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Contributors and Correspondents.

DIARY IN THE EAST.

(Continued.)

We met a few Gibeonites apparently returning from Jerusalem, and it was well we met them, for it was just in time to turn us out of a wrong path which we had begun to follow.

Our next 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.

By that time, in spite of snow and cold winds, the scarlet anemones were beginning 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.

It was a lovely 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.

My object at present will be to show partially at least where this evil originates, and where it can best be checked. Our public schools cannot be blamed for originating it. Doubtless it is there fostered.

already spoken as containing two Canadian clergymen even this poor shelter was not to be had for the ladies, as the keeper of the tower was in Jerusalem when they reached Mar Saba.

After our lunch and a ramble about the cliffs looking for flowers, we mounted again for our return. It was well we had not lingered longer, for the afternoon clouded over, became very cold, and at last, when we were about half an hour from home the rain came down in torrents.

The Manners of Canadian Boys.

Editor BRITISH AMERICAN PRESBYTERIAN

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 youth as well as to the youth of the U. S.

My object at present will be to show partially at least where this evil originates, and where it can best be checked. Our public schools cannot be blamed for originating it. Doubtless it is there fostered.

to go to Sunday school and give the teacher the heartache every Sabbath by their unbecomingly familiar, genuine laziness and inattention. At school they spoil the partially home trained boys. They heartily despise and treat with severity truly well-mannered boys.

Manitoba Colloge.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—Having being asked by ministers, who did not hear the discussion on the floor of the General Assembly, to state the claims of Manitoba Colloge for support, I cheerfully answer that those aiding the colloge may do so intelligently.

There is in the Province of Manitoba no Colloge maintained by the state, such as University Colloge, 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 other alternative is not more satisfactory. I have all respect for other denominations, and am confident that they would 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 a fear of the consequences to try the experiment of committing the education of our youth to any denominational colloge not connected with our church.

I trust I have said enough to show the necessity of having a colloge here. But whatever difference of opinion may have prevailed before the colloge was established and incorporated, the church is now committed to the scheme.

Winnipeg, being the political and commercial centre, and likely in a short time to have a large population, it would be advisable to have the colloge removed to that city. Public opinion being divided in Manitoba, the General Assembly of the late Canada Presbyterian Church, sent out Messrs. Cochran and Cro, as commissioners, to examine into all the facts of the case.

Vindication of Probationers' Scheme.

Editor BRITISH AMERICAN PRESBYTERIAN

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.

Yours, truly, JAMES ROBERTSON.

Religion in Schools.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—I must enter my earnest 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.

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 discerning Church to judge if it is not a most admirable scheme, both in itself and in the manner in which its provisions are carried out.

1. So far as probationers themselves are concerned, the scheme affords them an excellent opportunity of becoming acquainted with the geography of our country at their own expense. They have also ample advantages for the study of human nature, meeting as they do in their pilgrimages, specimens of almost every type of humanity.

present scheme, whether intentional or not, "waddy and well," provided that they spend a large part of their time in rambles to stations which have been dignified with the name of congregations, but which have no intention whatever of having a settled pastor.

There are among probationers as among any other class of men, some who have very exalted opinions of themselves, who have been building airy castles, and picturing to themselves the exalted positions they should fill when they had completed their colloge course.

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 remembered that the first missionaries or probationers, as they really were, were sent out without purse, and yet they lacked nothing.

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."

While 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 enumerate other advantages to probationers, as well as to all other parties concerned.

August 9th, 1875.

Religion in Schools.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—I must enter my earnest 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.

MORAY.—The doing well of little every-day duties makes one the most useful and happy.—Hill Spring.

Presbyterian Conference in London.

Tuesday, 20th ult., the Presbyterians of London welcomed in Regent Square Church, London, the delegates 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, Australia, whose delegates were not able to attend the Conference, 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. Devotional exercises having been engaged in,

Dr. Oswald Dykes said,—"We are met to-night 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 assemblage 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 rehearse, 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 all 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. Moreover, 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 orderly 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 life and administration, 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 need 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 dare say you believe—that whenever any single division of Christ's army in the field heats its ranks 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 dare say (like myself) members of that useful Alliance, and we all thankfully acknowledge the value of such non-eclesiastical 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 Christians—it 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 disunion has been our reproach. We have passed through a long and weary era of division and of subdivision, schisms, ruptures, disruptions, 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 conscientiously, 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 honest thinking 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 freedom and loyalty to truth, each of us is bound to be firmly persuaded in his own mind. But why must the separate view be elevated in a schismatical division, 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. For though this great convention has not been summoned to devise 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, yet 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 object we Presbyterians of London 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 may 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 praise and prayer, several of the delegates were invited to make short addresses.

The Rev. Dr. Morris, Professor of Lane Theological Seminary, 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 significance of Presbyterianism, as a form of thought and as a type of polity—as an historic force, over since the time, of the Reformation—was the Headship and Kingship 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 blessed results to be anticipated from this extraordinary gathering. He presented the salutation of his church to the conference. The Rev. Mr. Williams, Moderator of the Welsh Calvinistic Methodists; the Rev. Dr. Porter, Belfast; M. le Pasteur Arnet, Brussels, 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. Robertson, 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 PROCEEDINGS.

The conference had long private sittings during the forenoon and evening. The attendance 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. McCosh, of Princeton, was appointed chairman.

The first part of the meeting was occupied with devotional exercises. The constitution of the proposed body was then very fully and carefully considered, and the greater part cordially agreed to. The resolutions came to were, we believe, that there should be no confederation, but that an alliance should be formed to be called "The Alliance of Churches having a Presbyterian Constitution and Creed in accordance 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 creed or constitution of any church; or with its internal or external relations; that the objects of

the Council shall be mainly to consider all questions interesting to Presbyterians 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 prevailing evils of the day, and the means of lessening 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 ten o'clock to-day the conference re-assembled, 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 afternoon the Conference is to adjourn to visit, on the invitation of Dean Stanley, the Jerusalem Chamber, where the Westminster Assembly was held, and the Abbey. A public meeting is to be held in Marylebone in the evening. A public dinner in connection with the meeting of Conference was held yesterday afternoon in the Freemasons' Tavern, Great Queen Street, London. Mr. H. Matheson (elder) occupied the chair, and was supported by the Rev. Principal McCosh, 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 Presbyterian churches in the metropolis. After dinner,

The Chairman said the time of their disposal 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 engagement 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 Anglo-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 Seminary, 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 gigantic progress, and they heartily rejoiced 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 England as their mother, and felt 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 extraordinary effect which two half-educated American laymen had been able to produce in Great Britain. It was a marvel more to the people 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 history. It was not for the purpose of building any party or school, but for the simple purpose of winning souls to Christ, and building 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 management 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 unsectarian Church in the world. He had heard it even complained about in America that the Presbyterian Church was too unselfish for its own interests. He believed this was the glory of the Presbyterian Church, that it was unselfish, and he hoped the day would be distant when she would hold her hand for

her purse from supporting any good cause or institution which had for its object the glory of God and the advancement of His Kingdom. It was the truly unselfish and catholic spirit which had promoted the Presbyterian Church to take these two American laymen by the hand and pull 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, asked what in the world he was after. "A hundred thousand souls for Christ," 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.)

Pastor Oressel (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, persecutions, 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 polity was the best. (Hear, hear.) If there had not been a strong bond between the pastors and laymen 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 merit of antiquity, the apostles having been Presbyterians. They would remember the Presbyterian Council of Jerusalem, 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 brethren 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. (Applause.)

Principal Snodgrass, Canada, said he had come 800 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 Presbyterianism 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 letting-down 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 together 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 division. 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, commended 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 a happy thing for them in these days to find that they were divesting themselves by-the-bye of the tattered rags of sectarianism, and they were receiving into their hearts those sympathies and sentiments which came down direct from those ancient Presbyterians, St. Peter and St. Paul. (Applause.)

The Rev. Geo. Jeffrey (Glasgow) 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 so interesting an occasion, which, I trust, will prove one of importance in the history of Christ's Church. My earnest desire is that God may favour us to see precious fruit gathered from this proposed alliance of Churches. May it lead to a future manifestation of Christian unity, and greatly stimulate 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 united to the English Presbyterian Church. The Church to which he belonged was very earnest in this matter of the proposed

council, not simply because it was to be a manifestation of Presbyterian 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 because it would be the means of a future 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 conclusion, to his deep sympathy with the movement to which Dr. Schaff had referred.

The Chairman took this opportunity of expressing on behalf of Mr. David MacLagan, of Edinburgh (who is a deputy), his regret at not being present. (The state of his health prevented 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 telegram, 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 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 now 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 lead to the extension 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.

Random 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 faith.

THERE can be no penalty with him whose heart hath once been enriched with celestial bounty.

THE door between us and heaven cannot be opened if that between us and our fellow 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 him.

IF martyrdom is now on the decline, it is not because martyrs are less zealous, but because martyr-mongers are more wise.—Colton.

IF 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 circumstances, and will lift him up above them.

MORALITY without religion is only a kind of dead-reckoning, an endeavour to find our place on a cloudy sea by measuring the distance we have run, but without any observation of the heavenly bodies.

THERE will come a time when three words, uttered with charity and meekness, 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: "We preach to our people the *disasters of our souls*." How true! How necessary, then, that the soul of the preacher should be in a proper mood when he comes to proclaim the Gospel to his fellow-men?

Sorrows sober us and make the mind genial. In sorrow we love and trust our friends more tenderly, and the dead become dearer to us. Just as the stars shine out in the night, so there are blessed facts that look at us in our grief, though before their features were fading from our recollection.

O weary hands, that through the day, Life's heavy burden sorely bear; Another hand shall take away This load of toil, and sin, and care: Not here, but there!

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

It has been the epidemic ban 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 it is to act as if only here and there is a preacher who is to be heard, simply because of some peculiar gift or solidity. It is a folly confined almost exclusively to the realm of religion. No one dreams of it in the department of education. Were it to reach and be applied here, but one score or hundred of children would ever be educated. The demand here, rightly, is an ability to teach. And this is just what is required in ministers. The *qualification of a bishop is that he be able to teach*, not to amaze. That he be

Our Young Folks.

Kept Waiting.

"Behold I stand at the door and knock"

JERUSALEM.

He is waiting, waiting, waiting, He has waited through the night; He has looked with wondrous patience For the hour of dawning light...

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.

Tom's Deluge.

Once there was a troublesome boy, named Tom, who was always in mischief. Not only that, but you never know where to find him, for he was an original youth...

out the ark, cramming in several stray animals that were kicking up their heels in various corners, and scampered down to the lath-room, talking to himself all the while.

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...

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

Man's Power for Evil.

The power of the creature to do evil is as striking as his powerlessness to undo it. He has power to blight a world, though he has no power to restore freshness to one faded leaf.

Sabbath School Teacher.

LESSON XXXIV.

August 22, 1875. JESUS THE CHRIST { John vii 40-10.

COMMIT TO MEMORY, vs. 40, 41. PARALLEL PASSAGES.—1 Sam. xvi. 1-4; Jer. xxiii. 5.

SCRIPTURE READINGS.—With v. 40, read Deut. xviii. 16; with v. 41, compare John i. 46; with v. 42, read Ps. cxxxiii. 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. xlv. 2 and Matt. vii. 20.

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

CENTRAL TRUTH.—Jesus was anointed with the Holy Ghost and with power. The coming and teaching of Jesus Christ divided men in opinion. Some believed; some did not.

All this our lesson teaches and illustrates. It is introduced by a statement in relation to something going before (v. 40), "this saying."

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.

V. 41 gives a second. "Others said this is the Christ." They could conceive 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 anointed."

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."

V. 43, referred to Isa. xi. 1; Jer. xxii. 5 and Micah v. 1, all which referred to Jesus. 1 Sam. xvi. explains "where David was."

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.

V. 45 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 were too few," or "We were overpowered," but "We could not find in our hearts to take him."

V. 46 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 were too few," or "We were overpowered," but "We could not find in our hearts to take him."

The following lessons may be urged from this passage:

I. The most desirable of all knowledge is that of Jesus. So he taught: "If ye believe not that I am he, ye shall die in your sins" (John viii. 24).

II. What we think of Jesus is of the greatest importance. It is not "a mere matter of opinion." The Pharisees had one opinion, or affected to have, and they persecuted him.

III. No wonder there are divisions among men, because their aims and objects differ so much. Many "err not knowing the Scriptures."

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.

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 Pharisees—the good confession, and the lessons to us.

Christ Prayed.

In the morning, a great while before day—in a solitary place.—Mark i. 35. In the evening alone—on a mountain apart.—Matt. ix. 58. All night—on a mountain.—Luke vi. 12. Before preaching.—Mark i. 36-38. Before choosing the twelve apostles.—Luke vi. 12-16. Previous to feeding the 4000, and after healing the dumb, lame, and blind.—Matt xv. 30-33. Before walking on the sea to His disciples who were in peril.—Matthew xiv. 24-33. At meal time.—Luke xiv. 30. After an active public day.—Mark i. 21-34. After feeding 5000.—Matthew xiv. 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 pray.—Luke xi. 1. For Peter, before His fall.—Luke xxii. 31, 32. For His apostles and all that should ever after believe on Him.—John xvii. 9, 15, 20, 24. For His enemies at His crucifixion.—Luke xxiii. 34. 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. 38-39 in connection with 41 and 42. In prospect of His agony and death.—John xii. 27, 28. In the Garden of Gethsemane.—Matthew xxvi. 36-45.—Mark xiv. 32-39.—Luke xxii. 41-45. After He had finished His work, His last dying breath was prayer.—Luke xxiii. 46. In what beautiful harmony is this with the entrance on His public 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 circumstance and condition—namely, to live in the spirit of prayer.

How many of our backslidings—bad tempers—unbecoming actions—are traceable to an absence of the spirit of prayer. If we look into our past experience, we shall find, as a rule, that the infirmities of Christ's strength and grace are associated with the outpourings of His heart, believing, persevering prayer.

Miscellaneous.

A PETERSBURG (Pa.) farmer is very proud of some wheat he is raising 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 Government of Prince Edward's Island having taken powers, under the Act of the Provincial Parliament, 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 Dufferin's request, consented to act as the Commissioner, appointed by the Governor General of the Dominion in Council, to decide the price at which these purchases shall be effected; the two other Commissioners being nominated, one by the freeholders and the other by the Island Government.

The London Guardian says:—The sympathy of the Congregationalists who worship at the City Temple under the guidance of Dr. Parker is very wide in its embraces. Recently we chronicled some urgent attempts at fraternisation with such English Churchmen as Mr. Framantle and Dean Stanley, with which, however, the law interfered.

On the 5th inst, the Queen's Bench sat for the last time. It then, says the Times, closed its long existence of at least 1,000 years, for it is curious that just that period has elapsed since the time when the King, in the person of Alfred, first exercised its high jurisdiction over all magistrates and superior Judges.

QUEEN POMARE, of Tahiti, youngest son, aged 28 years, educated in France, has succumbed to consumption, after a lingering illness of several months. A great deal of interest has been excited 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 Battlesden, 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 £381 sterling. The late owner, Mr. 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."

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 refuse the master's terms, fixing the rates of wages. Oldham alone contains 40,000. The mills in the surrounding district are in an unsettled state. A general rupture in the Lancashire cotton trade may be looked for.

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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.

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

British American Presbyterian. FRIDAY, AUGUST 18, 1876.

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 England, as a solution of their religious difficulty.

"Nor will many be found in this country to contest his Lordship's proposition that the Bible, pure and simple, should be substituted for the catechism and other religious formularies of man's devising, if religion, 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.

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 past week in connection with the death of the girl Gilmour in Toronto.

broken loose. Nor is Toronto for its size, worse than other places. A large portion of 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, ever uses undue liberties with the woman whom he respects, and still more with her whom he loves.

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.

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.

He tells his Scotch audience that he hates 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.

"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.

There is no wonder, though the immense audience composed of men who know the doings of whiskey cheered these words: A

country five or six times the size of Britain without a distillery for the making of whiskey! A force of 800 mounted police scouring the frontier on fleet horses to prevent the importation of whiskey!

For these things—the telegraphs, the railways, and the three hundred—the McKenzie 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 honourable Premier to lift for a moment his thumb, and let the Scotchmen of Dundee see what is underneath the broad point of the Premier's stubborn digit.

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 drunk instead of whiskey.

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 teetotaler—but he was a statesman, more far-seeing and less expeditious than the politicians of our Dominion.

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 occupied by one of the churches now in the union—the late Presbyterian Church of the Lower Province—as expressed in the following language of their report 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.

"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 unsectarian education at the present time.

"2. Public funds that are applied for sectarian 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 propagation of what we believe to be equal-

troying, if not treasonable sentiments among the people.

"3. Granting separate Roman Catholic schools is virtually endowing and establishing the Romish Church in the country.

"On these and other grounds which we 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 Quebec.

"The new Province of Saskatchewan, contrary to the spirit of the constitution, has at Ultramontane dictation been saddled with the burden of separate schools.

"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 has lately been officiating for a few Sabbaths in Clinton street 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 different Presbyterian bodies.

On the night of Tuesday, 27th ult., the Vaughan manse was the scene of a very pleasant gathering. The Rev. 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.

Statistics.

DEAR SIR,—In reading your number of the 30th July, I feel not a little amused at the strong denunciation of publishing statistics by a brother who styles himself "H."

Presbytery of Saugeen.

Sir,—The matter brought up by your correspondent, "Inquirer" may be very easily disposed of. Indeed he has substantially disposed of it already, and I wonder that the Presbytery of Saugeen gave him, or any other, occasion to write about it.

Ministerial Vacations.

The following article from the Interior is seasonable just now. "As the pressure of the age intensifies labor and accumulates responsibility, it increases the natural demand for seasons of 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 pursuing too freely for profitable religious activity.

But how should vacations be taken, "homoeopathically," or all at a dose? We would rather have five hours of solid sleep than seven hours chopped up into one hour naps.

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.

Where should the fagged-out preacher go? 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.

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.

Chinese Women.

A Chinese father has absolute power over all his family, even to the selling them as slaves, or the taking of their lives; but self-interest and affection operate so strongly as to make heinous sins against sons as uncommon as in western lands.

Messrs. Moody and Sankey.

On Sabbath last the American Evangelists brought their two years' missionary labours in this country to a close. Their first London service was held in the Agricultural Hall, Islington, on Tuesday, the 9th March, their last in Camberwell Green Hall on Sunday, the 11th of July, and between these two dates they have preached 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 evening somewhat tempestuous, the attendance at all the services in Camberwell 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 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 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 evening was far advanced.

On Friday week, when rain fell in torrents 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 sanctification by the Holy Ghost, the theme of the very first 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 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 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 Atken, of Liverpool, was the preacher at all three, the Jubilee Singers taking part in the afternoon and evening services.

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 similar addresses at the Duke of Wellington's Riding School, Knightsbridge, where his services will be continued every Sunday this month by Lord Radstock and Mr. S. Blackwood.

The farewell conference of Messrs. Moody and Sankey with the clergymen and ministers of England took place on Monday afternoon, in Midway Park Conference Hall, in St. Thos. St., chairman of the central committee, presided. The body of the hall, which provides seats for about 700, was reserved for the clergy and ministers; relative numbers, as far as could be ascertained, of the ministers were:—188 Church of England, 154 Congregationalists, 20 Baptists, 81 Wesleyans, 89 Presbyterians, 20 not known, 8 foreign, 8 United Methodist Free Church, 4 Union Churches, 4 Plymouth Brethren, 2 Countess of Huntingdon, 2 Society of Friends, 8 Free Church of England, 1 Bible Christian, being a total of 700. Besides the ministers there were amongst those present on the platform the Earl of Shaftesbury, the Earl of Cavan, Mr. Cowper-Temple, M.P., Alderman M'Arthur, M.P., Mr. Samu'elley, M.P., Captain Moreton, General Alexander, and Admiral Fishbourne. The proceedings commenced with the singing of the hymn "Rejoice and be glad." Prayers were offered by the Rev. C. D. Mansel, after which Mr. Moody read part of the 105th and part of the 107th Psalms, and of the 17th chapter of the Gospel of St. Luke, and this was followed by the singing of the hymn "God loved the world of sinners."

Mr. Moody then said the meeting was a great occasion for thanksgiving, for they had met together to glorify God rather than themselves, and the less, therefore, they said of man the better. During the whole of the crowded meetings they had on the 13th they were preaching in London he was glad to say not one single accident occurred.

Mr. Mansel, the chairman of the central committee, then addressed the meeting, giving a full and particular account of the work of the conference. He concluded by saying that as sinners they had never had a jar; they never put a single thing to the vote, had been unanimous in all they had done. The blessing of God had been on their work, but the extent of good that had been done would only be known in eternity.

The Rev. Dr. Bonar, of Glasgow, said he could give satisfactory testimony as to the results of their work in Scotland generally, but he was asked to speak about Glasgow, where there could be no doubt whatever that 7000 souls were gathered in last Sabbath, all of whom were now under the superintendance of ministers.

The Rev. J. H. Williams (Church of England), said his day passed without his having occasion to thank God for these services. He had been added to the Church of England and more were being added daily. He had to thank Messrs. Moody and Sankey for giving Christian ministers more than they knew how to get through.

The Rev. J. Brown said that if nothing else had been done stagnation had been swept away from the Christian Churches, and perhaps the most difficult opponent to deal with at a ministerial conference would have been the Rev. J. Brown, but he was glad to see the results, and in the beginning to see them, and in the end to see them.

The very best classes of society had been reached, and the grace of God had been magnified. Two l.v. Dr. Fraser (Marylebone) expressed his belief 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 God for it.

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 those 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 not swear so much as they did formerly. 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 rooms at Camberwell, said he was struck at the large number of old persons who were among the inquirers.

The Rev. G. Flindt (Denmark Hill), who also assisted at Camberwell Hall, said he believed 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. Johnson (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 neighbourhood 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 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 did with energy and expression such hymns as "Hold the fort, for I am coming," they would have conferred an inestimable blessing.

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

Mr. Sankey, who was visibly affected, 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 himself 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 committee had been completely overpowering. He wished to thank the stewards, 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 policemen, 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, after having 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 audible prayer was offered by some one on the platform. As the congregation was just on the point of leaving, the Rev. Marcus Rainsford came forward and said Mr. Moody and Sankey had gone, or he would not have mentioned what he was about to mention.

Some friends had proposed to give Mr. Moody a memento of their visit, and it was suggested that a subscription, not exceeding £1 each person, should be entered into. The Rev. gentleman was going on with this proposal, amid cries of "Mr. Sankey 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 it.

Nothing more was said, and the assembly gradually dispersed.

We understand that Messrs. Moody and Sankey, with their families, 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 MEMOIRS OF DR. GUTHRIE, 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 Anstruther, 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 forehead 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 shepherd, 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 saying to my companion, in the enthusiasm of the moment, and in my calmer and cooler hours I have seen no reason for unsaying it: '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 any rate, 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 elders to the police office. In a room hung with bunches of skeleton keys, dark lanterns and other implements of house breaking, sat the lieutenant of the watch, who, seeing me handed in at the midnight hour by a police commissioner, looked surprised itself. 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 again at evening tide.

"After visiting a number of cells, I remember 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 police, his only home their office. How he loved 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 often 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 melancholy 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 Ashantee campaign, that alcohol, although sometimes 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 than before. Meat extracts remove 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 allowance 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 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 ease than they were able to do otherwise.

English and Sham English.

Mr. L. A. Freeman has been delivering a course of six lectures, at the London Institution, on "The Use of the English Language, in the last of which he pointed out some examples of foreign words which had supplanted good English words, and of words which had slipped into daily use in a sense very different from their real meaning. Nearly all writers, and frequently those who write hurriedly for daily papers, and whose knowledge is gained or refreshed by reading the papers, occasionally use the unnecessary or incorrect words mentioned by Mr. Freeman. Some of these are worth remembering. One that is in common use is "ovation," which a witness in the Tichborne trial described as "yelling and hooting." It was a term applied to a Roman celebration, at which a victorious general walked to the place where a sheep (ovis) 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. Mon "allude to" each other by name, when they actually "speak" of each other. Waiters are often sent to "find out" anything or "ask" anything they are told to "ascertain" or to "inquire." Tradesmen do not "accunt" in their bills but "render their accounts," singers do not "sing psalms," but the psalms are beautifully "rendered." Things do not "begin" now-a-days, 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 people thinking for themselves, and if each one would think what he could do for the English language a reform would soon be wrought. One 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 mean, or whether they really have any meaning.

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 between the theology of the brethren and that of the evangelical churches; and not only this, but their whole system of interpretation 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 overstatement 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 resurrection.

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 becomes 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, ordination, together with all their churches, evangelical alliances, etc., all of them being, according to the Brethren, daring encroachments of the rights of the Holy Ghost.

The dangerous tendency of your editorial note lies in this, that it tends to confirm the delusion now prevalent that Plymouthism is a "semi-delusion," an "overstatement of sound doctrine," and thus enables them the more insidiously to carry on their work of disintegrating the churches, and realizing 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 heaven is working far and wide 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 the wind and the storm of tribulation that God, in the garner of the soul, 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 he builds up.—Matthew.

Help from the Throne.

Once, and once only, we read in the Bible of a "throne of grace." It is a beautiful expression, drawn from the mercy-seat, where the high priest presented his offerings, made his supplications for the people, and received answers from God. Jesus is our intercessor, and therefore every believer may come to that throne of mercy, and ask "boldly," for the original Greek is "without freedom of speech." And we are permitted to come very often; for the only limitation is that we are to ask for help at the throne in every "time of need."

These emergencies arise constantly. An hour of temptation is an hour of need. A 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. Not 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 necessities! This single verse in the 5th chapter of Hebrews would be worth making a revelation from heaven for. How does God help us? What are His methods of supply?

(I) 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 vaults, so a Christian's promises represent "the unsearchable riches of Christ." His assets are infinite. When we get bankrupt in duty, we sometimes talk as if the divine grace had "run out," 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 relief.

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 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 all the noisy complainers, and the disgraceful fears, out of the room, and calmly speak the word "Talitha cumi!—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 makes 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 oft God is constantly overruling our troubles for the advancement of our good and of His glory. It helps a vine to be pruned. Our Father uses the knife when He sees that we require it. It is only one of His ways of helping us in the time of need.

(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 unexpected 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 grandfather, 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 Spurgeon 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 orphan-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 need of, and knows the best way to help us.

"It may not be my way; it may not be thy way, but yet in his own way, the Lord will provide."
(IV) As long as we work on God's line, He 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 calmly says, "Put up thy sword!" But when Peter stood up to preach at Pentecost, that same Jesus rewarded him with three thousand souls in one day. Here is an encouragement for faithful pastors.
(V) Our least thought is that the bell-rope of fervent prayer reaches up to the throne. Let us pull that bell in our time of need, with a strong hand. When they beseeched boldly, and all the blessing came.—Rev. Theodore L. Carter.

"A Drop to Keep the Cold Out."

It was the day before Christmas, in the year 1866, and as a matter of course, everybody was full of preparation for the coming holiday; as you walked along the streets, and looked in at the shop windows, you felt instinctively that each shopkeeper was intent upon pushing his trade to the utmost extent, while large and beautifully decorated tickets informed you that 'Christmas comes but once a year.' Hence bidding you lay in a stock of plums and currants not omitting to load the 'trees' with mysterious bundles for the amusement and wonder of the children both large and small.

Arriving at the Railway Station every 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 eccentric 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.

So prosing was the traffic, that when it 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 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.

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; to any rate that part of it which was to be found at L.

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 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.

'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 end.'

'So do I,' said Tom, 'but we'll wind her up tight and make her go when we get away, 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 be got ready, so away the men went to their post of duty, where soon, 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 time.

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 stowed away in the carriages; then came the porters to examine the tickets and look 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 journey.

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 carriage, '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 appeared 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 pernicious in its influence on the body. However, such are the notions of the people, and so long as the delusion is 'licensed by law,' is it any wonder that the masses believe 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 station 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 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 may not be done at a greater speed than

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 the box to take charge of the signal and points, was at his post waiting for the 'up express' to pass, previous 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 surprised 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 felt 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 road 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 choose the least, and let them go straight on, rather than risk the rounding of the curve. Almost before he had time to nerve himself, dash came the train, and flew 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 carriages; 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.

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 and 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!'

'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 life.'

'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 the 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 line, 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 deliverance.

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 through his frame. However, 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 'being 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 ordered 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, transportation would have been their lot. Nothing, it is strange to say, was said about the guilt of those who laid the snare; ought it to be so?

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 remainder 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.

'I hardly know,' said Tom Wells, 'we felt all right when we started, and after we fairly got a-going we just sat down to rest

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 going into the refreshment room to have 'A DROP TO KEEP THE COLD OUT.'

The Glorious Psalms.

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

Sing Psalms of praise, when victory is given O'er outward foes, or over hoarse unclean; Jehovah Jah still reigns in earth and heaven, As strong to save as He hath ever been.

Sing, when the earth is clad in softest green; Join Psalms of gladness to the bird's sweet song, Praise Israel's Shepherd, when His hand is seen Leading His 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 psalter 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'erwhelmed with sin, he turned to weep and pray.

Sing! though affliction swootheth like a tide, When deep to deep calls, in thine hour of woe, 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-heeled, correspondent, sends the Evangelical Messenger the following sly observations:

1800.—A minister cannot be pious and not shave clean.

Hoigh, ho! Is it so?

1825.—A minister cannot be pious and have much beard.

Why wear Any hair?

1850.—A minister cannot be pious and wear a moustache.

Stop, stop The upper crop.

1875.—A minister can be pious and wear the full beard—moustache and all.

Dear me, Can it be?

1900.—A minister cannot be pious and use a razor.

O, ho! 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 merely 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 climax, he would pause for a few moments, and give his auditory opportunity to cough, change their posture, and prepare to follow him in another flight. He resumed his lecture in a slow, familiar style, approaching to conversation, from which he gradually rose to rapid and vehement declamation.

"While Dr. Chalmers was discharging his professional duties with marvellous 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 ordination, were compelled to attend his class, this exemption was intelligible; but there was no reason why it should be extended 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 in 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 Emancipation. 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 determined 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 simultaneously cried out, 'Gallery! gallery!' referring to an orchestra 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 forward to the edge of the platform, and straining to the utmost his powerful voice, he roared out, 'Gentlemen, if you will only be silent for one moment, I pledge myself

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. I was under these stirring circumstances that he began his memorable speech. I cannot refrain from inserting part of his magnificent oration:—

"It is not because I hold Popery to be innocent that I want the removal of 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 am indifferent to the good of Protestantism that I want to displace these artificial crutches from under her; but because I want that, freed from every symptom of decrepitude and decay, she should stand forth in her own native strength, and make manifest to all men how firm a support 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, and the patronage of the Crown; and give me the Liberty of the Press, and with this might I will overthrow the fabric of corruption, and establish upon its ruins the rights and privileges of the people.' In like manner give the Catholics of Ireland 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 enthusiastic 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 mine exclaimed, 'That was a speech!' 'What a sensation!' said another. 'Sensation!' 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 assembly 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 Chronicle 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, without 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 beginning 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. I wonder that we had the courage to complete the ascent. Towers have fallen before now; leaning towers are not expected to stand 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, weighing six tons, hangs on the upper side of the tower, "windward," as it were; the smaller 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 bell chamber, lo! all the bells began ringing under our feet. The sensation 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 sprung 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 tongue in motion; so he skipped lightly from one to the other, dodging the roaring monsters as they heaved about him. Escape was impossible while this concert was in progress. We had only to wait and stop our ears, meanwhile trying to get interested in the landscape. The green hills were about us on the island side; the country was as flat as 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 lies but an hour hence by rail? We thought it best, and as soon as the bells were quiet we went down the corkscrew stairway and came to the outer door in capital order.

Scientific and Useful.

ROLL CAKE.

Four eggs, one cup sugar, one 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 hydrophobia, and submits the cure to an experiment as follows: On the 23rd of May he inoculated with hydrophobia virus sixteen dogs in a hospital. Eight of these dogs will be kept generally 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 enlaced air around, and being raised for the perfumery market. Heliotrope, mignonette and other floral 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 blown 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 twisting their bodies so that their clothing will rub against them, produce from their finger 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 peck of salt, added while temporing, 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 Society, the Rhine is more than two feet lower than it was fifty years ago, while the Danube has fallen more than four and a half feet within the same period. It should be remembered, however, that even if by fact of the decrease be established beyond doubt, the cause assigned for it may not be the correct one. The opinions of scientists are by no means unanimous as to effects of forest denudation.

WANT OF SLEEP.

Researches lately made by Dr. Duckworth, an English physician, appear to show clearly that the brain is comparatively bloodless during sleep, and that blood thus removed from the head is freely supplied to the viscera and extremities. The most constant cause, and certainly the most frequent accompaniment of sleeplessness, says Dr. Duckworth, is an opposite condition—one of active increased cerebral circulation. There is, he says, sometimes a species of functional dyspepsia, mild in its character and producing no actual suffering, but rising to persistent insomnia. There are no symptoms beyond dryness of the mouth, burning of the soles of the feet, a heat and throbbing in the head, the being probably due to a too acid condition of the contents of the stomach and upper part of the small intestines.

KEEPING MILK SOUND DURING SEVERE STORMS.

Experiments in Sweden have shown that the well known effect of these storms in souring milk may, in a great degree, be avoided or counteracted by artificial heat in the dairy. The plan is to set a fire in the room where milk is kept, never a thunder-storm is seen approaching. This is done even in hot weather, the purpose being to drive out the excess of moisture. The explanation given is, that during the approach of such storms the atmosphere becomes loaded with moisture; and the damp, moist heavy air, rising upon the milk, produces acidity, and is dry air, then, is important in a dairy, and whenever there are atmospheric changes which bring excessive moisture in the air of the dairy, a fire should, once started to counteract the bad effect it would have upon the milk.—Boys' Cultivator.

ARCTIC SCENES.

The most beautiful night lights are a never-ending source of bright amusement. Sweeping across heavens in ever changing fantasies this showy light at one time resembles the long trailing veil of a bride, and at moments after assumes the form of a Jotun crown. In the earlier months meteors here are grander than those of any other part of the Bay of Reykjavik. One of the most mountain called Rindreding is bold in outline and severe even the last rays of the setting sun show on its stern face, its entire aspect changed and for the space of half an hour it is as if it were the distance of richest purple. The distance from the eternal snows of the borrow from the departing sun a gleam of glittering gold. The purity of the sphere is such that at night the earth appears to rest on the clouds. A winter night's walk amid the everywhere strewn about the island, apparently connected with stories of trolls, and no vivid imagination needed to people these lava deserts with natural folk.

MAPLE GROVE, ANCASTER.
Messrs. 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 rheumatism for six years, and tried everything said to be beneficial without obtaining relief, and I came to the conclusion to try nothing more; but my husband hearing of your medicine wished me 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 afflicted, I remain, yours truly,
Mrs. Wm. Scott.
Sold by all Medicine Dealers, Price, pint bottles, \$1.50. Manufactured only by W. G. Chute & Co. Hamilton, Ont. [Advr.]

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ELECTRICITY! THOMAS' EXCELSIOR ELECTRIC OIL!—WORTH TEN TIMES ITS WEIGHT 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 standing cough. It positively cures catarrh, asthma, and croup. Fifty cent's 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' Electric Oil, I 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' Electric 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 Electric Oil, I have only 1 bottle left. I never saw anything sell so well and give such general satisfaction." J. Thompson, Woodward, writes—"Send me some more Electric Oil. I have sold entirely out. Nothing takes like it." Miller & Reed, Ulverton, P. Q., writes—"The Electric 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 Electric Oil. We find it to take well."
Sold by all medicine dealers. Price 25 cents. S. N. THOMAS, Phelps, N. Y. And NORTHERN & LYMAN, Toronto, Ont., Sole Agents for the Dominion.
Note—Electric—Selected and Electrized.

DR. C. M'LANE'S CELEBRATED LIVER PILLS,
FOR THE CURE OF
Hepatitis or Liver Complaint,
DYSPEPSIA AND SICK HEADACHE.

Symptoms of a Diseased Liver.
PAIN 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. The patient 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 summon 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 LIVER to have been extensively deranged.

AGUE AND FEVER.
DR. C. M'LANE'S LIVER PILLS, IN CASES OF AGUE AND FEVER, 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. S. Dealers and Physicians ordering from others than Fleming Bros., will do well to write their orders distinctly, and take none but Dr. C. M'LANE'S, prepared by Fleming Bros., Pittsburgh, Pa. To those wishing to give them a trial, we will forward per mail, post-paid, to any part of the United States, one box of Pills for twelve three-cent postage stamps, or one box of Vermifuge for fourteen three-cent stamps. All orders from Canada must be accompanied by twenty cents extra. Sold by all respectable Druggists and Country Store-keepers 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.
BEWARE OF IMITATIONS.

FITS! FITS! FITS!
DR. DR.
FOWLER'S EXTRACT OF WILD STRAWBERRY CURES!
Cholera, Diarrhoea, DYSENTERY, SEA SICKNESS,
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It is PLEASANT to the TASTE, and perfectly reliable.
Thousands can bear testimony to its Superior Excellence and wonderful Curative Properties.
HEAD PROFESSOR CROFT'S CERTIFICATE.
Toronto University, July 1875.—I have examined the recipe for the preparation of Dr. Fowler's Extract from the principal part. The other ingredients added are in my opinion, well adapted to render it a safe and reliable medicine when used according to directions, in Cholera, Diarrhoea and all Summer Complaints.
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A MOST REMARKABLE CURE.
PHILADELPHIA, June 23rd, 1877.
SETH HANCO, Baltimore, Md.—Dear Sir: Being your advertisement, I was induced to try your Epileptic Pills. I was attacked with Epilepsy in July, 1853. Immediately my physician was summoned, but he could give me no relief. I then consulted another physician, and he seemed to grow worse. I then tried the treatment of another, but without any good effect. I again returned to my family physician, and he prescribed a blood-purifying medicine. This was generally attended without any remarkable symptoms. I had from two to five fits a day, at intervals of two weeks. I was often attacked in my sleep, and would frequently fall over, or whatever I occupied, and was severely injured several times from the falls. I was affected so much that I lost all confidence in myself, and also in my business, and I considered that your Epileptic Pills cured me. In February, 1854, I commenced to use your Pills, and only had two attacks afterwards. The first one was April 30th, 1854, and the second a more serious character. With the use of your Pills, your medicine was made the instrument by which I was cured of that distressing affliction. I think that the Pills had their good effect, and should be made known everywhere, that persons who are similarly afflicted may have the benefit of them. Any person wishing further information can obtain it by calling at my residence, No. 533 North Third St., Philadelphia.
WILLIAM ELDER.

IS THERE A CURE FOR EPILEPSY?
The subjoined will answer.
GRENADA, Miss., June 20.—SETH S. HANCO.—Dear Sir: You will find enclosed five dollars, which I send you for two boxes of your Epileptic Pills. I was the first person who tried your Pills in this part of the country. My son was badly afflicted with fits for two years. I wrote for you 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. His case was a very bad one; he had fits nearly all his life. Persons have written to me from Alabama and Tennessee on the subject, for the purpose of ascertaining my opinion in regard to your Pills. I have always recommended them, and in no instance where I have had a chance of hearing from their efforts have they failed to cure. Yours, etc.
C. H. GUR
Grenada, Talabusha County, Miss.

ANOTHER REMARKABLE CURE OF EPILEPSY; OR, FALLING FITS, BY HANCO'S EPILEPTIC PILLS.
MONTGOMERY, Texas, June 20th, 1877.
To SETH S. HANCO.—A person in my employ had been afflicted with Fits, or Epilepsy, for many years. He had these attacks at intervals of two to four weeks, and sometimes 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. I tried several remedies prescribed by our resident physicians, but without success. He had a remedy advertised in a paper, and I concluded to try your Pills. I obtained two boxes of your Pills, gave them according to directions, and they effected a permanent cure. The person is now a stout, 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, since that time, been exposed to the same weather. I have great confidence in your remedy, and would like every one who has fits to give it a trial.
D. L. DeFRESS.

STILL ANOTHER CURE.
Read the following testimonial from a respectable citizen of Grenada, Mississippi.
SETH S. HANCO, Baltimore, Md.—Dear Sir: I take great pleasure in relating a case of Spasms, or Fits, cured by your Epileptic Pills. My brother-in-law, who has been afflicted with this awful disease, was first attacked while quite young. He would have one or two spasms at one attack at first, but as they grew older, they seemed to increase. Up to the time he commenced taking your Pills he had them very often and quite severe, prostrating him, body and mind. His mind had suffered seriously, but now, I am happy to say, he is cured of these fits. He has enjoyed the health for the last five months. His mind has also returned to its original brightness. All I take great pleasure in commending your Pills as the best means of directing others to the remedy that will cure them. Yours, respectfully, etc.
W. P. LIOUX.

Sent to any part of the country, by mail, free of postage, on receipt of a remittance. Address, SETH S. HANCO, 106 Baltimore St., Baltimore, Md. Price, one box, \$3; two, \$5. Please mention where you saw this advertisement.

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Suitable for Offices, Dining and Billiard Rooms. It is known to be of great durability. Also a Large assortment of
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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. This hair is thickened, falling hair checked, and baldness often, though not always, cured by its use. Nothing can restore the hair where the follicles are destroyed, or the glands atrophied and decayed. But such as remain can be saved for usefulness by this application. Instead of soiling the hair with a pasty sediment, it will keep it clean and vigorous. Its occasional use will prevent the hair from turning gray or falling off, and consequently prevent baldness. Free from those deleterious substances which make some preparations dangerous and injurious to the hair, the Vigor can only benefit but not harm it. If wanted merely for a
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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Every year increases the popularity of this valuable Hair Preparation, which is due to merit alone. We can assure our 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 baldness 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 diseases a specialty for years, and know that we make the most effective preparation for the restoration and the preservation of the hair, extent, and so acknowledged by the best Medical and Chemical Authority.

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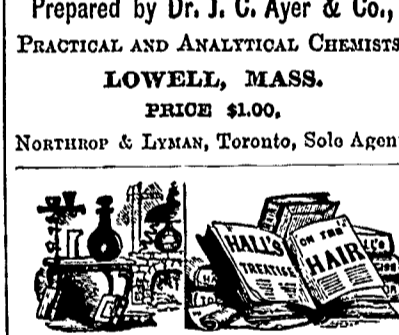
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