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contributors and Correspondents. geng pagendaga garupa na nadagan da Bola ya d NOTES FROM THE NORTH-WEST.

Patter British Americas Presenterian.

DEAR Sir, -My last letter was hurriedly brought to a close, as we were approaching Winnipeg on Monday last. I embrace a for momenta leisure, boforo starting on a lisit to several of our Mission Stations, to continue my notes up to the present date.

I am sorry to say that my fears regarding the failure of the crops in and around Winnipeg are more than realized. The grasshoppers have left nothing behind. In many eases, the farmers saved nothing of importance whatever-in other cases their labor has been in vain. The destruct tion is limited to the vicility of Winnipeg. At Portage La Prairie, and other districts so a 100 miles from Winnipeg, the tops are said to be remarkably good, but around Kildohan and Winnipeg there are no crops whatevel. The konson otherwise gave promise of more than usual abundance While in Ontario we, have suffered from want of rain,there in Manitoba they have had more than usual. Notwithstanding the great disappointment and severa loss, the people. are in good spirits, and hope that for some seasons to come they may now be free of this terrible visitation. elt is a sad drawbubk to newly 'arrived emitgrants, and cripples the pecuniary resources of our Mission, Stations. Several of them that would have been self-supportingat an early date, ale thus rendered entirely dependent upon this resources of the Church at large, and must remain so for some time

On Thesacy we made a visit to Kildonan parish, where Mr. (13) ick has inbored so faithfully and successfully for the last 22 years, and alsu to the college and School, The read from Winning to Kildonands very beautiful, and the houses of the settlement are for the most part delightfully situated on the banks of the Red River, The farmers at and around Kildonan are very comfortable, and will feel the loss of this year's crops less than perhaps in any other part of the district. The church is a substantial stone building, rough east, accommodating some | 400 or 500 people! Around it, onglosed in "a stone wall, is the burying ground. When the church was begun some 20 years ago, it was agreed that the patriarchs of the congregation should dig out the foundations. Accordingly they hisembled with spade and axe, and prepared the way for the erection of the wallsit Now these godly men have all passed away, their dust reposing peacefully around the building which was so excred in their eyes.

When Mr. Black's hurch at Kildonan was built there owas no other near it, and no indications of the great future of Mani toba. Now, at a distance of only 5 miles, Winnipeg has spring, up, within, the last B years, and other localities are being rapidly populated. The future of Winnipeg depends yery much on the direction of the railway. If made one of the principal teri mini along the route, its . rapid growth is assured; but if, as some predict, Little Britain (where Mr. Fracey new prenches), be selected, Winning may not fulfil all the expectations, of its inhabitants, and become the great city of the North-west, as is now predicted. In any event, as the seat of government, it will always bo a place of importance, and must of necessity have lines of railway communication into the interior of the country.

Our first impressions of Winnipeg are favorable. Everywhere there are indications of amazing energy and commercial activity. Houses are building in all directions, and inhabited before they are half finished. The prices insked for land are fabulous, and house rents are at least triple what they are in Ontario. The cost of living is great-oggs from 25 to 30 cents per dozen; butter, 40 to 50 cents per lb.; sugar, 18 to 25 cents per lb.; butcher mest from 20 to 25 cents; ten about the same as in Ontario; fish abundant and cheap; wear ing apparel some 20 per cent in advance. It is said, that but for the flut-boats that come periodically from Minnesota, selling all sorts of groberies and fruits, living would be even much higher. The competition between these flat-hoat men and the merchants helps to keep things comowhat below the line of extertion.

The Wesleyan Methodists have built a very neat church and parsonage at the one and of flie town: The Church of England and our own Khox Clurch worship in sedies slabby structures. About a mile and bull down the river side, on the way to kildonan, wiands the cathedral and remups of Bishop Machray, with St. John's ollege close at hand. The Methodista

have also commenced a High School, intended to be the nucleus of a College. Already the ground for the building and materials have been purchased, and in a snort time the College will be in operation. The Baptists have just sent out a colony and a missionary, who preaches in a school house in Winnipeg, and at other points in the neighborhood. So far as I can gether, our own denomination is as yet in advance of all the others.

It is to be regretted that the government have not seen their way clear to the establishment of a Provincial unsectarian College at Winnipog or some other convenient place. Already there are as good as established 3 denominational colleges, noither of which can possibly be efficiently equipped by their respective Churches, and which are struggliff for the pre-eminence. In a new country like this, where sectarian ism has already been productive of so much gyil, and where there is the greatest necessity for the evangelical denominations working harmoniously together, such a state of things is, to say the least, unhappy. I presume matters are too far advance to admit of, any radical change in collegiate education, but the necessity of a national system, 'in which all can unite, without Eacrificing their respective fencts, will soon er or later force itself upon the powers that be, and compel action.

On Wednesday we met with the Presbytory of Manicoba in the Kildonan Church, and Rad the pleasure of meeting Bishop Machray at the house of Mr. Black. The members of Presbytery were all present save Mr. McNab, who was detained by sickness, and Mr. Vincent, whose distance from the place of meeting precludes the possibility of attendance, unless at very rare intervals. The business before the court consisted in reports from the various Mission Stations, as to the sums promised to aid in the support of their ministers. and arranging for the Commission to visit as many places as possible during their stay, and a conference on the college ques "On Saboath first we begin public la bors in Winnipeg and Kildonan. Next week we hold conferences, with the College Committees, and extend our visits to Little, Britain, Portuge La Prairi. Palestine, and other districts, holding missionary meet ings and preaching as far, as practicable. We hope, in addition to our special duties connected with collegiate education in Kildonan and Winnipeg, to meet with all the brethren e a address most of their congre gations.

Passing from ecclesiastical to agricultural matters, our observation so far as and gards the richness of the soil, agrees, with all that has been written. It is of a heavy black clay, yielding, we are told, very large harvests for the space of theath years in succession, without the sid of manure of any kind whatever. Indeed the manure is hardly in any case taken to the fields, but is buried or destroyed in the easiest man. ner possible. The average propact wheat runs from 40 to 50 bushels to the sore, and other cereals and roots in proportions Old settlers (in spite of the grasshoppers) testify that it is the richest and most fertile soil anywhere to be found, and that where, through the grasshoppers, the entire crop may be lost one year, in the next they are certain to have a double crop, more than making up for their previous loss. The richness of the soil, however, has its drawbacks, especially after 5 or 6 hours of rain. To say that the roads are impassible, gives but a faint idea of the actual facts. The mind is of the toughest and most adhesive nature. Unless provided with top boots of the largest pattern, walking is out of the question; and even then the weight increases at every step, making the journey exceedingly irksome and exhausting It is so in the town of Winnipeg as much as in the country, for sidewalks are few and far between A Red River cart- certainly not the most approved and easy mode of locomotion, for it has no springs-is in such circumstances a perfect luxury. As Arch bishop Tacho is reported, to have said to Dr. Lachlin Taylor, "If you do not stick to the country, the country will stick to you." Although but 3 days in Manitoba, we have experienced the literal truth of the remark,

On Wednesday the town and neighborhond was visited by a severe thunderstorm, and torrents of rain, which continued for several hours. As in Ontario we cannot equal the fortility of soil in the Northwest, neither can we approach its rain storms and tempests. To look over these boundless prairies and see the forked lightning leaping madly from cloud to elque, while the chunder peal, crash upon crash, roars out with an intensity of volume indescribable, atil the sky is dark as night, and the fountains of the great deep are broken up, and the windows of heavest are not need, but the recess of one of them

opened, is a sight at once grand and solcanizing. In the winter season also high winds are prevalent, and cause great alarm among the residents of balloon frances, situ ated on the verge of the prairie. There being nothing to break its force, it sweeps over the town with a terrible power and destractiveness. As the country begins to fill up, the violence of these pratrie winds will be much less felt, and possibly the rigor of the climate rendered less severe

Coming along the river to Winnings, we passed on either side numerous houses of the French half-breeds, of the most primitive style of architecture. These peopla seem destritute of all ambition. If they snaply exist from day to day it is enough. As the few crops they had sown last spring are a total failure, the coming winter must be one of peculiar hardship, and render thom entirely depositions on public cliscity. In the town of Winnipeg and neighborhood the "poor Indian secon in all his natural burbarism and repulsiveness. On Tuesday they had a procession to their hunting grounds, a motley crowd of men, women, and dilldion, fantastigally dressed, utter og the most uncarthly sounds, and accompanied by the most wroteled music. It does seem that offerts to Christianize these pouple, in this country as elsewhere, have but little, results, compared with the mis sionary labor in other directions. The English half-breeds are a very different prople and in many cases equal in intelligence and industry our Canadian population.

Near the town, there was pointed to as on the banks of the river, Father Richat's Church and parish; then the former resp dence of ex-President Riel; then, near the landing, St. Boniface, where Archbishop Tache holds sway; and lastly, the spot where poor Thomas Scott was brutally murdered by the rebel government. No Canadian can visit this spot without intense indignation, and a desire that the guilty parties may yet be brought to justice. We are still hopeful that measures may be taken in this direction. Recent events have shown that in the person of Lieut. Governor Morris the new Province has found a man not afraid to execute law. By all parties, he is spoken of in the highest

Winning has been greatly excited during the past week with the case of the so called ", ord Gordon," which is still before the court. Full particulars from day to day have been telegraphed the Ontario press, in regard to his hoing, violently taken from British to American territory. It may be that "Lord Gordon" is all that his American bundsmen represent him; but he he the greatest scoundrel that over lived, he has civil rights which ought to be respected. Our American neighbors are indeed "a great nation." but to kidnan British subjects on British soll, without due process of law, is a little too much for muck Cana dians to tolerate. Nothing his happened for a long time better fitted to teach bur friends across the lakes that the strong arm of Britisl law will be thrown around every subject, until guilt is proved and propor measures taken for his transference to foreign soil. Attorney General Clarke and Mr. Cornish have certainly very ably prosecuted Mr. Gordon's chptors, and no doubt of their guilt remains. It is expected that no bail will be accepted for the prisoners, but that they will be committed to Fort Garry to await a regular trial. Rumours are also provalent that the gov ernment in Ottawa will demand the recall of the American consul at Winning who has very imprudently mixed himself up with this high-handed outrage. Long before this reaches you, however, the case will have closed for the present and the result he known in Ontario.

Yours very truly,

WINDLEG, Manitoba, July 18, 1878.

A VISIT TO THE TOMBS, N. Y.

(COMMUNICATED.)

Along with an esteomed clorgyman whose Christian sympathies led him to this abode of criminals I visited the Tombs. Wo alighted before a large stone building, which occupies a whole block, he ving a street on each side and quite unconnected with any other building. It is a massive structure; no window opens on any other streat, externally all is plain dead walls, relieved by a few recesses and a cornice with pillars at the corners. Besides the main entrance on the morth side, there is a side entrance on the west, and at the south-west corner another gate leading into the prison grounds, The corresponding gates on the east side

is filled up with a shed fitted up 😂 a berber's shop. Passing through an iroa railing wo ascend the solid stone stairs and find ovreelves in a specious hall, among a motley crowd of victors-looking men, and degraded or dejected women, officers of justice and ordinary citizens. On the left hand ave offices where evidently lawyers are busy; in front is the court of Sciolous on the right hand the Police Court. We make inquiry and are informed that in or der to see the unfortunate subject of our inquiry we must go to enother part of the building'. Accordingly we go by the side entrance into a passage or small hall where everything that racets the eye is stone or iron. Here are a few people waiting, and on the left hand a desk where a record is i kept of all commitments. Having ascertained that our man is here we roust sea the Marshall and get permission to visit him in his cell, No. 115. Then we turn to an iron railing which separates the half from another passego-within the railing sits a powerfu! keeper, of not unpleasant mien, but who never smiles, and several assistants. He opens the gate and when we are rafe within he gives us a ticket each, saying, Show these when asked, take care and keep them, give them to no one, till you return them to me. Others are passing in and out, every one showing a permit before coming in. Just before we entered a man linud cuffed to a constable passed through, and We see him no more. Across the stern passugo a turn-13y stands at a heavy iron wicket gate and or ms if just wide exough to let one person ass at a time it; grates on its hinges, opens for us, and showing our tickets we pass through. We are in the prison yard; stone walls on overy side, but a few plants and flowers flourishing even hero. to remind us that Goll's rain and sunshine have not quite a andoned even the worst. Prisoners are lounging around and among them visitors. Following our guide we enter the ward for male convicts . We mass through the from gates, each one locked and locked again behind us, showing our tickets every time. Warrach the lowest tier of cells. On the left secured by an additional strong iron railing are those cells where the condemned marderers are confined. Up a stair and through a gato; up another and a second gate; and then any other stair, for cell 115 is in the fourth tier. And now while my companion, is engaged in his errand of mercy I take a survey, and ask a few questions of the keeper A. long narrow corridor has cells on each side in fou tiers. A gallery passes quite round each tier, about six feet wide with an iron railing. Ventilating shafts go up through a sky-light in the roof and the stoves and stove-pipes are seen in the centre of the corridor, nothing else. I conut nineteen tells on each side, and four tiers, in all ond hundred and fifty-two cells. I examined from the gellery one of the cells. Each is intended for two prisoners. They are about 9 feet square, lighted from bolund by a marrow, horizontal slit of a window in the solid masonry, proporly protected and at the top of the coll. Stone aboye, stone bolow, stone on the sides. Kept clean, with a fawcot supplying water, a tin dish to drink out of, a convenienc fixed on a large ring pipe, an iron bedstead with a story bad and coverid, and two benches. That is all. The doors are double and of iron, the mner solid, the outer of strong grating. The inside door is open during the lay. Besides some of the doors on the gallery are plant wooden sents, and on these some women are sitting; sad sight! They are visiting some of the immates of the prison. They speak through the grating. Some look sud and distressed; yet I do not see a tear, some are hardened and indifferent, none are laughing. One spreads her handkerchief on the grating and lays her check against the cold iron, while she speaks and is beside the man whom she cannot forget even in his guilty misery. I look into several cells. Some of the criminals are lying carolessly on their beds, others are reading papers and books, some are sleeping, some looking puriously through the gratings to see what they can, two ere fooling and playing in their cell, and one of them rulely accests me as I pass. The appearance of most of them is not repulsive, snarpness and a kind of intelligence are indicated and most of them are young; that is to say, they have not got far enough in crime to have long Penitentiary commitments. Some old men there are, however. As I am looking, the gate on the gallery below is openen, the officers go to one of the cells and a smart looking young man comes out and goes to be tried. And now we are through. Back we go; again as the irou gates are unlocked

breathe fixely on Franklin street - we go to seo the lawvers.

After investigation my friend concludes that the evidence against the prisoner is so strong that it is not his duty to interfere further. Still for our setisfaction I return in three days to hear the trial. The court is to meet at 10 o'clock a.m. I take a cent ss far forward as possible of ten minutes before the hour. About a quarter after ton the Court Room was nearly full, several lawyers are on hand, and the "Hats off" indicates the arrival of a Judge. The Clerk of Sersions takes his seat, but the Judgo waits on a side seat. There is no dock for prisoners. They enter by a side passage beland an trou tailing and if found gailty go out by the same, if discharged come out into the open Court Room. Now the judges, three in number, have taken their seats. No robes, but plain clothes, morning dress for gentlemen. They are the to fine looking men, and as the work of examination goes men, and as the work of examination goes on prove themselves shrewd, wise, firm, be nevoloht and just. Gilence and then the cases are called with amazing rapidity; very often the prisoner appears only to be told you may go," that is when the prosecutor does not make appearance, or the Julige has been satisfied out of court. Aknin the lawyer asks doing and the prisonor is remanded till Saturday. No case ocmuntes, and that case was protracted by the principal witness being a German boy who had to be examined by an interpreter, and was stopid besides. There is no Crown or I should say State prosecution. The process is very simpled. If an officer is a witness, he is sworn and states what he knows and then any other witness is heard. If a defence is attempted the panel goes to the witness box, or rather chair, and tells his story; the lawyer for the defence makes his pled. Then judgment is summarily passed and the thing is orded. Some cases of assault, many of larceny, were tried. In many cases the issue whether of discliarge or condemnation seemed unexpected. A smile was visible on the face of some who were acquitted but not one that was condemned sliewed any feeling. Some trifling cases were dismissed, such as stealing a peach from a stand. I presume the incarpeach roun a stand, a presume the incar-ceration already suffered being deemed punishment sufficient; and two or three were found not guilty 'Amoug those last, to liny surprise, was the 'man' in whom I' was interested. Of his guilt (in inquiry) my friend had no doubt, and any attempt, howthe majacrio doubt, the hart of the prosecution to commit him must have proved successful. As it was, there appeared against him only one woman, testifying to having found the stolen goods on the man. Her evidence was conclusived. The only defence put in by the lawyer was, that he had learned from a highly respectable friend of the prisoner's, who had conversed with the prisonsoner's, who had conversed with the prisoner, that the goods were given him by another party and that he did not know they were stolen; that prisoner was, as counsel was informed, a respectable young man, religiously brought up, whose parents were all that was good!; and that his character was excellent, as he had been informed by prisoner's friend. In "a word, the lawyer fold a parcel of untritle, of which he did not pratern to personal knowledge, and on this, evidence, said to be the opinion of an absent gentleman, of known purity and worth, the prisoner's story was believed and he was acquitted. I have no, doubt such talures of justice must, often occur. The Court sat just two hours, and fifty cases were disposed of, of which as many as a dozen were sentenced to the pointentiary for two, three-por six months. One pleaded guilty and was fined—some repulsive looking children were sent to the Reformatory or the Refuge. or the Refuge,

I left the Tombs with a sad heart. Vice is rampant's those are little better than ribi beasts b eld in cho the baton and the revolver. Much is being done; but what is it when we know that in New York City there are more than 50,000 people who live by crime directly, besides the multitudes who aid and abet them. It is easy to crincise, but I would rather admire what is good and cherish the hope that in some way or other some means may be found of drying up the foundations of crime and praventing the development of such repulsive looking specimens of human nature as I witnessed there. The good nature as I witnessed there. The, good people of this city have much to bear and much to do, and theirs is an arduous, thankless, unromitting stragglo with wickedness such as God's people in other places know nothing about. The Tombs with its gloo-my cells, its officers and Courts of Justice, is indeed a sad witness to man's depravity; but it is also a testimony to the earnest, resolute determination of the botter classes to save their city and country, if possible.

New York, July 29, 1873.

PRESBYTERY OF MONTREAL.

This Presbytery held a special meeting at Valleyfield on the 81st July last, and agreed-1. To translate the Rev. Donald Stowart from Lancaster to the Presbytery of Ontario, for induction into the pastoral of Ontario, for manucuon into she pastoral charge of the congregation at Emnickillea and Cartwright. 2. To induct the Roy. Alexandor Young into the pastoral charge of the congregation of St. Louis and Valleyfield, on the 4th inst. 3. To, ordain and and clank behind us and are locked ugain as we pass warder after warder, we feel that but for these tickets we too were prisoners and escape impossible. We pass through this court, through gate second and gate first, are once mere in the open passage and of the solution of the property of the solution

CHRISTIAN EXPERIENCY APPLIED TO THE TEMPERANCE QUESTION.

BY THE BUY A. WALLACE.

The nary of christians to abetsia from the ree, are hererage, of all missiones, appears from the law of lave and christian We are taught in Scripture a liencu. that it is the duty of christians to abstaba from that which is injurious to society, and by which others may be led into temptation, to their injury. In Rom. xiv. 12, 21, this principle is fully set forth by the apostle Paul. He reminds as that we must give an Paul. He reminds as that we must give an account to God for our influence on earth. and that we should not therefore put a stumbling block or an occasion to all in a brother's way, and enjoins to follow the things whereby one may edity another. Would this be done by setting an example that might prove a suare to a weak prother? Honer adds the general principle intended to regulate the condrat of christians in this matter of influence and example, "It is good neither to eat flesh nor drink wine nor any. thing whereby thy Erother is offended or made weak." We are here taught that God made weak. expects the full force of our example to be used in the chilection of our brother. Again, in 1st Cor. vi... 9, 13, Faul sets forth the same principle, and says that he could have enten the meat offered to an idel without injury, because he knew that an idel is nothing, and the meat thus offered is not so that it has become the leading size of the rendered uncleau. But many others consider it sinful, and it he set the example he But many others conwould be leading them into sin. Then he warms all christians not to do that which would be lawful for them if it would mislead or injure others. They will be held no. Paul's day to abstain from meats and drinks countable by God for doing not only what, offered to idols, as a prominent evil by is sinful in itself, but that which loads or encourages others in sin, that is for the in-Auence of their asample over others. Honce , feel constrained to costain from a greater

Influence and Responsibility go logather I do not believe that the armking of wine is a sin in itself, but I do believe that the christian who is known by precept or practice to be an advocate of the use of the cup takes upon himself a fearful responsibility. The effect of such precept or example is felt far beyond the circle of those with whom such christian comes in contact. The highor the position of the man the wider will be the influence of his word and deed. Who can say how many of the thousands yearly t swept to rain by alcohol have been influ-enced by his example? Before God we are responsible for our influence in the case of all to whom it extends. God emphatically says to each and all "Destroy not him with thy meat, and therefore wine, for whom Christ died." It is not right—it is wrong—it is sin—ein against a brother and sin against Christ, to put a kimpling-block or an occasion to fall in a brother's way. God demands of the christian to give up his liberty in this matter if it endanger the wel fare of another. This is the noble selfsacrificing spirit of the Gospel which teaches us not to look every man on his own things but also on the things of others, and in the spirit of the laving Master Ito seek not to please curselves, but to promote the glory of God and the good of our fellow men. Certainly love is a diviner, more Christ-like thing than lawfulness, and we are thus taught that actions in themselves lawful should be abstained from if they encourage

others in sin. We believe this principle forms a sufficient foundation for the Total Abeliannee Societies, and for enjoining total abeliannee from all intoxicants, as the duty of christians is our duty. It is admitted on all hands that a fearful amount of guilt, crime and misery, is brought upon our fellow men by the liquor traffic and drinking usages of the present day. What heart can 1 age. contemplate, unmoved, the sufferings TI contemplate, unmoved, the sufferings caused to wives and children by drunken husbands and fathers? Often they have to endure life long misery, poverty and pri-vations—together with abuse and shame that rend the hearts and lacerate the affections. Many and sad are the cases reported; ministers of the Gespel and doctors know that many other cases are carefully conceal ed from the public notice. How many parents are called to mourn over hopes blighted in the case of some darling son fair talents and armable disposition, who has been led to conform to the customs of good society, but has not strength to remain at the point which they approvefashionable trapling.—Let any father pass through the fiery ordeal of seeing such a sotted, disgraced and ruined, and at length in the dronkard's grave, and then ask him will be uphot! the right of any man to manufacture, sell or give that which has caused the rain of his beloved son? Nay, he will solemnly denounce the whole traffic as the most needish business on We might point to the 600,000 halitual drunkards in Christendom and to the 150,000 slain yearly by this monster vice, and ask shall we stand by with folded arms and cold mdifference, and do nothing to stem the tide of evil which is thus so ing away such multitudes to a dronkani's If 100,000 christians, or fearful doom? even 10,000 were martyred yearly by any Pagan power, what an outery would be raised to prevent the evil. Tet protesselly christian men can stand by and see this fearful misery inflicted on somety in christian hands, and make no effort, and submit to no sacrifice to prevent this evil, and move this blot from the face of modern All these were once christian society moderate drinkers, and were encouraged in their downward course to esernal death by the example of three that were anabled to continue moderately drinking. Let not such persons cay, "We are not responsible for the drunkenness of others." I've are respansivle bekure God who enjoins on us all to abstain from that which leads others into sin. To affirm that the drunkenness of others is nothing to you, is just to ask again the question of the first murderer, "Am I my brother's keeper?" Xee, you are; we all are bound to use our industries only on the side of God and goodness, only 'n ways that will bless and not mislead our tellow men. God holds us responsible not only for our own sine; but also for any on-Me says, "No not pertakers of

and wine" spoken of by Paul are "good creatures of God." They are not intended to designate things evil in themselves. The was infozicating, but because both flesh and wine being offered to heathen decties would lying guilt upon the conscience of a weak brother. Whereas the wines we obtain are not the pure juice of the grape—the unia-toxicant wines approved of in Scripture but almost invariably drugged a adulterat ed, and snot wines the Scriptions ever con demn, and distilled liquors, a modern invention, have greatly increased liminations, age, probably destroying more souls and causing more misory than all the other vices put together.

If then it was the duty of christians in which christians were endangered, how much more should all christians in our day Prol says, "All things are lawful for me, evel which is actually destroying greater but all things are not expedient and edify numbers, and causing a much greater not."

There is another aspect of this duty which places it, if possible, in a stronger light. Paul does not speak of personal danger to those whom he exhorts to abstain from the use of meats. He rather supposes that they like himself, might use them with perfect safety. He bases his great argument on pure benevolence, the duty of abstaining for the sake of others. But our position is much stronger in applying this principle to the duty of total abstinence from all intoxicants, in view of the fact that every man who uses these liquous is in danger of himself becoming a victim, and of exposing himself to the drunkard's doom. How many moderate drinkers have laughed to scorn the idea of danger in their case, have boasted of their shifty to take care of themselves, and to keep within proper bounds, and yet have at length found in their sad experience that "wine is a mocker, strong drink is raging, he that is deceived thereby is not wise." A certain proportion of mod erate drinkers will become drunkards, and will any wise man or any christian man that has any regard for Divine glory, or his own salvation and usefulness, run the risk of becoming a prey to this monster vice ! But even suppose there were no danger to themselves, it would still be the duty of christians to abstain from all that intoxicates for the sake of example to their fellow men, and in order to do what they can to arrrest this giant evil, and prevent injury to others. This principle laid down by the great Apostle is the Scripture charter for total abstinence from all that can intoxscate, and will remain so as long as the world endures.

If there was no other statement in the Scriptures bearing on the subject, this would be sufficient to show that it is the duty of christians to set an example against intemperance, the leading sin and snare of the

The Scriptures also lay down the law of love, that we should love our neighbour as ourselves, and do to others as we would that ther should do to us. Isit love to a brother man that may be weak, that may have already fallen under the power of strong drink, to use his destroyer in his presence, or even within his knowledge? or even within his knowledge? If you were in the same danger would you not in your best moments intense! desire your neighbor to show you an example of abstinence, and thus strengthen your faltering resolution, and help you to regain your lost happiness? "Whatsoever ye would that men should do to you, do ye even so to them." Now the Scriptures most solemnly denounce giving intoxicating drinks to violation of this law of love. others as a Everyone therefore that manufactures, sells or gives intoxicating drinks to his neighbor addicted to intoxication, violates this law, and exposes hunself to this woe. Let this matter be brought home to each one's case or family, and will he not feel it to be a violation of this fundamental law of christianity? If the natural love of kin would revolt against any one enticing your own son or dencater or relative, should not also condemn the same conduct with reference to all others?

Nay, more, this law of love demands that e should use all our influence to save our fellow men that are ensuared by this vice. and, as the most efficient means to this end, that christians abould combine together to put down the liquer traffic, the great source this fearful evil. It is not enough to abstain ourselves, our christian love must be active likt that of Christ, who "pleased no: himself," nor sought his own safety, ease or comfort, but the general good of mankind Thus it is that we set the part of the good Samaritan towards our fallen neighbors not passing them coldly by, nor turning merely a pitying, while misvailing look on what; on deem his hopeless case. Instead of this go to him personally, and say to him, as Paul to the jailer, "Do thyself no harm." Plead with him to give up this ruinous habit, and as a help towards perseverance, get him to tign the temperance pledge, and tring him under the influence of kind sympathizing friends who will take him by the hand and cheer him on his career of new obedience to God's haw. Let us remember that none of us lively to himself, that we are the Lord's, and bound to follow him in doing good auto all men, and in trying to save the last.

other men's sine." Any me that gives may most severely were the men who by their consequence to the dinking usines of conduct led others active, and thus stead between them and solvation. So if we a partition of this sin, and contributes to make the nonnec those in our day who up this misery. In order to feel-angle on this partition to make the most constitution to had and defend the liquor traffic, they berriefly the mean to appropriate the man to appropriate them. this mosely. In one to the season particular ring the may to multitudes who raight other cases, become familiar with those, and try wise enter into the horden of Heaven. We to realize the reisery that is thus caused to say to those, in God's name stand out of to realize the reisery tout is thus caused to say to those, in God's name stand out of the human family, and then lift up our the way and let poor sinners come to the hands if we can to upheld the liquor traffic. Arms of a loving and pitying Saviour. We saw that treffic. I cannot compachend. If in the Bible for total abstinence. Slavery. that the Paul considered one soul so percious polygamy and heat on amusements of most that he would on no account allow himself burbarous descriptions, were common in in any indulgence that tendered to endanger in the days of our Saviour, yet no specific a brother's soul, should we not still more command is given for their supression. Dat feel ourselves constrained to act on the christians aminated by the Holy Spirit, soon feel ourselves constrained to act on the christians arounded by the Holy Spirit, soon some principle in the presence of the vast learned that the general principles of the multiples that are constantly going down to death slain by the demon alcohol? Be-trequired the suppression of all these evils, as sides, we must bear in mind that the "flesh opposed to the Divine glory, and the high est well-being of mankind. As Dr. Duffasks where in all the Bolo is there any prohib stion against the habitual use of arsenic and wind in this case was not forbidden because it prussic acid? It is enough that the Bible tion with his disciples Jesus gives the defi was interesting, but because both flash and condemns all murder, whether it be that of ourselves or that of another. And drunken ness leads to the murder of both body and

> Parents, Sabbath School teachers and ministers should units in setting before the young the exils of the drinking usages of the day, and the fearful dangers that beset the paths of those who use as a beverage the intexteating cup, and one way in which they may be helped is by inducing them to Join Bands of Hope or other Temperance Associations.

Parents should especially avoid the dangerous practice, which is too common, of using intericants in the family and even giving them to their children. The judg-ment day alone will declare how many children have been thus misled and ruined by the example of their own parents.— Drinking habits have thus been formed in the case of thousands who might otherwise formed in have lived happy and useful lives on carth, and then have joined the glorious company of the Redeemed instead of bringing misery on themselves and their relatives, and going down to the lost, the victims of their parents' selfishness. One of the first literary men in the United States said to a temper ance speaker, "There is one thing which, as you visit different places, I wish you to do everywhere, that is to entreat every mother never to give a drop of strong drink to a child. I have had to fight as for my life, and all my days to keep from dying a drunk-ard, because I was fed with spirits when a child. I acquired a tastes for it. My brother, poor fellow, died a drunkard. I would not have a child of mine take a drop of it for anything. Warn every mother, wherever you go, never to give a drop to a child.

Brethren, God's smile rests upon our lafor God it dieth not."

Let each christian abstain for his own sake and for the sake of example to others, and let ull unite in earnest efforts to check and at length put down this monster evil of the day.

HAPPINESS IN WORK.

It is written, " in the sweat of thy brow," but it was never written, "in the breakage of thine heart," thou shalt eat bread; and I find that, as, on the one hand, infinite misery is caused by idle people, who both fail in doing what was appointed for them to do, and set in motion various springs of mischief in matters in which they should should have no concern, so, on the other hand, no small misery is caused by over-worked and unhappy people, in the dark views which they necessarily take up themselves and force upon others, of work itself.
Were it not so, I believe the fact of their being unhappy is in itself a violation of dior sin in their way of life. Now, in order that people may be happy in their work, these three things are needed: They must be fit for it; they must not do too much of it; and they must have a sense of success in it—not a doubtful sense, such as needs some testimony of other people for its confirmation, but a sure sense or rather knowledge, that so much work has been done well, and fruitfully done, whatever the world may say or think about it. So that, in order that a man may be happy, it is neces sary that a man should not only be capable of his work, but a good judge of his work. ~Ruetin.

GIVING HEARTILY TO GOD.

It is related of Andrew Fuller, that on a egging tour for the cause of missions, he called on a certain wealthy nobleman to whom he was unknown, but who had heard much of Fuller's talents and piety. After he had stated to him the object of his visit, his landship observed that he thought should make him no denstion. Dr Fuller was preparing to return, when the nobleman n-marked that there was one man to whom. if he could see him, he thought he would give something for the mission, and that man was Andrew Fuller. Mr. Fuller immediately replied, "My name, er, is Andrew Fuller." On this the nobleman, with some hesitation, gave him a guines. Observing the indifference of the donor. Mr. Fuller looked him in the face with much gravity and said, " Does this donation, sir, come from your heart? If it does not, I wish not to receive it." The nobleman was melted and overcome with this honest frankness, and taking from his purse ten guiness more, said, "There, sir, these come from my heart." Men should give to the cause of missions cheerfully. They should do good with a good motive. "The Lord loves a cheerful giver."

Remember that in receiving the me morials of his death, or in any contemplation of it, you receive Jesus eracified, only to crucify yourself with him, that you may thence form and live with him. His pa-tionce, his meekness, his submission, his deadness to the world, his love to God and transferred to our hearts—these are the true firsts of his eross, whosever rightfully maletel. - Freedom

KEEPING CHRISTS WORDS.

BY THE RES. THEODORE ! CUYLER.

The twenty-thred Feelm and the fourteenth chapter of St. John are propably the offenest read of any chapters in God's Word. This last tender, pathone, and profound chapter contains a portion of our found chapter contains a portion of our follow him. The touchstone is "Follow him." The highest conception I can have a fine in the passed of the passed is the passed in the passed in the passed is the passed in the passed in the passed is the passed in the passed is the passed in the passed is the passed in the passed i tianity. When we read these words which Jesus attered on that memorable night we discover what Jesus expects from all his them and to do for them. It is not surprising that to every free believer this sweet chapter is mexpressibly dear. It would be a Bible in itself. followers and what he promises to be to

In this touching and profound conversanition of what it is to be a Christian and ne presents the touchstone of Christian charnacter. "If a man loves me," he says, "he well keep my words." A little further back he had said: "If ye love me, keep my commandments." And he still emphasises this touchstone of succerity by adding "He that hath my commandments and keepeth them, hath my commandments and keepeth them. he it is that loreth me.

All will agree that the person who believes in and loves the Lord Jesus Christ is a Christian. This is the simplest and clearest definition possible. A Mussulman is a man who believes in Mohammed and obeys his teachings. A Christian is a man who trusts in Jesus Christ for sulvation and loves him as his Redeemer, his ruler, and his infinite friend. It is not love for an abstract truth simply. It is love for an infinitely loveable Person. It is not attachment to the doctrine of the atonement merely. It is the soul's clinging trust to him who made the atonement. "I lay down my life for my sheep," said Jesus, The sheep for whom Jesus laid down his him who made the country and found life and whom Jesus sought and found loves the Shepherd. A personal love for a personal Saviour underlies all genuine Christian piety. Paul preached not so muca a system of faith as a divine Person, Paul preached not so on whom the system rested. Christ was the corner-stone. To trust Christ and to love Christ was to be saved. Norther is there salvation in any other.

There is no other being who ever trod this planet about whom we know so niuch as about Jesus Christ. None has been so perfectly portrayed to us and preserved to us. We know the whole marvellous story from the hour when his earthly mother gave him her first kiss to the moment of his sublime ascension to glory. His words, too, we possess in ample measure. Four divinely-directed penmen have written them down and they have been multiplied into millions upon millions of editions through the ages. These words of Jesus constitute the creed of Christianity. What he said in person and what he spoke through his inspired spostles constitute the law of the Christian life. To know the words of our divine Lord and Saviour is to possess the most vitally important knowledge. To keep these words of Christ is the most vital of all duties. Nay, more. The keeping of these words is the real test of sincere love to hun. This is the touchstone. Do I endeavor every day to keep the command-ment of Christ Jesus? Then I give the best possible proof—the very proof that he hunself asks for—that I do honestly leve him. Then am I a true Christian, even though I be an imperfect one. "He that keepeth my words loveth me."

If we look carefully into this short but all comprehending sentence, we find that it epitomizes both faith and works, both the inward heart and the outward conduct. Love is an emotion of the heart. It is an inward affection and a principle. To love Jesus requires a change of heart. No un-converted person in his native state of depravity loves Jesus Christ. The beginning of a trust and love for Jesus is the first mark of conversion. And the proof of such a heart love is to be found in the endeavor to keep Christ's commandments. In other words, the obedience to what Jesus says to us is the grandest and strongest evidence of the new birth. If we sincerely love our Redoemer, we will cherish his words and live and act in constant submission to his will. Not one of his injunctions must we trifle with. Our memory must be the sa-cred storehouse of his holy words; our will must choose those words as the rule of our hourly conduct. What a glorious conception this gives of the Christian and the Christian life. To have the very words of the Son of God carved, as it were, upon our conscience, and then to carre out the daily life in conformity and likeness to the heavenly injunctions, this is the very beau ideal of true religion. He who attains the nearest unto that has reached the "higher life."

We must not limit these "wants" of Christ to the positive commands which he issued—such as "Repent ye," "Come unto me," "Take up my cross," "Go preach my Gospel," and similar short directions. We should take in the whole scope of his wonderful and beautiful teachings of humility, truthfulness, self-denial, honesty, sym-pathy with the poor and suffering, and submission to the will of God. When Jesus bound the napkin about his hands and stooped down and washed the soiled feet of a dozen fishermen and publicans, he taught us how a man can become greatest by becoming "the servant of all." His treatment of the pentent woman teaches us how to pity the fallen and to restore such in the spirit of meekness. His command "always to pray and never faint " is the sufficient answer to those cavillors who impudently offer to us "prayer gauges" of their own fashioning. His golden rule to do unto others just as we would that others should do unto us is the charter law of all social justice and all business integrity, and all brotherly benevolence.

Let no man dors to dany that Jesus Christ demands of his followers the strictest and the purest morality. On the heart side Christianity is love to a divine Person; On the heart on the life side it is obsdience to a perfect ecde of right doings. And the underlying principle on which it founds all right action,

all noble deeds, all truthful uit rauces, at heroic self-accillocs, and all nots of wor upting sent successions with and drace of mon conduct is the divinely implicated principle of love to the Son of God. Nover does be of love to the Son of God. Nover does he command us to do right from "policy Never does he hold out heaven as a bride Nover double make Hell to be the suprems

GROWTH IN VICE.

It is a sad truth, that loft to ourselves, we tend in the direction of wrong doing From childhood, while physically growing up, we are morally growing down, unless there is some greater power than ourselves restraining and correcting us. This is bad enough, and ought to be humiliating, 66

Nor are all born alike. "Blood will ten in this as in other of life's phenomena. Some children are born at a point in vice at which others only arrive after practice at which others only arrive interpreties and training. They have inherited propensities, which, accommodated with the methods of after years, make thom master in vice when it would seem they might only be beginners. And if all circumstances tend to foster their natural bent in the direction of evil, how rapid must be ther growth, and how foarful must be ther end! If under careful training the vicious. ly negotten boy is barely saved, or per-haps not saved at all, can we worder that nurtured and stimulated in some hot-bedef vice he grows hastily into a monster.

This suggests the need always existing of the most careful youthful instruction and training. In any case, he who is in-different with respect to his child is erposing him to fearful risks. His prayer, lessons, and examples, are all needed from the boy's infancy up to manhood, in order that he may be saved from his propensities and temptations. With all this the exem-plary parent may endure the anguish of failure. As a rule, the Scripture stands provon: "Train up a child in the way he should go, and when he is old, he will not depart from it;" but the exceptions to it have wrung mary a pious parent's soil with indescribable bitterness. Knowing this to be so, we are astonished at the amount of youthful profligacy which still in city and country under a family training that is often absurd.—United Presby-

VALUE OF THE RELIGIOUS PRESS.

One thought, uttered in plain words, and practically carried out, is of incalculable value to the world. The beneficial results of a good thought cannot be estimated by dollars and cents—its effects on society are felt and recognized for ages. Much as the Presbyterism Church is indebted to Dr. Archibald Alexander for his valuable seri ces on its behalf, in no respect, perhaps, is and the world more indebted to him than for conceiving the plan of reaching the masses through the medium of a religious newspaper—a thing at that time not known to the world. Numbers, however com-bined, cannot calculate the good that hu been done from that day to this through the religious press.

Next to the pulpit, it is the most potent instrument of good to the Church and to society. Through the well-stored columns of a judiciously conducted religious paper the family receive more solid information on a vast variety of subjects than from any other source. When the members of a other source. family will not, perhaps, read a good book once in a quarter of a year, each of them will pick up the newspaper and decourits contents readily. Hence the head of a family who, from a mistaken notion of economy, refuses to subscribe for A good religious newspaper, is "penny wise and pound foolish," because he not only keep his family ignorant of many things they ought to know, and which cannot be acquired from any other source, but ne also excludes himself from information, often times contained in a single number, which might be worth to him infinitely morethan the subscription price for the whole year. A church, the majority of whose members do not take a religious paper, is far behind the exigencies of the times in Christian benore lence and enterprise, to say nothing of practical picty.

And a church not regularly supplied with the weekly ministrations of the Worl could perhaps do no better work thes to get together and raiso a sufficient amount to supply each family with a well conduct ed religious paper. This would be a week ly medium of communicating to them is struction, and be the means of revising their drooping graces, or of stimulains them to make efforts to have the Wood statedly preached to them, as well as keeping them informed in regard to the crystal wants of the Church. Indeed, it might be a matter of Presbyterial, of even Synodical inquiry, whether all the families within their hounds are supplied with good re ligious papers.

A well conducted religious paper is worth s hundred fold more than what it cods It is the cheapest, easiest, and most interesting means of conveying instruction to the Church and to society, and deserred the liberal support and hearty co-operation of every Christian,—Christian Observer.

Let the end of thy argument be rather discover a doubtful truth, than a comman ing wit; in the one then shalt gain stance, in the other, froth; that flint strict the steel in win that propagator me span kled; covet to be truth a che mpione at less held have been made as a smile sade agains to hold her cotors; he that pleads agains the truth, takes pains to he overthrown or if a conquerer, gains but value plots the conquere. Quarter. e governor

Sabbath School Teacher.

LESSON XXXIII.

August 17, 1873.

TEACHING TO PRAY. Matt. vi. 5-15.

Counte to Memory vs. 9-18. PARALLEL PASSAGES .- Ion. xxvi. 20; Luke

With 1.8. 5 and 6, read Matt. xiv. 22; with v. 7, 1 Kings xviii. 26; with v. 8, Isa. with v. 7, 1 Amage Actio 20, with v. 5, 180, linen were cir. 21; with v. 9, (fal. iv. 6; with v. 10, Fx xl. 5; with v. 11, 1 Tim. vi. 8; with v. ing to me 12, 1 John i. 9; with v. 18, John xvii. 15; it be so !" with v. 11, 15, Eph. iv. 32.

Central Truth.—God is the hearer of pryer; all flesh shall come to Hum. Ps. kv. 2.

INTERNATIONAL TEXT.—But thou, when they prayest, enter into thy closet, and when they hast shut thy door, pray to thy father which is in secret; and thy Father which seeth in secret shall reward the openly .- Matt. vi. 6.

Prayers and almsgiving make up most of the religion of many persons. They are both most important in their place; bocure so important, likely to be abused, and the corruption of thom likely to be ex-tremely bad. Hence our Lord gives so much attention to them in his sermon.

Having shown the evil of giving for the sake of the credit to be had among men, in 78. 1-4, and laid down a principle which we fear is often disregarded, our Lord gives two cautions, with corresponding counsels, and follows them up with the model of prayer which bears his name.

Ist CARTION .- "Be not as the hypocrite." pretenders, who, looking like praying to God, were really looking for men's attention to their religiousness. The sin was not standing for the Jews often stood an prayer (Luke xvm. 11-18); nor in choosing the synagegue, for it was meant for prayer, though more particularly for united prayer; nor even in the street corners, for one could and often should pray in the streets; but in choosing places and ways where man's notice would be gained. This is to mock God; trout Him as if he did not know the heart, and to put man's favor above His.

The boldness of our Lord's teaching deserves notice. His hearors had often no doubt seen this very display. They who made it, got all they really sought. They did it to be seen; and they were seen.

The 1st Counsel is-"Enter into thy closet," that is, a quiot, retired place, under ones own control, free from observation, in which we can be alone, and from which we can shut out others. The Lord makes this method the very opposite of the hypo-crite's plan. In the closet, alone with God, who is there also "in secret," "pray to thy Father." The point of the counsel is—not that we must have a closet many have not it: it is a loss: one of the evils of the crowded houses of the poor is that retirement is out of the question), but that we must withdraw from man's attention. To genuino prayer, so offered, God gives an answer as open as the nature of the case admits. See Jer. xvii. 10, and the account of the judgment in Matt. xxv., where we may see the force of "openly," (in vs.

The 2ND CAUTION is against "vain repetitions." It is one word in Greek, made "babble" by some. These abound in the East. Parrots are trained in Calcutta to say "Ram! Ram!" and fill the evening air with the word. So Baal's priests cried (see We regret to say Roman Catholic books of devotion have these frequentby thus in the "Rosary of the Virgin," the direction is "Our Father," &c. (once. "Hall Mary," &c. (ten times.) And in the "Litany of Jesus," the name is repeated ten times at each petition; and in the "Rosary of Jesus," we have, "O Jesus, Son of David, have mercy on us" (ten times.) The Lord regards with detestation the imitation of the heathen in the worship of Himself. All such service becomes mechanical, and the offerer may be seen, with lips and hands ongaged, and eyes and mind otherwise occupied. See a specimen in Acts xix. 84.

The 2nd Counsel suggests the opposite plan, for God is not to be win over by the quantity of our words or ceaseless shouting. He knows what we want, and while, for wise reasons-explained elsewhere-he revnires us to pray for what we desire, it is to Him as a loving Father the regards us as children (Ps. ciii. 18), and not as a god who according to the sarensm of Elijah, "may be talking, or pursuing, or on a jour-qey, or asleep and requiring to be awaked." (See Readings.)

In continuation of the same counsel our Lord gives a model of prayer, suitable for them; brief, simple, including the elements of all the disciples wanted, and by imitating the style and manner of which, all the "vain babbling" might be avoided. That this is the meaning, and not that it is to be the constant and least of all, the only prayer, appears from the words, "Atter this manner pray ye." That no slavish adherence to it is commanded for all Christians, is clear from its lack of formal reference to Christ Himself, as the Mediator in whose name we pray. Instead of following and explaining the causes of this remarkable lesson in order, let us notice the features of it; the illustration of which will equally well bring out the meaning of

(a) It begins with God's glory. He is "our Father"—if we are in Christ—or disciples—in a sense deeper and greater than being our Maker. He is reconciled to us ! and counts us His children. We pray to Him in common—"we," not "I"—all the rest have rights in Him as well as I. He is "our Father in heaven," high and exalted, with whom we can take no liber and ly, as with a creature. (Isa. lxvi. 1; Ecc. Which shows Him of from all gods, and books, to take an embleck marks Him of from all gods, and which shows Him as the God of His true less is justice to make the less is justice to make the dishonor so God that more do in ordinary cases.

not fear itis name. It is honor that they know, love, and revenue it. So the next petitions can, "Thy kingdom come," &c. This had a distinct meaning to the dischples in relation to Christ. It has a meaning, however, like the next clouse, for all time, for men clways used to como under the away of Christ."

(b) It ends with God's glory: "for thine is the kingdom," xe. "We come to the e, and go not to idols," because the right to reign is thine ("Fingdom"), and the power to answer is thine; and the "glory," the to answer 1s time; and the "glory," the honor, or credit, is justly thine. This is a dovology taught of Christ, and men who hear it, are to join their "amen," a common word for strong edirmation, as we say "Very true," or "That is so," and so community to mean at the ord of a neutrin it. ing to mean at the end of a petition, " May

(c) It puts the things of God before these of men even of good men—of God's child-ren. We are not the great object to be con-sidered, but God. We are to think, first of honour te his name; the setting up of His kingdom; the doing of His will; and next of our wants. This is reasonable.

A true soldier of David's army would say,

"great thing is not that I get off with my his, but that David gets his rights." So David felt as to God before the Philistines. 1 Sam. xvii. 45-47.

(d) It asks for things needful to our weliare; (1) "Daily bread, our simplest want, without which we cannot have and therefore cannot serve-"bread, ' not luxuries, 'daily ; cannot serve. "Dread, 'Lot luxuries, 'daily;' not stores in advance. (2) Pardou (Rom. iv. 4) of sin, called "debt," meaning as v. 14 shows, transgression. (6) Grace, i. e., preservation from falling into sin, "Lead us not" is same as keep us out of the way of evil—sin; and deliver us, keep us near thee from evil, the deeds and the fruits of sin.

(c) It asks for things agreeable to God's will, see in proof of, as to its six petitions, (1) Ez. xxxvi. 28; (2) Psalm ii. 8, (3) 1 Thess. iv. 8; (4) Psalm exxxii. 15; (5) exxx. 3. 4., (6) 2 Peter ii. 9.

(f) It requires a mind in harmony with its terms and spirit, so we are to understand v. 14, 15. (See illustrations.

EDUCATION IN INDIA.

The progress of education in India is most reassuring. In 1870 more than a million youths were receiving education in British India. As more than three-fourths of the people are too poor to spare time to soud their children to school, and as school discipline is almost completely novel as an institution, this result is remarkable. All classes of schools exist under the auspices of the Government. Among these are private schools; schools aided by Government grants; vernacular schools; colleges for the education of youth in law, medicine, and civil engineering; and schools for the education of native females. These latter cannot fail in time to exercise an enormous influence on the households and character of the Hindus and Mohammedans. In Bengal alone there were in 1869 240 girls schools, showing a daily attendance of 9.085. There were at the close of 1800 in Bombay no less than 167,004 youths and girls receiving education. The schools of the North-Western Provinces contained at the same time 201,000 boys and 10,000 girls. The Central Provinces have in a few years drawn together as many as 80,000 in quest of learn ing. The University of Calcutta, which is modeled on that of London, had 1,500 stu-dents in 1866, and has increased its alumni largely since then. Similar results have followed the foundation of the Universities in Madras and Boutbay. Perhaps the most thriving institution in India is the Medical College of Calcuuta, founded in 1884, during the administration of Sir William Bentinck Its advantages led soon to the abandon-ment of religious caste, and prejudice on the part of the Hindu youth. As a conse-quence, native professional ability of a high order can be supplied to the public service.
When within living memory it was usual to be compelled to take a letter ten miles in India in order to find a messenger who could read it, the above facts and figures indieste gratifying, if not astounding improvement.

WHAT WE WEIGH.

Upon the average, boys at birth weigh a little more and girls a little less than six pounds and a half. For the first twelve years the two sexes continue nearly equal in weight, but beyond that time males acquire a decided preponderance. Thus, young men of twenty average about 143 pounds each, while the young women of twenty average 120 pounds. Men reach their average 120 pounds. Men reach their heaviest bulk at about thirty five, when they average about 152 pounds; but women slowly increase in weight until fifty, when their average is about 128 pounds. Taking men and women together, their weight at full growth averages about twenty times as heavy as they were on the first day of Core existence. Men range from 138 to 220 pounds, and women from 8 to 207 pounds. The actual weight of human nature, taking the average of ages and conditions—nobles, clergy, tunkers, tailors, maidens, hoys, girls and babies, all included—is very nearly 100 nound. These figures are given in avoirnound. These figures are given in avoir dupois weight; but the advocates of the su periority of women might make a nice point by introducing the rule that women be weighed by Troy weight like other jewelsand the men by avoidupets. The figures will then stand; young men of wenty, 143 pounds each; young women of twenty, 160 pounds each, and so on.

Young men are slow to enter the ministry tor the privilege of starring, or, which is the practical equivalent, for the privilege of sening how near the edge of starvation a man can keep a family. Most salaries are plaincan keep a muny. Most smartes are daili-ly designed for a celibate clorgy, and Jet we in sist on a married minister. An ade-quate supportmeans a promptly paid solary, which shall enable a minister to live re specially as a professional man, to purchase books, to take an occasional tour to educate his children, and to save something overy year for sickness and old ago. Nothing less is justice to man or obedience to God,

Our Loung Folks.

THE FOOLISH PRIESDS.

In the depths of a forest, there had tw foacs who never had a crossword with each

other. One of them said, one day, in the politest fox language, "Lee, a quarrel."

"Yery well," said the other, "as you please, dear friend. But how shall we set about it?"

"O, it cannot be difficult," said for number one; "two-logged people fall out; why should not we?"

So they tried all sorts of ways, but a could not be done, because each one would give way. At last number one fetched two

"There!" said he, "you say they're yours, end I'll say they're mine, and we will quarrel, and tight, and scratch. Now I'll begin. Those stones are mine I'

"Very well," answered the other, gently, "you are welcome to them."

"But we shall never quarcel at this rate " eried the other, jumping up and licking his face. "You old simpleton, don't you know that it takes two to make a quarrol, any day?

So they gave it up as a bad job, and novor tried to play at this silly same again. I often think of this fable when I feel more inclined to be sulky than sweet. - ('hildren's

SPEAK GENTLY.

"Please to help me a minute, sister." "Oh, don't disturb me; I'm reading," was the answer.

"But just hold this stick, won't yeu, while I drive this pin through." "I can't now, I want to finish this story,"

said I, emphatically, and my little brother turned away with a disappointed look in search of somebody else to assist him.

I thought of this in the fifteen minutes after he had left, and the book gave me no pleasure. It was not intentional unkindness, only thoughtlessness for I loved my bro ther and was generally kind to him, still I had refused to help him. I would have gone after him and afforded him the assistance he needed, but I knew he had found some one else. Yet I had neglected an op-portunity of gladdening a childish heart.

He was a bright boy of ten years, and my only brother. He had been visiting a young friend, and had seen a wind mill, and as soon as he came home his energies were all employed in making a small one, for he was always trying to make tops, wheelbarrows, kites, and all sorts of things such as boys delight in. He had worked patiently all the morning with saw and jack knife and now it needed only putting together to com-plete it, and his only sister had refused to assist him, and he had gone away with his young heart saddened.

In half an hour he came bounding into the house exclaiming, "Come Mary, I've got it up; just see how it goes !"

His tones were jeyous, and I saw that he had forgotten my petulance, so I determined to atone by unusual kindness. I went with him, and sure enough on the roof of the wood house was fustoued a miniature wind-mill, and the arms were whirling around fast enough to suit any boy. I praised the windmill and my little brother's ingenuity and he seemed happy and entirely forgetful of any unkind word, and I resolved, as I had many times before, to be always loving and gentle. A few days passed by, and the shedow of a great sorrow dark ened cur dwelling. The joyons laugh and noisy gloe were hushed, and our merry boy lay in a darkened room with anxious faces around hun, his cheeks flushed and his eyes unnaturally bright. Sometimes his temples would moisten and muscles relax, and then hope would come into our hearts and our eyes would fill with thankful tears. It was one of these deceitful calms in his disease that he heard the noise of his little wheel and said, "I hear my windmill."

"Does it make your head ache?" I asked. " Shall we take it down!"

"Oh, no," replied ho. "It seems as if I were, out of doors, and it makes me feel

"Don't you remember, Mary, that I wanted you to help me fix it, and you were reading, and told me you could not? But it did not make any difference, for mamma helped me,"

Oh, how sadly these words fell upon my ears, and what bitter momories they awakened!

How I repented, as I kissed little Frank's forchead, that I had over spoken unkridly Hours of sorrow went by, and we watched his couch, hope growing fainter and anguish deeper, until, one week from the morning on which we spoke of his childish sports, we closed his eyes, once so sparkling and folded his hands over his pulseless

heart. He sleeps now in the grave, and home is desolate; but his little windmill, the work of his busy hands, is still swinging in the breeze just where he placed it upon the roof of the old woodhouse, and every time I see the tiny arms revolving I remmeber the lost little Frank, and I remember also the thoughtless the unkind words .- The Little

To some purpose is that man wise who gains his wisdom at another's expense.

To how a block of marble from the quarry, and carve it into a noble statue,—to break up a waste wilderness, and turn it into a garden of flowers,—to melt a lump of iron stone and forge it into watch-springs; -all these are mighty changes. Yet they all come short of the change which every child of Adem requires. Man requires a change as great as a resurrection from the dead. He must become a new creature. must become new. He must be born again,

A STORY OF THE INDIAN MUTINY.

When the cry from India in 1957 obliged our authorities to raise and rend out large forces for the relief of our suffering fellow countrymen and women there, it reached a smell town in the West of Ireland, and three young more came forward to join the list of recents. In a short time they said d for India, and on their arrival were ordered up the country. On their march two of them, Matthey and James, were left rick in the hospital and there become acquanted with a Christian lady. She says.—"James very readily told their history, asking for news of the belagured garrisons of Campore and Luckney. After conversa-tion on the subject of his enquiry I propos-ed reading a few verses from my Bible. He said I might read if I liked, he didn't care. I repeated some suitable verses to him, and then referred to death and eternity; I tried to make him feel the awful consequence scorning the Saviour here who will be our Judge hereafter. He would hear no more, so I turned to his companion, who agreed in the reasonableness of my advice, and quietly allowed me to read and speak to him-lames was soon well, and in a few days left the hospital. I saw him in the verandah the hospital. I saw him in the verandal just before he left, when he said, 'You see I was right; I told you I was young and hearty; that I had nothing to do with these things, (doath and eternity). Yes, there's time enough. I'll be up and have a hand in wiping off som of them black niggers I was much grieved, and tried to win him I was much grieved, and tried to win him even then to Jesus. 'You know,' I said, that health cannot always last. No medicine can always baulk the tomb.' He turned away. Reader, when next I heard of James he was a corpse. Only a few hours had intervened. He had gone to the bazaar, and indulged in drink with some comrades; he was suddenly arrested by the hand of death. He fell down senselose, and was borne back to that bed which he had so lately left On reaching it he lived only just to open his eyes, and, calling Matthew to him, said, 'I find her words true. Too late! I am lost! What an awful end for an unprepared sinner! Render, it may be you are careless about your son's best interests; but this day you too may be a corpse. O look to Jesus; trust in His Llood, and you shall be saved.—Rev. J. W. Carter.

FACTS IN NATURAL HISTORY.

The rattlesnake finds a superior fee in the deer and black snake. Whenever a buck discovers a rattlesnake in a situation which invites attack, he loses no time in proparing for battle. He makes up to within ton or twolve foot of the snake, then leaps forward and endeavors to sever the body of the snake with his sharp bifurcated hoofs. The first enset is most commonly successful; but if otherwise, the buck repeats the trial till he cuts the snake in twain. The black snake is also more than an equal competitor against the rattle snake. Such is the celerity, both in runtim, that the rattlesnake has no way of es caping from its fatal embrace. When the black and rattleanakes are about to meet for battle, the former darts forward at the height of his speed and strikes at the back of the neck of the latter with unerring cor tainty, leaving a foot or two of the upper part of the body at liberty. In an instart he encircles him with five or six folds; he thon stops and looks the strangled foe in the face to ascertain the effect produced upon his corseted body. If he shows signs of life the coils are multiplied and the scrows tightened, the operator all the while watching the countenance of his victim. Thus the two remain thirty or forty minutes; the executioner then slackens one coil, noticing at the same time whether any signs of his appear, if so, the coil is re sumed and retained until the incarcerated wretch is completely dead. The moccasin spake is killed in the came wap.

Unndom Rendings.

Those who are auxious to appear wise among the ignorant, usually appear ignorant in the company of the wise.

To be amended by a little cross, afraid of a little sin, and affected by a good evidence of grace in the soul.— Leigh Richmond.

You may do what you like, mankind will believe no one but God; and he only can persurde mankind who believes that God has spoken to him.—Joubert.

Although men are accused for not knowing their own wonkness, yet perhaps as few know their strength. It is in men as in sulls, where sometimes there is a vein of gold which the owners know not of.

A sign of divinity in the Bible is the way in which it nover falls into mysticism while keeping close to the edge of the deepest feeling, and rises at the same time above materialism when it is dealing with the plainest practicalities.

The men who have succeeded best, have been the men who grasped their opportuni-ties. That martini bull dog, Frederick the Great, defied nearly all Europe to conquer him for seven long years, simply by his in-tuitions of the right moments, and his prompt use of them. His most famous pupit—Napoleon—was a king of opportumties. He used to say "There is a crist in every battle, a ten or fifteen minutes on which the fate of the battle depends. To gain this is victory; to lose it is defeat." In nearly every battle of life there are prot-occasions on which the greatest in-terests are depending. The loss of them never can be retrieved. There ero merchants who never buy until the wares have gone up, and never soil until they have gone dow. . They complain of their "bad change as great as a resurrection from the luck"; but it is always the luck of loitering dead. He must become a new creature, stupidity to be just a little way behind the Old things must pass away, and all things point where all the successes are won. The secret of success is to secure life's opportuborn from above, born of God. The nather than the second of success is to secure life's opportunities from above, born of God. The nather than the second of sharp striking threat birth is not a white more necessary to when the iron is hot, is worth days of tire the life of the soul.—J. C. Ryle.

—Dr. Cuyer.

Scientific and Alsafu'.

with an experimental control of the second species who is not the second of the experimental control of the second SUBSTITUTE FOR QUESTIE,

A French apothecury has discovered an excellent and very cheap substitute for qui-ning in powdered lawed-lock. The have a of the lawed (Laurus nobile) are slowly dited over the fire in a close ve soland then powdered. One granue (13) graine it r dose and is taken in a glass of cold water. The drug so taken produces no bad effects, and soon, it is said, breaks up the most obstinete intermittant Laure.

Dr. Letheby, after devoting soony years to an investigation into the properties of the water introduced into English cities, and to a study of the sanitary reports on subject, coraes to the conclusion that modorately hard water is safer and more healthful than soft water. Hard water is not only clearer, colder, more free from air, and con-sequently more agreeable to the eye and to the taste than soft water, but is less likely o absorb organic substances, to sustain the life of zymotic organisms, or to exert sot-vent properties upon salts of from or upon leaden conducting pipes. The hime salts exert a beneficial influence upon the ammal economy, and even protect the system from dangerons outward influences. Dr. Wilson, of Edinburgh, has also collected much valuable material on the subject, and comes to the same corclusion as Dr. Lethe-

COUCK SYRUP.

We give a couple of receipts for cough syrups, said to be excellent:—1. Take one eacupful of flax seed and soak it all night. In the morning put into a kettle two quarts of water, a handful of liquorice root split up, and a quarter of a pound of raisins broken in half. Lot them boil until the strength is exhausted; then add the flax seed which has been previously soaked. Let all boil half an hour more, watching and stirring, that the mixture may not burn. Then strain and add lemon juice and sugar. 2. Boil one ounce of flasseed in a quart of water for half an hour; strain, and add to the liquid the juice of two lemons and a half a pound of rock candy. If the cough is accompanied by weakness and loss of appetite, add half an ounce of powdered gum arable. Set this to simmer for half an hour, stirring occasionally. Take a wineglassful when the cough is troublesome.

A HEN STORY.

The Country Gentleman suggests a way to prevent hens from eating their eggs. It is to fill an egg with a solution of pepper, and put the egg back in the nest. A Dan-bury man has tried this, and says it works like a sharm. He put a pretty good dose of pepper in the egg, and placed it in the nest of the criminal. Pretty soon the hen came round and took hold. It was a brindle animal, with long logs, and somewhat concerted. It dipped in its bill, and inhal-ed the delicacy. Then it came out doors. ed the delicacy. Then it came out doors.
It dtdn't gallop out, we don't mean—but walked out, -came out to take a look at the scenery, and see if it was going to rain. Its mouth was wide open, and the feathers on the top of its head stood straight up. Then it commenced to go round the yard like a circus horse. Once in a while it would stop, and push out one leg in a tone of astomshment, and then holler "fire!" and start on again. The other hens came out to look on. Soon the hens from the neighbors came over the fonce, and took up a position of observation. It was autte evidont the performance was so ceining en-tirely now and unique to them. There is a good deal of human mature in hens. When they saw this hen dance around, and have all the fun to itself, and heard it shout "fire," and couldn't see the confingration themselves, they filled up with wrath, and of one accord sprang upon it, and before the Danbury men could interfere, the brindle hen with the long legs was among the things that wore. He says the recipe is effectual.—Danbury News.

HOW HUBER DISCOVERED THE MARAUDING HABITS OF ANTS.

He was walking in the environs of Geneva, between four and five o'clock in the evening, when he saw a regiment of great marching in good order, with a front of three or four inches, and in a column cicht or ten feet long. or ton feet long. Huber followed them and crossed a hedge with them, and found hunself in a meadow. The high grass plainly hundered the march of the army, yet it did not disband; it had its object, and reached it. This was the nest of another species of ants, blackish-gray ones, whose hill rose in the grass twenty steps from the hedge. A for, blackish-gray ones were seattered about the hill; as soon as these per-coived the enemy, they darted upon the strangers, while others hurried into the galleries to give the alarm. The beseiged ants came out in a body. The assailants dash upon them, and atter a very short but spirited struggle, drive the black-gray ones back to the bottom of their holes. One army corps presses after them into the galleries, while other groups labor to make themselves an opening with their teeth into the lateral part of the hill. They succeed and the remainder of the troop makes its way into the besiged city by the breach. Peter Huber has seen battles and exterminations of ants before this; he supposed they were slaughtering each other in the depths of the coverns. What was his amazement, after three or four minutes, when he saw the assailants issue hurriedly forth again, each holding between his mardibles again, each notting octween its interest a larva or a nympha of the conquered tribe! The aggressors took exactly the same road again by which they had come, passed through the hedge, crossed the road, at the samo place, and make their way, still loaded with their prey, toward a field of tipo grain, into which the honest citizen of Goneva, respecting another's property, referined, with regret from following them. -Popular Science Monthly.

That which is most pure in man is most divide—"Blessed are the pure in heart, for they shall see God." That which is most tender in God is most human—"Like as a father pitioth his children, so the Lord pitieth them that fear Him."

PIAROS AND ORUARS.

THE DISEST ESTABLISHED NOUSE IN CANADA. RUNES BEOS. ingle section of the constant of the constant

BASEN & RAULIN Orom to Poston. OLO L PICKUB & Co. of Bulevo, N.Y. We also keep to should take another trick a lock will-know take to the another at lower we at lower we than any other recent to the lands.

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GENERAL AGENT FOR THE BRITISH AMERICAN PRESSYTERIAN RIOY, A. MILNIO, M.A. P. O. Address:

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NOTES TO CORRESPONDENTS.

- R. C. Montreal. The late S. Guthrie, Inext week find be giad to receive the other; spensula led
- R. A. Orono.-Your letter has been mislaid; but will try and find it before next issue.
- J. B. C. Strathburn.-Letter received. ". Soveral letters and papers are neld ever for perusal.

British Zmerican Bresbyterian

FRIDAY, AUGUST 8, 1878.

TOPICS OF THE WEEK.

Still "the Scandal," to the exclusion of everything else.

Every prospect of an abundant Canadian harvest.

Cholera is threatening to pay Canada a visit. Let every one do his utmost in the way of cleanliness and temperance, and the danger will be materially lessened.

The Nonconformists are becoming more and, hore alienated from Mr. Gladstone and his government. It would not be at power at the next election, and in the name of conservatism carry measures that the so-called Reformers will regard as revolutionary and preposterous.

The difficulties between England and Russia are expected to be mitigated if not so important political events as they once were. There is a good deal of grumbling about the allowance voted to the Duke of Edinburgh on his marriage, and no won-

With the exception of the 'Scandal' matfors are peculiarly quiet. All that possibly can are away holiday making. Country quarters are in demand. Steamers and Railway cars are crowded with passengers, intent upon an entire change for a few weeks and therefore determined to Teave business and politics entirely alone for the time being.

Spain is in all the agonies of a civil war, and has before it the prospect of years of suffering and confusion, before rest under a stable government will come. It would seem as if this were the necessary curse with all nations, especially of the Latin race, who have been crushed for ages under the heel of civil and ecclesiastical deshave long dwelt in dungeons light headed; when they first come under its power.

We are glad to notice that an increasing number of ministers can take a week or two of relaxation. Every one of them ought to be able to do so. A minister that fags on from year to year, without rest and without change will, very soon do neither himself nor his congregation justice. Surely there are in every congregation some few sensible people who can understand all that, and who have liberality and public spirit sufficiently combined with a sense of personal advantage to make them try and send their t minister away to play himself for a week or two every year. If this were done more pointed men among our pastors.

THE REV. DR. WILLIS.

We are pleased to hear that the Vener able ex-Principal of Kuox College, is devot ing a portion of his time to the preparation of a vo. me of "Miscellanies" for the press. It will consist of Pulpit Discourses, College Addresses, &c. We trust that some of his speeches may find a place in the Volume. particularly those delivered on the "Scott Case" which gained a noted oclebrity at the

The work will be published by Nichet, and we doubt not, will find a good ow as mall as in the Old

MATIONAL INTEGRITY.

We don't tarm to ray much more in the acanting about the "great searchal" that real present upon every one's light. Every true Canadian must bel mortified and ashaned that such charges could be unale, and still more, if they can be proved, as ut present they seem in a fair way of being It is in the last degree discreditable to us us a nation that the wholesale bribery of the electors of our country should be taken by so many as a matter of course, and be looked on in the light of a legitimate commercial transaction, involving necessarily a certain smount of legitimate outlay. But slarming as the revelations ero in themselves, they are still more so when one thinks of them as symptometic of a malignant and wide-spread disease. It is bad, no doubt, that there should be so many prominent and influential menamong us ready to bribe; but equally bad that there should be so many so willing to be bribed, and at prices so insignificant and nuworthy. No doubt single votes in the contest last year went as high as fifty or a hundred dollars. and in some instances at even higher figures; but large numbers could be get for five, while a dollar or two with not a few made all the difference. Openly and estentatiously has it been argued that a man would be a fool to give his vote for nothing when he might dispose of it advantageously at a handsome price; and not a doubt of it great numbers held off on polling days for a rise, counting on the necessities of the closing hours putting up free and independent electors for a premium. What can be done with creatures like these? Necessity had nothing to do with it. In hundreds, if not thousands, of cases men were bought who had plenty, some with good farms and others with good trades. Apparently they believed they were doing no wrong, and certainly they felt no shame. Nay, the very outery at present made against corruption only renders them indignant. It is only a week or two since half a congregation left a churchi-not a hundred miles from South Ontario-because the minister denounced the wretched immorality of givall surprising if Disraeli were raised to ing and receiving bribes at elections. No doubt they professed indignation at his bringing politics into the pulpit, when all the mischief was that he touched their tender parts, and the "galled jades winced" accordingly. They were like the young woman in Scotland with an illegitimate child in her arms, who protested against removed by the Royal marriage now on the minister preaching on the seventh com-the tapis. Royal marriages are now not mandment as legal. "Let him up wi' his cauld morality l . Let him gang and preach

But the evil goes farther even than this. We have referred before to the bribes given to Reeves and Deputy-Reeves in order to get bonuses voted for railways; and the miserable log-rolling that is so common in almost every township council, when one member votes for the pet project of his neighbor not because it is the public interest, but because it will secure the vote of that obliged public servant for some personal convenience that the ready voter wishes to secure. Every one knows that such cases are abundantly common and thought little or nothing of but as mere matters of course. And then is there not a great deal of the same false morality and more than questionable practice in the whole system of presents from tradesmen to servants who bring a certain amount of their employer's custom to their establishment, or who have the receiving and examining the supplies which may be made pots. The air of liberty makes such as under contract? Perhaps it is all right, but "a gift blindeth the eye," and what reason that can stand examination can be given for such doings on the part of those who protest that they never bribe, and would not for the world be guilty of fraud? Then have we no reason to look at these cases where honorable men formally make a business of disposing of their influence in securing orders on condition of sharing the profits. What shall we say of doctors getting the prescriptions they give to patients made up by certain druggists on condition that they get a handsome per centage They pocket their fees for their advice and prescriptions. That slip of paper containing directions is the absolute property of the patient when it has passed into his there would be fewer complaints of dali ser. hands. Yet are there not all imaginable mons, and fewer disheartened and disap- ways taken for getting it into the hands of certain parties, not because they make up the drugs better, or charge a less price, but because the doctor shares in the spoil. If the druggist can afford this, then he charges too much from the drug buyer. If he cannot, then he allows himself to be blackmailed by that practitioner, in order to secure his continued favor and recommendations in the future. Is all this right? Is it not all of the same character with what has culminated in the miserable scan-

dals of the past weeks? We say all this not to extenuate in the least the gross iniquity of the "Pacific" p.40ceedings, but only to show that we must ge a great way farther in the work of reformation and practical aprightness, then many of us, perhaps, have any notice is ness

Will anyone say that all this trickery. corraption, sharp practice, and blackmuch ing is confined to the Greekle, and that and the Fresh, terminor any other constants of permisery enterprise on the part of a rierk in the Merchant's Bank. note in the Presentance any other com-minutes well be guilty of course, or might be ex-minutes could be guilty of course, or might be ex-minutes could be guilty of course, or might be ex-minutes could be guilty of course, or might be ex-minutes could be guilty of course, or might be ex-minutes could be guilty of course, or might be ex-minutes and dishonorable pre-recingues? It so, he may have to be a Baconet. We working the course wealth it we may, but at all events wealth. It is reported that some the disclosures Sir Hugh Allan has to which he lives and of some of the men. in shich he lives and of some of the men had a member of the tiovernment for his we see no monal incongenity." such doings are confined to one side of politics? That would be too absard and too far from the point. This scandal is a matter for the church as much as the world to lay to heart, if not more so, and if it awaken in individuals a greater sensation of conscience than they have lutherto thought necessary to cultivate about their own little practices it will in the end be rather to be looked upon as a bless ing that the finger of scorn has been pointed at one public man aud that Canadian statesmen have become a hissing and a byeword to other nations. Such things could not been, had the tone of general and commercial morality been high, and had practices in business not been hinted at which differ only in degree, not in in the kind from those which have recently attracted so much attention to our country, and given so many of our public men a most unenviable noto-

Book Notices.

THE CANADIAN MONTHLY FOR AUGUST Has no article that calls for special notice

except "Current Events." We have an eight page notice by Dr. Wilson, of Dr. Scadding's book on Toronto, containing the minimum of idea and information with the maximum of words; in the usually mildly grandiloquent style for which the learned Professor is even increasingly remarkable; the usual allowance of verse; an instalment of Undine; a very readable account of "Papal Conclaves" with a good many inter. esting extracts and notices of some of the publications of the month. The paper on Current Events" is really the one to float the number; and it will do this very well. At least it ought. It is vigorous, outspoken and honest. The writer frankly acknowledges that he has been mistaken in the estimate he formed of Ganadian Ministers .their morality, their honour, and their prudence. He had fondly persuaded himself that they could not be "such fools" as act in the way they were represented to have done. He has now no choice but to confess that he had not adequately comprehended the probabilities of Canadian baseness when he formed so charitable an opinion of what could be done, and what could not. It is exceedingly likely that the paper will please neither party. Nor is this surprising. In his diseased hostility to "party" the writer is practically trying to form a third the evident effect of whose open abuse if successful, would be confusion worse confounded, rivalling all that even took place in England in days gone by, when members of the same Government were not only personal enemies but influenced by personal opinions and feelings wide as the poles asunder. The 'Ca_rent events" reviewer writes well and vigorously, but his judgment is not equal to his style, while his honesty is much superior to his political sagacity and practical wisdom.

Sir Hugh Allan is sketched in the following terms:-"With regard to the case of Sir Hugh Allan there can be neither doubt as to the material facts, nor difference of opinion among any in whose breast honor and patriotism have not seased to reside; be painful, to accumulate censure upon the head of a man of whom but yesterday we to than 'could have been expected. Were most proud. He who, if Canada owes The story of his friend's life is told in a land. After the sermion a committee of managewere most proud. He who, it canada owes him much, owes her everything—princely wealth, high social position, royal friendship a title of Imperial honor—stands convicted by his own explicit confession, or having attempted to add another heap to his vast store by corrupting her constituencies, her public men, her press, in concert with a ring of foreign speculators into whose hands he was ready to throw the great Canadian en-terprise and with it the very destines of his country. "Accursed hunger of gold I" Will no millions gorge that devouring appetite or bribe the millionare to keep the path of

picity and props the tottering virtue of a member of the pettiest or meanest nationality, of the Dane, the Portuguese, the Mexican, has in his heart no place. His character and aims, to use his own expression are 'cosmopolitan.' He is a citizen of the money market, a patriot of the world of wealth and pleasure. The land in which he lives is only a place for steam boat and railway enterprise, for getting up companies and manipulating stocks. The title of henour which he weart 'hrough he is indebted for it to Canada comes from another country to which also his royal friendship and great social connections belong. When his fortune has been made in Canada he and his heirs will spend it in Belgiavia amidst the sristocracy of England, carcless of the fate of the dependency and auxious only to forget, and make the fastidious acciety around him lorget that their origin

"There is little need however of pleading is the firstlet a profi-proper. It is not to be feered that a fam. with Islands. "The file Hogh Allan's wealth and position will in Spain." Ac., Ac.,

now the from of coriety, or safter my of Beautowood for four This is well and forcibly put, and it is

substantially true, we are afraid, quite us much to reference to society as to Sir Hugh Allan. These are the days when money, for more than charity, index a multitude of sins, when the great thing to be ashamed of is, not that vile courses bave been followed, but that these have been found out and expered.

We have not much room, but we must

spare as much as will ellow us to give t sentence or two on Sir John and the position he occupies :- "A system of Government by corruption, carried on more or less in darkness, and with consequent impunity for many years, has at last exposed itself to the light of day. In this there is nothing preternatural or even startling. But we must confess that we have been at fault, and that we owe an spology to those whom we have criticised with regard to the character of Sir John A. Macdonald. Not that even in this case we have received any moral shock from the present revelations. On the one hand, there is nothing, even new, to show that Sir John A. Macdonald has ever taken a cent for himself; and on the other hand we have always believed and avowed our belief that he was unscrupulous in the pursuit and retention of power. But we gave him credit for too much sense to be putting his character into the hands of railway speculators, and telegraphing to them for money to be spent in bribing at elections. It is the NEMESIS of his system. His long experience has not yet taught him lrow little honor there is among thieves. He has not measured the danger of being first the accomplice and then the enemy of unprincipled men. Though he telegraphs in his own name for the means of electoral corruption, he did not recken on the callousness which led Sir Hugh Allan to talk and write of wholesale bribery to his commercial partners as a common matter of business, and in the language of the ledger. Probably he did not know the exact relations existing between Sir Hugh Allan and the Americans, or the perilous consequences involved in forcing Sir Hugh to fling them overboard. With the exceptions of the Lord Chancellor Macclesfield, the South Sea Bubble offenders, and Lord Melville, Sir John A. Macdonald is the first, we believe, since 1688, who has brought the stain of corruption on the name of the British Privy Council. In his case, considering what the connections of Sir Hugh Allan were known to be, the dark hue of corruption is deepened by a shade of trea-

LIFE OF REV. WM. ANDERSON, L. L. D. GLASGOW, BY REV. GAORGE GILFEL-LAN, LONDON, HODDER AND STOLER-TON, 1878.

It is not yet a year since Dr. William

Anderson died, so there has been no time lost in letting the world have the benefit of the story of his life. That story has evidently been written hurriedly as if every one were so impatient for its appearance that time could not be taken to do it well. Of coarse there is in it more or less of and therefore it is as needless, as it would is outling rant as must be in all George Gil-The story of his friend's life is told in a long reverential manner, and one rises from its perusal with a tolerably fair and distinct idea of the man Wm. An lerson. There are even two or three hints at what might be looked upon as blemishes as if it had been determined to give us the worst and all the ravages of the small-pox of the actual face, rather than the clear, unexceptionable, though somewhat insipid features which generally meet us in works of modern biography. It is exceedingly likely that "One excuse, one palliation at least, may Mr Gilfellan over estimates the weight and be pleaded on behalf of Sir Hogh Allan. significance of Dr. Anderson's life and is in-Mr Gilfellan over estimates the weight and We have spoken of him as having a country, clined to give him a place among Scottish own church, but to all who have had the but in fact he has none. The feeling of worthies which general antique will not planting of his constitution of his constitution of his constitution. worthies which general opinion will not patriotism which restrains the excited cuhowever, that the late paster of John street U. P. Church was no ordinary man, and that he served his day and generation vigorously and well. Many will no doubt turn with eager interest to this record, and as a whole they will not be disappointed.

Harper's Magazine for August

Is a more than usually interesting number. "The Little Laborers of New York City " gives an account of the child workers of large cities which pains while it interests. "The Telegraph" supplies a popular account of what has now become the most common and yet not the less wonderful of the apmos but, meximal oft at someion to soorwife vonience of every day life. "Marcal Lefe" is the firstles a promised series on the Sandwich Islands. "The Royal Manness Mercensent

Gives us another instalment of the Parisions and other six exceedingly readable articles. Of course, is might be ex-Cruz, who has been already suspended, if not disgraced All this is in Blackwoods way. We read and we don't believe, but somehow we like it, notwithstanding. In their day the writers in Blackwood's have advocated more carnestly all supopular despotic courses, defended mode frequently what was quite indefensible, and confessed with greater coolness that they have been quite mistaken, than any others we ever heard or knew of; get we take kindly to Maga, all the same, as still about the best as well as the oldest of modern magazines, THE QUIVER

Is not so widely circulated in this country as it deserves to be. It always contains a large amount of profitable reading, both for Sabbath and week days. The number for July, both in in its prose and verse, is quite up to the usual mark.

Ministers and Churches.

St. Andrew's Church, Paisley, is to have

The Rev. C. Chiniquy addressed large au diences in Charlottetown on Sabbath last. The collection, we believe, amounted to

Mrs. Moore was recently presented with an address, together with a valuable oil painting of her husband, the Roy. Wm. Moore, the popular minister of Bank Street Presbyterian Church, Ottawa. The Rev. Gustavus Munro, B. A., who

has been supplying the pulpit of the Canada Presbyterian Church, Beaverton, during the past three months, left on Monday last for Embro, where he will shortly be settled. The Rev. J. A. McBain, of Drumondville,

preached last Sabbath in the Canada Presbyterian Church, Beaverton, morning and evening, to large and attentive congrega-The Ber Mr. Herald, of St. Andrew's

Church, Dundas, at the request of Rev. Mr. Hoskin, preached in Knox Church on the morning of Sabbath, the 24th ult. both congreations joining in the service. This is as should be in such circumstances. At a meeting of the congregation of Col-

umbus and Brooklin, in the Presbytery of Ontario, on Tuesday evening the 29th ult. it was unanimously agreed to add, to the salary of the Pastor, the Rev. John B. Edmondson, the sum of two hundred dellars. The Rev. Dr. Waters, of St. Mary's, is

spending his holidays in New Brunswick. A keen observer of men and things, it is not mpossible the rev. gentleman may furnish the readers of the PRESERTERIAN with his impressions of the sister Province and its people.

The Chronicle says, that Mr. Arch. Hunter has presented the Presbyterian Church of Durham with a handsome communion service. Rev. Mr. Park, the minister of the church, has been presented by the ladies of his congregation with a purse containing **\$65.**

A meeting was held a few days aga for the purpose of organizing a Presbyterian Congregation in Keith; and also to form committees to provide for the erection of a suitable place of worship for the congregation. Rov. Mr. Gray, of Windsor, preached ment, composed of Messrs. Geo. A. Scott, N. Carscallen and Jaz. Duncan, also & building committee composed of Dr. McIn. nis, A. McVean and Allan McDonald was formed. It is, we believe, "he intention to commence work at once.

We deeply regret to learn that the Reve R. H. Hoskin, of Knox Church, Dundas, has been compelled to resign his charge-The Banner, writing in this connection, remarks:-"Mr. Hoskin, during his brief residence in town, has endeared himself not only to the members and adherents of his pleasure of his acquaintance, and we trust he will before long be fully restored to health, so as to enable him to engage actively in the work of the church, of which he has proved himself to be an able and elequent minister."

A meeting of the members of Knox Church, Lindsay, was held Wednesday evening week at the instance of the Rev. Mr. Dawson, of Ashburn, and Rev. Mr. Murray, of Woodville, spointed by the Presbytery to enquire into the condition of the congregation; and it was unanimously resolved to take the action necessary to maintain the church with incressed effici-

ency. A gratifying desire was evinced to support the aburels, and a considerable subseription was at once taken up. This has been largely increased. The services of the Rev. Mr. Modest hore been moved. Me Madent is spoken of an boing an disquist PRESBYTERY OF OWEN SOUND.

A meeting of this reverend body was hold A meeting street Church on Tuesday last, in Division street Church on Tuesday last, as him a great empount of important business has acted. The congregation of Rig as no great sales of the congregation of Big ms brasacted. The congregation of Big payard Sacawak appeared by commission, to aking for a moderation, in order to this minister. Meanord also my by a si-turn collection, the necessary and application, the necessary stops havtaken to separate from Greers. been taken to reputate ithin Greeks.
Both applications were granted. The congregation of Latona, it was reported to go Presbytery, had given a call to Rev. Mr. Cruhart, Probationer. The same gentle-Country Productioner. The same gentle-ism received a coll also from Kendy and Pestoro. The congregation of Clarksburg and a call to Key. D. J. McInnes, late of the Kannel which call Mr. McAnnes, late of such Keppel, which call Mr. McInnes have ng accepted, his ordination was appointed to take place at Clarkaburg on 12th August, Rev. C. C. Stewart to preach, Rev. A. Mc-Leman to address the ininister, and Rev. R. Dewar, Moderator, to preside and address the people. It is not often that so miny calls are maile, or about to be made, at the same time, as has happened in this Presbytery .- (): S. Advertisor.

PRESBYTERY OF BRUCE.

The Presbytery of Bruce held its quartelly meeting ht Tiverton bh the 29th and 3th ult. There were 9 ministers and 7. eldes present. The most important items of ousiness transacted were the following, The Rev. A. Tolmic was appointed Moderator for the cusning twolve months The Roy. A. MoDermott being present, was asked to sit and correspond. A call from North Bruce, with relative papers, in favor of the Roy. Alex. Urquinitt, were read, and commissioners heard. The call is a unafimous and hearty one. "They promise a salary of \$600 and manso. The call was sustained, and transmitted to that brother for A communication was ro cdred and read from the Rev Poter Curre, intinating his acceptance of the Culloosed from his charge, and would be prepared for settlement at Cultoss on the 14th inst. The Presbytery resolved to hold a special moeting of Presbytery at Teoswater, and within the Culress Church there, on the 14th inst., at 11 o'clock a.m., for Mr. Carrie's induction, Mr. Ferguson to preach Mr. Cameron to preside and address the minister, and Mr. Davidson to address the people. Mr. Cameron was appointed to preach and read the selfet. Leave was granted to Mr. Cameron, to moderate, in a call to a minister at Huron before the next ordinary meeting of Presbytery, should the congregation be prepared for it. The comin their report, which was received, and their diligence, commended, An axtract minute of the Ganeral Assorbby was read, setting forth that the prayer of this Presbytery's memorial was granted so far as to attach it to the Synod of Hamilton. Reso-Intions from the Tiverton congregation were read, and commissioners heard, set-ting forth that they were now in a position to maintain ordinances without the aid of the Underwood section of the congregation, and praying for morning service every Sabbath. It was agreed to grant the request of the Tiverton congregation, and appoint a committee to visit Underwood to confer with them relative to the best mede of supplying ther with ordinances in future The same committee was appointed to meet with the congregation of Centre Bruce in order to endeavor to scenre a connection between them and Underwood. Messrs. Brown and McLean, commissioners from Centre Bruce, asked leave, owing to the altered circumstances of the congregation, to withdraw their petition laid on the table of Presbytery at its last meeting. Leave was granted. The Roy, D. G. McKay delivered the balance of his ordination trials, which were creditably sustained. The Presbytery resolved to hold an adjourned meeting at Port Elgin on Wednesday; 18th inst., at 11 o'clock a-m., for Mr. McKay's ordination and induction into the pastoral charge of Port Elem and Dunblane, the Moderator to preside and address the people, and Mc. Anderson to preach and address the mip ister. The Rev. A. Tolmie was appointed to preach on the 3rd inst, at Port Elgin and Dunbiane, and read the edict. Kirk sessions whose records have not already been aftested this year are requested to hand them in to the next ordinary meeting of Presbytery. The next quarterly meeting of the Presbytery will be held at Terswater on the 3rd Tuesday of October, at 2 o'clock P.m. A. G. FORBES, Pres. Clerk.

PRESBYTERY OF HAMILTON.

This Presbytery held an adjourned meet ing in Knox Church, Hamilton, on the 23rd The Rev. Thomas Wilson, Moderator. There were . ine ministers and four clders present. The first business which occupied the attention of the court was the consideration of Mr. W. H. Simpson's resignation of the charge of the congregation of Kilbride. The Presbytery having heard all the parties in the case, learned that through emigration the congregation was becoming weakened and that at present there was no prospect of connecting it with any neighboring sta-tion, and with regret accepted the resignation and dissolved the pastoral tie that for Six years has happyly subsisted between Mr. Simpson and Kilbride. The next business was also a case of resignation. Through ill-health, Mr. Milne at a previous meeting had felt himself necessitated to resign his charge of the congregation of Waterdown and Wellington Square. Parties were also heard, and the Preabytery accepted the resignation. In both cases committees were appointed to draft suitable minutes, expressive of the control of the cont aire of the souse which the Presbytery ontertains of the worth of these brothren, who for the present cease to be members of the Presbytery of Hamilton, Mr. Porteous was appointed Moderator of the Kirk Sension of Kilbridge of Watery appointed Moderator of the Kirk Bession of Kilbrids, and Mr. Fletcher, of that of Water-down and Wellington Bessie. The congre-gation of V sterdown and Nolson, in connec-tion with the Kirk, are repentialso. In con-sequence of this; the Brandstery cause, or motion of Mr. Brands, exception by Mr. Mo-Call, to the following unantiment recently ties, as most reflect to

that the Prosbytorian congregations of Waterdown and Netson, and Waterdown and Wellington Square, are without stated Pastors, and that there is a near prospect of a union between the churches represented by them, it is highly desirable by them, it is highly desirable that measures be adopted to effect a union of these congregations in anticipation of the General Union, resolved therefore that the Presbytery appoint a deputation to wait on the Presbyters of Hamilton in connection with the Church of Scotland, to bring the proposal under their notice, and solicit their co-operation to give it effect. The doputation consists of Messas, McCall, (Convener), Fraser and Fletcher, ministers, who are instructed to carry out the intention of the above resolution, and to report at next ordained meeting. Various other items of less external importance were tran-acted, and the Presbytery adjourned.

Miscellancous.

Schreely a single English, Irish, or Scotch immigrant has settled in the Province of Quebec this year.

The Roy. M. C. Taylor, D.D., of Crathie, Scotland, has accepted the call to Morning-side church lately offered to him by the trusteos.

The Presbyterian and Watchword, the organs of the Union and non-Union parties in the Free Church, have now been discondinned.

An appropriation of £2,000 has been made by the American General Missionary Soci-cty of the Methodist, Episcopal Church to establish missions among the tribes in the interior of Africa, brought to notice by Dr. Livingstone.

The statue of Dr. Livingstone, at Edinburgh, Scotland, has a loose cloak, thrown a Bible; the left rests on the handle of an axe, olc.

The entire Persian mission, with 100 missjannies and teachers, under the care of the Presbyterian Board, costs less than the curout expenses of some city churches.

The leading iron merchants of Wolverliampton mut last week, and discussed the question of competing with the trade in the United States.

The treaty between Russia and Khivahas been signed. Khiva pays two million rou-bles and abolishes capital punishment, and Russia guarantees the independence of the Klunate.

A correspondent of a Ritualistic journal writes to ask the editor a opinion as to when it is desirable to attempt the revival. of Monasticism proper? And if not, why

In the course of a sermon recently pres glied in St. Peter's, Euton Sunare, the vica showed that the collier's wages averaged more than double the amount now obtainable by curates.

The Irish Episcopal Church Synodlas refused to emit the first address to sponsors in the Baptismal service, "That this child is regenerate and grafted into the body of Christ's Church."

The old library of Calvin at Geneva has come to a good use. The "Old Catholics" use it as a place of public worship. Here Hybeinthe preaches on the Sabbath day. The room is plain is a pikestaff and uncom fortable as a barn. The old shelves, with out books, yawn on the crowd. Here, from gathet, mostly of the poorer and influential Sunday to Sunday, about a thousand people

The Lundon Globe is sovere on Mr. Mat they Arnold. It says :—"The race of pro-found thinkers is multiplying in the magazines. Every periodical has its Pope, and its prophet, and its powter Voltaires, whose pride and function is to sneer at religious faith, and to compose as many epigram s as possible, well-seasoned with blasphemy."

The revenues of the religious houses in Rome came under consideration in the recont deliate in the Italian Parliament on the suppression of religious corporations. The Papal revenue for religious houses amounts to \$600,000, while that from churches, convents, parishes, colleges, and thurch offices, amounts to \$240,000.

A new Arch-bishop of Lima has been conseera ed, and on taking the oath of office he swore to hold the laws of the country su perior to any orders proceeding from Rome. It is stated that this is the first time that a Peruvian Prelate has disowned the right of the Pope to interfere in the internal affairs of the Republic.

No profession says the Springfield Daily Union, save the ministry, finds ago and maturity hindrances. Vacant pulpits are waiting for tromendous preachers twenty years and six months old. Striplings with a sling and stones are preferred to all other warriors, and youth is at a large premium, which diminishes rapidly as the man passes

At the last examination held in Baden At the last examination head in Jacobs only six of the examinees were admitted to theological honors. Heidelberg has at present only twenty-five theological students, and five of these are from abroad. The sont only twenty-are menogen streams, and five of these are from abroad. The theological semmary under Dr. Shenkel's direction boasts of eight students, four in each of the two classes. Shenkel's Ration

alism, it would appear, does not drave. In noticing the decay of Remanism. The Berlin Zeilung says:—"Since 1790, Protestantism has obtained civil rights, with chapels in Rame as well as Mudrid, and the Protestant chergyman walks about unmolested, and disseminating Bibles by tens of thousands. After 1848, political reaction thousands. After 1843, political reaction; lack of knowledge exposes them to be led leagued itself with scelesistical reaction; lack of knowledge exposes them to be led leagued itself with scelesistical reaction; lack of knowledge exposes them to be led leagued into delucion by men entertaining sentimed at 1847, and he was the ideal of the Liberals; ments subversive to the gospel of Jesus in 1847, and he was the ideal of the Liberals; ments subversive to the gospel of Jesus in 1847, and he curses.

Roman Christ entering among them, with much whom to-day he curses.

Roman Christ entering among them, with much craftiness, slisseminating their permicious learning, post or pointer. How much is learning post or pointer. How much is errors, which soos spread through the survanting or shortless of Installights equals rounding country. I have, however, nowanting see shortless of Installights equals them is book, they cannot set up against him a learning country that the descendance of equal emissions of the 18th.

Not descend the conquire the emissions of the 18th.

EARLY INTRODUCTION OF PRESBY TEBIANISM INTO CANADA.

Mn Epiron, - Having in my possession a sketch of the early introduction of I'resbyterranism into this country, furnished at the request of the (then) Presbytery of Kingston by the Rev. Robert 'M'Dowall. who inbored so faithfully and soulously in the Lord's vineyard at Fredericksburg and adjacent townships on the Bay of Quinte . I deem it right in this way to place it before the eves of our church, that all may see the remarkable progress that has been made and the loud call for gratitude to God for what has been accomplished. The number of those who lebored in the early days of Presbyterionism in this land is becoming less every year, but I have no hesitation in saying that, though our labors were arduous and abundant, much more so than those which our ministers have to undergo at the present day, yet we had much to encourage us in the work, being wolcomed by the people wherever we went, and possessing that confidence in each other as brethren so desirable in carrying on the Lord's work. Those brethren still living will be ready, I am sure, to say with me, that those were the happiest days we spent together in the work of the ministry.

THOS. ALEXANDER.

The first Protestant settlers of Upper

Burford, Aug. 1, 1878.

Canada were American Loyalists, who joined the Royal Army during the Revolutionary War. Many of them had lived, while in their own country, destitute of gospel ordinances, and while in the royal service they enjoyed few or no gospel priviles ges. After the editclusion of the war they settled here in a vast unbroken wilderness, where they lived several years in great privation, and without a preacher of the gospel. They were of English, Scotch, Irish. German, Low Dutch and other origins, and professed to be of the German Reformed Lutheran, Reformed Dutch Church, Presbyterian, Baptist, Episcopalian, Scotch Seceders and other denominations. Some Prespyterians of different origins in the counties of Lennox and Addington, in the Midland. District, sent a petition to the Church of Scotland for a minister, to which they received no answer. They then turned, their attention to the United States for a supply of preaching; and in compliance with carnest solicitations sent from settle ments both in Lower and Upper Canada to the Classes of the Referenced Dutch Church in the City of Albany, State of New York. I was sent by that Church on a mission in the year 1798 to both Proyinges, I received d call from the congregations which I oc-ganized in the townships of Ernesttown, Fredericksburg and Adams. redericksburg, and Adolphstown, and set tled among them. In these townships to gother with Richmond and Camdon, I spon most of my time, I also occasionally tra-velled easterly, 98 miles down the ri-ver St. Lawrence till about the year 1811, when they received in that extremity of my labors a minister from a Missionary Society in England (I presume the Rev. Mr. Smart late of Brockville, Y. A.) I also travelled once a year 186 miles westward to Toronto and New Market Hill about the year 1819 when a seceding minister from the United States settled in that distant part of the Lord's vineyard. The whole distance of my labors was 282 miles. In this extent of country there were then three ministers o the Church of England, two Lutheran and four Baptist ministers, besides, several Methodist preachers laboring among the in-habitants. My observations of several townships where the inhabitants have long enjoyed the labors of any of our ministers, has impressed on my mind the belief that had there been at that early period, a suffi-cient supply of ministers of our church, we should have greatly outnumbered any other denomination; and very probably our country would have escaped the present troubles, lived in comparative peace and the govern-ment kept from great expense, (alluding to the troubles connected with the rebellion in

1837.) Many of these people had long lived in their native country, afterward in the army and in the early settlement of this country without the preached gospel, consequently but few of them were indectrinated in the fundamental truths of the gospel which were therefore greatly opposed: but by preaching them clearly and distinctly and by publishing discourses on justification and God's sovereignity in nature and grace, those doctrines have become more popular and have been cordially received by some who

were inimical to them.

Not a few Europeaus who in the Father-land west to the House of God and took sweet coursel with the great congregation, have emigrated into a vest forest which required years to clear it away, and to prepare the soil for the necessary productions, and also to make roads. Unacquainted with this kind of labor and often deficient of the necessary funds to support their families and to compensate others to perform the labor, they long continued to be unable to support the gospel and to remunerate good chool-masters for instructing their dren. They sometimes continued mourning like the captive Jews " How shall we sing the Lord's song in a strange land," till at last they fell into despair of eyer enjoying the gaspel and so into apathy respecting it; and then children are brought up without estechetical and sauctuary instruction. This

when they were brought to them by a lies byterian infulsterwaken to an apparent ve a ration for them, as the religion of their fathers, by means of which they were more easily brought under the influence of the gospel. There are now ton unnisters of the Church of Scotland and seven other Presbyterian ministers within the 282 miles in which I labored 40 years ago. The extonsion of new settlements has oneovered the moral desolutions. There are new so equierous in comparison with the number of ministers that some of thom have Pres byterian preaching not oftener than once or

New settlements have generally the disadvantage of a scattered population, and the newness and badness of thoroads, which prevents them from going as for as they might otherwise do to hear the words of oternal life. Blessed be God who has inclined the hearts of a few approved shepherds who have removed to our moral wil dorness to gather the scattered sheep into the fold of Jesus. But this band is too small to accomplish the necessary labor in collecting them and death will soon end their labors. A larger supply we must have or religion will decline. God will be with those who come with anostolic disposition to do them good. I have found it so. When I came to this country the sattlements were small and far apart. The inhabitants were poor, merchandise high priced, and farm produce low, and consequently they were generally involved in debt, and could do but little to support the gospel. But that God who multiplied the Widow's oil and fed the prophet by rateralias in ways more mysterious to me abundantly supplied all my wants. His hand is not shortened. They who by show of faith put their trust in him, shall not lack any good thing.

ROBT. McDOWALL. Fredericksburgh, Jany. 18, 1839.

PREACHERS FEES AND GRIEVAN. OES.

Editor Britisy American Preserverian

Sin,-Some have rediculed the idea that congregations ought to pay for the supply of their pulpits when without a ministeror when their minister is absent, at som; thing like the given stipend. Nothing! I have seen, however, in the way of argument shakes your position in the least. I would not be very particular for every gradation of stipend, but there ought to be a certain scale. The shabby manner in which preachers are treated by some congregations is exceedingly scandalous. And the small congregations are ..ot the offenders, Preachers are asked to supply in city pulpit where they receive the minimum "talent" or at most \$10, while they would be looked upon as little better than crazy if they expected a week's board. "A week's board! why let them go to an hotel !" This is unother thing rather shabby, that is," preachers being asked to give a Sabbath to oblige ministers some times. It is all very nice, but it often happens that when a preacher promises to supply for a Sabbath an appointment comes and the friendly turn simply leaves the preacher eight or ten dole lars out of pocket, which he can ill afford.

Another grievously shabby trick of congregations is to ask a minister to come and preach-it may be dispense 'the 'sacrament and leave him to , ay for the supply of his own pulpit and las travelling expenses out of the usual fee for preaching. Cases like the following are not unknown. A minister is urgently requested to give a day's supply in a vacant congregation. He consents, Gets a preacher for his own pulpit to whom ho pays at least \$8. He then travels say a hundred and thirty or forty miles at a cost say of \$7 and gots for his trouble \$10 with a profusion of thanks. This leaves him about \$5 out of pocket for the privilege of ministering to that congregation! Is that fair or honest? I think neither.

Yours, Our who Knows.

A delegation is at Fort Garry from Wismsin selecting land for some two hundred families to settle.

Conceit and confidence are both of them cheats, the first always imposes on itself, the second frequently deceives others, too.

It is proposed to raise a British token of regard for the late venerated Dr. Merle d'Aubigne. The memorial proposed is a purse of £3.000 to £5,000, or of whatever riends may be inclined to contribute, short of or above this sum, to be presented to Madame Merle d'Aubigne, either to assist in the education of her two young sons and two daughters, or to be placed in the hands of trustees on her and their behalf.

GOOD NATURE.-By good nature half the misery of human nature might be assuaged. Services and kindness neglected render friendship suspected. "The first and indispensible requisite of happiness," says Gibbon, "is a clear conscionce, unsullied by the reproach or remembrance of an unworthy action." It is a just and reeling romark of Dr. Johnson's "that we never do anything consciously for the last time (of things, that is to say, which we have long been in the habit of doing) without sadness of heart.

TASTE AND SENSIBILITY .- There may be sensibility without much taste, without sinsibility. Taste is, in a great measure and quired, cultivated as an art; sensibility, a instive endowment. It may be developed; strengthered, educated but not acquired. Genius produces, sensibility admires, taste judges or decides. Their action is recipro-cal. If tasts corrects and restrains the toe ready or too extravagent sensibility, the laster on the other kind funishes the ground and data upon which, after all bears must rely in its decisions. Official Announcements.

MEETINGS OF PRESBYTERIES.

TORONTO - First Tuesday of September, in Knox

Church, Toronto, at'll o'clock &m. histories, +Next meeting of Kimpton Proching to be held in Brock Stroes Church, Klugston, on the first Tuesday of October, as d p.o., Mr

Coulthard to preach in the evening HAMILTON. -The next ordically meeting of the Presbytery of Hoaliton is to be held in Central Church, Remitten, on the 2nd Tuesday of October

Pant?-At Wandstock, in Chalmer's Clarch, Tuosday, fixed of Coptember, at one pint.

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

Harraron -The next ordinary meeting of the Presbytory of Humilton meets on the 2nd Tuesday of October, at 11 a.m., in the Central Church, Ham-

MONTREAL. -In Ersking Church, on Wednesday the first day of October next, at 10 a.m.

Bugg were ver - An adjourned months of Presbytery of Brockville will be held at Dunbar on the 12th August, at 2.30 p.m. The regular of Novotabon at 2.80 pans gives

Special Botice,

Mr. Henry Mandeloy sars: "The rail and healthy davelopment of all the levee natural forces, are in a dependantly propagation to the existence of a sound and vigorous mind." Just so. Humfairly for the free and potent manifestations of the motion of the force and potent manifestations of the mind. When we consider that Follows Companial Syrup, of Hypenhosphites supplied the delicions to inhealthy blood, restores the niervous element, and produces healthy action to the various engages and recess of the body nacessary to sound mind, we wonder at the imbeglity everywhere spherois.

As a defection of healthy bloodi or directions

which at the imbedity overwhere apparent has a dedelency of healthy blood of a directless of this fluid, are called for disorders of the source, and also of the nervous system generally, we can safely calculate on the disapparatice of such unpleasant and datiforous disturbisiess as the only illifetiful the blood improves.

New Advectisements. .

To Book Agents.

First Class Agents winted for "Gems from Tale A One thousand brilliant passages from thous image." One thousand brilliant passages from thous published and unpublished writings of the Rev. To. To. WITT TALMAGE, D.D., of Brooklu, New York.

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Mothers, Mothers, Mothers.

Don't fall to procure MRS. WINSLOW'S SOOTH-NG SYRUP for all diseases incident to the period t teething in children. It relieves the child from toothing in children. It relieves the child from sin, cares wind colic, regulates the bowels, and y giving relief and health to the child, gives rest the mother.

the mother.
Be sure and call for
"MRS. WINSLOW'S SOOTHING SYRUP." For sale by all druggists.

French Protestant Female College

Apply for Circular, to the

" REV."R. P. DUOLOS,

Principal.

St. Hyscinthe, P. Q.

1 11 "

03 (

Commercial.

PRODUCE

The market has continued quiet at firm prices all week. Crop reports are very encouraging. Slocks have decreased largely, and stood on the 4th inst. as follows:-Flour, 1,985 harrels; wheat, 47,356 bushels; oats, 12,486; barley, 1,206; pen-, 18,089; rye 550 and com 11,418. There were in sight on the 26th, ult., 4,742,000 bushels of wheat and 92,000 of barley, against 3,061,000 of wheat and 268,000 of barlefrin.

FLOUR. - Very little has been offered and few transactions effected. Fancy has but choice is held as high as \$6. No. 1 super. has sold at \$5.35 f.o.c., and very choice extra brought \$6.50. The market closes quier but firm at quotations, which are 5 to 100, advanced.

OATMEAL .- Carlots have sold at \$5.25, which price would still be paid. Small lots bring \$5.35 lo \$5.40.

WHEAT. -The large shipments have reduced. the quantity offering. Holders have generally advanced their views somewhat, but buyers decline to follow. A round lot of spring sold last week at \$1.25 f.o.b., and to-day a lot of 10,000 bushels brought \$1.26. Fall wheat L quiet. Street price \$1.17 for spring.

OATS-Have been rather scarce. Car-lots of Chicago lagged sold at 401/2c. f.o.c., and 41c. fo.b. cars. On Tuesday a car sold at 381/2c. on the track, but No. I Canadian would bring 41c.

BARLEY-Remains nominally unchanged; crop reports are encouraging, but the acreage is said to be small.

PEAS .- There is nothing doing; values stand

CORN. - Car-lots have sold at 45c., and more can be had at that price.

PROVISIONS.

BUTTER .- The enquiry is improving a several lots of selected have changed hands at equal to 141/2 to 150., and more are wanted at the same prices.

CHEKSE-Is firm but unaltered at TYM to fac. Ecos-Are plentiful, but slow of sale at 11% to 1234c.; complaints of quality are iteard.

PORK-Is active and less alreaded; wear add ets of 40 bits, sold ht Dry, 36. " Small lote bodies \$18 to \$18.50.

THE MORALS OF JOURNALISM.

In the discussion of journalism which been started by editored conseducaand the establishment of chairs of journal ism in one or two academy institutions it is well not to forgot the matter of morals. A great deal of indignation has been metal out to those presses which publish quals advertisements, calculated to encourage vice and crime. In this thing, a guat is strained at that a camel may be awallowed. for, almost without exo-ption, the papers which denounce and refuse to publish these advertisements, take endless pains to spread before their readers the details of the erimes which the advertisements are sup possed to engender or encourage. Murders, suicides, scaudals—all disagreeable and dis-graveful things—detailed histories of events which appeal to previous to the and a new advertisements, take cudless pains to spread which appeal to prurient tastes and a morwhich appeal to printent tastes and a morbid desire for coarse and brutal excitaments—are not these the leading material of a great multitude of our daily papers? We may be mistaken, but we believe that there is no department of the world's news given with anyth appearance previous properties. ments—are not these the leading material; consists atternatively of paradises, such as was a very trivial thing with him what his of a great multitude of our daily papers? described by Hafiz and band, and parsign people thought of him? And their hear was a many parsign by Goethe, in his 'Westostlicher Liban, there is no department of the world's news there is no department of the world's news there is no department of the world's news and of deserts of rock, sand and sait.

Although there are high mountain will not fill the pews. He must not offend his hearers. He may dwell upon the sine of the leaf and there are large there are leaf there are large there. as that which relates to vice and crime if ranges, it never rains enough, because the this be doubted, let the first paper at band heights are destitute forest and there exhibits be doubted, let the first paper at band heights are destitute forest and there exhibits be doubted, let the first paper at band heights are destitute forest and there exhibits an all it be deemed discreet that in many papers the remedial agencies rible wildernesses, or dead, bittor, and salt that in many papers the remedial agencies rible wildernesses, or dead, bittor, and salt to expose faithfully the sins of his own chutch and people? A popular minister of society—the churches schools, social trakes. There are the greatest contrasts of conventions—private and organized charit temperature. In some parts people perish to expose that is freely accorded trom cold and fever, while in others they to the record of a petity thief or an unfaith- are dying of heat. A strip of coast on the

Nor is this all. The crimes which are thus spread before the public for its daily food are often treated like anything but crimes. Some of our papers have a way of doing up their columns of local crume a if it were all a joke. The writer makes an ingenious jest of everything he is called up on to notice. The poor women who are lest to virtue and society, with hell within them and before them, furnish grateful themes for the reporter's careless tries. Their arraignment, their trial, their sentence, their appearance, their words, are chronocled in miceling slang, with the intent to excite laughter. That which to a good man or woman is infinitely pathetic is made to appear a matter to be laughed at, or to be passed over as of no account. A case of infidelity in the marriage relation, involving the destruction of the passes of tries. Their arraignment, their trial, their involving the destruction of the peace of irremediable shame of the parties primarily | had built to his country residence a railway concerned, comes to us labelled: "rich de | about one German mile in length. The higher the life involved . and the parer the reputation, the "richer the "developments" always. Nothing liquides, who attack and plunder single pleases our jesting reporter like large game travellers as well as caravans. The Shah A clergyman is the best, next a lay membe; and then any man or woman who may the country, but too few for its securities, be in a high social position. "Crime in These soldiers drain the country, but took, high life" is a particularly grateful dish, nevertheless, starved, shabby, and raggedly for those to serve up who eater for the production in the production of the production of the production of the production of the robbers of clude that the men who write these items i beggars than protectors of the country. way in which criminals and crime are as the country does. Persus is in rocked by a portion of the daily press, and i many places covered with the decayed nothing more demoralizing to the public ruins of very oid, and new capitals.

"Passagarda, the oldest capital and restand to those who are guity of trining with a massagarda, the oldest capital and restehen under the license of the reporter's pen dence of Persia, near the frontier. It is a bad, bad business. It is an evil of Karmania, contained in a fine pare, the which every paper claiming to be respect tomb of Cyrus, its founder, who built the able ought to cut up, root and branch. So town as a monument of the victory ha had long as crime is treated lightly it is encouraged. So long, too, as the edifying, informing, remedial and purifying agencies of the cause they are less startling or sprey, it is nonsense to talk about quack advertisements, and a parade of mock virtue which deserves both to be puted and laughed at.

The daily paper has now become a visitor their minds. If crime is recorded, it should be recorded as crime, and with a conscientious exclusion of all details that the editor . would exclude were he called upon to tell the story to his boy upon his knee, or to his grown-up daughter sitting at his side. The way in which nastines advertised in criminal reports is abominable. It is not necessary: it is not on any account desirable. A thousand things of unneficed by the press every day. The of Ecbatana, or Hamadan, still deserve apology that the press must be exact, in all the praise given to them by the perturb faithful, literal, etc., is a shabby one. A press is never impartial, when, by the predominance it gives to crime in its reports, it conveys the impression that crime is the most important thing to be reported, when, in trath, it is the least imortant. Its records do not hinder crime. do not noursh virtue, do not advance intelligence, do not purify youth, do not build up the best interests of society; and the absorption of the columns of the public press by them is a stupendous moral nursance that ought to be abared.

We do not expect the proces to be much in advance of the perple cities in morality or intelligence. It is quite as much the outgrowth as the deader of the civilization, but it ought to be an entition from the best American spirit and ture and not the wore. We shall here ture and not the were. We shall have probably, as long as arime exists makes sional scavengers who follow in its wort glean and gorge its uncleavases. We like such now, and a beastly broad who dein after them ever. but why a press clamb to be respectable should deep it its date to assist a thair distances. assist in their dirty work corposed our comprehension. We repeat it is not recessary. It is not on any account leavest's —Dr. J. G. Holland. Scribber's for the uust.

Hath any wronged thee? he bravaly rerenged, slight it, and the k is begin forgive it, and it is finished. he is below limiself that is not above an injury - Quar-

He who is false to present duty breaks a time in murmung seamed God, against thread in the loom, and will find the flaw inen, require this or that thing?—T. when he may have forgotten its cause.

THE PERSIA OF TO-PAY.

The Magazine of Foreign Literature con consequently of contemporary value

" Perma is about as large as Great Britain and France together, but it has no more inhabitants than Ireland alone, i.e., between five and six millions, of whom, recording to five and six millions, of whom, recording to country, and much less as to the primare Mounsey, several thousands have died of age of Christianity. There is no higher hunger during the last few years. This abduty than to find the cause and quickly cortained. solutely poor population has to raise a gov. rect. It is a terrible question, and must erament rovenue of at least twelve mullions | have plain-dealing. of theiers, but the sum does not suffice to their bears to have been adopted of theirs, but the sum does not suffice to the theory seems to have been adopted meet the wants of the Government, and that the way to induce means used in the East to raise revenue, would expect to find or retain a good place have tong ago lost their power. Persia by saying with Fanl and acting it, that it consists alternatively of paradises, such as people thought of him? And the churches

to the record of a petty, thief or an unfaith are dying of heat. A strip of coast on the full husband or wife. That which will make a picy paragraph is chosen before that the year as hot as an oven, while on the which will make a healthy one. five months in the year a cold, damp, fev erish air. Between these parts there are here and there cases of surpassing beauty, with fields covered with grain or gardens full of roses, lillies and other flowers.

The present capital, Teheran, antes in itself nearly all possible degrees of cold and heat. In mid-winter missionaries skate to the amusement of the Shah and his ministors, on long slicets of ice, which are pro-tected by high walls against the rays of the sun, which are also in winter powerful, in order that the ice may last the longer. During the Summer every one who can get away goes to the slope of the Eboorz mountains; these who must remain live in the heat of the day in subterranean rooms, and at night on the roofs of the houses, in an atmosphere so dry that one cannot catch cold. Good roads are found but rarely or not at all, and travelling is done on horseback; California, felt compelled by peculiar cirinvolving the destruction of the peace of all, and the but the Shah, for his own convenience, has cumstances to preach on future punishment, families, the disgrace of children, and the but the Shah, for his own convenience, has cumstances to preach on future punishment.

"Travelling is not everywhere without danger for here there are wild, nomade lordes, who attack and plunder studie ministry then of many years. Although he travellers as well as caravans. The Shah has too many soldiers for the revenues of the country, but too few for its securities. has too many soldiers for the revenues of and articles delight in them, and that the They also rarely receive their pay regularly, men who publish them regard them only They drill in the European manner, but with relation to their mercantile value. We very negligently; in fact, they show their know of nothing more heartless than the decay on their faces, just the same way in which criminals and crime are as the country does. Persia is in

"Passagarda, the oldest capital and resi-ence of Persia, near the frontier gained here over the Median Astyages. To the north-west of it was Persepolis, founded by Cambyses, enlarged and beautified world are subordinated an the public notice, by Darius I. and Aerres. Ecbatana, at to the records of vice and crime, simply be present called Hamadan, was, on account cause they are less startling or spicy, it is of its agreeable climate, the summer residence of the Persian and Parthian kings a most magnificent city, with a splendid royal palace. Teheran, the present capital Persia, and residence of the Shah since in every family of ordinary intelligence. It has become the daily food of children and youth all over our country, and it ought never to hold a record which would natunever to note a record which would nature the houses low and poorly furnished. The rally leave an unwholesome effect upon their minds. If crime is recorded, it should genuine Persians, males and females, are still good looking and well-grown, with an almost German expression of face, but lean and feeble. The only things in the country that have conserved themselves beautiful and powerful are the horses. But ability spiritual death and a sinking land—these and taste, wit and humor, cannot have all appalling features extend from pulpits to together died out, for in the bacaars are pews—from church to state; and the cry found many tasteful articles for ase and luxury. The chief blessing of Persus, the tasty fruits of all kinds, and the light wines greater moment and of sweeter import pass of Ecbatana, or Hamadan, still deserve

MURMURING-A TIME-DESTROYING

The marmurer speaks much precious o supplant such a person, how to reprosch those that are above him, and how to if from those that are below him, and a thousand other mays murmurers have to capend that piecous time that some would ceucem wains would. As Queen Enzabeth on her death-bed cried out, "Time, time, a world of wealth for an inch of time." The marmurer invising and profusely trifles away that preceds time that it is his greatest interest in this world to redcem-Livery day, every hour in the day, is a intent of time, and God expects the improvement of it, and will charge the non improvement of A apou you at mai. Casar, beering some indice at home to spend much of their time in making much of little dogs and monkeys, asked them whether the women at that country had no child sen to make much of. Ab, murmarys, trifle away so many bolden hours and seasons of mirry, have ron no God to honor? Have round Const to behere in Have year no hearts to change, no and to be randoned, no souls to save, no hell to escape, no heaven to seek after? Oh! if you have, why do you spend so much of your inscious

THE NEW PROFESSORSHIP.

Dn. Bususgan and others are suggesting The Magazine of Foreign Literature con a new professor in our the logical of non a rains a brief description of Persia, drawn ies, aloss department is to be ubasine calls from the reports of the accretary of the the "saith poner" of Christianity. The ne British Legation at Viennes, who travelled cessity for something is imperative, and it in Parsia in 1872, and whose reports are which Christ intended he ambassader to accomplish, is too plandy true, but will educational professorships correct it? The power of the d is not in it so formerly in this

> The theory seems to have been adopted timate the fact to a wealthy liquor dealer in his congregation, who took the hint, and was absent of course. The " offense of the eross ceased.

It is a characteristic fact, that in modern preaching those truths which are most of-iensive to the natural heart are kept mostly Its desperate enmity against out of sight God: man lost-dead-children of wrathservants of Satan; eternal punishment; a new creature by the agency of God; no salvation short of honest repentance, confession, humility, orucification to the world, and consecration to Christ's service.

Where do we hear such terrible truths of Gods word made to tear open the human heart, strip it bare, rouse it to impending doom, pièrce it to the lilt with convictiou of guilt? Unaccompanied by this the cross of

Christ will have little power to save. But where are they heard with the tearful pungency of Paul, Edwards, Wesley, Payson ? Not long ago one of the first preachers in pressed ins reluctance, and appealed to his hearers to witness that he had seldom if He was a popular preacher, and ex cellent man.

Sermons have become essays -- learned it may be, and pleasing, attractive and elo-quent. But the pungant, square, earnest dealing to save that which is lost is not the prevalent style of preaching the gospel, and results show the fearful consequences

in part.

For the " faith power " of the first Chris tian century, we are substituting the "wisdom of this world," and hope to secure the adoption of Christianity by clothing it in the most fascinating—and if money permits —most brilliant dress, like the middle ages; We call it "respectability." If the preacher can meet the demands of popular fancy, he is retained; if not he is thrown aside, and one sought who can. Hundreds are thus lost to the Church. A popular minister recently preached a discourse to the children at the time of a Christian convention. It was about the heart, ingenuous and entertaining; but the necessity for a new heart was scarcely noticed.

If new professors in our seminaries will restore the Christian ministry to the scriptural conditions and power, no time should be lost. But would the churches sustain them? The fact is, the standard of religion must be raised in the pulpit, at the door of the church, and in Chri stian life much nearer to the model of the Bible.

Then will come salvation, and not till Pride, worldliness, cowardice, display, big titles, ambition, formality, tmper-tinent relirion superficial revivals or nohe : spiritual death and a sinking land—these still is for 'smooth things.' This only can -God's truth and repentance.-The Christian at heart.

A PRETTY KETTLE OF FISH.

Men in some parts of the country have peculiar modes of deciding the ownership of a prize to which several attach an equal claim. We have heard of divers, some of them quite original and very quaint; but time in missing—in missing how to get out are scarcely prepared to elidorse a story of such a missing-in missing how to get out which the Birmingham Morning Yenesays such, how to be red of such a burden, how is in circulation, and in which the Bishop to reverge himself for such a wrong, how of Lichhelm's the principal character 11. has a sinuc'. of editorial jos chess a which renders us rather keptical seness about it story is to the effect that while walking in the Black Country, a short time ago, his lordship saw a number of miners scated on the ground, and went towards them with the object of saying a "word in senson." He asked them what they were doing, and was told by one of the men that they had been The bishop evinced some astou shment, and asked for an explanation.

Why yer see," said one of the men, "one un nalas for a kettle, and we been a trying who can tell the biggest lie to ha it." lordship was shocked, and proceeded to read the men a lecture, telling them, among other things, that he had always been taught that lying was an awful offence, and that, in fact, so strongly had . . been impressed upon h.m tust he had never told a lie in the whole course of his life. His lordship had barely finished when one of the men, who had pre-sionaly remained silent, exclaimed "Gio the gevernor the kettle; gio the governor the We are not informed whether Bishop Selwyn accepted what was consider ed the well-merited kettle. To have saved the men from farther "loyin" he should liave done so. It is elear that the hishop has forgotten that word which tells of going ustray from our birth, speaking lies:

THE STORY OF RODGERS.

One of our family papers preaches a strong temperance sermion, by simply telling the story of a woman who, after struggling with the preternatural strength of a loving wife and mother for years against the demon of druck that possessed her husband, conquered it, and made him once again a free man In h. last illness, brandy was prescribed, which he was strong enough to use only as a medicine, but after his death she "turned to it in her gitef and died, not many mentlis later, a hopsless, helpless, drunkard, Let us tell a companion story as true as this but of as different a complexion as daylight to night. A few years ago any sunny morning a heap of filthy rags might be seen stretched on some of the bales of a paper warehouse in a neighboring city, with a strong smell of stale tobacce and whiskey hanging about it. Turning it over (which you could do as though it were a log any time after o clock in the morning, you would find the swollen purple face of what had once been a handsome young man, but there was little hope that the bleared eyes or thick tongue would give an intelligent a swerporters passing by would push him aside, but not roughly. The time had been when he had been a joily, generous young fellow, and a favorite in the office. 'Young Rodgers, some one would give you his history in five minutes. "Taken to rum—no chance—poor devil. Stokes, the propri etor, could not turn him out to starve still gave him a nominal salary, and suffered him to hang about the house lest he should take to warse courses than drinking. There were hints, two, of a widowed mother away off in the country, who had been dependent on him, and a sweetheart, a pretty, clinging httle girl, both of whim long ago he had abadoned. But there was nothing to be done. The end, through the usual horrors of delirium tremens, was apparently not far One day, as Rodgers was creening to the

nearest bar for his morning bitters, a man, whom he barely knew by sight, took him by the elbow and walked with him into a quieter street. "They tell me you are Richard Rodger's son," he said. "Dick Rodgers was the only friend I had for years, and 'or his sake I'd like to save his boy. Are you willing for me to try ?" 'Oh, you muttered the lad with an imbecile can try," muttered the lad with an imbecile laugh. This nameless friend, nothing daintod, took him to a chapiter in his own house and put him to bed. There he and his sons kept watch and guarded this poor wretch for months, like a prisoner, keeping liquor from him, and trying to supply it by medical treatment. A physician he employed, but he was not able to pay for a nurse. Any one who has had to deal with a victim of mania-a-potu can guess how difficult and loathsome a task he had set himself. grateful enough it was at first for Rodgers struggled against his formentors with the ferocity of—just what he was—a starving animal. As reason began to return, and his unnatural strength to vanish, he would beg them in his intervals of reason not to fail him, but to work out the experiment either to success or death. "It is my last chance," he would cry, "for God's sake be patient." This friend, with his son, did work it through all the foul, unmentionable details, and the end was not death, but success. "How soon," asked a friend of Rodgers after wards, "were you trusted alone ?" "Not for two years," he auswered, laughing. "I was out of jail but in jail bounds. remember that lank, muscular young fellow who had a desk beside me in the office ! He took it with the condition that he could leave it to dog me night and day, to my meals and to my bed. That was the son of the man who saved me. He was taken from a lucrative situation in order that he might become my jailer. God bless him ' How I used to curse him ' 'Can't you trust my honor? I would cry. 'I'm not convinced that your honor has not the consumption,' the Scotch Irishman would say. We'll put no burdens on it until it has egained its

"Your friend was a wealthy man, no doubt, and so able to give both time and money to your case? "On the contrary, he is but the owner of a small hat-store, and supports his family out of that. He is rich and noble only in the deed and spirit of friendship. All this was years ago. Itodgers is now an industrious, honorable honorable man, married to his old love, with his gray-haired mother by his hearth, bringing to it the perpetual benediction of benignant old speeches nor bruit of any sort in the world. Nobody has recognized in him a hero. Yet, who for the sake of a dead and living friend would go and do likewise?—Tribune.

LITTLE MISERIES.

Many men take delight in their troubles, and generally these are the people who commenced has journey; or by coasting have really nothing to complain of. It at along oceans, circumnerigating islands, fords some men, for instance, infinite delignt, passing through open and bottle-necked to grumble at their dinner—that is, not, seas, and saling through straits, he could perhaps, to find fault with the thing as a traverse a coast line of thirty thousand whole, but to pick out some one point and index always in sight of lend, and generally arrivals at the straight of the sides. unfarourably criticise at. Take such a man, ally with a view of land on both sides where this course is not legitimately open to . We can easily see a reason for this lahim, and he will expense a yord, and, if byzunthian arrangement and its adaptation. there be real cause for discoutent, probably to the necessaries of the planet. The most lapse into sullenness. In the former many careful examinations have failed to detect stance, his critation is generally only short, a satellita, therefore, tides must be combined, in the latter, being compelled to keep, paratively unknown, for the effect of the his grievance to hunself, it is of much long- , sun in producing them would be almost er continuance. The failing under consider unappreciable. Since the solar tide decration grows upon its victims. The man, pends on the relations which the planet's who commences by grambling at triling diameter bears to its distance from the sub-wes, being led thereto, probably, by a and our solar tides are very small, with a simple desire to let off some of his superflaous spleen, too frequently ends by mann. tance from the sun-of minety-one million facturing troubles to such an extent, and hive hundred thousand imites, it may readily howling about them so loudly, that he bear be seen how little influence the sun can

thing that he ought to want, but who is con-stantly assuming a hypochondrical mien. This arrangement of water in Mars would and talking in such a manner that any one promote a free circulation by evaporation might be excused for thinking that he had and downfall, while oceans would become been nouried ed in his infanor apon Cayonne, stagnant under such conditions of exist chillies, or something of an equally and irritant nature. Who is macquainted with that aggressating being who is constantly imagining himselfill, and goes into-

by some mischance, you enter the room and forget to close the door after you? Just as familiar is the individual who flies into a passion if anyone moddles with his books r papers. When such a man has a garden it is to him a source of endless lise morn. He is continually in a fume because some thoughtless wight has entered the chery and let the child air in, thereby running a good chance of spriling the grapes, in which he takes so much pride. He is often driven to the verge of distraction by the slugs and insects which destroy his strawbernes, his flowers, and blight his apple trees. With his gardener he is constantly of loggerheads because that functionary has done talls or has omitted to do that. Yet in all that Yet in all that which he complains of, the pain endured on his part is more imaginary than real. As a matter of fact he will suffer no bodily inconvenience were everything he grows destroyed by his enemies. But then he persuades himself that he is deeply aggriered, and that is the main thing.

It is a significant fact that many people feel as deeply concerning the insignificant trifles of life as ever an Alexander or a Na-poleon did regarding his great campaigns. It is not so much the work which one is engaged in it is the spirit in which that work is ontered upon, which renders it, from a sentimental point of view, important or ctherwise. The great sufferers from small miseries are, for the most part, people whose woes are inseparably connected amusements. Many a man could hear of the loss of his fortune with more equanimity than he could be told of the death of a favo rite pigeon or dog. Under these circumstances, there, it is not surprising that the idlors of society, as being the most afflicted in the direction indicated, are more distinguished than any other class by the ill-grace with which they encounter small troubles, their inability to brook contradiction and their general unevenness of temper. Speak to one of these, and it will be found frequently that if, owing to his own density, he fails to understand your meaning, he will at once get "huffy," and condemn your stupidity in terms more emphatic than polite. Endeavor to show him that he is to blame, and the chances are that he has a downright quarrel with you. Nothing is worse than for two such idlers of society to have a "breeze." A tree which allows its branches to grow where it perhaps eight not, but where they are really doing no barm, is a sufficient casus belli.

An aimless, do-nothing life has an unmistakable tendency to make man become effeminate and a general whiner. He may, at the commencement of his career, be affable and agreeable, but having, unfortunately, too much time to develope that love of carping and grumbling which seems inherent in us all, he too often ends by becoming a crochety, cranky old wasp. it is that old people are frequently less easy-going than young ones. They have allowed their failings in this respect—whatever grow until they are beyond control, while their inniors, if exhibiting the cloven boof, do not do so in an obstrusive manner. While unprepared to give innich tion to those who have allowed their vices to get the upper hand of them, we feel that there is some excuse for them, and that it is therefore a good thing that the majority of people have no time to devote to causeless complaining.

MARS.

A brief sketch of the topography of Mars cannot be uninteresting. An icy cap surrounds each pole, varying in extent according to the progress of the season; and around each of these polar caps extends a polar sea. Four great continents occupy the equatorial regions; between two of them flows the celebrated Hour Glass Ses; while oceans, straits, and inlets separate the continents and enclose the island as on the surface of our planet. But if the correspondence is marked between the two planers, the divergence is no less so. noticeable feature in Mars is the prevalence of winding inlets and bottle-necked seas-One of these, called Huggin's Inlet, is a long, forked stream, too wide to he com pared to a terrestial river, which extends for three thousand miles from its twoforked commencement to the point where it flows into the sea. There are two seas so closely resembling each other that, if it were not for their enormous dimensions, His friend sells hats—makes no we might fancy the evidence of artificial es nor bruit of any sort in the world. construction. There are also two flask shaped seas, which have the same marked similatity.

On the earth the oceans are three times as extensive as-the continents. On Mars the proportion of land and water is about equal, and so strangely mingled that a traveller could visit every part of the planet without leaving the element on which he diameter of eight thousand mules and a discomes a positive nuisance.

There is no being so disagreeable to encounter as a man who seems to have every thousand mules and its distance from the ence.-College Couront.

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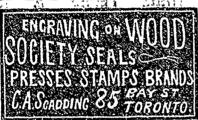
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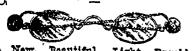
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TO IMMICRANTS.

The attention of parties intending to settle in Manitoba is hereby called to the circumstime that the recent meeting of know Church Congregation, Winnipog, the following gentlemen were appointed to act as an immigration Committee, for the purpose of affording information and advice to such immigrants as may desire the same, regarding the most eligible localides synllable in the I rovince for settlement, and other matters affecting the welfare of new settlement, and other matters affecting the welfare of new settlement, and other matters affecting the welfare of new settlers, namely:

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Home Mission Committee, CANADA PRESBYZERIAN CHURCH.

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

At this meeting the grants to Stations and sup-plemented congregations will be revised for the year. A full and punctual attendance of members is re-quested.

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