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[Whole No. 182

Contributors and Correspondents.

DIARY IN THE EAST.

(Continued.)

EXCURSIONS ROUND JERUSALEM.

The unusually wet winter of my stay in Palestine, made it very difficult to arrange for any long excursions. When two or three days are to be spent entirely out of doors, and on horseback, it is needless to feel pretty sure of fine weather if there is to be any enjoyment, especially when no baggage animals are taken, and the baggage is necessarily limited to the smallest bulk possible, so that there can be no changes of garments. But, while waiting for weather which would do for longer excursions, there were many charming days spent in rides to places whence we could return to Jerusalem before night. One very delightful day was passed in going to Neby Samwil, and El-Jib. The first of these is most probably ancient Mizpah, the latter is almost undoubtedly Gibeon. Our party consisted of four, for in addition to my two usual friends, I was accompanied by the master of Bishop Gobat's school, at Jerusalem. He kindly devoted a holiday to acting as our guide. We needed one, for, though Mizpah is almost within sight of Jerusalem, perched on a commanding eminence, the track to it is very easy to miss, amid the winding valleys and dry water-courses of the Judean hills.

Leaving Jerusalem, as usual, by the Jaffa gate, we turned northward, and soon passed close by the excavated tombs called the tombs of the Judges. Some of the carving about the entrance to these cavetombs must originally have been very fine, but they have been sadly mutilated. Our path was a very rough one. The rains had made the bottom of the glens so swampy, that we kept on higher, and consequently more rocky ground, going along a rough sort of sheep or goat tracks. In one place we met a camel laden with small barrels, and were glad to give it a wide berth, for, as usual, its driver was quite careless as to whether its burden knocked us over or not.

As we approached Neby Samwil we could see how well it deserved its ancient name of Mizpah-Sentinel, or Watch-tower.

A long steep hill gave us a fatiguing scramble, both for horses and riders. There is a pretty large space of tolerably bad ground at the top of the hill, the sides of which are still partially terraced and cultivated.

A ruined mosque is surrounded by a cluster of miserable native huts. Most of them are built of ancient materials, for this commanding site has probably been inhabited since long before that day when, according to tradition, Saul came there to enquire of the seer concerning his father's asses, and received the startling intelligence that he was soon to reign over God's people in Israel. From this tradition it has been named Neby Samwil, but it does not at all correspond to the topography of Scripture in reference to Ramah of Samuel. With all we know of Mizpah of Benjamin it quite agrees, and its commanding position makes it seem more suitable as a gathering place for the tribes of Israel, while Jerusalem was still in the hands of the Jebusites.

It was interesting to think of it as the scene of that remarkable interposition of God in behalf of his repentant people, when, in answer to the cry of Samuel, he "thundered with a great thunder, and discomfited the Philistines, and they were smitten before Israel." One could fancy the people looking forth from the top of the hill on the armies of their enemies as they came through the pass from the valley of Ajalon, and spread themselves out in the low ground below Mizpah. Their hearts trembled in view of the warlike Philistines, for they had been departing from God, and many years of neglect of his worship, and following of idols had brought their constant accompaniment of faint-heartedness before the foe. But Samuel, God's devoted servant, was in their midst, and at his call they had put away their idols. Still, when the enemy approached who had so long oppressed them, "they were afraid." But they had been in earnest in their repentance, for at sight of the Philistines they appealed to Samuel, "Cease not to cry unto the Lord our God for us, that he will save us out of the hands of the Philistines." They claim God as their God, and appeal to him for help, and when was ever such a claim or such an appeal refused? The God of mercy heard the cry, accepted the blood of the lamb which Samuel offered, and fought out of heaven by his thunder for his poor trembling people.

We found the flat roof of part of the ruined mosque a pleasant place for discussing the provisions which we had brought in our saddle-bags. One of the men of Neby Samwil constituted himself our sort of body-guard, keeping off the little mob of inhabitants who clustered round us, calling out "Zakabehsh." He was far from

being disinterested in his attentions, I am afraid. He watched every mouthful we ate. I hope I do not wrong him by thinking that he would have been well pleased had our appetites not been so good, for when we gave him the pretty large remains of our eggs, meat-balls, etc., etc., and expected him to divide them with his family, we were rather disgusted to see him sit down and demolish every morsel himself.

Neby Samwil being the highest point of this part of the hill country of Judea, there is a very extensive view from the roof of the mosque, and from a rickety minaret which still stands. Although the sun was very hot in sheltered places, there was a very sharp wind blowing in this high spot. The same east wind which is such an exhausting hot wind in summer, is in winter a very piercing blast. In spite of it I remained long enough on the outlook to get a very good idea of the lie of the ground. The view extended from the mountains of Gilead and Moab, on the eastern and south-eastern horizon, round to the Frank mountains and Bethlehem on the south, beyond which the hills, even in the neighbourhood of Hebron, are visible.

High as Jerusalem stands, its domes and minarets are quite looked down upon from the height of Mizpah. On the west, beyond the hills near Gibeon, the plain of Philistia is seen, bounded by the sea. Northward there are several historical sites in view, such as Beeroth and the rock of Rammon, and (to me more interesting) Ophrah, afterwards Ephraim, where our Lord retired from the malice of his enemies, when it had been tamed by the sensation caused by the raising of Lazarus. The little village of Tayibeh, which now occupies its site, is conspicuous from a great distance, as it crowns an eminence which looks forth towards the Jordan valley. It interested me too, as one of the villages where Bishop Gobat was trying the work of Scriptural education among its ignorant inhabitants.

From Neby Samwil we descended on the opposite side of the hill from where we ascended, for we intended to ride round by Gibeon on our way home. A descent of 500 or 600 feet brought us to the little plain near Gibeon, which must have been the gathering place of the armies of the five kings of the Amorites, when they came up to attack that place because the inhabitants had made peace with Joshua. The fact of this plain being there agrees with other facts of topography in identifying El-Jib as Gibeon. Amid the hills of Judea there are not many places that would suit so well as a place of encampment. At the side of the little plain we crossed a tiny purling brook, where bright grass dotted with large daisies told of the abundant rains. The brook, and the grass, and the daisies would hardly have been noticed in Scotland, but in Judea they were hailed as a most refreshing sight, for though the glens and gullies all look as if they ought to have a stream flowing down them, they are generally quite dry, and only remind one that in former days the land was described as "a good land, a land of brooks of waters, of fountains, and depths that spring out of valleys and hills."

Gibeon is on the top of a little conical hill. As we slanted up the side of it, we found the ground so swampy that Miss G's hardy white pony had some difficulty in getting through with its short legs, and we were glad when we again got on rocky ground where it could exhibit its skill in scrambling up shivering rocks that formed sort of steps.

The pony came from Lebanon, and was my continual admiration for the way in which it half-scrambled, half-jumped up and down rocky paths that seemed more suited to a goat than a horse. My own horse was a good, quiet, cautious creature, that carried me well up and down all sorts of queer steps, but was altogether wanting in the air of capacity for anything and everything, which the little white pony exhibited.

The village of El-Jib is much larger and more prosperous looking than Neby Samwil. Almost all the houses are very old looking, but there is nothing particularly interesting about any of them. There is one solid old tower still standing, which may have been the citadel of the place. The principal thing which we wished to see was the fountain of Gibeon, near which is an open reservoir or tank, (now dry) which is supposed to have been the pool on either side on which the followers of David and Ishbosheth sat down, before the battle spoken of in 2 Samuel, ii. The fountain, like most of the perennial springs which I saw in Palestine, rises in a rocky hollow under the hill. A reservoir has been hollowed out for the reception of the water, and here the people of the village continually come to fill their pitchers. After looking at the fountain we turned our faces homeward, taking a different route from that of the morning. It took us through a winding valley, where quite a nice little stream was now flowing, which we forded several times. A good many olive yards looked thriving and prosperous. Near Gibeon we passed a large flock of goats. Almost all the milk used in Jerusalem is from goats; sometimes it is very scarce, especially in summer and autumn when all verdure is dried up. After the early winter rains plenty of grass for the flocks generally springs up in spite of the rocky, stony look of the country, but during my winter in Palestine, the season was so unusually cold that vegetation was greatly retarded, and great numbers of goats and kids died, both from cold and want of food. The valleys through which we took our way were very solitary. I do not think we passed one house between Gibeon and Jerusalem, though it was a two hour's ride. There was nothing in the present to retain our thoughts from wandering back to the old history of this wonderful events which took

place in the glens between Gibeon and the plain of the Philistines, when the defeated armies of the Amorites fled from the face of Joshua and the Israelites. The events of the battle seemed wonderfully real after seeing parts of the scene where it took place. From the top of Mizpah we had looked down over the hills between us and Gibeon, where Joshua and Israel were encamped when the people of Gibeon sent to beg for help from their now allies. Through one of the deep gullies that intersect these hills past Mizpah, Joshua and his "mighty men" came up "all night." In the plain near Gibeon they found the Amorites encamped, and, perhaps, wearied with their night march, they might feel some trembling of heart as they saw the host of their enemies. But the God of Israel was with them, and had addressed to Joshua one of the comforting "Fear nots," which are so numerous in the history of that faithful type of the Great Captain of our salvation. And soon they saw how little those have to fear who go forth to battle in trusting reliance on Israel's God. The Amorites fled before them, and they chased them up over the heights to the westward of Gibeon, which we had viewed from Mizpah, and down the steep descents between that ridge and the plain; a mighty storm of hail doing more for the discomfiture of the fugitives than the arms of the mighty men of valor. Then Joshua, standing on these heights, and seeing the sun ready to sink down in the western sea before the defeat of the enemies of God was completed, called on the Lord, and the day was lengthened, and "there was no day like that before it or after it, that the Lord hearkened unto the voice of man, for the Lord fought for Israel." What comfort to the Christian when beset by spiritual foes, to know that the Lord still fights for his people, dwells in them, and fights their foes for them, whenever they put all their trust in him. His arm is not shortened that it cannot save, nor his ear heavy that it cannot hear.

The Glengarry Mission.

BY THE REV. NATHANIEL PATERSON.

I have thought it my duty to give the Presbyterian Church in Canada, through the useful columns of our weekly organ, some account of the Glengarry Mission, which has been sanctioned and supported by the General Assembly of the former Canada Presbyterian Church, and is now an institution of the Church so recently and happily united. It is not only respectful to the brethren lately of the Church of Scotland, but necessary to an intelligent appreciation of our work in the Presbytery of Glengarry, that the united Church should have some definite idea of our plans and objects.

Let me then first give some notice of this County of Glengarry in its early settlement, which will certainly not be less interesting on account of the fact that the Lieutenant-Governor who now presides over the most important Province in the Dominion of Canada, is a native of it.

It is just ninety-three years since the first tree fell before the woodman's axe in Williamstown, which event is about coeval with the settlement of the county. The population is almost exclusively of Scottish origin, who emigrated from the Highlands of Inverness and Ross-shire, a large number of them having been U. Empire Loyalists, the romantic story of whose sufferings and devotion to their king and country may yet be written by some future Scott or Dickens of our noble Dominion. It may not be generally known that the part of Scotland referred to is to this day to a great extent Roman Catholic as well as Presbyterian, consequently the Church will not be surprised in being told that Glengarry very naturally formed the cradle of these contending systems of belief. Williamstown, I believe, was the seat of the first Synod held in Canada, and Mr. Bethune, the father of the present E. Bishop of Toronto, was its first Presbyterian minister. Romanism was planted in the new county just as soon as its more orthodox opponent, and for more than half a century they grew side by side without giving one another much trouble about the affairs of the immortal soul. Popery in those days was mild and not ultramontano; Presbyterianism was also exceedingly mild and exceedingly slow. About twenty years ago, however, the Presbyterian Church of Canada began to notice the rather significant fact that every second man in a large and influential section of Canada was a Romanist, and on account of the Jesuits having so much power in the Church at Rome almost shut out from the truth of God's revealed word. I say "large and influential," because a goodly number of our leading statesmen and professional men were natives of this county. The population is twenty-two thousand, and consequently our mission work is devoted to eleven thousand Roman Catholics, who stand as much in need of instruction in the principles of our common Christianity as those of Quebec, who are now under the bondage of the Synodus and the Programm. A student was sent during the summer months to labour among them, and I trust sowed some good seeds of the Kingdom

which may yet take root in human hearts. He is now one of our ministers in the West, the Rev. Arch. McDonald. The work at this time, however, was not prosecuted either with vigor or success. And about nine years ago, when the writer came to minister to his present kind flock, he received great sympathy and encouragement from his people in the conviction that it was the Church's duty to prosecute the work of evangelization. He brought the matter before the Presbytery of Montreal, who at first did not see its way to immediate action, but the students of the city in their well timed and vigorous zeal sent Messrs. McIntyre, now of Osnabruck, and D. H. McKinnon, to break up the fallow ground in Alexandria. These gentlemen were the means of doing appreciable good to the conversion of at least one woman, who died in the true faith of the Gospel, renouncing Romanism and forbidding the approach of the priest, and another who died also in Christ, and who heard the Gospel at my hands as well as those of the worthy students referred to. During the incumbency of Mr. McKinnon, a remarkable visit of a famous Jesuit priest, Father Laucake, was the means of directing public sentiment to our community. He outraged the Christian feelings of the people by openly telling them in his lectures, to which he invited the Protestants, that Knox was a murderer, Calvin a voluptuary (of all characters to give the almost asetic Calvin) and Luther a liar. The notice then taken of the proceedings by myself in the columns of the *Montreal Witness*, by which Mr. Laucake, after having absented himself from the scenes of that controversy which his own bitter and oft repeated challenges had inspired, was glad to retire from the conflict, attracted the attention of our respected friend the Rev. Dr. Taylor. On the floor of the Presbytery he became the advocate of our cause, and an overture was unanimously sent up to the General Assembly of which I was the mover. It was carried, and the mission became the work of the whole Church.

The vigorous little congregation of Alexandria gave a call to the present missionary, the Rev. Ken. McDonald, with a salary of \$400 from the people of his charge, along with \$600, the half of which was made up by the former Presbytery of Montreal, and the other half by a grant from the General Assembly's Home Mission Committee, making in all a salary of \$1,000, while with a liberality rarely equalled, his excellent flock have added in the meantime a rented house, and a fund for a future manse.

The responsibility, however, of continuing the work—and this is the leading subject before us now—rests with the Presbytery of Glengarry; and I do most earnestly beg the attention of the Presbytery to the matter, and take the liberty of thus communicating the above information a short time before its meeting in Cornwall, in order that it may at once be prepared to continue the good work into which I trust the new-born zeal of an harmonious union will infuse new life and vigor.

God is moving his hand against the projects of His great enemy, Rome. And although she is dying she is still desperately active in the last struggle. Signs of awakening are among us. A noble French lad, who is now acting as a private missionary among his countrymen, and summoning them like the woman of Samaria to the feet of Jesus, was most heartily admitted not long ago by our Session. A young woman near Cornwall has lately renounced the errors of Rome and received the truth of the Gospel. Another interesting case I have now on hand and a faithful friend of Christian truth in Cornwall has lately abandoned Rome, and declares that he will give himself no peace until he is made the instrument under God of winning over his wife and family.

Let us be more faithful in the united Church than we have ever been during a long separation, and God the Lord will most certainly bless us, while we, his own blood-bought Church and people, re-echo unconsciously the Saviour's own cry to the nations: "Come out from among them, and be ye separate, lest ye be partakers of her plagues."

Rev. F. W. Farries

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—The following minute of Paris Presbytery should have appeared in a former report of its proceedings. It was handed me at the Synod meeting in Elora, and overlooked in sending minutes for publication.

"The Rev. John Dunbar, from the committee appointed by the Presbytery of Paris to draw up a minute in connection with the translation of the Rev. F. W. Farries to Ottawa, reported as follows:

"The Presbytery cannot part with Mr. Farries, and drop his name from the roll without recording their high regard for him as a man, a minister, and a member of Presbytery—as a man ever genial and gentlemanly, as a minister zealous, active, and effective—as a member of Presbytery, regularly attending on its courts, and regularly acquiescing in its judgments. While parting with him with unfeigned regret, yet this is modified by the fact that he is called to a higher sphere alike of influence and usefulness, and in entering thereon, we cordially commend him as a brother beloved at once to the congregation to which he is to minister, and to the Presbytery of which he is to become a member, hoping that in the former he will find a hearty welcome as well as a willing, working people, and in the latter, a brotherhood not less congenial than that which he has left behind."

Yours, truly,
Wm. COCHRAN.
Brantford, August 2nd, 1875.

Music in Churches Sunday and Day Schools.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—That the singing in "our Churches and Sunday Schools might be greatly improved, must be obvious to all interested in the work. When we seek to reform any department of the "Service of Sacred Song," we are met by obstacles, sometimes numerous and difficult to overcome. It is evident that this delightful and soul-elevating service does not receive the attention it claims, whether as an offering of thanksgiving and love or in compliance with the authority of Scripture, "singing and making melody in your hearts to the Lord." With the heart and understanding also," etc.

In order that an effectual and general improvement be secured in singing, we must have our children and all others available taught to read music. This could be accomplished if all the latent power amongst us was brought into activity. If our school commissioners would see to having the theory of music systematically taught in their schools; if our colleges, boarding-schools and other educational institutions had their singing classes efficiently conducted; if every Church had its class for Sunday School choir and congregation; if our ministers, preceptors, and people were thoroughly alive to the importance and dignity of the service of praise.

The Tonic Sol-Fa system of the Rev. J. Curwen offers many and special advantages for the furtherance and spread of this noble work. It is as it claims to be, "easy, cheap and true," and very attractive to all classes of students.

During the last quarter of a century it has grown into favour throughout Great Britain, particularly in Scotland, and is gradually being developed in the colonies and elsewhere. It has proved a useful help to many who had hitherto worked from the established system, and those who know and practice it most, readily acknowledge its suitability for such work as we propose.

This system is not unknown in the "Dominion," and here and there may be found persons of varied acquirements in musical knowledge, quietly engaged in bringing its various excellencies to bear on this most neglected field of useful education.

It would be departing from the object of the present paper, and indeed space would not permit us to answer the many and somewhat natural objections, which might be raised to its general adoption, and it would be equally impossible to enter into a lengthened detail of its technicalities, yet we venture the assertion that these troubles would in the end prove only apparent and be easily overcome with a little time and patient perseverance. Past experience shows that it is next to impossible to give all our singers in Sunday Schools, Church choirs, etc., a thorough reading power with the use of the ordinary notation, and the system of learning tunes by rote is at best unsatisfactory; the time spent in teaching our children new tunes by the present almost universal means, would be productive of greater benefit if we were adopting the more attractive method presented by the Tonic Sol-Fa system. It is frequently objected by parties who have acquired (at considerable expenditure of time and money) a knowledge of the old notation; that, having learned one system they do not need another, but in the interests of the many who do not enjoy such opportunities, and seeing that it would be desirable to have a system common to all, it would not be much trouble for such as have already attained a knowledge of the old to acquire a knowledge of the new; and thus aid in furthering the important and pleasant work amongst our day and Sunday schools and congregations.

That methodical tuition is preferable to mere routine will be freely admitted, and if we can thus contrive method with simplicity, we will assist the pupils under our care in preparing and strengthening their minds for their other educational studies.

It will doubtless be found that children naturally prefer being taught theoretically; advancing step by step, in preference to the present rote system so generally in use. The Tonic Sol-Fa system has been very carefully arranged by Mr. Curwen and his numerous staff of eminent Professors and amateurs; beginning with the simplest elementary lessons on time and tune, it proceeds by easy gradation to the more advanced studies of harmony and composition. Full information can be had by applying to the "Tonic Sol-Fa Agency, 8 Warwick Lane, E. C., London, Eng." A supply of books and materials or lists can be secured at Mr. Grafton's book store, Montreal. The subscriber will be most happy to furnish any information in his power and bring the subject more fully before your readers in future papers.

JOHN McLAREN,
52 St George Hypolite St.
Montreal, 27th July, 1875.

Sessional Powers.

Editor BRITISH AMERICAN PRESBYTERIAN.

MR. EDITOR,—Would you kindly answer the following question through the medium of your valued paper, viz.—Supposing a case of dispute between a member of the Church and Session—the Session carrying the case to the Presbytery, the Presbytery sending a deputation to dispose of the case, and after doing so the Session sets aside the decision, and acts as it pleases. What is to be done. Yours truly,

A MEMBER.
[Bring it again to the Presbytery. Editor B. A. P.]

Pastor and People.

Preaching Without Notes.

The following is the third lecture of Rev. R. S. Storrs, D.D., before the Union Theological Seminary, and said to be one of his finest efforts. He said: I illustrate to myself the advantage of speaking without notes. I feel it more to-day, when I have a large subject to compress into a small compass. In my last lecture I spoke of certain conditions of success, natural and spiritual.

(1) You should have a distinct and energetic sense of the important and particular subject on which you are to preach. You must have a permanent and inspiring sense of the importance of the gospel. Any theme suggested by the gospel has an intense and inspiring importance. It is one of the thoughts of God spoken to man, through human souls, by the Holy Ghost. A theme of divine truth is the instrument God uses to the quickening and renewal of man. The "rod of Moses" had no power in itself, but God gave it a power, as if to magnify his grace. The recital of a Bible narrative will often accomplish more than the development of a doctrine. Engage your mind to the subject, for the time being, as if there were no other subject. If it will bear such contemplation, it is good for pulpits use; if not, then throw it aside. When you have preached a sermon, put it out of your thoughts; then take up another. So treat the whole round of gospel truths. Carlyle says, in his sneering way, "The candid mind, will in general, require, in this serious world, that we have something to talk about." Sermons written and read from a manuscript, without being re-absorbed by the mind, have not enough vitality in them to convert a mouse. Take your manuscript with you, but if your mind is full of the truth, for truth's sake, and for God's sake, you will speak what wells up from your soul, without reference to your notes.

(2) If you would preach effectually, you must have a definite end in view. This is indispensable to one who does not use notes. To give unity to discourse, you must have an end in view. Like a ship tossing on the waves, turning steadily to its course when it finds a port in view. It is a check to discursiveness. Discursiveness is fatal. It will weary out your congregation. It is also important in the matter of style. The student is liable to get a style of writing splendid, but dark like ebony, stiff with interwoven threads of gold. Beautiful to look at, it is too elaborate and stately. There is danger, also, of a mere wash of words in extempore preaching. There is nothing awakening any imagination. It is all dead, flat level. Dr. Evans says: "Style should be perfectly transparent, with very little splash." I would rather say, style is to thought what body is to spirit. It wants to be vital. It should be proportionate, symmetrical. It should be gentle enough to fondle a child, strong enough to strike heavy blows for righteousness and self-defence. Such a style you get by preaching to men with a distinct practical aim in view. Your most natural expression will be most powerful over others. A man will pray over his sermon more if he be earnest. He will get the unctious from the divine mind more.

(3) Have in view distinct persons in the congregation to whom your sermon is adapted. When a student, I learned quite as much by teaching an adult Bible class as I did from the professors. Rev. Dr. Nettleton's sermons were not striking to the casual observer, but they were wonderfully powerful because he adapted them to the individual cases before him. Evangelical enthusiasm, enthusiasm for persons, not for subjects, is what you want. You must have a variety of subjects. There is, in your congregation, one who is a doubter, another a skeptic, another perfectly indifferent, another awakened, undecided; another sorrowful, another tried by sore temptation. A rich man wants to be made liberal. The congregation is a microcosm. There are little children as well as adults. The subjects are multiform. You may not succeed at first. But don't give it up. Find out your failures - if you have gained a small advantage follow it up. You will succeed at last.

(4) Carry into the pulpit with you a sense of the immense consequences depending on your preaching. From the world supernatural, from realms eternal, you are bringing influences to bear. If you are living gospels yourselves, you have a tremendous influence to bring. You are priests to God. You are to incorporate in yourselves the divine message and give it to others on the Lord's day, and in the Lord's house, where all the world is shut out. You are accomplishing the most noble office God ever gave to man. You are forming and influencing character. Out of character flows immortal destiny. In times of revival you feel this, and speak under the dictation of the Holy Spirit. Men are on the water-shed whence, if they turn either way, their paths diverge forever. You are to preach as if your hearers were at this very point. Keep this before you, and it will raise you above all fear of man; you will thus reach your highest power. It will sober the mind and keep you dignified, and keep you from those fearful antics and grimaces which some ministers use. One man has found that something very strange and new from the pulpit draws. This is all sensational bosh. "Fifty pounds of mustard in a Paris window will not make a pound of meat." Chrysostom preached the greatest sensational sermons. If you simulate originality, you will defeat your object. When the itch for that thing gets into a man, there is no ointment that will soothe it out of him, but a tremendous alternative is necessary. If you thus get the power of preaching without notes, the pulpit will be the throne of your thoughts for the whole week. It will form an instinct of skill in your preaching. The muscle of the mind, like the muscle of the hand, has an intuition of success, and how to reach it. When Waterloo and Trafalgar are forgotten, your work will stand. All history, all institutions, are but the scaffolding to this—the proclamation and acceptance of the gospel.

(5) Carry into the pulpit a sense of the presence of Christ with you. Like a ro-

manco, like a fairy story, let this feeling possess you. This thought will expel all thought of man, except as they are related to the Son of God. The sense of the Master within us brings out everything within us. It makes the gospel pneumatic. It will make us solemn, make us glad. Thus inspired, you are the true successors of the apostles; you will feel that your office is the grandest on earth. It will exhilarate, strengthen, exalt you. When the Son of God is standing by us we shall not need a manuscript; we possess a derived omnipotence.

Finally; with regard to criticism, be careless of it, and expect success. If my words have helped you, I rejoice. Nobody can help you; you must learn it yourself. If you want your sermons touched with the ivory finish of the pictures of Carlo Dolce, then write. But if you want to preach cogently, truthfully, eloquently, then preach without notes. Never pall before your critics, but learn from them. Sheridan said, after failures: "It is in me, but it shall come out." Conquering difficulties in your path you will obtain a firmer hold on your people. The period of criticism is passed and forgotten. The pulpit will then become your throne; you will be a law unto yourself in subservience to God.

Not fame or lucrative position should be your aim in preaching. Thackeray says: "What boots it whether in Westminster Abbey, or under the shadow of a village spire, my ashes rest; whether a few years earlier, or a few years later, I go to my resting place. The world will soon forget me." He that will save his life shall lose it. The more you are careless of success, the more will the fruits of your work follow you. Paul did not seem to realize his success, but out of his labors, and those of his associates, Christendom came. Success is certain in the end! The millennium is dawning; we are hastening the coming of the Day of God.

It cannot be that eloquent discourse is to cease in this world. It may be that you will be called of God to assist in the administration, and to help to guide the affairs of heaven. Because a minister died in his prime it should not be lamented; God has called him to go up higher.

I have given you in this lecture a catalogue of my own deficiencies when I commenced my ministry. These are the points where you will need to be trained before you go into longer studies. A mind will be fruitful that progresses by conquering obstacles of this sort. You will come to a supremacy of vision, and a sweeter and more intense sense of the power of God within you. It will need patience, true prayer, and a heroic resolution. Do it as an offering to the Master. If you be offered and poured on like a libation in this work, you will attain your highest joy; and may God take you and your ministry to himself.

Messrs. Moody and Sankey.

The American Evangelists have now completed their last week of services in England, and each meeting shows the anxiety of people to be present. Requests for tickets of admission reach from all parts of the country, and the meetings are more crowded, if that be possible, than at any former period. At each meeting there have been what is termed "overflow meetings," which are held in neighbouring churches, and the requests for prayer are so very numerous that they require to be tabulated.

On last Saturday afternoon services for children were held in Camberwell Green Hall, conducted by Mr. S. D. Richards and Mr. J. M. Wignor; and in Bow Road Hall, conducted by Major Cole, of Chicago, assisted by the Jubilee Singers from America, both of which were crowded by children. The same evening a large audience gathered in the latter hall to hear a Gospel address from the Rev. Dr. John Kennedy, which was also well attended.

On Sabbath morning the Camberwell Green Hall was quite filled with Christian Workers long before the railways, omnibuses, or tramways had commenced running. At the afternoon service for Women and the evening service for Men, when the rain-clouds had passed away, thousands who were unable to get in repaired to the neighbouring churches or chapels, or to the "overflowing meeting" in Camberwell Green Chapel, where Mr. Henry Moorhouse, who has recently returned from a missionary tour in the United States, delivered Gospel addresses, and Mr. Sankey sang after attending the Hall services. Nor was that the only relief to the overflow, for in the adjacent quiet and retired byways, preachers were surrounded by attentive listeners. At Bow Road Hall an early meeting for workers was also held on Sabbath morning, which was well attended. Mr. Archibald S. Brown gave the address; and in the afternoon and evening full congregations attended the services conducted by the Rev. James Malcolmson of Deptford and the Jubilee Singers. Major Cole also delivered afternoon and evening Gospel addresses at the Victoria Theatre, which were both well attended. The Rev. W. H. M. Aitken, of Liverpool, with the Rev. W. Haslem, M.A., for his coadjutor, in the evening concluded a week's mission at Curzon Chapel, Curzon Street, Mayfair, which included "short after-meetings for inquirers."

On Monday a noon-day prayer meeting for praise and thanksgiving was held in the Victoria Theatre, when the large building was filled. Mr. Moody, after reading various psalms, in addressing the meeting said he felt constrained to offer great thanksgiving to God for all the mercies of the past four months, but especially for the wonderful work which God had wrought in the marvellous conversions which have taken place during the period of this great religious awakening. They had now, he continued, entered upon the last week of their stay in London, and he hoped every meeting during the ensuing week would be characterized by great thanksgiving. The meeting was then thrown open for short addresses from various speakers who gave details of striking conversions. One speaker said he considered that much of the success was attributable to the faithfulness of the preachers in declaring the message of the Almighty, and concluded with an ear-

nest appeal to all waverers to decide at once. Special thanksgivings were then offered for various individual conversions. The meeting was brought to a close with the benediction.

During this week the services have been conducted as usual in the various places of meeting, but the Evangelists have confined their services to Camberwell Green Hall in the afternoons and evenings, and have taken part in the noonday prayer meeting in the Victoria Theatre. Major Cole's, of Chicago, evening Gospel addresses in the Victoria Theatre have been attended this week by more numerous audiences perhaps than in any previous week. He continues to report success, especially in effecting the reclamation of drunkards. The last three services conducted by Messrs. Moody and Sankey in England will be held in Camberwell Green Hall to-morrow.

On Monday a Conference of Ministers will be held in Midway Park Conference Hall, which promises to be of unusual interest. We understand that up to Wednesday morning 494 ministers had applied for tickets, of whom 160 were clergymen of the Episcopal Church, 125 Congregationalists, 75 Baptists, 67 Wesleyans, and 28 Presbyterians. The general public will be admitted so far as there is accommodation in the Hall.

It is said that Mr. Sankey will proceed to Paris, and sing at a few special services to be held there, and from there will proceed to Switzerland, where he will stay to recruit his strength. From there he will return to England, and proceed to Liverpool. He will then take leave of his friends there, and from thence set sail to America. It is said that the publishers of Mr. Sankey's hymn book have during the past four months sold one million copies in London. Subscriptions amounting to £25,000 towards the expenses have already been received, and the committee appeal for an additional £8,000 to cover the expenses.

Notwithstanding the immense concourse of people who have attended the meetings, there has been uniformly strict order preserved. An exception occurred on Thursday evening in the Camberwell Green Hall. The crowd was so great that evening that Mr. Moody commenced the services nearly an hour before the usual time. When Mr. Moody was engaged in reading the 61st Psalm the whole of the immense audience were startled by the noise of the crowd outside endeavouring to rush into the building. Mr. Moody at once left off reading, and requested the audience to join in singing a hymn, and Mr. Moody left the rostrum to quiet the people outside. Mr. Moody returned to the rostrum and said he hoped all would remain quiet. There had been, he said, a report of a threatened riot, and he was sorry to say that many people had got into the inquiry rooms and had so far forgotten themselves as to use violence. The doors having been forced open, an immense crowd filled every available standing space. Fears were entertained for the stability of the galleries. Many ladies fainted, and the cries and shouting for some time were alarming. After about half an hour's delay the crowds lessened and the service proceeded.

The Spirit of Elijah.

In one of Mr. Moody's London sermons he says: "God uses human instruments. Sometimes it is a wonder to me that he does not take the work out of our hands and put it into the hands of angels, or some one able to do it. There are but few now that say, 'Here am I Lord, send me.' The cry now is, 'Send some one else.' 'Send the minister,' says the elder, 'don't send me.' Or, if he is not an elder, he says, 'Don't send me, send the church officers, the churchwardens, but not me. I have not got the ability, the gifts, or the talents.' Ah! honestly say you have not got the heart, for if the heart is loyal, God can use you. It is really all a matter of heart. It does not take God a great while to qualify a man for his work if he has the heart for it. He may not have many talents, but if he makes good use of what he has, God will soon increase his talents. Look at Elisha! There is another man. We would not have thought of Elisha to take the place of the wonderful prophet. We would have gone to Bethel, or Jericho, to the school of the prophets, and picked out a theological professor, or some great man. But 'Elijah finds a man in the fields behind twelve yoke of oxen, and Elisha slew his oxen and consecrated everything to God, and started off with Elijah.' And Elijah says one day, 'What can I do for you?' 'Well,' says Elisha, 'give me a double portion of your spirit!' 'Well says Elijah, 'that is a great thing that you have asked, but if you see me when I am taken up, you shall have it.' Then they started for Gilgal, and Elijah says, 'You stay here, and I will go down to Bethel and see how the prophets are.' But Elisha says, 'As the Lord liveth, and as thy soul liveth, you shall not go without me. And I can see the men, arm in arm going to Bethel. And when they get there, 'Now,' says Elijah to Elisha, 'you stay here and I will go to Jericho, to see how the prophets are going on there.' He was going to visit the theological seminaries. 'Well,' says Elisha, 'as the Lord liveth, and as thy soul liveth, you shall not go without me. And arm-in-arm they went to Jericho together. And when they got there, says Elijah, 'You stay here and encourage these prophets and I will go over Jordan—Jordan means death and judgment. 'As the Lord liveth, and as thy soul liveth, you shall not go without me,' says Elisha, and arm-in-arm they went to Jordan together. And Elijah took up his mantle and struck the waters, and God hold back the waters in the palm of his hand. And they walked over dry shod. But it had been revealed to those prophets that Elijah was going to be taken away, so fifty of them went out to watch. By and-by there came a chariot of fire, and Elijah stepped in and swept away home. And as he went up his mantle fell, and Elisha left his own mantle and took Elijah's mantle. Then he went back to Jordan, and he took Elijah's mantle and struck the waters, and came through dry shod. And when the fifty prophets saw him, they cried, 'The spirit of Elijah doth rest on Elisha.' So it was. And God qualified him to take Elijah's place. What we want is the spirit of Elijah,

and our Lord is the same as his God. It was in the power of prayer that he stood before Ahab, and what we want is to get hold of God in prayer, and to have power from heaven, not human power, but power from on high, and God is ready and willing to give us that power. Yes, it is the weak things, it is the despised things that God uses. Those unclean men from Galilee, Christ called them around him. The last men that we should have thought of. He called those fishermen out of Galilee, and that little handful shook the whole world. It was these men that went around the world, preaching the glorious Gospel and the glad tidings. Why, before he could use Saul he had to change his name, and call him Paul—Little, little! He had to show him that he was weak, before he could use him. And Paul says, 'When I am weak then am I strong.' It was not enticing words, it was not eloquence that Paul had. Why, he said his speech was contemptible! Yes, contemptible! He did not profess to be an orator, but he preached Christ, the power of God, and the wisdom of God, Christ, and him crucified. What London wants the whole world wants, and that is Christ, and him crucified. And the whole world will perish for want of Christ. Let every man and woman, that loves the Lord Jesus, begin to publish the tidings of salvation. Talk to your neighbors and their friends. Run and speak to that young man! Talk to him of heaven, and of the love of Christ! Tell him that you want to see him saved. And let the Christians of London, in this hall to-night, rise and take the city. Our God is able. Let us compass the walls of Jericho, and they will soon come tumbling down. Bear in mind this, that God is far more willing to bless us than we are to have him. Let us keep close to Christ. That is what London wants. They don't like to have Christ preached faithfully; but it is just what men don't like to have that we must give them. I learnt that long ago. The medicine that we don't like is the medicine that we ought to have, and the very truths men object to, and that make them angry, are the very truths that bring them to the cross of Christ. What we want is to preach Christ in season and out of season.

Tell the old, old story,
Of unseen things above,
Of Jesus and his glory,
Of Jesus and his love.

Why, the stone that the builders have rejected has become the chief corner stone. The very stone that they would not have was the very stone that God chose, and upon this stone he is building his Church now—upon the Rock of Ages. It is Christ, my friend, Christ that they want, and then they will get sure food for eternity."

Habits.

It is a question worth a moment's thought, "Is any bad habit corrected after a person is twenty years old?"

If we answer the question in the negative—and I am strongly inclined to take that side—the duty of parents and teachers is involved at once with tremendous responsibility, and this is the object of the letter you are reading. It may also be a warning and so an aid to the young, who need all the help they can have to become better and wiser.

You meet a man after a separation of a score of years. The same habits mark him now that were his before. The child is so truly the father of the man, that the man of sixty has the ways that made him notable when a boy. He carries his head just as he did, is stooping or straight, quick or slow, talks through his nose or not, pronounces words wrong just as he did when a young man, and repeats himself all the days of his life.

I know some of the most polished gentlemen, of the highest culture, who invariably say African for Africa, Asia for Asia, Jamaica for Jamaica, and, in fact, they distinctly add the letter r to words ending in a, especially to proper names. They are unconscious of it, would not know if it were pointed out to them as their habit, would probably be hurt if it were mentioned to them.

And this suggests the two reasons why bad habits are rarely if ever changed by men or women of ripe years. 1. After the habit has become confirmed the person loses all consciousness of it, just as the perfection of health is to be unconscious of having a stomach. 2. One's self-esteem is wounded by criticism, and a habit is cherished all the more fondly because assailed. It has been said—it is very nearly true—that no mortal is willing to be criticised, found fault with, and this makes criticism an ungracious and ungrateful task. I have ventured, in the course of my life, to make the attempt to do unto others as I would have others do unto me, and to point out, in a kind and inoffensive way, the glaring fault of a friend, perhaps a public speaker, or a writer. In no one instance did any good come of it. A preacher has a habit of wrinkling his forehead while he speaks, or of pitching his voice immoderately high, or of mounding his words, or shrugging his shoulders, of speaking too low or too loud, too fast or too slow, whatever it is; after he has fairly settled to his work in the ministry he goes on, more and more so, the bad habit growing as his strength increases, moderating somewhat as old age weakens him, and he dies, the same habit clinging to him till the end. He was hurt whenever any one alluded to his habit; he said he could not help it, or he did not believe it, or it was his way, and if the people did not like it, they could leave it alone, and so, repulsing friendly criticism, and hugging his fault, as a parent loves the deformed child the most, he puts his fault and goes from worse to worse.

Peculiarities are not necessarily faults. Something distinctive belongs to every earnest man. But faults of manner are no more to be cherished for the sake of distinction than lameness is to be preferred to sound limbs.—Tennyson, in the Observer.

A little neglect may breed great mischief; for want of a nail the shoe was lost, and for want of a horse the rider was lost, being overtaken and slain by the enemy, all for want of care by a horse-shoe nail.

Random Readings.

That is the most absolute faith which trusts God in the dark.

No one but God can give the sentence of death in a man's soul.

Pride may be called Satan's sin. It is the great master-sin of our depraved nature.

That which the Holy Ghost does in us, we do by the power of the Holy Ghost.

HAPPY are they who are very jealous of any healing but by the blood of Christ.

How is faith strengthened? By being much exercised with the Object of Faith.

OBLIGATION and privilege go together in God's word. Never attempt to sever that which God has united.

God loves human instrumentality. By the power of His Spirit He gives man great power over his fellow-man; and He gives man great power over Himself.

If you ask the way to the crown—'tis by the cross! To the mountain—'tis by the valley! To exaltation—'tis "he that humbleth himself!"

How sweet to observe that in the laying on the rod there is no mention of fault committed (though there is always abundant cause) "not for my sake, but for your profit."

If you and I were in our right mind, when we see a brother mistaken, we should sit at the feet of Jesus for him, and mourn for his ignorance as if it were our own.

ALL the bitters of my cup are under the direction of that Father who sees things as they shall be; who is educating me, and fitting me for eternity.

THE saints of God often forget that the basis of the assurance of sense is the assurance of faith. They must rest upon God's word, without sense, if they would have sensible assurance.

If the lamb be in the bosom of the Shepherd, he that destroys the lamb must destroy the Shepherd, methinks. If he has love enough in his heart, and strength enough in his arm—how can the lamb in his bosom be destroyed?

God is love, saith the Evangelist, and our world of wo and sin is made light and happy only when God's love is shining in.

I HAVE heard of a poor navigator who had been converted, who had but little education, but who knew the grace of our Lord Jesus Christ, and when dying, very cheerfully and joyfully longed to depart. His wife said to him, "But, man, ain't ye a'ward to stand before the Judge?" "Woman," said he, "why should I be afeard of such a man as died for me?"

OVER two hundred years ago in England, a worthy and benevolent man died, and requested that this epitaph should be placed upon his tomb. It was placed there, and is legible to-day:

"What I spent I kept;
What I saved I lost;
What I gave I have."

THERE are difficulties in India and in China, and the eye of unbelief spies impossibility in your path, and the voice of unbelief tells you that there are walled cities and giant Anakims in the land; but, thank God, there are multitudes of Joshuas and Calebs in your midst, who say "We will go up and possess that land, for we are well able." Impossibilities! Impossibilities!

QUIET from God! How beautiful to keep! This treasure the All-merciful hath given! To feel, when we awake and when we sleep, Its incense round us like a breath from heaven.

One part, one little part, we dimly scan,
Through the dark medium of life's feverish dream;
Yet dare arraign the whole stupendous plan,
If but that little part incongruous seem.

—De Witt.

MEN are sometimes devoted to ultimate truths—both religious and scientific—and while they feel an assault upon these as a personal injury, they are themselves careless in respect to the lesser truths, which prove the greater. Every truth is sacred; and though one may be—or seem—of more importance than another, just as one man is more important to the welfare of the State than another, yet we may no more distort the least of the one than we may wrong the weakest of the other.

THE well-known Bernard Gilpin was accustomed to remark, "That nothing happens to the people of God but what is intended for their good." When he was summoned by the Popish party to London, to be tried for heresy, just before the close of Queen Mary's reign, he met with an accident on the road. He was tauntingly asked, "Whether his broken leg was also for his good." "I make no question but it is," was his reply. Ere he was able to resume his journey, the Queen died, and the life of the good man was thus preserved by his halting limb.

WHAT Bishop Home has said of the book of Psalms is applicable to the other inspired Scriptures:—"The fairest productions of human wit, after a few perusals, like gathered flowers, wither in our hands, and lose their fragrance; but these unfading plants of Paradise become, as we are accustomed to them, still more and more beautiful; their bloom appears to be daily heightened, and fresh odor are emitted, and new sheets extracted from them. He who has once tasted their excellence will desire to taste them again; and he who tastes them oftenest will relish them best."

To encounter death, to go forth to the last dread scene with no strength but that of nature, is hopeless work. There must be the living might of faith to make the soul victorious. To millions of men the fear of death has cast a dark shadow over life, but faith has made the soul victorious over it. The marvels which this faith has wrought in various departments of life are written for our encouragement. It has shut the mouths of lions, quenched the violence of fire, turned back the edge of the sword, and subdued kingdoms. But nowhere do we see its conquering force more than in life's last scene. It makes timid men bold, and feeble men more than conquerors. It brings God to the soldier's help, opens to the prospect of a better world, and gives it a foretaste of this future.

Our Young Folks.

Forbid Them Not.

There is no sweeter story told In all the blessed Book, Than how the Lord within His arms The little children took.

The Word "Us."

An Athenian once said to a Jewish lad, "Here, my lad, is a piece of money; buy us some figs and grapes."

The Fox in the Well.

A wolf one day heard a strange noise in a well. He went to see what was the cause of it. He soon found out the cause; for there, deep down, was his old friend the fox.

How a Little Seed Waked Up.

This is how it happened. A little girl was searching in her mother's work-box for some glass beads, with which to adorn the neck of her doll, when she found among them a little dark-brown seed.

plant attached itself, over turning, in a most peculiar manner, from left to right, and never from right to left as do most vines and tendrils.

Thus the insignificant brown seed became a beautiful morning glory, the climbing vine, shining leaves, and showy blossoms of which formed a delicate green curtain of lace-work for Annie's window.

But where were the morning-glory's busy little feet? In proportion as the upper part of the plant expanded into the air and sunlight, becoming more and more beautiful every day, did the active little feet dig deeper and deeper into the earth.

The Giving Deacon.

There was a good deacon in a church in New England who had learned the lesson of giving from the Bible. He felt that it was his duty to lay aside one-tenth of all the money he received to be used for charitable purposes.

"Deacon Jones, I am requested by your brethren to say that they are afraid you are too liberal, and will ruin yourself and family. They wish you to be more sparing in your gifts."

Dr. Livingstone's Last Diaries.

It is very affecting to think of that brave old explorer shut up in the heart of Africa without pen, ink, paper or pencil, and trying to invent ways to mark down the story of his travels.

The London Standard says: Dr. Livingstone's last journals have just made their appearance, after a delay which, considering their extent and difficulty of deciphering them, has been singularly short.

Amongst the illustrations—which we may observe, by the way, are not quite so sensationally picturesque as in some recent books of African travel—is a photolithographic reproduction of a page of one of these interesting books.

That was a grand thing that was said to Jacob: "As a prince hast thou power with God and with men, and hast prevailed."

Sabbath School Teacher.

LESSON XXXIII.

THE BREAD OF LIFE (John vi. 47-51)

COMMIT TO MEMORY, vs. 48, 57, 59. PARALLEL PASSAGES.—1 Cor. x. 1-5; Eph. iv. 15, 16.

SCRIPTURE READINGS.—With vs. 17, 48, comp. Gal. ii. 20; with v. 49, Eccl. xvi. 35; with v. 50, Job. iii. 17-19; with v. 51, Heb. ii. 11, 15, with v. 52, 1 Cor. i. 14; with vs. 53, 54, 1 John v. 11, 12; with vs. 54, 56, John xv. 4, 5; with vs. 57, 58, Phil. iii. 9.

GOLDEN TEXT.—This is the bread which the Lord hath given you to eat.—Ex. xvi. 15.

CENTRAL TRUTH.—Jesus is the living bread for perishing souls.

It is the Lord's way in teaching men to set out from the known and carry the mind to the unknown. Thirst is known, hence we are led to know of spiritual thirst (Isa. lv. 1). A rock, a foundation, a vine, are known. We can rise, therefore, to the idea of Christ as rock, foundation, "true vine."

The simplicity of this report entails some repetition, which in teaching may be avoided by reducing the substance of the lesson to a formal order (which the mind likes: it is therefore a help in learning). A teacher may find, and therefore should use, a better than the following, which is suggested as an example, viz., OUR NEED (v. 53); THE SUPPLY PROVIDED (vs. 48, 51, 57); THE QUALITIES OF THIS BREAD (vs. 47, 50, 51, 54, 46, etc.).

I. Our need (v. 53). Our bodies die of starvation if bread, that is food, is withheld. This natural want we feel. We do not, because we are fallen, so well understand that our souls need spiritual bread. A watch falling may have its spring broken though the case is not injured.

That Christ counted himself that supply, and that man had it by receiving him, he teaches here, as in many other places. See as examples—John viii. 24, and Matt. xxvi. 26-28. He had not known himself to be the very Son of God in another sense than Paul, Abraham, or the angels are sons of God, the would have been extraordinary arrogance.

Settle it in your minds: death is not more sure to the body kept without food, than to the soul without Christ, not received after a corporal or a carnal manner, but by faith—material food for material bodies, spiritual for the spirit.

II. The bread provided (v. 48), called "that bread" in reference to the previous remarks of the hearers (v. 31). "Our fathers did eat manna," etc. "Yes," says Jesus, "and it was a type of spiritual bread which God gives, and I am that bread."

Our lesson mentions two ways: (a) by Christ's gift (v. 51), "which I will give for the life of the world." He gave his flesh and blood to suffering in every form, to be bruised, killed,—by his sufferings to atone and procure pardon and life for men. He knew what he was to endure. As the grain has to be crushed and subjected to the action of fire to make bread, so he submitted to all that was needful to make him a Surety, Substitute, and Saviour for us.

And he did this, not because he has a kinder heart than the Father, and wishes to snatch us from hands that would eagerly punish us; not because he hates the course of justice, so that honor is to be given him at the Father's expense (to say so is blasphemy); for (b) The bread is provided by the Son, at the Father's instance, by his gift and act. Mark well v. 57, "As the living Father hath sent me," "Living" is explained by John v. 26; and Rom. v. 4. There are not two purposes, one to destroy us if possible, another to save us at all hazards. There is one eternal purpose of mercy and grace to "the world" (v. 51), so that no one is shut out who will "take and eat, and live for ever."

This honor to the Father is in appearance, at least, sometimes denied. It never should be. Christ never puts himself forth as a milder Deity (see John iii. 16-18; Gal. iv. 4). The mind easily swings from one extreme to another, from prayers without Christ to prayers mainly to Christ, from a God "all mercy" to a God all wrath. We serve God in Christ, the God of salvation by Christ. The Father gave the Son and he gave men to be redeemed by the Son (John xvii. 20-28).

This bread was offered by Jesus when he said, "Come unto me," by Peter (Acts ii. 38); by Paul (Acts xvi. 31); by every one who holds up Jesus as the only Saviour. To do this is the honour of a Sabbath-school teacher's work (Phil. i. 18).

III. The qualities of this bread.—They are presented in two ways: (1) by the illustration of the manna; and (2) by positive statement. (1.) The historical illustration.—The living bread is like the manna. God gave it from heaven, "without money or price, freely, brought it near," "round about the camp," gave enough of it, made it necessary it should be gathered, and finally, it was not understood by the people, who said, "What is it?" (Ex. xvi. 15). Just as their children said (v. 52), "How can this man give us his flesh to eat?" The "small round thing" that lay on the ground, and of which they tired at length, is all too like that meek and lowly Redeemer, of whom even his professing church wearies, pining for some new thing.

B. The manna teaches by contrast. The man who ate the manna died (v. 49),

but they who feed on Christ live for ever (v. 50). It is not meant that the manna-eaters died spiritually. It is only meant that the living bread has higher properties, is on a higher plane than the manna. It is received by faith—"he that believeth" (v. 47). Thus leads to positive statements of its benefits.

(2) It brings "life," "eternal life," "everlasting life," six times asserted (vs. 47, 50, 51, 54, 57, 58). (V. 50.) It brings union with Jesus, not a bodily indwelling, not as the rib of Adam became Eve, but spiritual and legal. We stand in Christ, as far as law is concerned; he dwells in us by his Word which we believe, remember, and obey; and by his Spirit who inclines us to his obedience, and helps us in it. We must not push figures extravagantly.

(V. 54.) It secures resurrection; "raise him up," not because of any natural connection between the flesh of Christ and that of him who eats, but because the soul—the man believes (v. 47), and so becomes the Lord's.

There are inferences from this passage on which teachers ought to dwell.

1. The substance of the Gospel. What Jesus was—is—has done—is able and willing to do. No part of this is unimportant. If men fail to preach and teach this, they miss the main thing.

2. The truth about man is the complement of the truth about Christ. ("What is complement?" one blade of the scissors is the complement of the other. Each requires the other.) If teachers are wrong about the one, they will be about the other. If I believe that I have only forgotten myself, and gone astray a little, then a teacher who will set an example and show me the way back is all I need. But if I am "dead in trespasses and in sin" (Eph. ii. 1-3); under the curse of the law (Gal. iii. 10), then I need such a Redeemer as is Christ.

3. We should be profoundly thankful, and learn from the Hebrews to love—not loathe—this bread from heaven.

4. The folly of undervaluing the Old Testament—the basis of the New.

5. The unity in the benefits we get through Christ. They are not divided out and parcelled among men. A whole Christ is offered. We take all or none. If we have him at all, we have life, union with him, mutual indwelling, eternal life, and a certain and glorious resurrection. This is highest life.

6. Gather and use the manna—receive and feed on Christ.

SUGGESTIVE TOPICS.

Jesus—how presented—manner of teaching—hungry—its supply—Hobrows' hunger—how provided for—features of the manna—man's need—of what kind—the supply—how provided—by the Son—how by the Father—danger of mistake—likeness to manna—contrast with—how received—the benefits of receiving—how in unity—memorable points from this lesson.

MISSIONARY NOTES.

TEACHING a parrot to say Krishna, Krishna, (a Hindoo deity), was all that a poor Hindoo woman who died recently, had as the basis of hope beyond the grave.

A STRANGE case for discipline has arisen in Japan. Two Japanese Christians have been cited before the government to answer the charge of having officiated at a Christian funeral, in violation of the law requiring all funeral ceremonies to be conducted by a Buddhist or Shinto priest.

THE annual report of the Society for the Propagation of the Gospel in Foreign Parts stated that the income of the Society for the year 1874 has been £184,826 10s. 3d., the largest sum ever received in one year. The largest portion of this sum was devoted to the propagation of the Gospel in Asia. The Society provided wholly, or in part, for the support of 608 ordained missionaries.

THE missionaries in India live together in peace, and preach in one another's chapels, and preach the same gospel. Chunder Sen, who he came to England, was heard to say to Mr. Bunney, "Would you kindly tell me what are the differences existing between you Christian people in England?" He had never found out those differences in India, and a finer testimony could not have been given to their unity and Christian fellowship.

THE noble theory of Christianity is too often grossly scandalized in the East by the habits of ungodly Europeans, while the lives of such men as Donald McLeod, Henry Lawrence, Nicholson, and Edwards told mightily on the natives. There is little doubt that the reckless life, the depravity, and the scepticism of no inconsiderable section of the Europeans residing in the land, is the greatest obstacle to the spread of the Gospel in India.

THE American Presbyterian Board of Foreign Missions has sent out during the year eight ordained missionaries, two physicians, and ten unmarried women; while only one missionary has died. The receipts have been \$456,718; expenditures, \$495,000. The Board is now labouring in twenty-six different missions, embracing eight tribes of Indians in this country, the Chinese in California, missions in Mexico, United States of Columbia, Brazil, Chili, Japan, China, Siam, India, Persia, Syria, and Western Africa. In these are about 188 missionaries, about 160 wives, and 600 native laborers. More than 180 churches have been added.

THE evangelistic services of the Rev. A. N. Somerville, of Glasgow, Scotland, in India have met with great success. Mr. Somerville is a well-known member of the Free Church of Scotland, who was invited to go to India last autumn, to preach to the English-speaking population during the cold season. He has held services in Calcutta, Allahabad, and Lucknow. At the meetings some of the hymns now so popular in England are sung, and either a sermon is preached by Mr. Somerville, or short addresses are delivered by other ministers. Daily prayer and Bible meetings are also held. Another minister, the Rev. Sholto Campbell Douglas, is now in India, holding special religious services for the "promotion of the higher Christian life." He has visited Bombay, Madras, and Calcutta.

Miscellaneous.

A CORRESPONDENT of the "Athenaeum" says:—The Parthenon at Athens is being shockingly wrecked and ruined. Tourists every season visit it, knock off limbs of statues, pull down portions of the frieze which Lord Elgin left, and clambering up, with hammer or stone, break off bits of the Doric capitals. These capitals are painted with rows of leaves, which are supposed to be bent double under the weight of the architecture, and the hunters seem to be especially fond of clipping this portion of the masonry. Not long ago, a tourist knocked off the finger of one of the finest statues, wishing to add to his private collection of curiosities in New York. The Greeks have determined to protect the building as much as possible, and to store up in a safe place the most valuable of the fragments of sculpture which lie over the place, exposed to rude winds, "and men more savage still than they." They have almost completed a museum at the back of the Acropolis, but the work has come to a stand still for want of money. Were this fact sufficiently known, doubtless, immediate steps would be taken to preserve that noblest monument of Greece in her glory—the Parthenon.

PROBABLY the first of her sex to attain to the dignity of Professor in an American College, is Miss Priscilla Breslin, of Vassar, who has just been elected to the Professorship of Mathematics in that institution. Europe has five million of soldiers all ready for fighting, with fifteen thousand cannon and a million and a quarter of horses; its armed fleets consist of 2,039 vessels, manned by 290,000 sailors, and carrying fifteen thousand guns. The cost of these immense armaments is five hundred and sixty millions of dollars annually, three-fifths of the amount being consecrated to the armies.—THE Sultan of Zanzibar was scandalized at the epithet "worshipful" being given to a London company, deeming that such an epithet should be kept for God only.—QUEEN VICTORIA has placed at the disposal of Mrs. Kingsley, the widow of the late Canon Kingsley, the first suite of apartments that may become vacant in Hampton Court Palace.—A young lady who had no time to spare for making garments for the poor has been engaged three weeks embroidering a blanket for her poor dog.—THE Pall Mall Gazette's Copenhagen correspondent says all the leading Norwegian papers fear a commercial crash in Norway, in consequence of bad receipts and stagnation in the timber trade.—THE Victoria Times says that the schooner Pacific is loading bonfire dust at Chicago for Ireland. The Pacific was built at Roblin's Mills, Prince Edward, a little over a year ago, by C. S. Wilson, Esq. The Pacific is the first Picton vessel to cross the ocean.—MORE damage is reported from Franco by the recent inundations.

THE Suez Canal cost \$95,000,000. Its income this year will probably be about \$1,250,000.—BLACK lead in paying quantities is reported to have been found near St. Stephen, New Brunswick.—DESTRUCTIVE freshets have occurred in Ohio during the past few days. Eleven railway bridges have been swept away.—A STRANGE discovery has been made at Buckingham Palace. While some workmen were engaged in pulling down a wall, a large quantity of valuable gold and silver plate of about the time of George III., and worth several thousand pounds was found.—ANOTHER attempt has been made to destroy Foley's statue of Prince Albert, in Dublin. Two men were arrested at midnight while preparing to injure it. They had covered it with a canvas shroud saturated with paraffine oil, which was to be set on fire, and were in the act of forcing a tin can down upon the head of the statue, which had painted on it in large red letters, "No residence for the Royal Princes."—THERE is a Chinese officer of distinction in England, sent to inquire into the manner of working coal mines, for application of the system to China.—A MAN in Iowa has just applied for a patent on a plough to be worked by wind power.—OVER 250 young men have applied for admission to Harvard College this year, and the average age of the applicants is nineteen.—AN English tourist who recently started alone to ascend to the summit of Mount Snowden, in Wales, is missing. He is supposed to have sunk in a quicksand on the edge of a lake near his path in descending the mountain.—SANTA ANNA is seventy-seven years old, but he is still erect and slender, and his black hair and black eyes yet preserve their original brilliancy. He is as fond of cock fighting as ever, but has not money to indulge in it as much as he would like.—A CORRESPONDENT of the St. Louis Globe-Democrat, writing from the Black Hills, declares that the Indian Ring will fight hard against any arrangement for opening that region to civilized occupancy, as such a policy would destroy their best plunder-fields.

THE celebrated Astronomer, M. d'Arrest, professor in the University of Copenhagen, has just died at the age of fifty-three. He had acquired an European reputation for his researches into the spectrum analysis of nebulous stars.

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The numbers for March and April are now before us, and wear a neat and attractive appearance, especially the April issue.

Specimen copies will be sent to any address. C. BLACKETT ROBINSON, P.O. Drawer 2184, Toronto, Ont.

British American Presbyterian. FRIDAY, AUGUST 6, 1875.

SCOTCH EDUCATION.

Far up in the very heart of the Perthshire highlands where the wild foaming Tummel falls into the peaceful Tay, there stands at the very junction of these rivers the little village of Logierait.

"It is not many years," said the Lord Provost of Dundee, "since you left the adjoining county of Perth to push your way in the world without any adventitious aids to help you on, but possessed of those sterling qualities which were best fitted to secure success."

The matter being put in this fashion (reminding one of the Scotch way of asking a man where he is from—"you'll be from such a place")—Mr. McKenzie very kindly replied that it was even as the Provost suggested.

"You have alluded," Mr. McKenzie replied, "Mr. Provost, to the advantages which I enjoyed of having a Scotch education, and you were pleased to say that it was a commodity which could not readily be stolen."

which we should restore the memory of John Knox so much as the establishment of the parochial school system of education in Scotland.

But what is this Scotch education that the Provost and the Premier agree in lauding? It cannot be claimed for this system of education that it was exquisitely refined, for it taught Dr. Chalmers to say, "Pap of Rome," instead of "Pope of Rome," and Hugh Miller to talk of "Peyroods."

The schools of Scotland, according to their founders—Knox and Craig—were erected in every parish for the instruction of youth, in the "principles of religion, grammar, and the Latin tongue."

We do not pretend to say, that the Scotch parochial schoolmaster was always a saintly character, nor do we maintain that his "instruction in religion" was always deep and sweet; nor can it be said that his hearers were always in a devout frame of mind when listening to his religious instruction.

It is an understood and an agreed thing, that no denominational catechism can have a place in our schools. It may be necessary even to concede that at present we need not hope to see the Bible taught in the way of its being a book of comment or examination.

Ministers and Churches.

A LARGELY attended social meeting was held in the Presbyterian Church, Bowmanville, on Monday evening, 19th inst., to bid their pastor, the Rev. J. Smith, an affectionate farewell on the eve of his removal to take charge of the Bay Street Church, Toronto.

We have asked you to this meeting for the purpose of saying "good-bye!" We cannot let you go without a formal expression of our attachment and regard.

On Friday last the East Presbyterian Church held their annual Sabbath-school picnic in Morton's Grove, Norway, on the Kingston Road, which, with a little more cleaning up of the cricket ground, is admirably adapted for such purposes.

Correspondence.

"Clergyman," "Probationer," and "Layman."

DEAR SIR,—When I saw a letter signed "Clergyman" with the heading "Probationer and Layman," I was in hope that we were at last to have a defence of the probationers' scheme by some of its friends; but no!

It is high time that this was changed, and that the Home Mission work should hold a more prominent position in the church. "Clergymen long for the simplicity of former times, when probationers went two or more months to a place."

either to themselves or to the vacant congregations, but if clergymen's ideas were carried out and all our men were profitably employed in doing Home Mission work, the settlements would not be a matter of so much importance.

I have not the most remote idea who this quid fecit may be, but all his statements can easily be proved, but if those who think he is in error would kindly point out his errors, they would do more good than by abusing him.

July 30th, 1875. D. McNAUGHTON.

Canadian and American Theological Training.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—There appeared in your columns some time ago a communication filling a column and a-half, contrasting Education in Theological Seminaries in Canada and the United States, over the signature "A Canadian Minister in the United States."

A Princeton Student has repelled the aspersion cast on that seminary which has no equal, much less any superior, in Europe or America in its intrinsic advantages generally.

We are exceedingly sorry that this unfortunate comparison has been sprung on your readers, for various reasons. Firstly,—We yield to none in our fealty to our own Church, institutions, and country.

We do not propose to continue the comparison instituted, but we may be allowed to say, that none would more readily admit than Principal Caven himself, the high qualifications of the Professors or Principals of Princeton or Union, Drs. Hodge and Adams.

instruction, unless this writer is egregiously mistaken; yet he absurdly asserts that he means no such reflection, while in the same breath berating these colleagues!

Your place and our time will not permit us to notice all his inaccuracies, but before giving a specimen or two we must add that we personally esteem our opponent, and believe he would not willingly produce a wrong impression or misappreciation.

How many minutes of hours was he in the building all told? The place he was most often seen was the reading room, looking over Canadian papers!

Ho struck a true note there. All the students can endorse, you supplement, what he says on this matter. It is the crowning glory of Union Seminary, that in all the teaching Christ is the Alpha and Omega, in a very special sense.

For our own part we can only add, having been through the whole Canadian course, culminating with the University of Toronto, we would not exchange the advantage of one time in New York with a similar period elsewhere.

Then, those who have means of their own can get a better practical education, and in a shorter period, instead of spending fifteen or twenty years, and between two or three thousand dollars, as the writer has done, without being much better adapted for the active battle of life than men there not having spent half the time or means.

CANADIAN AT UNION SEMINARY. July 25th, 1875.

Presbytery of Saugeen.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

MR. EDITOR,—In the report of the Presbytery of Saugeen inserted in your issue of 30th July, it is stated that "notice was taken of the Presbytery's not being in possession of an extract minute of the General Assembly, relating to their formation as a Presbytery," and a motion was carried, "expressing regret at the want of such minute, and instructing the Clerk to procure the same."

Powers of Presbytery.

DEAR SIR,—Allow me, through your valuable columns, to place before your readers an important decision of Presbytery. At a recent meeting of Simcoe Presbytery, Rev. Mr. Knowles, minister of Alliston, Bruce and Angus congregations, tendered his resignation. When the Presbytery decided to take steps usual in such cases, they therefore summoned said congregations to appear in their interests, at Barrie, on the sixth day of July last, and give reasons, if they had any, why Mr. Knowles's resignation may not be accepted, certifying, that if no appearance be made, they shall be held as consents to his resignation. No appearance being made, I consider that said congregations virtually accepted said resignation, and I, therefore, consider Mr. Knowles no longer their pastor, as by the last clause in their summons, the Presbytery make it imperatively binding on said congregations by their non-appearance. But mark the result when the case came up for hearing. Mr. Knowles asked permission to withdraw his resignation, which was on motion granted. Now I do not, for a moment, think that the Presbytery intended or would act in an arbitrary manner to these congregations, but rather for the want of information on the subject, as there was not any one there that could throw any light on the matter, except the presiding elder who was conveniently absent at the moment, whether accidental or otherwise, I will not say. Now, Sir, what I would like to know is, have the Presbytery the power to grant a withdrawal in such a case, without again citing the congregations to appear in their interests, as in the case of resignation. If they have then, I cannot see what becomes of that voluntary principle so stoutly fought for in years gone by. Yours, etc., VOLUNTARY.

Prohibition.

SIR,—I presume other ministers, like myself, have received a circular regarding the meeting of the Ontario Temperance and Prohibitory League. Although I heartily bid the League God speed in its arduous philanthropic enterprise, I shall not be present at the meeting, and if I were would not probably take part in the discussions. There is, however, one of the questions suggested for discussion on which I would like to make a few remarks. In doing so I am well aware that I shall be regarded as extreme, but I ask my brethren to consider what I say, and judge whether I am not right, though, in their eyes, extreme. The question is, "Would the abolition of tavern, shop, and saloon licenses, without interfering with the domestic use of intoxicating liquors, meet the wishes of Temperance men at the present stage of the movement?"

My first remark is a question for explanation: Do temperance men contemplate at any future time, to interfere with DOMESTIC matters? Are our houses no longer to be our castles, but to be open to government inspections with a view to know what goes on there? I use no liquors in my house as a beverage, but I distinctly say that I will not tolerate any sumptuary law, which will require me to say what is eaten or drunk in my house. When I break the law I am willing to suffer the consequences, but no freeman will allow his house to be invaded by a government official in the manner suggested. It would be well for temperance men not to run against our most valued privileges as Britains, in their zeal to repress drunkenness.

My second remark is, that the abolition of licenses seems to me the very best course to be pursued. Let the government wash its hands clean of all connection with the traffic, and find its revenue from some other source. Withdraw the license, not only from shops, taverns, and saloons, but from manufacturers, (i.e., distillers and brewers,) and wholesale merchants and importers. License no one in any way to traffic in the accursed thing. The present license system has at least these two bad effects. It fosters, protects, and confers privileges on manufacturers and traffickers, which gives them a legal status and respectability, and enables them to profit by a legalized monopoly. Withdraw the license, and our big distilleries, breweries, liquor establishments, fashionable saloons, etc., could not exist for one year. Competition would destroy them. They would appear in their true light as an unmitigated evil and curse, and be shorn of their respectability.

The other bad effect of your present system is: it makes the nation a partaker in the sin. If the traffic is wrong, it is a sin to license and protect it; it is a sin to take "the wages of iniquity,"—the bribe given for leave to do wrong—and put it in the nation's coffers. It is blood-money, and must bring a curse with it. No augmentation can make it right to license wrong, and if the traffic is wrong, to license it is a national sin, for which God will punish, as he is punishing the nations.

Drunkenness should be treated as a crime. Both the drunkard and he who gives him drink are criminals. They offend against society as well as sin against God. As criminals the law should take hold of them. This is the only legislation really needed, and if the nation, by its laws, thus condemned drinking and trafficking, and with firm hand punished all criminals in this matter, severely, more would be done to reform society than by any other course of action. Abolish all licenses to manufacture or sell, punish every man that is drunk and the man that gave him the drink; treat both as despicable, low criminals, and we may hope for success. But no law of license or prohibition will succeed while the drunkard and the man who ruins him are protected and made respectable by act of parliament.

Presbytery of Huron.

The Presbytery of Huron, as constituted by the late Union, held its first meeting in St. Andrew's Church, Goderich, on Tuesday and Wednesday last. Rev. Hamilton Gibson, of Bayfield, Moderator, in the chair. Extracts of Records of Synod of Hamilton and London were read, setting forth the boundaries of the Presbytery, which are coterminous with those of the late Presbytery of Huron of the Canada Presbyterian Church, the time and place for holding its first meeting, and the name of the first Moderator. Mr. Leask was appointed Clerk pro tem. The Presbytery Roll was made up. Thereafter Mr. McLean was appointed permanent Clerk, and Mr. Seivright Treasurer. A Home Mission Committee, consisting of Messrs. Cameron, McCuaig, McLea, Goldsmith, Danby, Matheson, Thomson, and Forrest was appointed. Mr. McCuaig Convenor. Mr. Gibson declining to be re-elected for the ensuing six months, Mr. Ur was appointed Moderator, took the chair, and briefly addressed the court. Mr. Hector Currie, B.A., having undergone the prescribed examination, which examination was cordially sustained, was licensed to preach the gospel. Mr. George Mel drum, a young man who intends studying for the ministry, was examined and recommended to the Board of Examiners of Knox College as a suitable candidate. Messrs. Wright and Fowlie, students, read discourses before the Presbytery. The discourses were sustained. Mr. Cruchet, a French student, was heard on behalf of the French people in Stephen and Hay, setting forth the claim of that people on the Presbytery, etc., when a committee was appointed to visit that field. The resignation of Mr. John Logie of his pastoral charge, was taken up, when it was agreed to take action on it at next regular meeting, to which the congregations of Rodgerville and Exeter are to be cited to appear for their interests. Mr. Barr being appointed to preach for Mr. Logie and read the citation. Mr. Cameron was appointed to dispense the Sacraments of the Lord's Supper and Baptism to the French people in Stephen and Hay, on an early date. A memorial from the congregation of Brick Church, Bayfield Road, asking the sanction of the Presbytery to certain arrangements entered into by that congregation for the sale of manse property, was read—the Presbytery sanctioned the arrangement. An adjourned meeting of Presbytery is to be held in Knox Church, Goderich, on Tuesday, Aug. 10, at 11 a.m., and the next regular meeting is to be held in Seaforth, on the second Tuesday of October.

Presbytery of Brockville.

This Presbytery held an adjourned meeting at Prescott on the 14th July. Mr. Mylre in absence of the Moderator was called to the chair. There were ten ministers and six elders present. The first matter taken up was the resignation of Mr. Mullan of his charge at Spencerville, of which he had given notice at the meeting in Brockville. After hearing Mr. Mullan and the commissioners from the session and congregation, it was agreed to accept of Mr. Mullan's resignation of his charge, dissolve the pastoral tie between him and the congregation of Spencerville, and take the usual steps to declare the charge vacant. A committee was also appointed to prepare a minute expressive of the Presbytery's esteem for Mr. Mullan and their approval of his conduct in the circumstances. The matter of the re-arrangement of the eastern section of the Presbytery occupied the attention of the Court for a considerable time. There were commissioners present from Spencerville, Mainsville, Edwardsburgh, Iroquois, Morrisburgh, Matilda, and Dunbar. These commissioners were all heard, the suggestions they had to offer as to the best possible re-arrangement of the field, the statements they had to make as to the number of Presbyterian families in the places they represented, and the amount they could raise for the support of a minister. After hearing these commissioners it was agreed to remit the whole subject to a committee to mature a deliverance and report at a future sederunt. During the adjournment that committee met, and on the reassembling of the Presbytery gave in their report. Their report was taken up and its recommendations considered *seriatim* and finally adopted as the finding of the Presbytery in the premises. First recommendation: That the congregations in Spencerville be united, and with the station of Mainsville form one charge, to be known and designated as the congregation of Spencerville and Mainsville; that official notice be sent to them to that effect; and that they be directed to hold their first meeting in the Church at Spencerville on Sabbath, the 25th day of July, at 11 of the clock forenoon. Second: That Edwardsburgh and Iroquois be united and form one charge. Third: That Matilda remain as at present. Fourth: That Morrisburgh be organized and supplied as a vacant congregation. Fifth: That in the meantime a connection be formed between Dunbar and a station to be opened at Winchester Springs, and thus as soon as possible they be placed in the position of a vacant congregation prepared to call a minister. The committees charged with the preparation of minutes in connection with the resignations of Messrs. Douglas and Taylor, gave in their reports and their reports were received and adopted and are as follows: In the case of Mr. Douglas of Komptville, the following minute was ordered to be recorded: In parting with their brother, Mr. Douglas, the Presbytery desired to place on record their great regret at losing the services of an able and faithful minister, and a kind and obliging co-presbyter. It is the earnest prayer of all the members that the Great Head of the Church may soon give to him a field of labor where his talents and ability may be appreciated, and where he may be greatly blessed in gathering many into the fold of Christ. In Mr. Taylor's case the minute was to the following effect: In taking leave of their brother, the Rev. David Taylor, late pastor of Spencerville and Edwardsburgh, the Presbytery would place on record the pleasure they have derived from Mr. Taylor, both in his private and public capacity. They would note with satisfaction the sustained excellency of his pulpit min-

istrations, his diligent attendance on the Church Courts and his obliging and affable manner; and they hope good success may attend his labours in whatever vineyard the Master may please to place him. The Home Mission work engaged the earnest and lengthened attention of the Presbytery, and arrangements were made as far as possible for the supply of the vacant congregations and mission stations till next meeting. In this connection Dr. Bain having requested to be relieved of the Convenership of the Presbytery's Home Mission Committee, his request was granted and Mr. Archibald Brown of Iyn and Yonge, appointed in his place, to whom all communications on the subject of appointments within the bounds are to be addressed. Interim Moderators were appointed to several sessions, and authority granted to them to moderate in calls should any of those sessions request them to do so. The next regular meeting to be held (D.V.) in Brockville on the 21st September, at three of the clock in the afternoon.—JOHN CHISHAM, Pres. Clerk.

Hamilton Presbytery.

This Presbytery met on Thursday 29th ult., in St. Paul's Church, Hamilton, at 11 a.m., Rev. I. C. Smith, Moderator. The attendance of members was large. The first item of business was the resignation of Mr. Porteous. The Beverly Congregation having been cited to appear for their interests were represented by Messrs. Malcolm, McQueen, and Valance, who stated that the announcement of their pastor's resignation had given occasion for deep regret, but that under the circumstances they had been instructed to offer no objection to his removal. Mr. Porteous, in speaking for himself, explained that the reasons which led him to take this step were not of an ecclesiastical but of a social nature, and having carefully weighed all the interests involved, felt it his duty to press for the acceptance of his resignation. After several ministers had expressed their sorrow at the prospect of parting with Mr. Porteous, the following resolution, moved by Mr. MacCall, seconded by Mr. Little, was adopted as the deliverance of the Court: "The Presbytery having made full inquiry of the Commissioners and Mr. Porteous, find that annoyances of an insulting nature had been offered to the latter and his family, and that though these annoyances were of a public character, no steps had been taken for several days towards their removal, this leading Mr. Porteous to feel that such absence of moral support and expressed sympathy on the part of his people, so affected his influence as a minister of the Gospel, and disturbed the social comfort of his family, that he could not consistently, with self-respect, continue his present relations to the congregation; therefore, resolved, that the resignation of Mr. Porteous be accepted; that on Sabbath, the first day of August next, the pastoral tie be dissolved, and that Mr. McLean, of Nairn, be appointed to preach in Kirkwall, on the 8th prox., and declare the pulpit vacant." A committee was appointed to draft a minute in reference to Mr. Porteous's resignation. Mr. Fisher, of Waterdown, was made Moderator of the Beverly Session. The call to Mr. Walker, from Binbrook and Saltfleet was taken up, when, in obedience to citation, the congregations of Ancaster East and West were represented by Messrs. Forbes, Christie, Renton and Prentice. Rev. Mr. Cheyne spoke in behalf of Binbrook, and Mr. Walker was heard for himself; and he intimating his willingness to accept the call, the Presbytery agreed to his translation, and fixed his induction on the first day of September next—Mr. Black to preside, Mr. Wilson to address the minister, Mr. Cheyne the people, and Mr. Little to preach. A call from Rockwood and Eden Mills had also been offered to Mr. Walker. The Finance Committee reported that for the Presbytery and the Assembly funds the congregations of the bounds be assessed at a certain rate per member; and that for the Synod fund, congregations having not more than one hundred members pay one dollar annually, and those having more than that number pay two dollars. The Home Mission Committee was instructed to make inquiry regarding a mission Station at Kelvin and the practicality of working it in connection with Delhi and Windham centre. Mr. Gauld was appointed to dispense the communion at Fort Erie, on the 16th August. Mr. J. McClive was appointed assessor to the Session of Chippawa and Clifton, and Mr. McBain was appointed Moderator pro tem of the latter. The Presbytery instructed the Committee on Church Property within the bounds to give immediate attention to the matter. The committee is Mr. J. C. Smith (Convener), Messrs. McColl, Fletcher, Black, Livingstone, Laing, ministers, and T. O. Kerr; K. Lowrie and J. Charlton, Esqrs., elders. The Presbytery adjourned to meet in the Binbrook Church on the first day of September next, at 11 a.m.

N. B.—All parties requiring advice are requested to communicate immediately with the Convener, Rev. J. C. Smith, Hamilton. The Committee on Examination of Students is Rev. J. McColl, Convener, with Messrs. Smith, Fletcher, Rennesson, Little, and Laing.

N. B.—Students are instructed to communicate as soon as possible with the Convener, who will arrange for their examinations at an early date.—J. LAING, Pres. Clerk.

Presbytery of Kingstow.

This Presbytery held an adjourned meeting in St. Andrew's Hall, Kingston, on the 27th of July. A call from the congregation of St. John's Church, Pittsburgh, in favour of the Rev. John Gallaher, was presented and sustained, and accepted. The amount of stipend offered is \$500, additional to which a supplement of \$200 is to be sought. The induction was appointed to take place on Thursday, the 12th of August, at three o'clock p.m., Dr. Williamson to preside and address the minister, Mr. Smith to address the people, and Mr. Chambers to preach. The resignation by Mr. Scott of the First Congregation of Napanee, was accepted,—to take effect on the 5th of September. Mr. Burton to declare the pulpit vacant on the following Sabbath. A committee appointed to prepare a suitable

minute in relation to Mr. Scott, submitted the following: In parting with their brother the Presbytery have pleasure in recording the high esteem in which he is held by all the members of this Court for his gentle and kindly disposition, his earnest piety, and his missionary zeal and activity, and they hope and pray that he may soon find another field of Christian usefulness, and may be long spared to preach the Gospel which he loves, and glorify the Master, whose faithful servant he has proved himself to be. The Presbytery agreed to recommend that the two congregations at Napanee be united as soon as possible after Mr. Scott's pastoral relationship there is dissolved, and the following were appointed a committee to meet with the parties concerned for the purpose of having this proposal carried into effect, viz., Messrs. John Burton, J. G. Smith and Dr. Williamson, ministers, and Mr. A. McAlister, Elder. Mr. Coulthard's resignation of the congregation of Gananoque having been taken up, and the Commissioners heard, leave was asked by him to withdraw it on the ground that the chief difficulty which led him to tender it had been removed. This request was complied with. The Moderator directed attention to the vacancy caused by the death of the Rev. Alexander Buchan at Stirling, at the advanced age of eighty years. Dr. Neill was appointed Moderator pro tem of the Kirk Session there, and was requested to prepare an obituary notice in relation to our late co-Presbyter suitable for insertion in the minutes.—THOMAS S. CHAMBERS, Pres. Clerk.

Presbytery of Toronto.

The regular meeting of this Presbytery was held on Tuesday, the 3rd inst., in Knox Church, Rev. J. Dick, of Richmond Hill, occupying the chair in the absence of the Moderator. After the opening services, the names of the Rev. W. Stewart, of Hornby, and others were placed on the Presbytery rolls. Rev. J. M. King, as convener of committee formerly appointed to consider the question of the bounds of the Presbytery, reported that according to last arrangement of the General Assembly they comprised the counties of York, Peel, and Cardwell, with the exception of Adjula; the townships of Trafalgar and Esquimaux, with the exception of Acton; and the township of Mulmur in Simcoe, and the southern part of the township of Melancthon in Grey. The Rev. Wm. Reid moved, seconded by the Rev. Mm. Meikle, of Oakville, that the Presbytery apply to the General Assembly at its next meeting to have the bounds of the Presbyteries of Toronto and Barrie more clearly defined; and also that the Home Division Committee be requested to communicate with Barrie Presbytery, with a view to making arrangements respecting the ministerial supply of stations in the townships of Mulmur and Melancthon. Carried. On motion, it was agreed that the clerk's salary should be \$200, to be levied on the different congregations. A committee was appointed to consider the best means of providing for the Presbytery fund, and report at next meeting. On application of Mr. Weir, of Shelburn congregation, Rev. Alex. McPaul was appointed to preside at the election of elders for that congregation, and also to dispense the communion jointly to the congregations of Shelburn and Primrose. The petition of Hornings Mills' congregation to be united with the above two congregations in preaching services was not granted, but sympathy expressed with them under the circumstances, and the Home Mission Committee requested to confer with the Presbytery of Barrie as to their future supply. In accordance with an application the Rev. Jas. Carmichael was appointed to moderate in a call in the vacant congregations of St. Andrew's, Scarborough, and St. John's, Markham, on the 7th September next. The stipend promised is \$1,000, with manse. The Rev. James Carmichael, of King, reported that Newmarket congregation had agreed to join with the other congregation in that town as one congregation; the property of each congregation to become the property of the common church, with the understanding that the Rev. John Brown enjoy the full use of the manse and glebe which formerly belonged to the Church of Scotland, during his life. The Clerk represented the necessity of the various congregations within the bounds adopting distinctive names, so as to avoid confusion, and he was instructed to confer with them in reference to the matter. A memorial was read signed by nine elders and nine trustees and managers of Bethel congregation, Orangetown, as to the undesirability of taking further action in reference to certain alleged irregularities existing in that congregation. In view of the facts there set forth, the matter was dropped. The Presbytery then adjourned to meet in the same place on the first Tuesday in October next.

Presbytery of Chatham.

This Presbytery held its first meeting in St. Andrew's Church, Chatham, on the 27th July, Rev. J. Rennie, Moderator, presiding. This Presbytery comprises eleven settled congregations, six vacant congregations, and six mission stations. The important mission of St. Anne, Illinois, is within its bounds. Eleven ministers, and seven elders were present at the meeting, besides a large number of lay friends of the church in and around Chatham. Rev. J. Rennie, of Chatham, was elected Moderator, and Rev. R. H. Warden, of Toronto, Clerk. A Home Mission Committee was appointed, consisting of Messrs. Rennie, Walker, Forrest, Gray, and Warden. Mr. Warden, Convener. K. Urquhart, Esq., was appointed Treasurer. Rev. G. M. Clark was received as a minister, and Rev. J. A. McArthur as a Director of the church. A call was sustained from Florence and Dawn in favor of Rev. G. M. Clarke. A call from Bothwell, to Rev. D. L. McKeehin, was accepted, and Mr. McKeehin's ordination and induction fixed for Tuesday, 28th September, at 11 a.m. Mr. Rennie to preside, Mr. Smith to preach, Mr. Walker to address the minister, and Mr. Forrest the people. The church property in Amherstburgh, belonging to the late Pres-

byterian Church in Canada in connection with the Church of Scotland, was put into the hands of the trustees of the Amherstburgh congregation for the use of said congregation. The Presbytery spent considerable time in discussing the present state of matters in St. Anne, more particularly in connection with the lawsuit between Mr. Channing and the Roman Catholic Bishop of Chicago, as to the church property at St. Anne. A deputation, consisting of Messrs. Keame and Warden, were appointed to visit St. Anne, with full power to take such action as they may deem advisable in the interests of the mission. The Presbytery adjourned to meet in Bothwell, on Monday, 24th Sept., at 3 o'clock in the afternoon.

The Logic of a Holy Life.

Some years ago a young man, who gave clear evidence that he was truly a subject of the regenerating grace of God, was asked what had led to the change in him, as he had been wild and thoughtless. Was it any sermon or book that had impressed him? He proudly answered "No!" "What was it, then?" Did any one speak to you specially on the subject of religion?" The same response was given. "Will you then state what first led you to think of your soul's eternal welfare?" The reply was:

"I live in the same boarding-house and eat at the same table with J. Y."

"Well, did he ever talk with you about your soul?"

"No, never, till I sought an interview with him," was the reply. "But," he continued, "there was a sweetness in his disposition, a heavenly-mindedness, holy aroma about his whole life and demeanor, that made one feel that he had a source of comfort, and peace, and happiness, to which I was a stranger. There was a daily beauty in his life that made me ugly. I became more and more dissatisfied with myself every time I saw him; and though, as I said, he never spoke to me on the subject of personal religion till I myself sought the interview, yet his whole life was a constant sermon to me. He was a living epistle, speaking by action so clearly that I could resist no longer; and accordingly I went and sought an interview with him. We held repeated conversations with each other. Then he pointed me to Jesus Christ, prayed with me, counselled me, watched over me."

GREAT BRITAIN.—The waters of the River Nene at Peterborough are from fifteen to twenty feet above the ordinary level, and the current has increased in velocity to sixteen or twenty miles an hour. Last night the rise was so sudden that bedrooms in the buildings along the river were flooded, and the sleeping inmates barely saved their lives. Four thousand acres of grazing land are flooded between Edrith and Denburg, and three thousand cattle are deprived of pasturage. The water is three and four feet deep on 4,000 acres of land near Whittiesey. No such flood has been seen in that section of the country for fifty years.

VOLCANIC eruptions have, of late, been so common in Iceland, that the country is becoming quite unfit for habitation. About 21,000 square miles of its best soil, are said to be buried under heaps of lava. The eruptions are accompanied by a noise as of boiling, which can be heard at a distance of twenty miles. Many of these eruptions send columns of lava, in compact bodies, three hundred feet into the air. When an eruption is taking place, the sky is filled during night, for many miles round the scene of it, with an intense glare of red light. Such are the causes, in addition to the natural rigor of the climate, which are now moving the Icelanders to seek a new home.

MR. TENNYSON or his publisher, receives the handsome sum of \$15,000 or \$20,000 annually from composers who make a business of setting the Laureate's poems to music. The charge for permission to set a poem has been fixed at \$25, and the applications average two or three a day.

AN iron mountain, rivalling its Missouri namesake, has been discovered sixty miles north of Duluth, Minn. It is eight miles long, one and a half miles wide, and 1,200 feet above the level of Lake Superior.

A LITTLE boy, aged seven years, son of Thomas Gibson, farm labourer, Bridgetown, N. S., while attempting to run across the railway bridge at that place, fell through between the sleepers into the river, and was drowned before assistance arrived to save him.

Official Announcements.

ARRANGEMENT OF PRESBYTERIES IN QUEBEC AND ONTARIO, AND APPOINTMENTS OF MEETINGS.

QUEBEC.—The Presbytery of Quebec will meet in St. Andrew's Church, Quebec, on the 2nd Wednesday of September next, at 12 o'clock noon. Dr. Cook, Moderator.

GLENGARRY.—The Presbytery of Glengarry will meet in St. John's Church, Cornwall, on 1st Wednesday of August, at 10 o'clock noon. Dr. Lamont, Moderator.

ROCKVILLE.—The Presbytery of Rockville will meet at Rockville, and within St. John's Church there, on the 3rd Tuesday of September, at 3 p.m. Probationers appointed to this Presbytery will please correspond with the Rev. A. Brown, Lys, Ont.

BRUCE.—The Presbytery of Bruce will meet at Bruce, on Tuesday, September 28th, at 2 o'clock.

CHATHAM.—At Bothwell, on Monday, September 27th, at 3 o'clock p.m.

HAMILTON.—An adjourned meeting of the Presbytery of Hamilton will be held in St. Paul's Church, Hamilton, on Thursday, August 29th, at 11 o'clock a.m. John Laing, Pres. Clerk.

KINGSTON.—Next meeting to be held in St. Andrew's Church, Kingston, on the second Tuesday of October ensuing, at 3 p.m.

Presentation of the Freedom of Dundee to the Canadian Premier.

The Hon. Alexander Mackenzie, Prime Minister of the Dominion of Canada, was yesterday afternoon presented with the Freedom of Dundee...

Provost Cox, in making the presentation, reviewed the career of the Premier from the time when he left the county of Perth to push his way in the world...

The Hon. Mr. Mackenzie who was received with loud applause, in replying, said:—Words fail to express the feelings I entertain at receiving this great kindness from the citizens of Dundee...

ing out the development of our railway system, for in that region we possess enormous coal deposits. Our coal bed in the northern and western territories is considerably larger than the entire area of the British Isles...

(Applause). Now, we are equally determined in that matter to drain our dearest veins always for freedom, but never if we can help it for anything else...

I BELIEVE we never do so enter into our own sufferings as the Lord Jesus enters into them. DISCONTENT is a sin that is its own punishment, and makes men torment themselves...

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Religious Intolerance in France.

At the Colloge of Nismes there were two chaplains—a Catholic and a Protestant; the Protestant died much esteemed, and the Catholic chaplain and all the professors and pupils, without distinction of creed, attended the funeral...

Cardinal Manning and the next Pope.

A somewhat enigmatical sentence, uttered by Cardinal Manning on Friday, in his reply to the address delivered to him by the Duke of Norfolk, has excited much comment. It seems to indicate that, in the Cardinal's opinion—which is probably that of the Vatican—circumstances may arise at the death of the present Pope which will prevent the immediate election of his successor...

Law and Letters.

The Gentleman's Magazine says that Boecaccio once intended to be a lawyer, and mentions other authors in some way associated with the legal profession:— Petrarch was a law student—and an idle one—at Bologna. Goldini, till he turned strolling player, was an advocate at Venice. Stotassano was for many years a diligent law student. Tasso and Amosio both studied law at Padua. Politian was a doctor of law. Schiller was a law student for two years before taking to medicine. Gootho was sent to Leipsic, and Heine to Bonn, to study jurisprudence. Uhlund was a practicing advocate, and held a post in the Ministry of Justice at Stuttgart. Ruckert was a law student at Jena. Mickiewicz, the greatest of Polish poets, belonged to a family of lawyers; Kacinyzy, the Hungarian poet and creator of his country's literature, studied law at Kaschau. Cornillon was an advocate, and the son of an advocate. Voltaire was, for a time, in the office of a procureur. Chaucer was a student of the Inner Temple. Gower is thought to have studied law; it has been alleged that he was Chief Justice of the Common Pleas. Nicholas Rowe studied for the bar. Cowper was articled to an attorney, called to the bar, and appointed a commissioner of bankrupts. Butler was clerk to a justice of the peace. The profession of Scott need not be stated. Moore was a student of the Middle Temple. Gray, until he graduated, intended himself for the bar. Cawpboll was in the office of a lawyer in Edinburgh. Longfellow, a lawyer's son, spent some years in the office of a scrivener. There is no need to endorse the fancy that Shakespeare may have been a law clerk, or to suggest that Dante might have been influenced by a residence at Bologna. But there is another list strikingly to the purpose—the long roll of great lawyers who, like Cicero, Sir Thomas Moore, Lord Somers, Blackstone and Sir William Jones, have found flirtation with the Muses no impediment to their marriage with the laws!

Frost Work.

Who that has enjoyed the luxury of a flower garden or a ramble through the leafy woods in summer, can look abroad over the endless snow fields of winter, with the mercury indicating zero, to ten or twenty degrees below, and summon to his aid sufficient faith to see the magic work in progress that is to deck his home with their lovely forms and colors? Nevertheless, the frosts of winter are as needful in the procession of the causes as the rain and sunshine, as important as the plough-share or the best compounds of the chemists in artificial fertilizers, more serviceable than the most carefully hoarded compost heap. How few people look down into the crust of the frozen earth to watch the wonderful changes taking place which shall make the naked earth to "blossom like a rose," or measure the myriad silent forces elaborating the material from which shall come the luscious fruits and the well filled granary. There, in silence, is going on the disintegration which makes the basis of all soils. Freezing water rends asunder the particles of rock which even in our most finely comminuted soils are not only too coarse and bulky for the plant to feed upon, but too large to be dissolved with readiness, a mere continuance of a process which has reduced the rock masses to loose earth, for the sole purpose of serving up material to organic forms for their enlargement and multiplication; a process which is so important that if it were to cease, its cessation would leave barren the whole country in less than a century, and extinguish all animal life.—Prairie Farmer.

Physical Education of Girls.

The physical education of girls, and the higher education of women, are subjects which have been discussed for the last two or three years in papers read before learned societies, in newspaper articles, pamphlets, volumes, and in almost every way and occasion for getting before the public. And from these subjects the contention runs logically into a measureless jumble of theories on women's nature—physical, mental, moral, social, and religious; woman's sphere, woman's rights, woman preaching, and a score more phrases beginning with woman and ending with moonshine. In such a Babel of controversy the most sensible people may be led to doubt whether all this scribbling, printing, orating, debating and miscellaneous racket have not some just cause and provocation. There is not a shadow of occasion for it. The only physical education the girls need is to feed them plentifully on good bread, potatoes, milk, fruits, vegetables, and meats, and turn them loose. Let them dig in the garden, sweep the house, snow-ball the boys, romp in the barn, and run foot races. The idea of squeezing their feet into kids and their waists into corsets, and making pale house-plants of them, and then studying the science of their "physical education"—how ridiculous it is! The "higher education of women," as the subject is philosophically treated, is rather more so. If young women have the means, intellectual strength, physical fibre, and the desire for a classical and general education, let them take it—it will be a source of pleasure and occasionally of value to them in after life. But there is no mystery about it—no recondite and exceptional principles involved. They must go to school and study their lessons—and let novel reading and flirting alone, till they have studied their spelling book, geography, mathematics, sciences of nature, and of languages—as far as the choosers go. That is all there is of it.—Interior.

An Open Door.

The mistakes of my life are many, The sins of my life are more, And I scarce can see for weeping, But I knock at the door. My mistakes His love shall cover; My sins he shall wash away, And the feet that shrink and falter Shall walk through the Gate of Day. The mistakes of my life are many, And my soul is sick with sin, And I scarce can see for weeping, But the Lord will let me in.

Taste in Color.

In rooms to be lived in, simple white for color of wall and paint, as well as any dark treatment should be avoided. The walls of rooms should be of such backgrounds as will best suit the complexions and dresses of the larger number of people. Delicate white intensifies, by contrast, any unpleasantness or want of perfection; extreme dark would make people look white and ghastly. Neutral colors will be found the best—generally some gray or cool color that will contrast with the warmth of complexions. On no account let an absolutely pure color be used for general surfaces. Nature provides no such pigments. Her yellows are greenish, or reddish, and so on. Nor does she use it to any extent in inanimate nature; so much so that you will find that, if you have much difficulty in describing a color, you may be certain it is good—the more difficultly the more beauty. Nature trusts mainly to gradations of tone, using vivid colors in small quantities only, as in the touches on bright flowers and butterflies. The teaching of nature will be found seconded in the pictures of the greatest artists, and in following such teachings it is necessary to consider the object to which (in doing domestic work, say) the rooms are to be devoted. A drawing room, it is agreed, should be light, festive and gay; a dining-room, at once more sober, and with more depth and warmth, as befits its use. You must consider the light and shade, openings and positions of them, for these may or may not effect for contrast of tone, and may even touch the question of the good sense of your whole scheme of decoration.—Builder.

The Dolly Varden Style.

Apreros of the Dolly Varden style of raiment, so much talked of in the present era, we have seen no description of it so succinct and clear as the following: "The starboard sleeve bore a yellow hop vine in full leaf, on a red ground, with numbers of grey birds, badly mutilated by the seams, flying hither and thither in wild dismay at the approach of a green and black hunter. An infant class was depicted on the back; and in making up the garment truant scholars were scattered up and down the sides and on the skirt; while a country poultry fair, and a group of hounds hunting, badly demoralized by the gathers, gave the front a remarkable appearance. The left sleeve had on it the alphabet in five different languages."—Once a Week.

When Dr. Stewart, of Lovedale, made his proposal in the last Free Church Assembly for the establishment of a mission settlement on Lake Nyassa, in honor of Dr. Livingstone, he could hardly have imagined that in a few months four churches would be found working harmoniously, if not untidily, in the carrying out of the idea. The Free and Reformed Presbyterian Churches in their united capacity, were, it is true, the first to move in the matter. The Established Church contemplates planting a mission settlement in Central Africa, also, and plans for mutual aid between the two missions are being considered by the committees. The United Presbyterian Church is prepared to send a missionary out under the superintendence of the Free Church, though supported by their own church, and will ere long consider whether they shall commence a mission of their own, or continue to assist the present undertaking. Thus we have four churches, unhappily divided, striving unitedly for the accomplishment of this grand scheme, the proclamation of the Gospel in Africa.—Christian World.

Scientific and Useful.

A solution of chloride of iron will remove nitrate or silver stains from the hands. BROWN paper is an excellent thing to polish tin with. Boil the salsify soft, wash it up, and mix about one-third salsify with two-thirds flour batter, such as would make good fritters or pancakes, and fry it in little dabs about the size of an oyster, enveloped in the same manner. The following is given as a sure cure for the hog cholera: "Take one gallon of linseed oil to every thirty hogs, and mix it in ordinary kitchen slop." It will be eaten by the hogs when they will refuse other food. Chamber's Journal gives some cases of strange aversion to harmless, and even beautiful things. "Cretry and Lady Fleong could not remain in a room which contained a single rose, and it is said of the latter that her cheek was once blighted by having a white rose laid upon it while she slept. The Princess de Lamballe was well-nigh thrown into convulsions by the sight of a violet; tansy was abominable to an Earl of Barrymore; Sceliger paled before water crocuses, and there is authentic record of a soldier, otherwise brave, who would incontinently run away from a sprig of rue." FLANNEL CAKES. Two eggs, one quart of sweet milk, one teacup of boiled rice, two teaspoonfuls of cream of tartar, one of soda, and sufficient flour to make a good paste. Fry on a griddle. CORN SPARCH CAKE. The whites of two eggs well beaten, and one cup sugar, one of flour, one of corn starch, half cup of sweet milk, half cup thick cream, two teaspoons of baking powder. FOWLS FOR BOILING. In selecting fowls for boiling, it should be born in mind that those which are not black-legged are generally much whiter when they are dressed than the latter. FROSTED GLASS, useful for screens, etc., is made by laying the sheets horizontally and covering them with a strong solution of zinc. The salt crystallizes on drying. TO EXTERMINATE ROACHES. Roaches may be exterminated by taking flour of sulphur one half pound, potato flour ounces. Melt in an earthen pan over the fire; pulverize and make a strong solution in water and sprinkle the places they frequent. CORRECT SPELLING. It has been said the province of the lexicographer is to tell us what is in language, not what ought to be in it. Any one who will examine the standard works of our language will find that centre, theatre, traveller, light, axe are thus spelled in four-fifths of them, and not center, theatr, traveler, light, ax. Among these are the following: All English publications, all our Bibles and prayer-books; nearly all our American classics, including the works of Bancroft, Prescott, Irving, Hawthorne, Bryant, Everett, Longfellow, Lowell, Whitier, Holmes, etc; most of our works on English and American literature, and works of reference, including Chambers' Cyclopaedia of English Literature, the New American Cyclopaedia, Allibone's Dictionary of Authors, Lippincott's Pronouncing Biographical Dictionary, etc. Among periodicals that spell in the good old way, The North American Review, Galaxy, Nation, N. Y. Herald, N. Y. Times, N. Y. Evening Post, the N. Y. World, Philadelphia Ledger, and many others, representing, unquestionably, the greater part of the culture, scholarship, and influence of the periodical press. If one believes with Horace, that "use is the law of language," and wishes to follow the best reputable usage as to the form of English words, his spelling will conform to that of the great body of English and American writers.—N. E. Journal of Education. MICROSCOPIC CRYSTALS IN PLANTS. Besides the familiar bundles of needle-shaped crystals, called raphides dispersed throughout the cellular structure of certain plants, there are in the seed covers and leaves of several orders of plants, and in the pods of the bean family, multitudes of prismatic crystals of extreme minuteness, which have hitherto escaped detection. In the horned poppy, these crystals are as the 8,000th of an inch in diameter. In the gooseberry and el j, they are 1-8000th of an inch; in the black currant, about half as large; in the black berry, they are about 1-1500th of an inch in diameter, thickly set at regular distances throughout the seed covers. In the gooseberry, they are so distinctly and regularly placed in the outer skin—each crystal in a separate cell, that they present the appearance of crystalline tissues. In plants of the bean family, the size is variably, the average being about 1-200th of an inch. In the garden pea they are much larger. These Crystals appear to consist chiefly of oxalate of lime, sometimes carbonate. Raphides are mainly phosphate of lime. Plants much relished by animals are found to be especially rich in these microscopic crystals. In a piece of the midrib of a clover leaflet, 1-70th of an inch in length, Mr. Guilivior, who has added more than any other to our knowledge of these minute but important products of vegetable action, has counted ten chains of crystals with twenty-five in a chain, making 250 in all, or not less than 18,500 to the inch. In like manner 21,000 crystals were reckoned for one inch of the sutural margin of a single valve of a pea pod. The pod had four such margins, each three inches in length; so that in a single pod there must have been as many as 250,000 crystals. In view of the marvellous number of these crystals, as well as their regularity and constancy, Mr. Gulliver believes it no longer possible for physiologists to maintain that such structures are accidental freaks of nature, of no relation to or value in the life and use of the species.—Scientific American.

'Tis a great thing to live upon the blood, I want one thing more—I want to live upon Him who sheds it.

It is fitter for youth to learn than teach, and for age to teach than learn; and yet fitter for an old man to learn than to be ignorant.

Best of all is it to preserve everything in a pure, still heart, and let there be for every pulse a thanksgiving, and for every breath a song.—Gosner.

AN old woman, who has a life and all its troubles, is a sovereign blessing by a sorrowful young woman's side.

RESOLUTION, which springs from Christian principle, and is fortified by it, is fearless as well as unremitting.

SOMETIMES speak with God; at other times hear him speak to you. Let him instruct you by his precepts; let him be your governor in all things.

THE work in Gujarat, Western India, carried on by the Irish Presbyterian mission, is said to be obtaining great proportions.

MAPLE GROVE, ANCASTER. Messrs. W. G. Chute & Co. GENTLEMEN,—I feel bound by a sense of duty, and a desire to benefit my fellow-beings, to make known the wonderful effect of your Indian Rheumatic Cure.

Special Notices. We would call the attention of our readers to an article of merit, which is advertised in our columns as being used extensively and with the best results, for restoring gray hair to its original color.

OUR Fur Traders and Trappers in fitting out here, find Ayer's medicine one of their most profitable articles of traffic.

ELECTRICITY! THOMAS' EXCELSIOR ELECTRIC OIL!—WORTH TEN TIMES ITS WEIGHT IN GOLD.—Pain cannot stay where it is used.

RODGERS' Ivory handled Table and Dessert Knives

RICE LEWIS & SON, HARDWARE MERCHANTS, TORONTO

A GREAT OFFER! HORACE WATERS & SONS, 431 BROADWAY NEW YORK, will dispose of 100 PIANOS & ORGANS of first class makers.

DR. C. M'LANE'S Celebrated American WORM SPECIFIC OR VERMIFUGE

SYMPTOMS OF WORMS. THE countenance is pale and leaden-colored, with occasional flushes, or a circumscribed spot on one or both cheeks; the eyes become dull; the pupils dilate.

Dr. C. M'LANE'S VERMIFUGE Will certainly effect a cure. The universal success which has attended the administration of this preparation has been such as to warrant us in pledging ourselves to the public to

JUST RECEIVED AT WILLIAM GORDON'S, 134 YONGE STREET, FLOOR CLOTH COVERING, CALLED CORTICINE!

BRUSSEL AND TAPESTRY CARPETS. WHITESIDE'S PATENT SPRING BED, THE Most Widely Known, Popular, Economical, Satisfactory, OF ALL SPRING BEDS!!!

HARDWARE. RODGERS' Ivory handled Table and Dessert Knives

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RICE LEWIS & SON, HARDWARE MERCHANTS, TORONTO

PRESBYTERIAN Year Book & Almanac (FOR THE YEAR 1875) And to be continued Yearly.

REV. JAMES CAMERON, CHATSWORTH, ONT. NOW READY. The YEAR BOOK is intended to be a handy book of reference on all important matters connected with the Presbyterian Church of British North America.

THE TOLEDO BLADE OF NATIONAL REPUTATION AS A FAMILY PAPER. Contains every day the news of the day.

FITS! FITS! FITS! CURE OF EPILEPSY; OR, FALLING FITS, BY HANCE'S EPILEPTIC PILLS.

A MOST REMARKABLE CURE. PHILADELPHIA, June 25th, 1875. SEAN HANCE, Baltimore, Md.—Dear Sir: I have the honor to acknowledge the receipt of your advertisement.

IS THERE A CURE FOR EPILEPSY? The subjoined will answer. GREENADA, Miss. June 30—SERV. S. HANCE—Dear Sir: I had the pleasure to receive your advertisement.

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