a good measure to exclude whiskey from the north-west territory, and not at all an unnecessary measure to forbid " Perry Davis," for we have it on good authority, that thousands upon thousands of bottles have been sold to the Indians each year, and druuk instead of whiskey. But why endow Popery? A nation may be without a Maine liquor law on their statute book, they may make, and sell, and drink whiskey, and yet be a free people; but a people cannot be long free who drink in the doctrines of ultramontanism.

John Knox, whom Mr. McKenzie admires, (whom he ought to admire as the true father of such Scotchmen as he.) was not like Mr. McKenzie-a teetotlar-but he was a statesman, more far-seeing and less expediental than the politicians of our Dominion. He concluded his sermon on the occasion of Queen Mary first celebrating mass publicly, in the chapel of Holyroodhouse, by saying that " one muss was more fearful unto him than if ten thousand armed enemies were landed in any part of the realm of purpose to suppress the whole religion." Did not the events that followed amply fulfil his apprehension? Are there not many indications that Popery is gathering itself up in this Dominion for a bold struggle? Is is right, therefore, to pay money to undermine our own house? Leave us our Evangelical Protest. antism, and the God of Peace will bruise the fiend of drunkenness shortly under our feet; but let our Dominion be impregnated with Popish principles, let our politicians go on pandering to the Church of Rome in this fashion, till that church becomes the arbiter of our destiny, as it may before long, and then intemperance and ignorance. with a thousand evils will come on us on the back of the loss of the true religion.

The position of the now united Presbyterianism of this Dominion, in regard to "separate schools," whether in New Brunswick or in the Saskatchewan, is, and will be, we have no doubt, the position of by one of the churches now in the unionthe late Presby erian Church of the Lower Province-as expressed in the following language of their _eport on education:

"The educational question is the great problem of this Dominion. On the legislative and executive treatment of this subject by our public men, the future destiny of our country will largely depend. Indeed cducation in some form or other has become the battleground on which Roman Catholicism is now fighting for the supremacy in almost every country throughout Christendom, and the success of Romanism would, no doubt, be the overthrow of Christian civilization. In resisting the arrogant demands of this system we struggle not merely for civil rights, but for religious life and freedom.

"We may here be allowed to state some reasons why, as a church, we feel constrained to speak out in unmistakable terms on the subject of unsects can education at the

present time. "1. Our rights are invaded by the demands of the Roman Catholics as a religious body. In this Dominion all denominations of Christians ought to stand on a perfect legal equality. But when enactments are made which secure special privileges to Roman Catholics as such, that moment our religious equality ceases to exist. The Roman Catholics are attempting so to use their political influence that they may obtain the precedence of us and all other denominations in educationa matters. Against this attempt we, as a church, on the ground of maintaining perfect religious equality, desire most emphatically to protest.

"2. Public funds that are applied for sec-

tarian purposes are misappropriated. As a church it is our duty to protest against the appropriation of public money taken from us and other citizens for the propa-gation of what we believe to be supplied.

troying, if not treasonable sentiments among the people.

" 8. Granting separate Roman Catholic schools is virtually endowing and establishing the Romish Church in the country. We would protest against the establishment of any church by the government of our country, much more must we protest against the establishment of the Church of

might state, we set ourselves in opposition to the determined attempts of ecclesiastical rulers to break down our free unsectarian school system, and substitute for it the separate school system of either Ontario or

The new Province of Saskatchewan, contrary to the spirit of the constitution, has at Ultramentano dictation been saddled with the burden of separate schools. The men who voted for this measure in order to prevent future trouble may find that they have bound the infant Province with ropes of straw, which, when it reaches manhood, it will break with indignation aroused by the injustice which it has suffered.
"We cannot behold these encroachments

upon our constitutional rights without entering an emphatic protest against the policy which permits such wrongs to be perpetrated."

Ministers and Churches.

THE Rev. Mr. Marples on his leaving Bracebridge, was presented with a very flattering address and purse of money.

THE Rev. Dr. MacVicar bas lately been officiating for a few Sabbaths in Clinton s.reet Presbyterian Church, Brooklyn, N.Y., with much acceptance.

THE Brantford Young Ladies' College has been fortunate in securing as its Principal, Dr. Kemp, formerly of Montreal. The next term of the Institution begins on the 9th of September.

THERE is a good prospect of one strong congregation being formed out of two weak ones in several localities, as the result of the recent union of the diff rent Presbyterian bodies.

On the night of Tuesday, 27th ult., the Vaughan manse was the scene of a very pleasant gathering. The Ray. Mr. Nicol was surprised by a number of friends from his Albion congregation, coming laden with the spoils of dairy and field, and taking summary possession of the manse, where they spread a board, which, for abundance, variety and richness was only excelled by the excellence of their kindly feelings towards their pastor. The ladies of the congregation, having an eye to the useful as well as the ornamental, and in view of their pastor beginning house-keeping, presented him with a parlour sofa, accompanied by an address in suitable terms, read by one of their number. Having enjoyed themselves in various ways till a late hour the party left for home well pleased with their evening s entertainment.-Com.

Statistics.

Editor British American Presbyterian.

DEAR SIR, -In reading your number of the 80th July, I feel not a little amused at the strong donunciation of publishing statistics by a brother who styles himself "H." With great vehemence he asks-" what do they prove?" What he says in reference to the irregularity in giving according to the ability of the givers may be all true. It is nevertheless a Bible principle—that we are to make our light shine before men— that we are to consider one another to provoke unto love, and good works—that we are to hold forth the Word of Life by our quiet and steadfast example. Example is therefore one of the means by which, whether as congregations or individuals, we are to act on those around us, whether of the Church or of the world. Your correspondent says that we cannot know the actual ability of others. True, but the Great Master and Searcher of hearts knows, and the attention of the people and applied as they ought to be, may act on the sleeping conscience of some worldly professor or money-loving member, and may lead him to enquire—how much of that money which the Lord has given him and which the Lord claims as his—the gold and the siver are mine saith the Lord-has found its way into the Lord's treasury. J. P.

Presbytery of Saugeen.

Editor British American Pressyrerias.

Sir,-The matter brought up by your correspondent, "Inquirer" may be very easily disposed of. Indeed he has substan-tially disposed of it already, and I wonder that the Presbytery of Saugeen gave him, or any other, occasion to write about it. The General Assembly organized no Presbytery in Ontario or Quebec, but organized the Synods situated therein, and instructed these Synods to meet in certain places with a view to constitute their respective Presbyteries, and to define the boundaries thereof. Well, the Synod of Toronto and Kingston met in St. Paul's Church, Montreal, and (inter alia) constituted the Presbytery of Saugeen, assigning to it certain boundaries, and appointing the first meeting thereof to be held at Mount Forest on the second Tuesday of July, with Dr. Bell as M. Jera. tor. At said meeting the extract minute of Synod was read, and that was enough. A similar minute satisfied the other Pres. byteries of the Synod; and why the Presbytery of Saugeon should look for mo I don't understand. Is there anything peculiar in that Presbytery? Surely not, unless it be in requiring too much. And besides, as the General Assembly did not constitute any Presbytery in Ontario, but left that to be done by the Synod, the Presbytery Clerk is instructed to prosure what is unprocurable. Yours truly, C. P. August 9, 1875.

Ministerial Vacations.

The following article from the Interior is seasonable just now. -"As the pressure of the age intensifies labor and accumu. lates responsibility, it increases the natural domand for seasons of rest. Vacations are no longor poculiar to ministers, lawyers, artists, business men, seek the annual re-faxation. The hegira from town to country moves the jaded ones off by the regiment, It is spoken of as a ministerial fashion. In It is spoken of as a ministerial lasmon. In truth it is nothing of the soil. That it comes by the calendar, argues nothing to the point. It comes by a natural law at the time when flesh and brain are worn down, when the nervine is all out of the atmosphere, when the effect of depressing weather tells most swiftly on the wearied system. A rational man, minister or not, will take his rest when most he needs it, If forty-below exhausts and incapacitates for work, let him at that season hunt the alligators in Florida swamps. It the first flush of spring brings on a "fever" that tells on him harder than dog-days, let him then seek recuperation. The fact is, however, in this latitude the days of excessive heat are to most people the favorable ones for rest.

Then, too, ministers generally leave less work in July and August than at any other time. Not only are the people largely away, but those who remain are perspiring too freely for prefitable religious activity. The energy barely rises to the point neces. sary for waving a fan.

But how should vacations be taken, "homosopathically," or all at a dose? We would rather have five hours of solid sleep than seven hours chopped up into one hour So we think four weeks of uninter. rupted rest is better than six weeks, taken a week at a time. This for a manifest reason. It takes a week or so to shake off the harness-to lose the habit of work, to pass beyond the feeling of responsibility. It takes awhile to "enter into rest," to adjust body and mind to its conditions, and so to really begin to get its full benefit. A week of rest to a really jaded mind, is only lifting the stone half-way from its bed and there letting it go. It drops back farther than before. So whatever be the length of the rest, let it be taken at once.

Again, it should be absolute. We do not mean that a minister should never speak for Christ when on a vacation. If he is among those whose privileges are few. or in a steamer's cabin on Sabbath, or with a camping party in the woods, the impulse will be well nigh resistless to open his lips for God, and the exercise will do him good rather than harm. But we refer to the sometime habit of resting by exchange of pulpits, or by supplying vacant churches. If it is visiting the man is after, that will do. But if it is rest, the expedient is a bad one. Preaching old sermons is hard enough in cool weather and in places where you are "at home," but doing it to strangers with 90 in the shade, is of all recreations the most unprofitable.

Where should the fagged out preacher Well, anywhere away from people. Company, unless, it be thoroughly select and so adjusted to the "weariness of the flesh," is not a restful thing. Faces, in endless succession, on a city street, keeping observation on the stretch, and exercising unconsciously various faculties of memory, comparison and judgment, have a wonderfully fatiguing effect on a mind whose vitality has been drained by hard work. If you want to make the most of vacation, seek either some "boundless contiguity of shade" where only the voices of nature and a few desired friends will be heard, or else take a water trip. There is, we believe nothing quite so calming and soothing to a rasped ervous system, as the movement of water. It is musical, without noise or jar, and above all has those suggestions of infinity, of unworldliness that lift the worker at once out of his ruts, and give him the sense of translation to some new world, where the sights and sounds of the old do not

Finally, a minister should take his conscience with him. He should not go at all unless his conscience wants to go as bad as he does. And he should return whenever his conscience tells him the end is attained. In a word, his rest should be held strictly within the limits of the real necessity. Work, to every true minister, is the joy of hie, the vacation only an endurable process of medicine. To the loyal soldier the hos-pital is tolerable only for a time. The minister's heart should ever be at the front, and vacation entered upon and enjoyed only as the condition of heartier and more successful work.

Chinese Women.

A Chinese father has absolute powerover all his family, even to the selling them 14 slaves, or the taking of their lives; but self-interest and affection operate so strongly as to make heinous sins against sons ar an common as in western lands. A daughter however, has not the same safeguards. She has many duties, but no lights. Her advent in the family is always deprecated, and is often not endured. In consequence of the almost universal poverty, the prevailing thought concerning her is, how to spend the least possible for her, how to get the greatest amount of service from her, and how to dispose of her in marriage most profitably. In entering into the marriage relation, which she does when about fifteen years of age, she depends solely on the will of the elders of her household, who select her partner for life, and decide, without consultation with her, in what family her lot is to be started. lot is to be thenceforth cast. If her hasband die before her father in law, her second marriage would be considered a reproach and disgrace. She remains, therefore, sharing the family food and labour, as much a part ofher father-in-law's house. hold, as before her husband's death. Un-like the similar case among the Israelies, it would be illegal for her to marry one of her imsband's brothers or any person with

the same surname.
When a husband and father dies, his properly, unless his sons choose, as is oftensoper'y, unless his sons choose, as is divide convenient, to use it in common, is divided equally among them. They then take turn in feeding the motiver an equal length of time. Daughters do not inherit.

Bantist Historical Magazine.

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Mesers. Moody and Sankoy.

On Sabbath last the American Evangelists brought their two years' missionary lists brought their two years' inicionary labours in this country to a close. Their first London service was held in the Agricultural Hall, Iclington, on Tuesday, the 9th March, their last in Camberwell Orcon Hall on Sunday, the 11th of July, and between these two dates they have preached and sune six, and sometimes seren, date a and sung six, and sometimes seven, days a week to audiences counting almost in every case by tens of thousands. Although the weather on Sunday was exceedingly genial, and in the ovening somewhat tempestuous, the attendance at all the services in Cam-berwell Green Hall was so overwhelming that the gates had to be closed long before the appointed hour of commencement. At the early morning service for Christian workers Mr. Moody re-delivered his discourse on "Daniel;" and at the afternoon course on "Danier; and at the afternoon service for Women and the evening service for Men his oft-repeated sermon, "What am I to do to be saved?" In the course of the three services Mr. Sankey sang most of his popular solos, the last being "Who is on the Lord's side?" and " I am praying for you." There were also services in the for you. There were also services in the neighbouring churches, which were also full, and it may be said almost that the neighbourhood of Camberwell Green was not free from crowds of people hurrying to and fro until the ovening was far advanced. On Friday week, when rain fell in tor-

rents throughout the day, the concluding noonday prayer meeting gathered in the Victoria Theatre, which was very crowded. The subject of Mr. Moody's address on the occasion was the need of continuous sand tification by the Holy Ghost, the theme of the very first discourse, he said, he delivand very his a discourse, he said, he delivered in this country. Mr. Sankey sang a new solo, "We need Thee every hour; and the Rev. Dr. Bonar, of Glasgow, dismissed the audience with the benediction.

Services for children were held on Satzarder efferneen in Cambewell Green

Services for children were held on Saturday afternoon in Camberwell Green Hall, conducted by the Rev. Robert Taylor, of Norwood; and in Bow Road Hall, conducted by Major Cole, of Chicago, assisted by the Jubilee Singers, Mrs. and Miss Cole, and Mr. Smith, "with his silver cornet." The children of the East-end, who have come to sing Mr. Sankey's human. who have come to sing Mr. Sankey's hymns with much spirit, more than half filled the great hall. The favourite hymn appears to be "Hold the fort.

On Sabbath the three concluding services at Bow Road Hall, namely, for Christian workers in the early morning, for Women in the afternoon, and for Men in the evening, were as crowded as ever. The Rev. W. Hay Aitken, of Liverpool, was the preacher at all three, the Jubilee Singers taking part in the afternoon and evening

Major Cole delivered Gospel addresses in the afternoon and evening of the same day to large audiences in the Victoria Theatre, where he had been conducting services during this week; and Lord Radstock gave imilar addresses at the Duke of Wellingon's Riding School, Knightsbridge, where to services will be continued every Sunday is month by Lord Radstock and Mr. S.

Blackwood The farewell conference of Messrs. Moody nd Sankey with he clergymen and minis-rs of England took place on Monday afmoon, in Mildmay Park Conference Hall. th Thos. Stone, chairman of the central thmittee, presided. The body of the ine hall, which provides scats for about 200, was reserved for the clergy and minters; relative numbers, as far as could be certained, of the ministers were:-188 nurch of England, 154 Congregationalists, Baptists, 81 Wesleyans, 89 Presbyter-is, 20 not known, 8 foreign, 8 United ls, 20 not known, 8 foreign, 8 United thodist Free Church, 4 Union Churches, Elymouth Brethren, 2 Countess of Huntion, 2 Society of Friends, 3 Free Grch of England, 1 Bible Christian, ming a total of 700. Besides the ministration were amongst those present on tithere were amongst those present on thlatform the Earl of Shaftesbury, the E of Cavan, Mr. Cowper-Temple, M.P., Milderman M'Arthur, M.P., Mr. Sam-ue, orley, M.P., Captain Moreton, Gen-eralexander, and Admiral Fishbourno. Thyroceedings commenced with the sing of the hymn "Rejoice and be glad." Pra was then offered by the Rev. C. D. Main, after which Mr. Moody read part of \$105th and part of the 107th Psalins, and to f the 17th chapter of the Gospel of Shela and this was followed by the of Suke, and this was followed by the singly the hymn "God loved the world of sits lost."

Majody then said the meeting was a great asion for thanksgiving, for they had let together to glorify God rather than h, and the less, therefore, they said it man the better. During the whole crowded meetings they had on

whole to cowded meetings they had on the 1 ys they were preaching in Len-don he glad to say not one single acci-dent odd.

Mr. 3, the chairman of the central commettee addressed the meeting, giving sal particulars of the work of the couple. He concluded by saying that as a mittee they had never had a that as unittee they had never had a jar; the never put a single thing to the vote had been unanimous in all they had. The blessing of God had been on tork, but the extent of good that had had done would only be known in eternia.

The Re. Bonn, Glasgow, said he could give satisfactory testimony as to the result b work in Scotland generwork in Scotland generbeen asked to speak about Glasgowthere could be no doubt out 7000 eouls were gath-in Glasgow, all of whom ered in las the superintendence of Wara now

illings (Church of Eng having cocal thank God for these services. He shad been added to the Church of The Rev and more were being Ohurch of and more were added daily had to thank Messis. Moody and for giving Christian ministers most than they knew how to get through

The Rev. A nothing else la been swept aw and perhaps the Brown said that if done stagnation had Christian Churches, he most difficult opand pernapatus he most diment up-ponent to deal at a minister each! have. It was a yet to speak of the results, but the beginning to see them, and in the Lindon some of

the yer 'ewest classes of society had been ad the grace of God had been

maguifi The 1.-v. Dr. Fraser (Marylebone) expressed his helief that much of the result of these services remained yet to be seen, because many of those who had been converted under them had naturally continued to attend the services, but would now attend the places of worship in their own neighbourhoods.

Canon Conway said he had attended some of the meetings, and seen the results, and he knew that many of the higher classes had been blessed by their work, and been converted under it, and he thanked

The Rev. R. D. Watson (Craven Chapel said many of the ministers in London could testify that a new spirit had come into their own services since this work had been commenced. The results were beginning to be seen.

The Rev. T. Richardson (Stepney) said he had asked his district visit a to send him some returns, and from them he found that in his parish, out of 1008 families, 682 had been represented in Bow Hall. Two out of three persons in his parish had been attending these services, and he thanked God for it. Another testimony to their value was that the theatres had been worse attended, and the officials at the docks said that the men did no swear so much as the did formorly. Out of twenty five additional communicants at his church twelve were converted at Bow Hall, and in like manner his Sunday schools and teachers and Bible class had increased.

The Rev. R. Taylor (Norwood,) who attended the inquiry 100ms at Camberwell, said he was struck at the large number of old persons who were among the in-

quirers.
The Rev. G. Flindt (Denmark Hill), who also assisted at Camberwell Hall, said he belived the inquiry room was, on the whole, free from false doctrine, and hundreds of souls were there directed to Christ as their salvation. One remarkable thing in the South of London had been that the services had been attended by great numbers of medical students.

The Rev. Mr. Newton, the Rev. W. Jobson (Wesleyan), and others followed in a similar strain, after which Mr. Sankey sang the hymn commencing "Rescue the perishing, care for the dying," the whole

congregation joining in the refrain.

The Rev. Marcus Rainsford (Belgrave) then spoke of what he had seen of the work. He had learned, he said, that God used the weakest instruments. This work was not to stop. Their dear friends, Messrs. Moody and Sankey were going away, but the Lord was not going away, the blessed Spirit was not going away, and why should not the

work be continued?
The Rev. C. P. Chown (Bloomsbury Chapel), the Rev. W. H. Chapman, and the Rev. H. Varley followed with short addresses, after which

The Rev. W. H. Aitken gave an encouraging account of the good still being effected in Bow Road Hall, and stated that he learned that at Liverpool drunkenness had greatly decreased since Messrs. Moody and Sankey were there, and that in a neigh-bourhood where they used to take in a hundred barrels of beer in a day they only now took ten or eleven.

The Earl of Shaftesbury said nothing but the positive command of Mr. Moody would have induced him to come forward on the present occasion. Mr. Moody had asked him to speak of what had occurred during the past four months. He did so with the the past four months. He did so with the deepest sense of gratitude to Almighty God. And though Mr. Moody said they were not to praise him or his friend Mr. Sankey, yet if they praised God for sending them such men as these, they did no more than express their admiration of the instruments that He had raised up while they gave Him all the glory. Even if Messrs. Moody and Sankey had done nothing more than to teach the people to sing as they than to teach the people to sing as they did with energy and expression such hymns as "Hold the fort, for I am com-

ing," they would have confured an in-estimable blessing.

Mr. Moody said, as the time had now arrived for them to say "Farewell," he, in compliance with numerous requests, would sak Mr. Sankay to sing the humm. "There ask Mr. Sankey to sing the hymn, "There were Ninety and Nine."

Mr. Sankey, who was visibly affected, · len sang the hymn commencing "There were ninety and nine that safely lay," after which he said when they got to their own country they would often sing this hymn again, and they trusted that God's blessing would accompany the singing of it. They asked their friends here to pray for them, and that the Lord would continue to bless them. They would be glad to hear from their friends here, and they trusted to hear that the work was going on.

Mr. Moody, on taking his farewell, was greatly moved. The tears streamed down his face, and he was obliged to support him-self by leaning on the rostrum. As soon as he could articulate a few sentences he said he had been particularly requested to address them, but he had felt from the first that he could not trust his feelings. All he could do was to say he sincerely thanked the ministers and friends for receiving them so kindly. The kindness of the commit-tee had been completely overpowering. He wished to thank the ctewards, the reporters, and the press generally for their gracious behaviour. He had made many mistakes and committed faults, but none had been harsh to him. He also wished to thank all the workers. The poliecemen, too, he must thank for the assistance they rendered, and the kind manner in which they done it. He had now to take his leave, but felt he could hardly do it. He never did like leaving home; and to leave England, afterhaving made so many friends, seemed like tearing himself from the bosom of his family. In conclusion, he said all he could do was to ask them to pray for him as he would for them, and that God would bless them. He now asked them to pray for a short time in silence.

The congregation then bowed their heads, and after the lapse of two or three minutes nudible prayer was offered by some one on the piatform. As the congregation was just on the point of leaving, the Rev. Maroue Rangford came forward and said Mr. Moony and gaples have sport to mention mentioned share provided the series of a series and series are series and ser

Some friends had proposed to give Mr. Moody a momento of their visit, and it was suggested that a subscription, not exceeding £1 each person, should be entered into. The rev. gentleman yeas going on with this proposal, amid ones of "Mr. Sankoy also," when

Mr. Stone, interrupting, said he knew Mr. Moody's feelings about this matter. Nothing would give him greater pain, and he trusted they would say no more about

Nothing more was said, and the assemblage gradually dispersed.

We understand that Messrs. Moody and Sank y, with their fauillies, will leave England on the 4th August in the National Steamship Company's steamer Spain, which sails from Liverpool.

Dr. Guthrie and Ragged Schools.

From the Manoirs of Da.Gotunia, Vol. II., lately published by Robert Carter & Brothers, New York.

" My first interest in the cause of Ragged Schools was awakened by a picture which I saw in Austruther, on the shore of the Firth of Forth. It represented a cobbler's room, he was there himself, spectacles on nose, an old shoe between his knees; that massive forchead and firm mouth indicating great determination of character; and from beneath his bushy eyebrows benevolence gleamed out on a group of poor children, some sitting, some standing, but all busy at their lessons around him. Interested by this scene, we turned from the picture to the inscription below; and with growing wonder read how this man, by name 'John Pounds,' by trade a cobbler, in Portsmouth, had taken pity on the ragged children, whom ministers and magistrates, ladies and gentlemen, were leaving to run wild, and go to ruin in their streets; how, like a good shepbord, he had gone forth to gather in these outcasts; how he for no fame, for no recompense from man he, single-handed, while earning his daily bread by the sweat of his face, had, ere he died, rescued from ruin and saved to society no fewer than five hundred children.

I confess that I felt humbled, I felt ashamed of myself. I well remember say ing to my companion, in the enthusiasm of the moment, and in my calmer and cooler hours I have seen no reason for unsaying 'That man is an honor to humanity He has deserved the tallest monument ever raised on British shores. Nor was John Pounds only a benevolent man. He was a genius in his way; at anyrate, he was ingenious; and if he could not catch a poor boy in any other way, like Paul, he would win him by guile. He was sometimes seen hunting down a ragged urchin on the quays of Portsmouth, and compelling him to come to school, not by the power of a policeman, but a potato! He knew the love of an Irishman for a potato, and might be seen running alongside an unwilling boy with one held under his nose, with a temper as hot and a coat as ragged as his own.
"One night I went with one of my eld-

ers to the police office. In a room hung with bunches of skeleton keys, dark lan-terns and other implements of house break-ing, sat the lieutenant of the watch, who, seeing me handed in at the midnight hour by a police commissioner, looked surprised Having satisfied him that there was no misdemeanor, we proceeded to visit the wards, and among other sad and miserable objects, saw a number of children, houseless and homeless, who found there a shelter for the night. Cast out in the morning, and subsisting as they best could during the day, this wreck of society, like the wrack of the seashores, came drifting in section to the seashores.

again at evening tide. "After visiting a number of cells, I re-member looking down from a gallery upon an open space, where five or six human beings were stretched on the stone pavement buried in slumber; and right before the stove, its ruddy light shining full on his face, lay a poor child, who attracted my special attention. He was miserably clad, he seemed about eight years old; he had the sweetest face I ever saw; his bed was the pavement; his pillow a brick; and as he lay calm in sleep, forgetful of all his sorrow, he might have served for a picture of injured innocence. His story was sad -not singular. He knew neither father nor mother, brother nor friends, in the wide world; his only friends were the po-lice, his only home their office. How he lived they did not know; but there he was at night; the stone by the stove was a better bed than the steps of a cold stair. I could not get that boy out of my head or heart for days and nights together. I have ofton regretted that some effort was not made to save him. Before now, launched on the sea of human passion, and exposed to a thousand temptations, he has, too probably, become a melaucholy wreck; left by a society, more criminal than he, to become a criminal, and then punished for his fate—not his fault."

Professor Parkes argues, from the medical experience of the British Ashantoe champaign, that alcohol, although sometimés a useful stimulant, is not a renovator ; when its effects have worked off, a depression and state of lassitude follows; leaving a soldier in a worse condition for fatigue or exertion then before. Meat extracts re-move the sense of fatigue by supplying directly, in part at least the materials wanted, viz., the special potash salts and probably animal extractive matter, which have a reviving effect on the exhausted nerves. In connection with this idea, three intelligent and trustworthy soldiers were lately selected, who marched a distance of twenty and a half miles, in complete marching order, for six consecutive days, receiving during their intervals of rest rum, coffee, or extract of beef. The effects of the spirit disappeared after two and a half miles had been got over, and when a second allow ance was given its revivifying effect was not only less than the first had been, but it made the drinkers sleepy and disinclined to walk at all. Coffee was far better than the rum, but inferior to the extract of beef, which both satisfied hunger and gave renewed strength to the men, so that upon it they performed twenty and a half miles' march with far more case than they were

able to do otherwise.

Mr. L. A. Froeman has been delivering a course of six lectures, at the London In-stitution, on "The Use of the English a course of six lectures, at the London Institution, on "The Use of the English that any age in the last of which he pointed out some examples of foreign words which had suppliented good English words, and of words which had supplient from their real meanagement of the sense very different from their real meanagement of the sense very different from their real meanagement of the sense with these who write hurriedly for daily papers, and Greek is "without freedom of speech."

And we are permitted to come very often; and whose knowledge is gained or fresh-ened by reading the papers, occasionally use the unnecessary or incorrect words mentioned by Mr. Freeman. Some of the e are worth remembering. One that is an common use is "ovation," which a witness in the Tichborne trial described as "yelling and hooting." It was a term and the second of sudden adversity—as when the first "yelling and hooting." It was a term applied to a Roman colubration, at which a victorious general walked to the place where a sheep (avis) was sacrificed in his honor, and it was inferior to a "triumph" at which the victorious general rode in a chariot to the place where a bull was sacrificed. "Transpire" once meant to come out gradually, but now an event "transpires" whenever anything happens. Men "allude to" each other by name, when they actually "speak" of each other. Waiters are often sent to "find out" any-thing or "ask" anything they are told to "ascertain" or to "inquire." Tradesmen thing or "ask" anything they are told to "ascertain" or to "inquire." Tradesmen do not "send in their bills" but "render their accounts," singers do not "sing psalms," but the psalms are beautifully "rendered." Things do not "begin" nowadays, but are "inaugurated," and statues are also "inaugurated" not "uncovered or unveiled." In concluding his interesting lecture Mr. Freeman said that the great use of lectures is to set month thinking for use of lectures is to set people thinking for themselves, and if each one would think what he could do for the English language a reform would soon be wrought. great use of speaking in plain English is that every one must then know what it is he means to say, and that if the speaker means nothing at all, this is at once found out; while if he use high-flown foreign words, people are not sure what it is they or whother they really have any mean. meaning.

English and Sham English.

Plymouthism.

At first sight Plymouthism seems to be an overstatement of sound doctrine, but a thorough study of the system reveals the fact that its fundamental principles are in direct contradiction to what we, as Presbyterians, have ever been taught to regard as the teaching of the Word of God. And so complete is the contradiction that no possible ground of harmony can be found be-tween the theology of the brethren and that of the evangelical churches; and not only this, but their whole system of interpreta-tion differs so radically from that of the churches, that there is not even a common ground for controversy.

The Brethren are chiefly noted for their views on the ministry, church government, and their dispensative theories; but these are all based on a theology, which is not brought prominently forward until confidence is gained, and their disciples are brought out of the churches, and into the

"inner circle of the Assembly."
To illustrate: It is a fundamental principle of the Brethren that God made man innocent, but neither holy nor righteous. Is this an overstatement of doctrine, or a vital error? Another: There was no covenant of works made with the first Adam, nor covenant of grace with the second. Is this an "overstatement," or a vital error?

Again: It is a fundamental doctrine of the Brethren that there was no law till Moses; that the children of Israel then, voluntarily and wickedly, voted themselves under law; that the believer is not under the law, as a rule of life, etc.; that Christ's obedience to the law formed no part of the atonement. Is this merely the overstate-

ment of sound doctrine? Again: It is a fundamental doctrine of the Brethren that no sufferings of Christ were atoning save those on the cross from the sixth to the ninth hour; that Jesus was not put to death, not having a mortal body, but voluntarily laid down his life, to which sin by imputation attached, to take up, not his life, but a new life in resurrec-

Again: This new, or resurrection, life is imparted to the believer, according to the Brethren, leaving the whole of the old nature untouched; and thus the believer be-comes a partaker of the Divine nature, and cannot sin because thus "born of God. The new nature cannot sin; the old cannot be improved, and so there is no progressive sanctification. Finally, on the ground of this new nature the believer is justified, not as a sinner, but as a new creature or creation of Christ risen; hence it is not declared righteous, but he is righteous Are these overstatements of sound doctrine, or are they fundamental errors?

As to your second statement, the Brethren not only have a contempt for apostolic succession, but for any other kind of succession—church government, ordina-tion, together with all churches, evangelical alliances, etc., all of them being, according to the Brethren, daring encroachments of the rights of the Holy Ghest.

The dangerous tendency of your editorial note hes in this, that it tends to confirm the delusion now prevalent that Plymouthism is a "semi-delusion," an "overstate-ment of sound doctrine," and thus enables them the more insidiously to carry on their work of disintegrating the churches, and realizes more completely their celebrated doctrine that "Christendom is in ruins." The working of this evil is far more widespread and patent than you would imagine. If need be, I stand prepared, at any time, to furnish ample proof from their " accredited authors," that the above is a correct statement of their doctrines; and also that the leaven is working far and wide in the Prosbyterian and other churches in this country and in Europe.-Rev. Henry Wallace, in Interior.

Be not afraid of those trials which God may see fit to send upon thee. It is with may see it to send upon thes. It is with the wind and the storm of tribulation that God, in the garner of the uoil, separates the true wheat from the chaff. Always remember, therefore, that God comes to thee in thy sorrows as really as in thy joys. He lays low and be builds up. Molinos.

Help from the Throno. Once, and once only, we read in the Bible of a "throne of grace." It is a beau-

time of sudden adversity—as when the first blow of the cyclone tears our canvas from the spars—this is a time of need. Sudden prosperity, too, may be equally dangerous, and demand an immediate supply of grace to bear it. If a disagreeable duty is rolled on us, or a most irritating provocation is thrown like a torpedo at our feet—then we must have instant grace for the emergency. ot a day in our Christian lives but brings its hour of need. What a glorious promise it is, brother! that you and I are allowed to come directly to the throne, and obtain help for every one of these thousand necesstics! This single verse in the 5th chap-ter of Hebrews would be worth making a revelation from heaven for. How does God help us? What are His methods of supply?

(1) God does not give us ready money. He issues His promissory notes, and then pays them when faith presents them at the throne. Each one of us has a check book. Just as every note of the Bank of England represents just so much bullion in its vallts, so a Christian's promises represent "the unsearchable riches of Christ." His assets: are infinite. When we get bankrupt induty, we sometimes talk as if the divine grace had "suspended" or "broke;" but the failure is with us. We do not go to the throne and present the promise for help. Jesus never repudiates. He longs to give more than we have the faith to ask. If half the time spent in worrying over our, troubles were spent in seeking help from God, we should sooner get rolief.

Too often we fall making an ado, like the hired weepers and wailers in the house of Jairus. Unbelief wrings its hands, and cries "all is over." If we would quietly. cries "all is over." If we would quietly call for Jesus, He would come to us in our hour of need, and serenely say, "What mean ye by this ado? the maiden is not dead but sleepeth." Then we would put dead but sleepeth." Then we would put-all the noisy complainers, and the disgrace-ful fears, out of the room, and calmly speak the word "Talitha cumit—maiden arise!" I often think that this story of Christ's raising of the dead maiden was given us to teach Christians how to act in times of trouble. Instead of letting our unbelief rave and tear its hair, we should call straightway for the Master. Our emergency is his opportunity. The time for help is our time of need.

(II.) God sometimes helps us by means of adverse circumstances. He make troubles to work together for good to them that love Him. What a train of troubles overtook Joseph from the time when he was put into the pit until he was put into the prison! But by-and-bye he looks his mean and blushing brothers right in their faces, and says, "Ye thought evil against me; but God meant it unto good." So our God is constantly overruling our our good troubles for the advancement of our and of His glory. It helps a vine to be pruned. Our Father uses the knifo when He sees that we require it. It is only one of His ways of helping us in the time of

(III.) Every true life of faith has scenes in it when help comes—as it did to Elijah at the brook of Cherith—from an unexpect. ed quarter. The raven lights at our feet with food, and the dry brook begins to sing again with water. That is a good story which Spurgeon tells of his grandtather, when the family cow died, and left the poor pastor's children without their staff of life.

"What will you do now?" said my grandmother.

"I cannot tell what we shall do now, said he, "but I know what God will do; God will provide for us. We must have milk for the children.

The next morning there came £20 to him. He had never made application to the fund for the relief of ministers; but on that day there were £5 left when they had divided the money, and one said, "There is poor Mr. Spurgeon down in Essex, suppose we send it to him. The chairman—a Mr. Morley of his day—said "We had better make it £10, and I'll give £5." Another £5 was offered by another member, if a like amount could be raised, to make it up to \$20; which was done. They knew nothing about my grandfather's cow; but God did, you see; and there was the new cow for him. And those gentlemen in London were not aware of the importance of the service which they had rendered."

The charm of this little incident is that the elder Spurgom really took his Lord at His word when He said, "Take no anxious thought for the morrow." This is the way that George Muller manages his orphun-houses. He goes to the throne, and God puts it into good men's hearts to send to Brother Muller the funds to help in time of need. Brethren! He who sits on that throne of grace knows what things ye have noed of, and knows the best way to help us.

" It may not be my way; it may not bothy way, But yet in his own way, the Lord will provide.

(IV). As long as we work on God's line, to will aid us. When we attempt to work (1v). As long as we work on that a me, the will aid us. When we attempt to work on our own lines He rebukes us with failure. When Peter drew his sword to defend Jesus and himself, the Master calmiy says, "Put up thy sword!" But when Peter stood up to preach at Pentecost, that same Jesus reworded him with hree thousand souls in one day. Here is is encouragement for faithful pastors.

(V): Our last thought is that the bell rope of fervent prayer reaches up to the throne. Let up pull that bell in our time of need, with a strong hand. When their bear pulled boldly, walk, till the blessing conce.—Res Elegans La, Carlotta, Ther

"A Drop to Keep the Cold Out."

It was the day before Obristmas, in the year 198-, and as a matter of course, everybody was full of preparation for the con-ing holiday; as you walked along the streets, and looked in at the shop windows, you felt instinctively that each shop-keeper was intent upon pushing his trade to the utmost extent, while large and beauti-fully decorated tickets informed you that Christmas comes but once a year. Hence bidding you lay in a stock of pluras and currants not omitting to load the 'Tree' with mysterious bundles for the amuse-ment and wonder of the children both large and small. body was full of preparation for the comlarge and small.

Arriving at the Railway Station every thing there also had the same aspect; in thing there also had the same aspect; in all directions might be seen porters hurrying to and fro with piles of boxes, and hampers of all sizes and shapes, laden with presents from 'My Mother,' and 'My old Aunt,' to the 'Dear Boy or the 'Dear Girl,' or from some excentric but good soul, to the widow and the fatherless in a distant town, whose hearts would thus be relieved of a heavy burden by the unexpected delivery of a feast of fat things,' just as they were despairing of a dinner such as they had been in the habit of having when 'father was alive,' or when they were better off.

Se presing was the traffic, that when it Se presing was the traile, that when he was necessary to begin to arrange for the Express Train to London, the Superintendent thought it advisable to send orders to Tom Wells and Fred Evens, to prepare themselves to take charge of the train, feeling, as he said, that they were steady, trusty men, they would be better prepared for any emergency that better prepared for any emergency that might arise; so when the message was delivered, they forthwith began to prepare for the journey, and at the proper time presented themselves at the station to receive instructions.

ceive instructions.

Meantime, as the day passed away, the bustle and confusion increased, and towards four o'clock, which was the time for the train to be despatched, one continual rush and noise gave indication that the world was on the move; at any rate that part of it which was to be found at

Close by the platform, and within easy access, stands the so-called 'Refreshment Rooms,' and from time to time, one and another might be observed going in and coming out, having laid in the needful or imaginary stock of provisions for the journey. Among those who thus patronized the 'Second Class' room, were the driver and staker who in consequence of rsou the 'Second Class' room, were the driver and stoker, who in consequence of having been so suddenly called on duty, had been thus obliged to avail themselves of this temporary aid, to prepare themselves for their duty.

1 It high fair to be a cold inverse.

'It bids fair to be a cold journey,' said the driver.

'Yes, that it does, said Fred Evens the stoker, 'and I wish we were at the other 'So do I.' said Tom, 'but we'll wind her

up tight and make her go when we get sway, I warrant you.'
'If coal will do it,' said Fred, 'it shall be

at your service.'

'All right so far as the engine goes,' said
Tom,' 'but I feel as if I should like 'a drop
to keep the cold out.'

'So do I,' said Fred, and I shall have a

thimbleful of rum in my tea.'
Do the same for me, said Tom, as he handed his cup to the young woman who put a small glass of rum into each cup,

which they quickly despatched.
'I feel all the better already,' said Fred.
'So do I,' said Tom, 'I feel it from the

tips of my fingers to the tips of my toes.'

Just then the first bell rang for the train to he got ready, so away the men went to their post of duty, where roon, by the blowing off of the steam and other unmistakable sounds, it was evident the 'Puffing Billy' was ready to dash away at the proper

At length the last five minutes arrived; while from all parts of the platform voices were heard, 'Take your seats,' 'Any more for the London express?' and hat boxes, railway rugs, coats, etc., were hastily stow-ed away in the carriages; then came the ed away in the carriages; than came the porters to examine the tockets and lock the doors; then the whistle was given, the train began to move; and amid the waving of handkerchiefs, 'Good bye,' 'Remember me to all,' 'Be sure to write,' etc., the living mass of human beings started on their

But let us just turn inside, and listen to the conversation that is going on.
'It's very cold,' said an elderly-looking

gentleman as he reclined in a first-class car riago, 'I am glad they put that foot warmer in, but I'll just have 'a drop to keep the cold out.'

Do, my dear,' said the lady who appear ed to be his wife, 'I shall be so glad to get to the end of our journey.'

In the carriages, from time to time, similar remarks were made with very little exception, and by the occasional scent that came across the seats, it was evident that the article they were using, was nothing else than ardent spirits, distinguished under the names of brandy, rum, etc., which has been proved by the experience of travellers in the Arctic Regions, actually to be worse than useless for such a purpose, inasmuch as it is positively pernictous in its influence on the body. However, such are the notions of the people, and so long as the delusion is 'licensed law,' is it any wonder that the masses be lieve it right, However, the train is now fairly on its

way, and by the energy which the stoker displays in putting on the coal, it is evident that he intends to go a-head, so after clearing the various branches, and getting on to the main line, every power of the giant is soon taxed to the very utmost extent; so they dash along, passing station after sta tion as some of the passengers said 'just

like lightning.'

After pursuing the journey several miles there is a junction; the left hand line which is almost straight, leads to M. while the right hand leads to London; but owing to the curve being very short and owing to the curve being very shot, and dangerous, all the drivers are instructed that when they come within a mile or so, they are to shut off the steam and put on the brake, so that the rounding of the curve that when they come within a mile or so, it is prison to see them.

'I hardly know,' said Tom Wells, 'we the brake, so that the rounding of the curve felt all right when we started, and after we may not be done at a greater speed than fairly got a-going we just sat down to rest

four miles an hour; should they go faster the danger would be, that possibly the whole train might be upset.

The man whose duty it was to be at box to take charge of the signal and points, was at his post waiting for the up express' to pass, provious to taking his tea to keep the cold out, and presently he saw in the distance a light: this warned him that the train was coming, so he prepared for the work to be done. He was somewhat sur-prised that the driver had not whistled, as he ought to have done, so he turned on the red light to catch his attention, but no notice whatever was taken of this; now began his difficulty, for he folt that if it was the express, and he sent them round the curve at the rate they were coming, over the train would go, and a general smash would be the result; while if they went to the left, on the read to M——, they might overtake a coal train, and dash into that; but there was not a moment to be lost, so he decided, in less time than has been taken to narrate it, that of the evils he would en to narrate it, that of the evils he would choose the least, and let them go straight on, rather than risk the rounding of the curvo. Almost before he had time to nerve himself, dash came the train, and flow past the points.

Only one person in the train seemed to be conscious that anything was wrong, and that was the guard at the end of the car-riages; he also had listened for the whistle, riages; he also had listened for the whistle, and had in reality put on brake, but on looking out and seeing the red light, and presently that they passed the points, and were going the wrong road, he instinctively knew that something was wrong with the engine, especially when he looked at the signal man, and saw him waving his lamp for them to stop.

for them to stop.

At this time the passengers were totally unconscious of danger, no doubt many of them were indulging in all the bright anticipations of the hearty welcomes they were to have when they arrived, and should meet with the loved ones at home.

The guard, however, could not endure the idea of remaining in suspense, so with the courage of a true hero, he climbed up to the top of his luggage van and then crawled on his hands and knees, lest he should come in contact with any of the bridges that crossed the line. He at length reached the tender, and there to his horror and amazement he found both driver and stoker fast asleep on the coals, with the train dashing thirty miles an hour on the wrong line.

He had seen sufficient of the working of the steam engine, to know how to shut off the steam, he therefore did that at once, and then proceeded to wake up the driver and stoker. By dint of sundry knocks kicks, he at length roused them to their duty and danger. Even then, it was some moments ere he could get them thoroughly to realize where they were, or what to do. However, at length he succeeded in thoroughly opening their eyes, and then he said.

'You are a nice pair of fellows, to go to sleep in this way, and nearly run us into the coal train?'

the coal train?

'Where are we?' said the driver.

'At B——, nearly; we have passed the junction some distance,' said the guard.

'Thank God for that,' said the driver; 'for if we had not come this road we should all have been smashed to pieces. It's the

narrowest escape I ever had in all my

'And mine too,' said the stoker. 'It's no use wasting any more time, said the guard, 'so you had better put on the steam, and drive us on to the next station

as cautiously as you can.'
In a few moments they reached the place, much to to surprise of the station master. After giving him a brief version of the whole affair, he consented to the train being shunted on the other live, and in due time it was driven back to the

junction which they reached in safety.

The passengers all the while were wondering what was up; some imagined one thing and some another, but of course the officials said nothing, except 'it will be all right.' Little did they dream how miraculously they had escaped, and to whom under God, they owed their le-

When at length the train arrived at one of the principal stations on the main line, it was so much behind, that the station-master asked the guard the reason; there was no alternative but to tell all he knew, which when he had done caused a shudder to pass throu-'. his frame. How ever, the train must be despatched, so the station-master decided to go in company with another official, and take charge of it, the remainder of the journey to London, which in due course was reached; the passengers, meanwhile, as they were put down at each station, grumbled at the train 'be-'ing so much behind.'

It was not until a day or two afterwards that the secret of the delay came to light, but judge of the passengers' horror and thankfulness, when they saw the facts stated in the public newspapers. The driver and stoker were of course committed to the hands of the police; and in due time appeared before the magistrates. The evidence of the pointsman and guard, together with the confession of the men themselves was so conclusive, that they were found guilty; but the Company, through their solicitor, expressed a hope that as the men had been old servants, and up to that time had sustained good characters, the punishment might be as moderate as the case would allow. Taking this view of the case, the men were order ed to be imprisoned for two years each, with hard labour, the magistrate giving them to understand that had it not been for their previously good character, trans-portation would have been their lot. Nothing, it is strange to say, was said about the guilt of those who laid the snare; ought it

The pointsman, for his display of wisdom, was appointed to a higher situation; while the guard, who had acted so nobly, was placed in a good position for the re-

mainder of his life. "How was it that you did it?" said a fellow to the driver one day when he called at the prison to see them.

on the coal, but I suppose that with the on the coal, but I suppose that with the cold air and the fire, we became drowsy; still, between you and me, something within tells me that the whole mischief resulted from our geing into the refreshment room to have 'A DROP TO KEEP THE COLD OUT.' COLD OUT.

The Glorious Psalms.

Sing me the Psalms i the glorious Psalms of old. That sounded first upon Juden's plains, All other music lifeless seems and cold, Beside the melody of David's strains.

Sing Pealms of praise, when victory is given O'er outward foes, or over he ts unscen; Johovah Jah still roigns in earth and heaven As strong to save as He lath ever been,

Sing, when the earth is clad in softest green; Join Psalms of gladness to the bird's aweet rong. Praise Israel's Shepherd, when His hand is seen Leading thy steps the quiet streams along. Sing, when all nature wears a snowy shroud;

When ice-bound fountains into torrents rush, When azure skies are veiled behind the cloud, Let wondering praises from thy psaltery gush.

Sing me the Psalms, even when the burning tear Tells of departure from the narrow Way. Oft David's song was sad when he was here O'erwnelmed with sin, he turned to weep and pray

Sing! though afliction swelleth like a tide, When deep to deep calls, in thine hour of woo, Thine anchor's safe within the Rock's cleft side; Billows may toss, but cannot overflow.

Dates and Anti-Dates.

A seemingly wide-awake, and no doubt full-bearded, correspondent, sends the Evangelical Messenger the following spley observations:

1800.—A minister cannot be prous and not shave

Heigh, ho!

1825.-A minister cannot be plous and have much

Why wear Any hair?

-A minister cauno, be plous and wear a moustache. Stop, stop The upper crop.

1875.-A minister can be plous and wear the full beard—moustaché and all. Dear me,

Can it bo? 1960.-A minister cannot be pious and use a razor.

> So we go. Don't you know I told you so Long ago.

Dr. Chalmers as a Professor.

" He was always instructive, always earnest, and often brilliantly eloquent. It was interesting to observe the never-failing attention of his class. From the commencement to the close of his lecture they maintained a breathless silence; during his more impassioned flights of oratory they eagerly bent forward, and sometimes those that were in the back rows stood up. On one remarkable occasion, when he was powerfully demonstrating the impossibility of order arising out of chaos without the agency of an intelligent Creator, I observed that by degrees, not morely the front rows, but nearly the whole class had risen. I am not sure that I was not myself among those who instinctively gave this evidence of excitement. In Dr. Chalmers' delivery there was a happy peculiarity which tended greatly to keep alive attention. When he reached a chimax, he would pause for a few moments, and give his auditory oppor-tunity to cough, change their posture, and prepare to follow him in another flight. He resumed his lecture in a slow, familiar

energy and ability, he received a miserably scanty remuneration. The endowment of his Professorship amounted only to £200 a year, and he was not entitled to fees from the students. In the case of the enrolled students, who, preparatory to or-dination, were compelled to attend his class, this exemption was intelligible; but there was no reason why it should be ex-tended to voluntary students, to whom he gave tickets of admission as a favour. I felt this so strongly that I took an active part in prevailing upon the voluntary students to pay a voluntary fee. The sum thus collected was £200—a tribute of respect and gratitude, which, small as it was, the Professor did us the favour to accept in terms which afforded us the highest gratification.

DR. CHALMERS ON CATHOLIC EMANCIPATION.

"Among the many eloquent speeches I have heard ir the course of my long life, the most eloquent was delivered by Dr. Chalmers in the Assembly Rooms at Edinburgh, in 1829, on Roman Catholic Eman-cipation. Although decidedly adverse to the object of the meeting, I resolved to attend; but I soon found reason to repent, for, not only the Assembly Room itself, but all the passages and staircases leading to it were thronged with persons deterto it were thronged with persons deter-mined at all hazards to gain admittance; it seemed as if two persons were resolved to squeeze into the space which was only capable of holding one. I was in imminent personal danger. It is a great mistake, to suppose that in a dense crowd height is an advantage. My pliant, yielding ribs, were well nigh stove in by the pressure of the hard, unyielding shoulders of shorter men. But there was no escape. I was in pain as well as peril, until I found shelter in an obscure corner. At length the grandees of the platform presented themselves, and the proceedings commenced. No one received much attention, and the tumult still continued, when Dr. Chalmers rose. He stretched forth his hand as a signal for silence, but a thousand voices sinultaneously cried out, "Gallery ! gallery !" referring to an orehestra half way down the side of the room, from which it was supposed he would be better heard. The Doctor did not like so theatrical an exhibition, and repeatedly renewed his signal for silence; but he was always saluted with the cry of "Gallery! gallery!" At length, coming not we go to Leghorn, when it forward to the edge of the platform, and hour lenge by rail? We thou straining to the utmost his powerful voice, the roared out, "Gentlemen, if you will only he silent for one moment, 1-pledge myself! the outer door in capital order.

to make you hear on both sides of your heads." Immediately there was a death-like stillness. Everyone now felt that the Doctor must be audible. It was under those stirring circumstances that he bogan his memorable speech. I cannot refrain from inserting part of his magnificant pororation :-- " It is not because I hold Popary to be

disabilities, but because I hold these disabilities, but because I hold that, if these be taken out of the way, she would be tenfold more assailable. It is not because I had a second to be the beauty of the way, the work because I have the way. cause I am indifferent to the good of Pro-testantism that I want to displace these artificial crutches from under her; but because I want that, freed from every sym-ptom or decrepitude and decay, she should stand forth in her own native strength, and make manifest to all men how firm a sup-port she has in the goodness of her cause, and on the basis of her orderly and well laid arguments. It is because I count so much-and will any Protestant here present say that I count too much?—on her Bible, and her evidences, and the blessing of God upon her churches, and the force of her resistless appeals to the conscience and the understandings of men; it is because of her strength and sufficiency in these that I would disclaim the aids of the Statute-Book and own no dependence or obligation whatever on a system of intolerance. These were enough for her in the days of her suffering, and should be more than enough for her in the days of her comparative safety. It is not by our fears and false alarms that we do honor to Protestantism. A far more befitting honor to the great cause is the homage of our confidence; for what Sheridan said of the liberty of the Press, admits of most emphatic application to this religion of truth and liberty. "Give," says that great orator, "give to ministers a corrupt House of Commons; give them a pliant and a servile House of Lords; give them the keys of the Treasury. Lords; give them the keys of the Treasury and the patronage of the Crown; and give me the Liberty of the Press, and with this mighty entine I will overthrow the fabric of corruption, and establish upon its ruius the rights and privileges of the people." In like manner give the Catholics of Ire-land their emancipation; give them a seat in the Parliament of their country; give them a free and equal participation in the politics of the realm; give them a place at the right ear of majesty, and a voice in his counsels; and give me the circulation of the Bible, and with this mighty engine I will overthrow the tyranny of Antichrist, and establish the fair and original form of Christianity on its ruins.'

"These heart-stirring words, pronounced with corresponding force, called forth a burst of applause so onthusiastic that the effect was overpowering. The shouts and huzzas were thrice renewed, and it was with difficulty that the orator could proceed. At the conclusion a voice not far from me exclaimed 'That was a speech!' 'What a sensation!' said another. 'Sonsa-'What a sensation!' said another. 'Sensa-tion!' cried Lord Jeffrey. 'I still feel it tingling at my finger ends.' He added afterwards, 'I am persuaded that neither ancient nor modern eloquence ever produced a greater effect upon a popular as-sembly than that which we have now seen and heard."—Archdeacon Sinclair.

The Leaning Tower of Pisa.

Charles Warren Stoddard writes from

Pisa to the San Francisco Ohronicle of the Leaning Tower, and says: The tower has such a strange effect upon you. You begin well enough; you see that the stairs are very steep in some places, and that the inner wall crowds down upon you in an unpleasant way. The effect is a little like being in the cabin of a ship at sea; you realize a kind of undulating motion, out having the visible cause of it before your eyes. We stopped to rest; a small window was at hand, we looked down into the interior of the tower. It was like a deep round shaft that had been slung slantwise; there was just enough slant to it to be unpleasant. We trudged on and on, and looked again. The tower was begin-ning to move a little; we both saw it and felt it. The walls staggered very much; it was with much difficulty that we kept from slipping out of the door level with the stairs when the tower reeled over on our side. wonder that we had the courage to complete the ascent. Towers have fallen before now; any longer than they chose to. The earth has sunk about the Pisa tower, so that you go down several steps to get to the door on the ground floor. We were near the top; the roofs of the city lay far below us; we caught giddy glimpses of the world from the openings in the wall—the tempting doors that invited us to step into eternity without waiting our turn. By this time the hollow of the tower looked like a monstrous funnel. We were tumbling over the stone stairs in an unpleasantly suggestive manner, when we came to the top chamber where the great bells hang. Here we breathed more freely. The big bell, weigh-ing six tons, hangs on the upper side of the tower, "windward," as it were; the small-er bells takes their chances on the down grade. This little fact relieved us, for we were still affected by the unsteadiness of the long spiral stairway. While we were looking off upon the country from the turrets above the bed chamber, lot all the bells began ringing under our feet. The sensa-tion was as if the tower were about to be shaken to pieces; every stone trembled perceptibly; the air was whistling about our ears; one man did it all! He spring on to one of the bells and set it swinging, then leaped gayly on to another, and at last caught the big bell to windward and got its thick, black tungue in motion; so he skipped lightly from one to the other, dodging the roaring monsters as they heaved about kim. Escape was impossible while this concert was in progress. We had only to wait and stop our cars, meanwhile try-ing to get interested in the landscape. The ang to get interested in the landscape. The green hills were about us on the island side; the country was as flat at a floor from Pisa to the sea. Away off in a corner by the shore lay Leghorn. Should not we go to Leghorn, when it like but an hour hence by rail? We thought it best, and as soon as the hells. hour hence by rail? We thought it best, and as soon as the bells were quiet we went down the corkerew stairway and came to

Scientific and Aseful,

BOLL CAKE.

Four eggs, one cup sugar, ore table spoonful butter, one cup flour, two thirds of a teaspoonful of soda; flavour to the taste.

HYDROPHOBIA CURE.

M. Lebea, a veterinary surgeon of Paris, claims to have discovered a cure for hydro-phobia, and submits the cure to an experiment as follows: On the 28rd of May he ment as ionows: On the zord of step he incoulated with hydrophobia virus sixteen dogs in a hospital. Eight of these dogs will be kept securely without treatment, the other eight will be treated with the remedy, and the practitioner is confident that these eight will remain sound, while the others will die.

THE ROSE GARDENS OF FRANCE.

These gardens are celebrated the world over. Here you see acres upon acres of roses blooming in them, serving two purposes—perfuming the enchanted air around, poses—perfuming the enchanted air around, and being raised for the perfumery market. Heliotrope, mignonette and other thoral plants are found side by side with them in dense masses. The air is heavy with almost intoxicating fragrance, and for miles around the breezes bear the sweet tidings that they "have flown over the gardens of Gaul in their bloom."

ELECTRICITY.

A correspondent of a scientific journal writes:—" When a powder mill explodes, the men at work are unable to explain its cause; this leads me to think that such calamities may be caused by electricity. At all events it is a well known fact that persons dressed in woollen clothing for the body and leather shoes for the feet, can, when the air is dry, by moving and twist-ing their bodies so that their clothing will rub against them, produce from their finge-ends a spark of electricity sufficient to ignite a gas jet."

TO PREVENT SOOT.

About fifteen years ago, a dwelling was raised one story higher, and a chimney had also to be raised some feet higher; and as the chimney was built up, it was plastered on the inside with salt mortar, to prevent the adhesion of the soot. The result is that the part plastered with salt mortar is white and clean to this day, while the other part gets filled with soot up to the very line where the salted part begins, and has to be cleaned each year, the chimney being in almost constant use. The proportions used were one pack of salt, added while tempering, to three pecks of mortar.

FORESTS AND RAIN.

The destruction of the forests in central Europe is said to have lowered all the large rivers in Germany, so that according to M. G. Wex, of the Vienna Geographical Soci ety, the Rhine is more than two feet lowe than it was fifty years ago, while the Danube has fallen more than four and half feet within the same period. It should be remembered, however, that even if the fact of the decrease be established beyon dcubt, the cause assigned for it may not the correct one. The opinions of scient men are by no means unanimous as to effects of forest denudation.

WANT OF SLEEP.

Researches lately made by Dr. Du worth, an English physician, appear show clearly that the brain is competively bloodless during sleep, and that he blood thus removed from the head is also freely supplied to the viscera and intu-ments. The most constant cause, ad certainly the most frequent accompanient of sleeplessness, says Dr. Duckworth, an opposite condition—one of active an increased cerebral circulation. There ay, he says, sometimes be a species of neural dyspepsia, mild in its characterand producing no actual suffering, but ving rise to persistent insomnia. There's be no symptoms beyond dryness of the burning of the soles of the feet, a heat and throbbing in the head, the being probably due to a too acid condition the contents of the stomach and uppeart of the small intestines.

KEEPING MILK SOUND DURING NDER

ments in Sweden h the well known effect of thus storms m souring milk may, in a greatgree, be avoided or counteracted by anial heat in the diary. The plan is to sa a fire in the room where milk is kept genever a mile. thunder-storm is seen approag. This is done even in hot weather purpose is done even in hot weather purpose using to drive out the excess moisture. The explanation given is, theiring the approach of such storms to mosphere becomes loaded with mois; and the damp, wist heavy air, re upon the milk, produces acidity, and is it. Dry air, then, is important in dairy, and whenever there are atmospic changes which bring excessive may in the air of the dairy, a fire should fonce started to counteract the bad is to it would have upon the milk.—Bollulivator.

ARCTIC SCH

The most beautiful nach lights are a never-ending source of hight amusement. Sweeping across heavens in over changing fantages this showy light at one time rescale the long trailing veil of a bride, and woments after assumes the form. Jotun crown. In the earlier month tunsets here are grander taan those fary. There is in the Bay of Reykja thrim, blick faced mountain called Richedingly bold in outline and sovere, then the last rays of the setting sun moon its stern face, its entire aspect of gand for the space of half an hour it is to revel in huss of richest purple at the distance the eternal snows of the borrow from the departing sun a for glittering gold. The purity of the sphere is such that at night the case here is such that at night the case here were stewn about the island beparably connected with stories of the departing, and no vivid imaginatic seded to people these lava delis with islanded to people these

MAPLE GROVE, ANGASTER.

MAPLE GROVE, ANCASTER.

Mesers. W. G. Chute & Co.

GENTLEMEN,—I feel bound by a sense of duty, and a desire to benefit my fellow-beings, to make known the wonderful effect of your Indian Rheumatic Cure has had in my case. I suffered from rheumation for six years, and triad exposition. had in my case. I suitered from rheuma-tism for six years, and tried everything said to be benificial without obtaining relief, and I come to the conclusion to try relief, and I come to the conclusion to try nothing more; but my husband hearing of your medicine wished rae to try it, and with a doubting heart I tried one bottle, and I was so much relieved by it that I tried another, which completed the cure. I hope you will publish this, for these are facts, as many in this neighbourhood can testify. Hoping your medicine will reach every one afficieted, I remain, yours turly, Mrs. Wir. Scott.

Sold by all Medicine dealers, Price, pint bottles, \$1.50. Manufactured only by W. G. Chute & Co. Hamilton, Ont. [Advit.]

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ELECTRICITY! THOMAS' EXCELSION EC-LECTRIC OIL!—WORTH TEN TIMES ITS VEIGHT IN GOLD.—Pain cannot stay where it is used. It is the cheapest medicine ever made. One dose cures common sore throat. One bottle has cured bronchitis. fifty cent's worth has cured an old standard cough. It nesitivaly areas statements. ing cough. It positively cures catarrh, asthma, and croup. Fifty cents' worth has cured crick in the back, and the same quantity lame back of eight years' standing. The following are extracts from a few of the many letters that have been received from different parts of Canada, which, we think, should be sufficient to satisfy the most skeptical: J. Collard of Sparta, Ontario, writes, "Send me 6 doz. Dr. Thomas' Eclectric Oil, have sold all I had Thomas' Eclectric Oil, have sold all I had from you and want more now; its cures are truly wonderful." Wm. Maguire, of Franklin, writes, "I have sold all the agent left, it acts like a charm—it was slow at first, but takes splendidly now." H. Cole, of Iona, writes, "Please forward 6 doz. Thomas' Eclectric Oil, I am nearly out, nothing equals it. It is highly so doz. Thomas' Eclectric Oil, I am nearly out, nothing equals it. It is highly recommended by those who have used it." J. Bedford, Thamesville, writes—"Send at once a further supply of Eclectric Oil, I have only I bottle left. I never saw anything sell so well and give such general satisfaction." J. Thompson, Woodward, writes—"Send me some more Eclectric Oil. I have sold entirely out. Nothing takes writes—"Send me some more Eclectric Oil. I have sold entirely out. Nothing takes like it." Miller & Reed, Ulverton. P. Q., writes—"The Eclectric Oil is getting a great reputation here, and is daily called for. Send us a further supply without delay." Lemoyne, Gibb & Co., Buckingham, P. Q., writes—"Send us one gross Eclectric Oil. We find it to take well."

Sold by all medicing dealers. Price 25

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LIVER PILLS,

Hepatitis or Liver Complaint, DYSPEPSIA AND SICK HEADACHE.

Symptoms of a Diseased Liver.

DAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder-blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for a rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternative with lax; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes an attendant. complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarcely ammon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the Li-VER to have been extensively deranged.

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DR. C. M'LANE'S LIVER PILLS, IN CASES OF AGUE AND PEVER, when taken with Quinine, are productive of the most happy results. No better cathartic can be used, preparatory to, or after taking Quinine. We would advise all who are afflicted with this disease to give them A FAIR TRIAL.

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P C Dealers and Physicians ordering from others than Fleming Bros., will do well to write their orders distinctly, and take none but Dr. C M*Lant*s, prepared by Fleming Bros., Pattburgh, Pa. To those wishing to give them a trial, we will forward per mail most-paid, to any part of the United States, one box of Pills for twelve three-cent postage stamps, or one vial of Vermilinge for fourteen three-cent stamps. All orders from Canada must be accompanied by twenty cents extra. Sold by all respectable Druggists and Country Storekeepers generally.

Dr. C. M'Lane's Vermifuge Should be kept in every nursery. If you would have your children grow up to be HEALTHY, STRONG, and VIGOROUS MEN and WOMEN, give them a few doses of

M'LANE'S VERMIFUGE,

TO EXPEL THE WORMS. SKOTPARIME TO REAREST

FITSI

FITS! FITS! FITS!

CURE OF EPILEPSY; OR, PALLING FITS, BY HANCE'S EPILEPTIC PXLES.

Person shoring under this distressing musady, will find hance of Epileptic Phils to he, he only renedy over discovering follepsy or Falling Fits.

The following method properties and should they be read by any one who is repective, and should they be read by any one who is repective of the first holder. The will a humane set by outling this out and sending it to him.

A MOST REMARKABLE CURE.

A MOST REMARKABLE CURE.

PHILABELPHIA, June 28th, 1877.

SETH HANDE, Baltimore, Md. - Dear Sir: Seeing your advertisement, I was induced to try your Epileppi of Piles. I was stateded with Epileppy in July, 1837. Immediately my physician was summoned, but he could give me no reliof. I then consulted another physician, but I seened to grow worse. I then tried the treatment of another, but wilhout any good edied, I again returned to my family provided and the physician was supped and bled several different times. I was a feet, a state and a contract of another, but wilhout any good edied, without any premonitory symmotoms. I had found the without any premonitory symmotoms. I had found the deep without any person the provided without and the contract with the state of the provided without any person the fulls. I was affected so much that I lot tall confidence in myself, it also was affected in my business, and I consider that your Epileputo Pills cured me. In February, 186, I commenced to use your Fills, and only had two attacks afterwards. The last one was April 5th, 1863, and they wered a loss serious character. With the blessing of Providence your packine was made the instrument by which I was rout packine was made the instrument by which I was rout packine was made the instrument by which I was rout packine was made the instrument by which I was rout packine was made the instrument by which I was rout packine was made the instrument by which I was rout packine was made the instrument by which I was rout packine was made the instrument by which I was a constructive, the persons who are similarly affected may have the benefit of them, Auv person wishing further inforvation can obtain I by calling at my residence, No. 839 North Third St., Philadelphia. Pa.

WILLIAM ELDES.

The subjoined will answer.

Grenada, Miss, June 33.—Seth S Hangs—DearSir:
You will find enclosed five dollars, which I send you for
two boxes of your Fplicht Pills. I was the first person
who tried your Pills in this part of the country. My con
was badly sufficted with fits for two years. I wrote for
and received two boxes of your Pills, which he took according to directions. He has never had a fit since. It
was by my persuasion that Mr. Lyon tried your Pills.
Hile case was very bad one; he had fits nearly all his
life. Torsons have written to me from Alebama and
fine and you have a wear your Pills. I have always
recommended the regard to your Pills. I have always
recommended therefact to your Pills. I have always
recommended the case of the pills. On they
failed to care. Yours, etc., C. H. day,
Grenada, Yalsbusha County, Miss.

ANOTHER REMARKABLE CURE OF EPILEPSY; OR, FILLING FITS,

CURE OF EPILEPSY; OR, F-LLING FITS,

BY HANGE'S EPILEPTIO PILLS.

MONTAGNER, TENS, June 20th, 1807.

TO SETH S. HANGE:—A person in my capploy had been affileded with Fits, or Englosey, or thirteen, and had hose attacks at intervals of two to four wooks, and offersimes several in quick succession, sometimes continuing for two or three days. On several occasions they lasted until his mind appeared totally deranged, in which state he would continue for a day or two after the fits ceased. It field several remedies prescribed by our resident physicians, but without success. Having seen your advertisement! concluded to try your remedy. To biancel two boxes of your Pills, gave them according to directions, and they effected a permanent cure. The person is now as dout, healthy man, about 30 years of age, and has not had a fit since he commenced taking your medicine, ten years since. He was my principal wagoner, and has, fluce that time, been exposed to the severest of weather. I have great confidence in your remedy, and would like every one who has fits to give its trial.

STILL ANOTHER CURE.

Read the following testimonial from a respectable citizen of Grenada, Mississippi.

SETR S HANGE, Baltimore, Md — Deas Sn. I take great pleasure in relating a case of Spasme, or Fits, cured by your invaluable Pills. My brother, J J. Ligon, has long been afflicted with this swful disease. He was first attacked while quite young. He would have one or two spasms at one attack at first, but as he grow older they seemed to increase. Up to the time he commenced taking your Fills he had then very often and quite severe, programs in the hand then wery often and quite severe, programs, but now, I am happy to say, he is cutted of those fits. He has enjoyed fine health for the last five mouth. His mind has also returned to its original brightness. At it is I take great pleasure of the remedy that will cute them. Yours, respectfully, etc., W. F. Lidox.

Sent to any part of the country, by mall, free of postage, on receipt of a remittance Address, SETH S HANCE. 108 Baltimore St. Haltimore, Md. Price, one box, 87 two, 85, tw. 10, 627

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The Largest and lyst Workly in the country
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Cholera, Diarrhoea.

DYSENTERY, SEA SICKNESS,

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It is PLEASANT to the TASTE, and perfectly reliable.

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READ PROFESSOR CROFT'S CERTIFICATE.

Toronto University, July 1875—I have examined the recipe for the preparation of Dr. Fowler's Extract of Wild Strawberry, of which the above-named Extract forms the principal part. The other ingredients added, are inmy opinion, well adapted to reader it a safe and reliable ne. 'cine when used according to directions, in Cholera, Diarrhea and all Summer Complaints.

(Signed)

(HENRY H CROFT HENRY H CROFT

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Children's and Ladies' Scotch Morino Hose, Children's and Ladies' English Merino Hose, Children's Coloured and White Cotton Hose, Ladies' Coloured and White Cotton Hose, Children's and Ladies' Baibriggan Hose, Children, and Ladies' Lisle Thread Hose, Ladies' Scotch and English Merino Underc.othing Cents' Scotch and English Merine Underclothing,

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For restoring Gray Hair to its natural Vitality and Color.



A dressing which is at once agreeable, healthy, and effectual for preserving the hair. Faded or gray hair is soon restored to its original color with the gloss and freshness of youth. Thin hair is thick-

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HAIR DRESSING,

nothing else can be found so desirable. Containing neither oil nor dye, it does not soil white cambric, and yet lasts long on the hair, giving it a rich glossy lustre and a grateful perfume.

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Vegetable Sicilian Hair Renewer

Every year increases the popularity of this valuable Hair Preparation, which is due to merit alone. We can assure ous old patrons that it is kept fully up to its high standard, and to those who have never used it we can confidently say, that it is the only reliable and perfected preparation to restore GRAY OR FADED HAIR to its youthful color, making it soft, lustrous, and silken; the scalp, by its use, becomes white and clean; it removes all eruptions and dandruff, and by its tonic properties prevents the hair from falling out, as it stimulates and nourishes the hair glands. By its use the hair grows thicker and stronger. In buldness it restores the capillary glands to their normal vigor, and will create a new growth except in extreme old age. It is the most economical HAIR DRESSING ever used, as it requires fewer applications, and gives the hair that splendid glossy appearance so much admired by all. A. A. Hayes, M.D., State Assayer of Mass., says, "the constituents are pure and carefully selected for excellent quality, and I consider it the BEST PREPARATION for its intended purposes." We publish a treatise on the hair, which we send free by mail upon application, which contains commendatory notices from clergymen, physicians, the press, and others. We have made the study of the hair and its discuses a specialty for years, and know that we make the most effective preparation for the restoration and the preservation of the hair, extunt, and so acknowledged by the best Medical and Chemical Anthority.

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R. P. HALL & CO., Proprietors. LABORATORY, MARRUA, W. M.

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THE

Variations of Popery.

By the late REV. SAMUEL EDGAR, D. D. Dedicated by permission to His Graco the late

AROHBISHOP OF ARMAGE.

With an introduction by REV. J. GARDNER ROBB, B.A., Toronto, and additions bringing the work down to date.

This is confessedly a most masterly and exhaustive work on the great engressing subjects now attracting universal attention, and no Protestant who reads it carefully can fail to "give an account of the hope that is in him."

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Official Announcements.

ARRANGEMENT OF PRESBYTERIES IN QUEBEO AND ONTARIO, AND APPOINTMENTS OF MEETINGS

Quanto -The Presbytory of Quebec will meet in fit. Andrew's Church, Quebec, on the 2nd Wednes-day of September next, at 13 o'clock noon. Dr. Dook, Moderator.

Brock ville. The Presbytery of Brockville will meet at Brockville, and within St. John's Church theo, on the 3rd Tuesday of September at 5 p is. Probationers appointed to this Presbytery will please correspond with the Rev A Brown Lyo, Ons.

Bauce.—The Presbytery of Bruce will meet at Patiley, on Theaday, September 28th, at 2 o'clock. Charlam.—At Bodwell, on Monday, September 27th, at 3 o'clock p.m.

27th, at 3 o'clock p.ra.

Hamilton—An adjourned meeting of the Prospectory of Hamilton will be held in St. Paul's Ohnrich, Hamilton, on Thursday, August 23th, at 110clock a. m. John Laing, Press Clork.

Kingsron.—Next meeting to be hold in St. Andrew's Church, Belleville, en the second Tuesday of October ensuing, at 720 p.m.

Tonovro.—Next meeting in the lecture room of Khox Church, Toronto, on the first Tresday of October, at 11 u.m.

KNOX COLLEGE.

VIEWS OF KNOX COLLEGE JUST MADE AND

FOR SALE AT WILLIAMSON'S,

date Ewing & Co.,) 39 King St., West. - .. 75 cents each Stereoscopic

Sent by mail on receipt of price.

STEWARD WANTED.

The Board of Management of Knox College, Toronto, desire to secure the services of a theroughly competent person, as Steward of the Boarding House connected with the College. He must enter on his duties on 1st Sept. next. Full information as to the duties and terms of engagement may be obtained by calling upon the undersigned, with whom applications for the situation must be ledged, on or before 22rd July instant.

REV. WM. REID,
7th July, 1875.

57 Colborne St., Toronto.

PARCELS OF TRACT NO. 2. "GIVING AS AN ACT OF WORSHIP," have been sent to all the ministers on the roll of the Synods, as far as possible, for distribution among the congregations. If any of the congregations or mission stations have not received them, and wish a supply, they are requested to send their application, stating number required, to

W. KING.

W. KING, No. 645 Craig Street, Montreal

MISSIONARY WANTED.

The Presbytery of Simcoe desire to obtain a resignment ordained,

FOR BRACEBRIDGE AND VICINITY, Salary \$700. Applications to be made to the undersigned.

ROBERT RODGERS Collingwood; June 23rd, 1875.

QUEEN'S UNIVERSITY,

KINGSTON, ONT.

Ression 34th will begin on 6th October next. For copies of Calendar for 1875-6 containing full information as to courses and subjects of study graduation, scholarships, fees, &c., &c., apply to

PROFESSOR MOWAT, Registrar of Queen's University,

Kingston, Ont.

July 1st, 1875.

BRANTFORD

YOUNG LADIES' COLLEGE. BRANTFORD, ONTARIO.

(In connection with the Presbyterian Church in Ganada.)

PRESIDENT—REY. WM. GOURANE, D.D. PRINCIPAL—REV. A. F. RENP, L.L.D., With a full staff of resident Governesses and Mas-ters in Music and Painting.

The next Session begins TRURSDAY, 97" SEPTEMBER, 1875. The Calendar for the year, entaining full particulars as to Studies, Fees, etc., is now ready, and may be had of the Principal or Secretary.

Students of last year who intend returning, and new Students are requested to notify the Principal as early as possible.

WM. SANDERSON, Secretar;

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