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# British American Presbyterian.

VOL. I.

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## Contributors & Correspondents.

### THE LOWER PROVINCES.

(From our own Correspondent.)

DR. FORRESTER.

I have been to Truro to-day and was present at the unrolling of a monument erected to the memory of the Rev. Alexander Forrester, D.D. Dr. Forrester was a native of Scotland, having been born in 1805. After passing through the usual course of training, he was licensed to preach and for some years was minister of a parish in connexion with the Church of Scotland. In 1848 he came out of the establishment, being the only one in his Presbytery that did so, and helped to form and build up the Free Church. In 1848, he was sent out as a deputation to Nova Scotia, when liking the country, and being liked in turn, he was induced to accept a call to a congregation in Halifax. Here he laboured until 1855, when he was appointed Superintendent of Education in the Province and Principal of the Normal School at Truro. He threw himself into the Education question with great force and enthusiasm, and accomplished wonders in the cause. In fact he shortened his days by the herculean labours which he undertook and carried out. In 1863 the two offices which he had held for eight years were separated and he remained at the head of the Normal School. In 1869 he died while still in the vigour of his strength at all appearance. He had gone to New York for a few weeks of leisure, and while there he left this scene, the end having come in the house of his beloved friend, Dr. John Thomson, the same who was a delegate to the Churches of this Province, a few weeks ago. There were no remarks made by the latter in his address to the Synod in Halifax, that made such an impression, in fact drew tears to many eyes, as the reference, to the last scenes of Dr. Forrester's life.

Shortly after his death the teachers of the Province conceived the idea of raising a monument to his memory. Many of them had been his own pupils and all of them had been associated with him in the good cause, and had caught some of his enthusiasm. To-day witnessed the inauguration of the work completed. A vast concourse had assembled to see the dedication, teachers being there from all parts of the Province. The oration was pronounced by the Rev. Dr. Robertson, an old and tried friend of the deceased and speeches were delivered by some others. The whole passed over in a pleasing and satisfactory manner.

There was one element of disagreeableness in the proceedings. The local Government which is all the Council of Education being applied to, granted at first that the monument should be erected on the grounds of the Normal School. After the grant was made a difficulty arose because the present Superintendent of Education thought his dignity was not sufficiently honoured in the arrangements, and the Government in a moment of weakness, as the members, I doubt not feel to-day, withdrew the permission given. The consequence was that the monument has been erected on Truro Common instead of on the school grounds. There is considerable feeling in the matter. It is strongly felt that the conduct of the authorities and of the superintendent in particular, is in the highest degree contemptible.

H.

July 23rd, 1872.

### JOTTINGS FROM NEW YORK AND BROOKLYN.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—I have just spent three Sundays in Brooklyn, L. J., U. S. I send you some of my impressions of that great and rapidly increasing city, in which there are many things, new and old—some to blame, some to praise which may be safely copied, and some to be carefully avoided. The profanity of the Americans is proverbial. Many seem to have lost all sense of shame and self-respect, all reverence for the Deity or day of rest; the name Jesus, the first, the highest, the best in earth or heaven, comes in for the largest share of contempt with the multitude, their new fangled oaths and horrid blasphemies (especially among the lower classes) in which the name of Jesus is plentifully interspersed, are startling, appalling—confounding! Because of swearing the cities New York and Brooklyn may mourn and be in bitter-

ness. Drinking and drunkenness seem to be making dreadful headway; the confectioners' shops and the saloons are all open on the Sabbath, and, in the evening of the blessed day are brilliantly illuminated with gas and crowded with customers. The lager beer business is very prosperous. Except in the more respectable business streets where rents and taxes are high, they are to be met everywhere—every fourth or fifth door you have lager beer! I find the Germans spell their favourite beverage in the same way as we spell the instrument by which we carry the dead to the grave. "The beer!" rather significant and indicative of the sad and future consequences of intemperance, which, though the gratification of the appetite may be pleasant and fascinating, yet in the end will "bite like an adder." It is true there are among the virtuous of these cities, multitudes "who sigh and cry for these abominations," and would gladly lend a hand for their removal, but they are outnumbered and overpowered by the thirsty myriads around them. The consequence is that fighting and drunken brawls, wife-beating, poisoning, shooting, stabbing, and murders of every degree are of every-day occurrence. The public press does indeed notice the sad consequences of such a state of things, but only as matter of news. Few of the public prints seem to make any effort to arrest the downward course to ruin. The Furies are let loose, and unless the municipal affairs of these cities are remodeled and the offices filled by different men, who will study the public good and resolutely carry out good and wholesome laws, they will surely be visited by some fearful tokens of the divine displeasure.

I am glad just here to notice the praiseworthy efforts of our old and faithful friend, Mr. Dougal, formerly of the Montreal Witness, in starting the New York Witness, a religious paper, in which he honestly and fearlessly frowns on all moral wrong, and pleads openly and avowedly for the promotion of all that is lovely, honest, and true. It must be pleasing to his old friends in the Dominion to know that after a prodigious outlay his subscription list is rapidly rising and that it will shortly be a paying concern. The better part of the American press speak very favorably of the enterprise, and cordially wish him success.

But I must say something of churches, ministers, sermons, hearers. The churches are really grand, finished in the first style, very commodious, no galleries, no pulpits, but a spacious platform, on the front of which is a small stand for the Bible. Every church has an organ, and a leader of the music. When the psalm is given out and read, and the organist has run over the tune, the precursor runs up on the platform, waves his hand and beats time all through the singing; this seemed to me rather predantio, but on a second thought, when the vast multitude to be guided as to time is considered, it may, after all, be necessary. No singing master could have better time in his class. If it were not for the mammoth instrument before you, you could hardly perceive the presence of an organ, so great is the volume of sound—for all the people sing; there is no praise by proxy in the churches I have visited. American clergymen have none of the stiffness or straitlacedness of the Presbyterian Church: 'tis all but inspiring to hear the Minister say as the people rise, "With heart and voice sing unto the Lord." The response is enthusiastic and cheering in the highest degree—indeed so animating and exhilarating, that you almost imagine you hear "the harpers harping with their harps!" Nothing but the most sullen and dogged prejudice against an organ would lead any to say that it was a hindrance to congregational singing; whatever it may among Scotchmen in their native land, in the United States it is a help and a great one. I found it so in three of the largest congregations in Brooklyn—Henry Ward Beecher's, Mr. Talmage's, and in Dr. Scudder's. The mere performance of an organ, or a choir in which the people take no part is alike objectionable. Ministers wear no gown, no bands, nothing to distinguish them from their hearers. You seldom see a white cravat, but very often a white vest, which, after all, is more like the joyful sound of the Gospel than gloomy black. If I wanted to give a true picture of the "roaring lion," I am sure I would dress him in black. His den, his wretched abode, is emphatically the "blackness of darkness;" while the attire of angels and the spirits of just men, made perfect, is always white! White is therefore more

like the Saviour, more like heaven, than black. Light, gladness, joy, and heaven were never represented by blackness, and never will; white robes will be before the Throne of the Highest, and therefore cannot be objectionable in the pulpit.

When the minister rises to give out his text, there is usually placed beside him a large and beautiful bouquet of flowers, a little out of place, but doubtless intended to remind one of Him who is "the Rose of Sharon and the Lily of the Valley," and of his delightful and striking reference to the loveliness of the latter as far exceeding the glory of Solomon.

The sermon is more or less expository, but not strictly so. The American preacher gives full scope to fanciful imagination, and is bound by no law of sermonizing; he shakes himself thoroughly free from every incumbrance; his object seems to be to get and keep the attention of his hearers, by striking imagery, apt illustration, and happy similitude, together with all the graces of the most finished rhetoric! Words and phrases suggestive of excellent thoughts are often overlooked, yet he keeps the attention of his hearers; there is no weariness nor languor in listening to him. He sets the people thinking—the most likely method of leading them to read and pray. Though there are a great many excellencies in the American system, there is a sad defect in doctrinal truth, there is more to please the fancy than enlighten the understanding, more to tickle the ear than convince the judgment, more to excite wonder than to furnish the information of important Scriptural truth, upon which Christian faith and practice are founded, and by which they become influential and abiding.

If my object in going to a place of worship was recreation, to enjoy an intellectual feast and spend a pleasant hour, I would prefer the American orator; but if to gain a knowledge of my sinful state, and a just apprehension of my danger—if my grand desire was to obtain a knowledge of Jesus the Saviour, of the Spirit of God and the salvation of the Gospel, and a meetness for heaven, I must say I would prefer the plain, Scriptural, and homely dealing of a Canadian ministry. From all I have seen or heard of the American hearers of religious truth, I fear, very much I fear, their object is mental gratification, intellectual pleasure, but not to receive what God wants to bestow! I do not mean to insinuate that there is no practical application of the truth, for that would be a grievous injustice. It is often plainly and pointedly done, they have no difficulty in affirming that their object is to be the means of saving sinners by bringing them to Jesus, but the force and power of these applications are greatly weakened by the absence of a thorough knowledge of Scripture and doctrinal truth.

These remarks are not to be applied indiscriminately to the ministers of this place, but only to the clergymen I have named, who very seldom quote Scripture.

Hearers. The churches I have named are large and excessively crowded. H. W. Beecher's church has two galleries, and would contain, at a rough guess, 4,000 hearers; the other two about 2,000 or 3,000. They are beautifully amphitheatred, and every one has a full view of the speaker. When they rise, as in Beecher's, tier above tier, you are forcibly reminded of the great day when the dead, small and great, shall stand before God. "The righteous saved, the wicked damned, and God's eternal government approved."

The ministers I have named are men of great power, and deservedly popular. I wish them every success in their great work; their congregations are as zealous as themselves; they "let their light shine, and are careful to maintain good works;" they have all intimate connection with colleges, homes for orphans, &c., on which vast sums are annually expended; there seems to be no end to their wealth; they are truly liberal souls, "they scatter, yet increase." They all leave the city during the months of July and August, and return on the first of September.

Yours in the best of bonds,

ALPHA.

South Grenville, July 16, 1872.

The readiest and best way to find out what future duty will be is to do present duty.

The bread of life is love; the salt of life is work; the sweetness of life, poetry; the water of life, faith.

## PRUDENCE IN THE PULPIT.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—In the brief paper of P. Q. there is a little mistake of the printer. Instead of "trunk," it ought to have been "monk." Protestants have left monks, friars, &c., the question is, What then?

I would not have troubled you with this small matter, had not your last paper contained an article that seemed to me well fitted to bring to a practical issue what I endeavored to state in the abstract. "There is one Rab and his friends," characters, says truly, "There is one gude dune, John, till ye get to close groups." Aye, that's it. Close groups. Your correspondent presses rightly the importance of the C. P. church occupying the important points along Lake Superior, and calls the attention of our young men to the propriety of giving themselves to such Mission work. I take for granted such labor is one of self-denial. Why should young men do such a thing? Where is self-denial in the Church? Suppose they are our best young men, with popular talents and spirit. Why should they throw themselves away when so many vacancies of large, comfortable churches are open to them? Why, sir, the very name of missionary is enough to blast a young man's reputation. I speak what I do know. A preacher goes to the front to gather the scattered ones into Church fellowship. He toils. What kind of characters is he in the habit of meeting? "Weel, John, what do you think o' the young minister?" Oo, aye, he's a nice sort o' a lud, but waiik. You think he had never had come here, could he have done a better." If that is not the belief and word of a majority, at least, of a very numerous class of the Presbyterian Church, I am most sadly mistaken. Pray why should it be otherwise? Where is or ever was the name of a man that denied himself the honour, the comfort of laboring in a large church to go and gather the outcasts—gather the scattered emigrants? You have many examples of men going to the front with this belief, and advice from prudent, far-seeing fathers that 10 years hence there will be a capital church. Your correspondent wisely is silent on this point. Think of the following: A minister was going to the backwoods to a new charge. A city clergyman, now a D.D., asked him, "What are you going to do? Are you going to farm?" This pious man felt, "Ha, umph, very foolish."

The days of self-sacrifice are past; the Church has reached the age of prudence. That is a state of wise forethought. Yes, Mr. Editor, "Prudence," as the late Lord Brougham said, in his defence of the martyred missionary, Smith, "prudence, that aldermanlike quality, rarely found among heroes and martyrs." I do not say, Young men, don't go. Far, far would I stand from such a thought or word. Only, I say, and say it fearlessly, Young men, count the cost. Why, sir, just think of the fact that the great and zealous Free Church and U. P. in Scotland have some hundreds of preachers not really required to carry on the work of God in highly favoured Scotland. I ask with solemn gravity, is there such lack of enterprise in the British Islands? English farm laborers are awakening to the call of enterprise. Protestantism has committed one great error in becoming the slave and police man of the kings of the earth. She must fight the battles of the Lord by some other means than proud, high-towering castles of learning and apologetic defence. Self-sacrifice must be the watchword along the whole line. The thunders of high eloquence has been found to be nothing but harmless sheet lightning.

What a refreshing sight it would be to see a first-class minister wearied of his bonds, preaching to a mass of admiring, selfish money-hunters, determined never to do anything for the cause of the Lord, but in the form of a miserable subscription, and leaving for a backwoods charge! Ten thousands of dollars are thrown into the Lord's chest, neither wet with a tear, nor hallowed with a prayer. I believe the meanest men in this world are found in the Christian Church. And some of the very worst samples in the Canada Presbyterian Church.

Yours truly again,

P. Q.

It is an error to imagine that women talk more than men. They're listened to more—that's all.

Success don't consist in never making blunders, but in never making the same one the second time.—Billings.

## PERTINENT QUESTIONS.

Editor BRITISH AMERICAN PRESBYTERIAN:

Sir,—I see from the minutes of the assembly published in the Record, that the Foreign Mission Committee was empowered to send a deputy to visit the Prince Albert Mission. It is also intimated that Mr. Moore, of Ottawa, has been requested to go. Not being a member of Assembly, and not being in the inner circle of Church Managers, there may be reasons for such an appointment of which I am ignorant. If the appointment has been occasioned by the rumours which were floating about sometime ago; then the Assembly must have attached weight to them. In such case, the deputy is sent to investigate into the state of the mission. As only one-third of the ministers of the church are members of the Assembly, and as the Foreign Mission Committee is a small body, it may possibly be found that there is not unanimity of sentiment regarding either the Assembly, action, or the action of the Committee. I would like to know:—

1st. When the appointment was made? and how many members of the Committee were present?

2nd. If it is considered respectful to the Church to send one of so little experience as Mr. Moore on so important a business?

3rd. If it is proposed to defray the expense from the Foreign Mission Fund?

4th. If Mr. No-bit has been consulted in the matter? and if the whole proceedings in connection with this appointment do not seem to reflect on his integrity?

5th. If the Presbytery of Manitoba has been recognized in the matter? and if no member of it was deemed qualified to make any enquires which it might be thought proper to make?

When an answer is given to these inquires, I may possibly have something more to say in connection with the matter.

Yours truly,

ONE OF THE OUTSIDERS.

July 22nd, 1872.

Theodore Cuyler visited Dr. John Brown, Scotland. Of the visit he says:

"On Monday I passed a most delightful hour with that most brilliant man of the Edinburgh literary circle, the world-known Dr. John Brown. Who has not read "Rab and his Friends?" And who ever read it with a dry eye? Yet it was written at a single sitting, between midnight and morning! Wonderful as is this immortal biography, I verily believe that Dr. Brown's monograph upon his own father is the finest gem of its kind in the English language. I found the Doctor looking but little older than when I saw him last—in 1862. His health is restored, and he was sunshiny as the weather. He spoke with much enthusiasm of my Quakeress friend, Miss Smiley, and also of our Dr. William Adams, the echoes of whose eloquent address before the General Assembly, (last year) seem to be ringing in Edinburgh yet. While Dr. Brown sat chatting about Ruskin and other friends, I was watching a picture of the redoubtable Rab, on the wall. The invincible dog is trotting alongside of his poor master, who is carrying the burden of his dead wife, *Allie*, out of the cart. There are several other canine pictures on the walls, besides some living specimens of "black and tan" in the house. Dr. Brown is of moderate height, with fair complexion, and is quite bald. He is a handsome likeness of the late President Van Buren."

No man can see Christ except as Christ is in him, because none can discern spiritual quality but they who have it. Only the pure in heart can see God. Christ is light, can darkness see light? Christ is holiness; can impurity see holiness? Christ is love, meekness, and lowliness; and such qualities are forever invisible to the self-seeking and ambitious. It is only as the Christ-nature is formed and grows within man that he can behold the glory of the Redeemer; and when so formed he will be able to see Christ in any man in whom the Christian character is perfected. That even the most sinful can in some feeble and remote degree appreciate a virtuous action, is because the germ of the Divine nature is in every man, though more or less buried in the corrupt deathly nature.—Farquhar.

ANTIOCH AND THE ORONTES.

Whatever may be said of the diminutive size of Syrian streams, the Orontes, at least, is entitled to respect. From its principal source, Am-el-Aasy (latitude 34° 22'), a copious and beautiful fountain 2118 feet above the sea, it is vigorous and self-reliant. While not disclaiming the contributions of tributaries, such as the Lebweh and the Kara-Su, it is not dependent upon them. Like Minerva from the front of Jove, it leaps forth from the mountain fully armed for the struggle—as struggle the Orontes must, in its tortuous course of about 200 miles through various geological formations, in its effort to reach the sea.

This river is no mere poetic fiction, but is a brave reality. It can not boast, like the waters of Damascus, of fertilizing that "Pearl of the East"; or, like the Jordan, of birth at the base of Hermon, and a career through the waters of Merom, the Sea of Galilee, and the Holy Land; yet the river of Northern Syria has merits of its own. The Abana and Pharpar exhaust themselves in the oasis of Damascus, and are lost in the desert in a vain attempt to reach the Euphrates or the Persian Gulf. The Litany (Leontes), springing from a small lake six miles southwest of Baalbec, reaches the sea through a ravine of the Lebanon about five miles north of Tyre, without doing anything to boast of beyond a little irrigation of the narrow plain of Cæle Syria, and the still narrower strip of coast. The Jordan boasts of no city or town from its source at Dan to Tiberias on the lake, or from the lake to the Dead Sea, except poor, wretched Jericho, once a city, but now a mere mud hamlet. But the Orontes, while fertilizing great plains, is also the life of towns like Biblah and Shogre, and of cities like Homs, Hamath, and Antioch. "The Queen of the East," whose inhabitants are numbered by thousands, and whose wealth is estimated at millions. Except the Euphrates, which barely touches the northeast boundary, the Orontes is the only river of Syria susceptible of navigation. And Antioch was no mean city. Favorably situated for commerce, being 800 miles north of Jerusalem, and about 25 miles from the sea, it was of easy access from Damascus, the valley of the Euphrates, and the Cilician Plain. Founded and occupied by the successors of Alexander the Great, 800 B.C., "the beautiful Antioch" once contained a population of half a million. Its walls inclosed a space of nearly seven miles in circumference, and sustained four hundred lofty square towers, each containing a staircase and two or three rooms. This "Eye of the East," although called God's City, was rather the city of the gods. Bacchus ruled the city, and the adjacent grove of Daphne was the seat of pleasure.—Lucius Verrus, the dissolute noble, once lavished \$190,000 upon a single supper at Antioch when it was the third city of the Roman empire.

But pagan and Christian Antioch has been equally famous for its misfortunes. It was captured in turn by the Persians, Romans, Saracens, Crusaders, and Turks, and was frequently pillaged; but its greatest foe has ever been the volcanic character of the country. Rocked and shaken for centuries, shattered, overthrown, and sometimes engulfed, poor Antioch is now but the shadow of its former self; and now again its population of 6000 has been more than decimated by the earthquake of 1872, which has also proved very destructive to the neighbouring villages, causing the death of 2000 people. The name Christian, first used at Antioch 1800 years ago, now applies to a very small number of its people; but the spirit of apostolical Christianity is being revived by the noble little band of American missionaries, whose church and schools are gaining favor with the inhabitants.

One of the many earthquakes which have devastated this once noble city, the sixth recorded by the historian, occurred in A.D. 526, and destroyed 250,000 persons who were gathered here in celebration of one of their great festivals; in 1822 one-quarter of its population were killed. Safed and Tiberias, in Galilee, were overthrown in 1887, and it seems probable that these convulsions, traces of which may be seen in the depression of the Jordan Valley and the Dead Sea, will continue to afflict these Bible lands until there shall be a new heaven and a new earth.—From "On the Orontes," by J. Augustus Johnson, in Harper's Magazine for August.

Opportunities are running to waste everywhere, like the golden fruit of the overburdened orchard. They are not confined to parallels of latitude. In running after them, we are perpetually running away from them.

Do not think of one falsity as harmless, and another as slight, and another as unintended. Cast them all aside; they may be light or accidental, but they are ugly soot from the smoke of the pit, for all that, and it is better that our hearts should be swept clean of them, without one care as to which is the largest or blackest.—Ruskin.

THE GREEK CHURCH.

The annals of man offer few more varied, more magnificent, or more touching records than that of the Eastern Church; and from its dim yet hallowed origin, through its long career of worldly triumph and of spiritual joy, of bitter overthrows and of swift decline, of fresh revivals and unprecedented strength, until to-day it rules over half Europe, and threatens the subjugation of Asia from the Indus to the China seas, a surpassing interest has ever followed the only Christian body that can claim a visible descent from the companions of its founder. A cloud of doubt, of fable, or conjecture, rests upon the pretensions of the Church of Rome; the legend of St. Peter relies upon no contemporary proof, and belongs to the domain of faith rather than of history; nor does any Protestant communion profess to trace its origin through an unbroken line of presbyters and bishops to the apostolic age. But the Oriental Church seems possessed of a well-authenticated genealogy. Its language is still that in which the Gospels were written and Polycarp and Ignatius preached; its melodious ritual reaches back to the days of Constantine and Athanasius; its great patriarchates, that sprang up in the veritable homes of the Apostles, are yet faintly delineated in the feeble churches of Alexandria, Jerusalem, and Constantinople; along the fair shores of Syria and Asia Minor the shattered ruins of the Christian Church have out-lived the fallen shrines of Antioch or Ephesus; and from the city of Constantine, the capital of the Christian world, has flowed a regular apostolic succession, whose members still minister to devout congregations from the Kremlin to Solovetsky.

Scholar as well as theologian will find much in the annals of the Greek Church to touch his sympathy and startle his curiosity. The genius of Attic civilization seems often revived in its teachings; the humane and liberal spirit of philosophers and poets the gentler impulses of Plato or Socrates, are renewed, together with their names, through all those barbarous races that were educated from the brilliant schools of Constantinople. While the Latin Church, under its illiterate popes, inculcated persecution, and grew into a fierce and aggressive political despotism, the Greeks, looking ever to the teachings of Nice and of Constantine, have preserved a humane toleration. As if in tender recollection of their high intellectual ancestry, the monks of Mount Athos and the priests of the Kremlin have painted on the walls of their cathedrals the venerable faces of Homer, Pythagoras, or Plato, and admit to the catalogue of the just the sages and heroes who prepared the path of Christianity. In Moscow or Ngorod the Mohammedan, the Letheran, and the Roman Catholic are permitted to enjoy their faith and religious rites undisturbed. No St. Bartholomew's, no dragonnades, no raging Inquisition, no hecatombs of martyrs, no strange and cunning tortures, such as those devised by the keen invention of Jesuits and Romish priests, have ever defiled the venerable ministry that traces its origin to Ephesus and St. John.

Along that hot but luxuriant shore reaching from the falls of the Nile to the lower borders of the Euxine, still fertile at that momentous period in the richest productions of nature and art, the land of Homer and Herodotus, Scopas and Parrhasius, of stately architecture and perpetual song, the Eastern Church, at the opening of the Council of Nice and the triumph of Constantine, had fixed its immutable foundations. Its mighty bishoprics—seats of learning as well as of abundant faith—seemed the corner-stones of Christianity. Alexandria, Antioch, and the seven churches were flourishing with such outward vigor as to overshadow the feeble Church of Rome and the missionary stations of the barbarous West. Rome, in fact, had long remained a Greek congregation. Its bishops employed the Greek language in their writings or exhortations; its presbyter, Anicetus, admitted the superior authority of Polycarp; its members were obscure, uncultivated, and humbled by frequent persecutions. But in the great cities of the East Christianity already had invested itself with material and intellectual splendor. At the famous schools of Alexandria the keen faculties of the heretic Arius, and the resolute genius of his young opponent Athanasius, had been prepared for that vigorous contest that was to divide Christendom. In all the Syrian cities Christianity became the religion of the intellectual classes. Learning and philosophy were blended with a faith; the Eastern bishops were voluminous writers, poets, orators, even novelists; while all along the sacred shore stately churches grew up above the ruins of the pagan temples, the Nile was lined with monasteries and cathedrals, the cliffs of the Grecian coast were converted into pious strongholds, the abode of cultivated hermits; the soft music and the gay processions of the classic creed were borrowed to enlarge and corrupt the Christian ritual; and the Greek Church had already assumed something of its modern form.

HEATHEN EARNESTNESS.

The Rev. S. H. Kellogg, of the American Presbyterian Mission in Northern India, relates the following incident, as occurring on a missionary tour. It shows that the Spirit, when it works on the heart, giving a man a knowledge of himself as a sinner, defiled with sins, leads him to put away at once all side issues, and to seek earnestly an answer to the question of questions, "What must I do to be saved?"

"On the evening, going out into the mela to preach, I was accosted by two men, a Mohammedan and a Hindoo, who asked me to show them the way of salvation. As I began, the Mussulman interrupted me,—

"First of all, explain how we come to be sinners."

"No, no! impatiently demanded the Hindoo; 'not that! I know I am a sinner; that is enough; I only want to know how to be saved from sin.'"

"And as I preached Christ's cross to them, it was a most pleasant thing that whenever any one might interrupt me by any irrelevant question, not this Hindoo only, but many in the crowd who had gathered would silence him, nor willing allow anything but that I should answer this one question:—

"How may we be saved from sin?" The Hindoo drank in my words like water, as I told him of Christ dying in the sinner's stead.

"Yes," he broke in at last, 'so we are saved from hell; but how shall we be saved from the power of sin.'"

"Such a degree of individual interest in a promiscuous audience, I had never seen. It was the old Pentecostal question, 'What must we do?'"

CHRISTIAN CHEERFULNESS.

The language of the religion of Christ truly in the heart is that of rejoicing. "I will joy in the God of my salvation," said Harbukkuk. Joy and peace are the fruit of believing. "Believing," said Peter, "ye rejoice with joy unspeakable and full of glory." Paul, too, closes one of the best of his epistles with the charge to all saints' saying, "Rejoice evermore." All these, and the multiplied similar expressions in the Holy Scriptures, show in the clearest terms that cheerfulness and joy are divinely intended to be among the most marked characteristics, and should be regarded as among the most constant of the privileges and duties of every true Christian.

Yet how far is all this practically from many that bear the Christian name? Their countenance looks as if it were seldom or never lighted up with the comfort and bliss of a joyful heart within. Their very coming into the social circle is not unfrequently the signal for every sign of cheerfulness and joy to flee away as dangerous or forbidden things.

But why should such things be? If a man has truly had his sins forgiven, been reconciled to God, and made to have a good hope of its being certainly, and in the best of all senses, well with him, both in this life and in that which is to come, has he not of all persons some ground upon which he may have joy, and if he has it, and has it as the fruit of his faith in Christ and through his religion, ought he not to show it to others.

What can we say more for ourselves in our prayers than He has said for us in His promises?—Henry.

man who had been so true and loyal. 'Twas a strange answer that of Elisha too, and it has often been as strangely understood. Not lordly wealth, not twice the power to work miracles, not doubly to excel Elijah in speech or power or deed. The worldly heart is over judging by its own standard, by its own stereotyped prayers. Oh God, give me success, is the prayer of the worldling every day in the year. And when prosperity swells the bank account, then there is the vulgar ostentation. Yes, God, Himself is patronized once a week with studied affectation. Elisha had slain every such thought long ago. Yonder among the charred remains of plough and yoke on his father's farm lie the ashes of selfishness. But he prays that before the court and nation he may be the recognized heir and successor of the departed prophet. He prays that he, the weaker, may have double grace given for his arduous work. And this age specially needs such prayers.

Young men, are you conscious of your weakness to face temptation and sin? Then pray as Elisha did for a double portion of God's grace. Trust in God and do the right. Elisha must now stand in the front rank. Truly it was a perilous place, but his was the noblest choice, the wisest prayer, the true man can make.

THIRD—THE CHARIOT OF FIRE FOR THE PROPHET OF FIRE.

They have left the Jordan far below. As heart is unbosomed to heart they ascend through many a dark and rugged gorge. They reach at length yon noble height; for life and living it must have been a marvel of ever changing beauty; and for death, with every battle-ground and every victory full in view, how fit the spot. But suddenly they are separated. Not by some foul sin, not by some bitter estrangement, not by yawning chasm, but by a heaven-sent chariot of fire. And whose eye can follow that chariot? Ah, not ours. One adoring glimpse, and then gone for ever. One moment's transformation, and mortality is swallowed up for life. Yes, life; but life eternal, hid with Christ in God. Here, below, some part at the Church door, and never meet again; others part on the railway platform for the last time; some part by a hallowed death-bed, and never meet till at the bar of God; others are torn apart amid the horrors of the battle-field; or yonder in the harvest field you see the father stricken by the lightning's flash, and the poor son mercifully spared, staggering home with ashen face, with the sore, sad news: Mother, Father is—dead.

But behold Elisha! Yonder he stands, spell-bound; only reverence can only adore; my Father, my Father. But when the glory is past and the calm blue heaven above is seen, then a living faith takes absolute possession. Elijah may be gone, the chariot of fire may be gone, but Jehovah the Lord of Israel liveth.

Prayer is answered, and that doubly. There is not only the one wondrous glimpse, but lo, there falls the very mantle of the prophet itself. To the one, the mantle is exchanged for the robe and the palm and the crown. To the other, prayer is answered beyond the fondest hope; and thus accredited, back he journey's, God's ambassador to fallen Israel.

Finally, two lessons may be hastily gleaned from the prophet's life. First—What a comfort to the much afraid. Did Elijah ever flee from duty? Never tremble upon the verge of despair? Yet he was saved, so as by fire. Second—What hope to the traveller near the journey's end. One may pass into heaven God knows how, another by the cloud, another in angel's bosom, another by the whirlwind; but no matter where, no matter how, if only saved at last. Safe at home by Jesus Christ, the only one able to save the uttermost.—Walker-ton Telescope.

AN INFIDEL AGREEING WITH PAUL.

An admirable reply was once made by a careful reader of the Bible to an infidel, who attacked him with such expressions as these: "That the blood of Christ can wash away sin is foolishness; I don't understand or believe it."

The Bible student remarked, "You and Paul agree exactly."

The infidel replied with surprise, "How is this, that Paul and I agree exactly?"

Said the student, "Turn to the first chapter of Corinthians and read the eighteenth verse."

The infidel read, "For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God."

The infidel hung his head, and ever after studied the Bible, and soon believed it to be God's power of salvation.

Men who see into their neighbors are very apt to be contemptuous; but men who see through them find something lying behind every human soul which it is not for them to sit in judgment on or attempt to sneer out of the order of God's manifold universe.—Holmes.

HEAVEN AT LAST.

Angel voices sweetly singing,  
Echoes through the blue dome ringing,  
News of wondrous glances bringing;  
Ah, 'tis heaven at last!

Now, beneath us all the grieving,  
All the wounded spirits hearing,  
All the woe of hopes deceiving;  
Ah, 'tis heaven at last!

Sin forever left behind us,  
Earthly visions cease to blind us;  
Fleethly fetters cease to bind us;  
Ah, 'tis heaven at last!

On the Jasper threshold standing,  
Like a pilgrim safely landing,  
See the strange bright scene expanding;  
Ah, 'tis heaven at last!

What a city! what a glory!  
Far beyond the brightest story  
Of the ages old and hoary;  
Ah, 'tis heaven at last!

Soffest voices, silver pealing,  
Frohest fragrance, spirit-healing,  
Happy hymns around us stealing;  
Ah, 'tis heaven at last!

Gone the vanity and folly,  
Gone the dark and melancholy,  
Come the joyous and the holy;  
Ah, 'tis heaven at last!

Not a broken blossom yonder,  
Not a link can snap a sinner,  
Stayed the temple, sheathed the thunder;  
Ah, 'tis heaven at last!

Not a tear-drop ever fall'ing,  
Not a pleasure over pall'ing,  
Song to song forever call'ing;  
Ah, 'tis heaven at last!

Christ Himself the living splendor,  
Christ the sunlight mild and tender,  
Praises to the Lamb we render,  
Ah, 'tis heaven at last!

Now at length the veil is rendered,  
Now the pilgrimage is ended,  
And the saints their thrones ascended;  
Ah, 'tis heaven at last!

Broken death's dread band that bound us,  
Life and victory around us;  
Christ, the King, Himself hath crowned us,  
Ah, 'tis heaven at last!

—Bonar.

Select Sermon.

THE PARTING OF ELIJAH AND ELISHA.

(From short-hand notes of Sermon by the Rev. R. C. Moffat.)

The last grip of the death-cold hand! He was your father. Son, can you forget it?—No.

That last look of intense love; thy wife's. Dare you doubt the heart's affection?—No, never.

That last whisper! Mother, it was thy child as she nestled in thy bosom for the last time ere God took her. Can you ever forget it? I know you cannot.

To-day we look on the last journey of Elijah and Elisha. One glance and the scene lies before us—Gilgal, Bethel, Jericho. What memories of devotion and heroism, of omnipotence and mercy, linger among their ruins. But the visit of Elijah concerns not sacred ruins, but living men and national destiny. These schools of the prophets were near to Elijah's heart, and once more he must visit them.

Somehow they have learned that Jehovah is about to remove their great teacher, and with woe and hushed solemnity they listen to his parting counsels. The nation's God and the nation's need; and the few living words about blessing, duty and aspiration are burned into their memories for ever. Amid bowed heads he passed out and on, and they feel that eternity is before him; and stern life work before them. Following our text we see,

FIRST—THE TWISTED MANTLE.

These last words will cheer these young men in the darkest hours in their after-battle of life, when, amid worldliness and idolatry, they contend for the God of Israel.

But the speaker passeth on; he is eastward and homeward bound. You have heard of the lordly eagle painfully reaching its rocky eyrie only to die. Then why should not the prophet long to reach Gilgal? Life's great work is in its last hour, but that hour can only come in his native Gilgal. They reach the Jordan, but how cross it? To-day, neither bridge nor ford nor boat is needed. The man whose public life nobly opened, must leave one more memorial of God-given power behind him. Mark that strange mantle, in a moment taken from the shoulder, then twisted as a staff. With sinewy force he strikes, and lo! there is a passage for these two men. 'Twas faith teaching the sublime, and then passing calmly on. In these Bible telegrams we learn little about the means, but this we can learn, that any weapon is a mighty power in the hands of a true man of God. Are you nearing the end of the valley of death? Look up and say, "Thy rod and thy staff they comfort me." Shrinking soul, are you saying, Oh, how can I cross the dark deep river? Smite it with the robe of Christ's righteousness, and in a moment you stand safe on the heavenward side.

SECOND—THE DISCIPLES FAR-REACHING PRAYER.

How like Elijah that parting counsel, ask what I shall do for thee. It was a strange suggestion to make; but his great soul yearned for the welfare of the



**Selected Articles.**

**THE MITHERLESS BAIKIN.**

When a'ther baikins are hushed to their home,  
By aunts, or cousins, or freckly grand-dame,  
Who stands last and lonely, and sadly forlorn?  
'Tis the pair do zilio liddle—the mitherless baikin!  
The mitherless baikin creeps to his lano bed,  
Nana covers his cauld back, nor haps his bare head;  
His woe hacht hoolies are hard as the air,  
And lileless the lair o' the mitherless baikin!

Amoath his cauld brow, steacan dreams hover there,  
O' hands that want kindly to kaim his kark hair!  
But morning brings clutches, a' reckless and stern,  
That lo'e the looks o' the mitherless baikin!  
The sister who sank o'er his suttly rocked bed,  
Now rests in the moor where their mammete lair  
Laid;  
While the father tolls sair his wee bannock to  
earn,  
And keens in the wrango o' his mitherless baikin

Her sprit that pass'd in the hour of his birth,  
Still watches his lone born wand'ring on earth,  
Recording in heaven the blessing's they earn,  
Who contidly deal with the mitherless baikin!  
Oh! speak him me harshly—he troubles the while,  
He bends to your bidding and blesses your smile—  
In their dark hours o' anguish, the heartless shall  
loarn.

That God deals the blow for the mitherless baikin!  
WILLIAM THOM.

**ROMANISM AND ITS DOINGS.**

In order to show in what intolerant and uncompromising manner, and with what reckless, unscrupulous, inconsiderate, and violent means the Roman Catholic Church was determined to carry on her side of the battle in Ireland, we quote a startling case from the *Herk*, March first. It appears that a short time since a gentleman named Clanchy, who twenty years since renounced Roman Catholicism and became a Protestant, died at Clareville, in the county of Cork. After he embraced Protestantism, he went to England and married an English lady. He had occasion to visit Ireland a short time since, however, and was taken ill at an hotel at Clareville. His wife was sent for, but was kept from her dying husband several days. We quote the case as follows: "His Romanist relatives (who refused to allow the Protestant clergyman to enter the sick chamber), according to a letter in the *Dublin Daily Express*, kept her 'in an adjoining room, excluded from seeing her dying husband.' The physician, who was a Protestant, intervened, but the clergyman was still kept out. Mr. Clanchy being at last in a dying state, the attendance of a Romish priest was urged, but his wife firmly refused his entry, the dying man having positively rejected him, and desired the attendance of the Protestant clergyman. The Vicar of Clareville was ultimately admitted." He says, "Mr. Clanchy received me most cordially. I conversed and prayed with him, and at his desire, after he had expressed sincere repentance and entire reliance on the merits of the Redeemer, I administered to him the Holy Communion, in some of the prayers of which he audibly joined. He said afterwards, 'Now that you are settled here, you can come at all times,' and, 'Should I die, can they prevent me being buried in the church-yard?' Other remarks, which I need not repeat, he made expressive of his comfort and peace in trusting in his Redeemer." The sufferer gradually sank and became unconscious; the Protestant clergyman remaining at the side of the death-bed. At this point, the wife having been persuaded to retire, that she might not witness the final struggle, a priest of the Romish Church was introduced. What occurred is best described in the clergymans own words. "He rushed up to where I stood, put his hand on my shoulder, and sought to push me out, amidst tumultuous cries from his attendants. 'Pull him out!' 'Drag him out!' I defied him, protested against the outrage he had committed, and said that I would punish him by law, if possible. 'What care I for your law?' he replied; 'I will proceed,' and again he sought to force me to withdraw; but I replied, 'I am at my post of duty, and fifty priests like you shall not remove me.' Finding me immovable, he then asked me to join in the ceremonies, but I replied that between him and me there was nothing in common; that I knew him not, and wished not to know him, and that, 'light had no communion with darkness.' Then he proceeded with the whole programme of the rites of his church over the insensate form of the dying man, notwithstanding the fact he had lived twenty years after the manner that they call heresy, and had brought up his children in the same, and lay there utterly unconscious, without having expressed one single word of recantation, or betrayed any sign of intelligence. When he had concluded his performance he pronounced 'his soul saved,' and the exulting cry was taken up, and re-echoed by the audience. When all was finished, I withdrew to seek Mrs. Clanchy, and found her in darkness and solitude waiting the last sad intelligence. I informed her of what had occurred. She had heard the uproar, she said, but thought it was in the street. Language could scarcely convey an idea of her horror and distress when informed of what took place. She reached the room where lay her dying husband, with tottering steps,

and after appealing to every feeling of the human heart, first to the women present, and then to the priest, after protesting against the outrage committed—reminding the priest this was her private room, that her husband was dying in the Protestant faith, and imploring him and his friends to withdraw and let her husband die in peace—to no purpose, she left the room, and fainted on a chair in an adjoining apartment." Surely there can never be found a man or a woman deserving the name who could defend such a diabolical outrage perpetrated in the name of religion. The widow desired the Protestant clergyman to officiate at the funeral, and he proceeded to Cork to get the necessary advice and protection. Being delayed, the funeral was hastily performed, the morning after the death, with Romish rites a mob having been organised in case the Protestant clergyman return in time to prevent the ceremony, or rather the outrage." This took place in a town situated on a great line of railway, with a population of about 4000; and it might be taken as an example how far, in the future, and in remote districts, the Romanists would go for the sake of what they called the "glory of God."

**GERMANY AND THE VATICAN.**

Writing from Berlin on Saturday last, the Prussian correspondent of the *Times* says:—It cannot be denied that there is a dramatic climax in the sayings and doings of the Pope. He began by suffering the priests to be instructed to agitate against the unity and solidity of the Empire; he has now proceeded to attack Prince Bismarck personally. The harangue just delivered by His Holiness against the Prince Chancellor is too characteristic of the man not to be given in *extenso*. A German Ultramontane Society at Rome, having waited upon the Pope to assure him of their unchanging allegiance, the Pontiff, clothing himself in his self-made garment of infallibility, began to hold forth as follows:— "Let me thank you for the feelings of attachment you have just expressed. They agree with the communications which I have received from all parts of Germany, and which serve to encourage and elevate my mind in these unfortunate times. Only within the last few days I received addresses from Cologne, Munster, Paderborn, Munich, Ratisbon, and many other Dioceses, from which I gather that the Catholics have on the recent anniversary celebrated the prolongation of my life and Pontificate with festivities, prayers, and above all, with a zealous partaking of the Holy Sacrament. I approve of this; for such are efficient means of stopping the persecution of the Church. Yes, the Church is being persecuted in your country, and a state of things has supervened in which I must ask you to act with temperance yet with firmness. Pray and humble yourselves before God, nor neglect to use the press and the weapon of public speech. God enjoins man to respect and obey the secular authorities, but he likewise commands you to preach the truth and refute error. We have to resist a persecution which, long designedly hatched, is discharging itself over our devoted heads. The First Minister of a powerful Government, after attaining considerable success in the field, has placed himself at the head of those who are persecuting us. I have intimated to him—and all the world may know it—that a triumph without moderation cannot last; and that a triumph which leads to a struggle with the truth and the Church is sheer madness. I have told him that his persecuting us will result in imperilling the splendour and durability of his achievements. I have caused it to be represented to him that the German Catholics have till now been loyal subjects of their Government; that bishops, priests, and laymen have been glad to enjoy the protection of the authorities, and grateful for the countenance awarded them. The German Governments, too, have repeatedly expressed to me their satisfaction at the political attitude of their Catholic subjects. With all these official admissions fresh in my memory, how am I to believe that all at once the Catholics have been converted into rebels, entering into dangerous conspiracies, and aiming at the destruction of the State? I have caused this question to be put to the German Premier, without, however, as yet eliciting a reply. Perhaps my question cannot be answered. But let us hold out, firmly united, and confiding in the justice of God Almighty. Who knows whether a little stone may not soon separate itself from a mountain top, and coming down unexpectedly, smash the feet of the Colossus! But even if this should not be, if God should permit the persecution of the Church to go on, the Church has no fear. On the contrary, persecution can only help to purify the Church and clothe it with beauty. We must not deny that the Church requires purification every now and then, and that the most effective means of reviving the ancient glory has ever been the violence of political power. In days like the present the

wheat is sifted from the chaff, and all lukewarmness scattered to the winds. Wait quietly for the decrees of God Almighty. Respect and obey the government as long as it does not command any thing contrary to the behests of God and Holy Mother Church. I bless your Fatherland, your families and friends, and all good Catholics of Germany. May God preserve and strengthen you to carry out all I have recommended you! *Benedict vobis Deus omnipotens!*" &c.

Is it possible that a Pope, infallible is transcendental mysteries, should be so utterly mistaken about the manifest occurrences of this work-a-day world? Is it creditable that His Holiness should be so completely ignorant of what has occurred in this country as to venture the assertion that the war raging between him and Germany is one of Germany's seeking? There is scarcely a European country in which the Catholic priest has been better treated or more fondly supported by the authorities the last thirty years than in Germany. Whether Catholic or Protestant, the German Governments in the last period of continental history were earnestly desirous to support both denominations of the Christian faith, regarding them as a rampart against the spread of latitudinarian views. Ever since 1810 the same policy has been pursued in this respect by Prussia and Bavaria, no less than the Schlawyburg-Radolstadt and Reuss-Schleis-Gera. Prussia was in advance of all others in protecting and caressing the priest. Having the most to fear from the dissemination of lax principles, she was the most eager to support Bishop and Pope; and did she allow herself to be diverted from this course by the venomous opposition the Catholic clergy in the minor States made to all the attempts to establish national unity under the auspices of Hohenzollern. Though the Bavarian and Baden monks preached the Holy war against this Government on all occasions when the unity was on the tapis—though the same worthies not a little contributed to bring the internecine campaign of 1866—though they did all in their power to prevent the Southern States from resisting the French attack in 1870, Prussia would not swerve from the ecclesiastical policy adopted a generation ago. Having fallen out with Germany the Pope is trying to make his peace with Russia. Kindly overlooking the utter subjection to which his Church has been reduced in the dominions of the Czar, he has just appointed two Bishops in lieu of two lodged in Siberia.

**IMPORTUNITY.**

Dr. Ormiston, commenting on the prayer of Abraham in behalf of Sodom, says: "We find, moreover, in this intercession, earnest importunity. Again and again did he present his cause. Six times did he marshal his arguments, and each time was heard, and it was the suppliants faith, and not the Sovereign's grace, which failed even then. What if he had ventured to speak once more? Everywhere in the Word of God, by example and command, we are urged to fervent, frequent, continued supplications. Our Lord himself repeated the same request three times. Moses again and again sought the Lord, rising higher and still higher at each request, for the presence, for the way, for the glory of the Lord. Jacob wrestled a whole night. Elijah, with his face between his knees, sent seven times before the answer came. The parable of the widow and the unjust judge beautifully illustrates and enforces the same grace of importunity. The Syrophenician mother found in her repeated repulses the very plea which gain the victory. Let us then pray without ceasing, and faint not. Let us humbly trustingly, and importunately implore God to save our children, to avert evils from our homes and our country, and abundantly to bless our churches, Sabbath schools, and all Christian agencies. 'Wilt thou not revive us again, that thy people may rejoice in thee?'"

**SPONTANEOUS COMBUSTION.**

A destructive fire in Philadelphia, is reported to have had its origin among some "greasy cotton waste." The "paint shop" of the New York Central Railroad, at Albany, was destroyed by fire, together with a large number of loaded freight cars, and nine costly passenger coaches, the total loss being \$225,000. And a picture frame factory at Syracuse, N. Y., was burned with a loss of \$109,000. Here we have greasy waste, "paint," and in the picture frame factory "varnish" figuring in three almost simultaneous destructive fires. These materials will generate dangerous degrees of heat at any season of the year, when rags, cloths, or "waste" saturated with them are left lying about, in heaps in out of the way places; especially they will do so and "take fire" during the high heats of summer. Leaving such inflammable materials lying about in neglected places when the thermometer is ranging from ninety to a hundred is nothing less than inviting conflagration.

**PRICES FIFTY YEARS AGO.**

In the July number of the *New Dominion Monthly*, the pleasant chapters on "Early scenes in Canadian Life," by the Rev. Thomas Webster, of Newbury, are continued. We clip the following interesting item:

When the Townships of London and Nissouri were settled, the nearest place where inhabitants could purchase dry-goods or groceries was Dundas. It may be consequently supposed that their supply of these conveniences was not very frequently replenished.

This privation was, however, partially relieved after a few years.

About 1829 the late Hon. G. J. Goodhue, then a young man just beginning life, brought a small stock of goods into Westminster, and opened a general store in a log house on Westminster street (Brick street). Various articles for household use, of which for some time there had been rather a dearth among the settlers, were there obtained in exchange for black salts, grain, maple sugar, or whatever else they had to spare.

But this agreeable change was found, ere long, to have its disagreeable side. Almost every article they required to buy was held at a high price, while everything they had to sell brought only a low price. Prints and factory cottons, such as can now be had at from 12 to 14 cents per yard, then cost 75 cents. Tea was \$2 per pound, and nutmegs six cents each. For a pair of coarse shoes of very inferior quality, they had to pay \$8; and for everything else in proportion. It took twelve bushels of wheat to pay for a barrel of salt.

Such prices for absolute necessities may seem exorbitant, and doubtless they afforded the dealer a high percentage on the capital invested, but, perhaps, not so very high as may be supposed. In the first place the dealer had to buy at wholesale at much higher rates than in subsequent years. The Erie, Welland, and Rideau Canals were not yet available. The lack of public facilities for the conveyance of merchandise, and the wretched condition of the roads for a large part of the year, made the expense of transportation from New York or Montreal enormous. Then, the merchant was obliged to sell on credit, and the majority of his customers were poor; so that sickness, or a failure of the crops, would make payment that year an impossibility, and consequently so much of his limited capital must be unproductive. These disadvantages caused a great diminution in the apparently large profits; and as those who opened shops in the woods did not do so from purely philanthropic motives, but for their own advantage, they no doubt made the retail prices high enough to yield them a handsome profit after paying all expenses and providing against probable losses.

The customer who did not keep a very exact account himself, knowing that during the year he had taken a number of articles to the store, of which he had purchased but a few small parcels, naturally deluded himself with the idea that his account must be nearly, if not quite balanced. But when he came to see the figures that represented his cakes of maple-sugar and his porkers, his bushels of grain and his barrels of black salts, and to contrast their inconsiderable amount with the much larger one that figured on the Dr. side of the account, it was difficult for him to realize that the few household necessities that he had bought should have so far exceeded in monetary value the more bulky commodities with which he supposed he had paid for them.

**HOW TO MAKE RAISINS.**

In the regions around the Mediterranean where the grape is extensively cultivated, the fruit is plucked from the vine after ripening, and dried in the sun or in an oven made something like a Dutch oven. After drying, they are packed in boxes or casks for domestic use.

The best raisins are the Malaga, Muscatel, or sun raisins. They are dried on the vine, the stem being partly separated and the leaves plucked away so as to admit the sun freely. The grapes soon shrivel and become sweet from the concentration of the pulp. These raisins are said to be better than any other variety, and retain the freshness and bloom of the fruit and acquire less of the saccharine deposit.

Raisins are sometimes prepared by drying the ripe grapes after they are picked, either in the sun or in heated rooms, and while they are undergoing this process the grapes are sprinkled with an alkaline lye. This coats them with a thin varnish, and induces an exudation of sugary particles.

In some places the raisin is made by clearing off a space on the ground, spreading the grapes on the smooth surface inclined to the sun. They are protected from dews and rains, and when sufficiently dry packed in boxes.

It is hard work to teach people who can learn nothing without being taught.

**THE PROSPERITY OF THE JEWS.**

If the Jews have in past ages been a prescribed people, they have had their revenge in their rise to the leadership of finance in Europe. In the United States they are noted for their thrift, which, supplemented by their economy, carries them upward with great rapidity. A late English paper calls attention to the fact that in the old world the Jews are becoming a political power. Not to mention Disraeli, who at present seems likely to return to office, it is stated that in Europe "there is scarcely a State in which they are not ministers; not one, except Russia and Spain, in which they have not a kind of preference in the suffrages of the people. In England, a Jew is Solicitor-General; in India, another sits in the Supreme Council; in France, a Jew rules the Department of Instruction; in Austria, one is President of the Lower House." The same paper avers that "all over the Continent, Jews are taking possession of the journals; that in Italy, Austria, Germany, and many towns in France, they are the most acceptable of candidates; and that in England, while 800,000 Catholics have not a solitary representative, 80,000 Jews have eight representatives in the House of Commons." The Jew of this age is a representative of the modern spirit staided by the habitual conservatism of his race. His position in Europe makes him an advocate of toleration, for religious intolerance has sorely oppressed him; he is opposed to hereditary aristocracy, for he receives none of its benefits. The jealousy of governments in past centuries has driven him to that form of wealth which is least visible; hence he is a dealer in money and precious gems. Unbefriended by the world, the race has been thrown upon its own resources of energy, fact, and skill. Its triumphs have been brilliant, though more conspicuous in Europe than in the United States. Here toleration melts away race prejudices, and the Jew is likely to be absorbed in the mass of our population.—*The Methodist.*

**THE GARDEN FOR WOMEN.**

There is nothing better for wives and daughters physically than to have the care of a garden; a flower-pot if nothing more. What is pleasanter than to pass a portion of every passing day in working among plants and watching the growth of shrubs, trees, and flowers, and to observe the opening of plants, from week to week, as the season advances? Then how much it adds to enjoyment to know that your hands planted and tilled them as I have pruned and trained—this is a pleasure that requires neither great riches nor profound knowledge. The wife or daughter who loves home, and would seek ever to make it the best place for husbands and brothers, is willing to forego some gossiping morning calls for the sake of having leisure for the cultivation of plants, shrubs, and flowers. The advantage which women personally derive from stirring the soil and snuffing the morning air are freshness and beauty of cheeks and brightness of eye and cheerfulness of temper, vigor of mind, and purity of heart. Consequently she is more cheerful and lovely as a sister and more attractive and confiding as a wife.—*Ohio Farmer.*

**TRUE HOSPITALITY.**

Many a wife might read the following paragraph from Emerson, and be wiser therefor: "O excellent wife! encumber not yourself and me to get a curiously rich dinner for this man or woman who has alighted at our gate, nor a bedchamber made at too great a cost. These things, if they are curious in them, they can get for a few shillings in any village; but rather let the stranger see, if he will in your looks, accent and behaviour, your heart and earnestness, your thought and will, that which he cannot buy at any price in the city, and for which he may travel twenty miles, and dine sparingly and sleep little, to behold. Let not the emphasis of hospitality lie in bed and board; but let truth, and love, and honor, and courtesy flow in all thy deeds."

I do not speak of theology in controversy, but I speak of pure religion, the great principle for moulding the heart and mind. To banish this element would be a ruinous experiment, both as regards the pupil no less than the master. The former would be without the weapons he indispensably requires to enable him to meet the conflicts before him through life; those weapons are to be found in religion alone. The master has no stay or impelling motive so sure and efficient as religion. In such arduous and trying position it is the origin and nourishment of all true devotedness. In such days as ours, there is a more urgent need than ever to teach the child that for which he was sent into the world, his duty to his Maker and his fellow-creatures, which is comprehended in the two great commandments which the word of Revelation alone prescribes—the love of God and man.—*Frof. Naville, of Geneva.*

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A DENOMINATIONAL ORGAN.

An overture on this subject from the London Synod was supported by Dr. Proudfoot, who thought that such a medium as a weekly newspaper would greatly advance many interests of the Church.

On motion of Mr. Mullen, after some discussion, it was resolved that the overture be rejected, and that the above-mentioned paper be recommended to the ministers and members of the C. P. Church as worthy of their hearty support.

British American Presbyterian.

TORONTO, FRIDAY, AUG. 2, 1872.

TO CORRESPONDENTS AND OTHERS.

We wish again to state most explicitly that we do not endorse everything that may be contained in the letters of our occasional correspondents. Our object is to let all sides be heard where diversity of opinion is both possible and natural.

For instance, we did not sympathize with "One Who Knows" in his strictures on Dr. McLeod, but were we to name the writer of that letter, everyone would acknowledge that in candour, manliness, high Christian character, and fearless adherence to what he believes to be right, he does not rank second to any man in Canada.

Will it be believed that persons who had expressed great sympathy with us in our enterprise and hearty approval of our labours, would be satisfied with nothing but the discontinuance of their "papers" after that letter appeared?

THE PRESENT ELECTIONS.

We must again raise our voice, however feeble it may be, against the bribery which is being resorted to so unblushingly at the present time. We feel ashamed that so many from whom better things might have been expected, are so ready to look upon their votes as marketable articles to be knocked down to the highest bidder.

If we could all be induced to sweep every one before his own door, we should be much nearer Reform than we are, and should have much better representatives. The noble people will be nobly represented. That is certain.

PRISON CONGRESS.

There has been a great "international Prison Congress" lately held in London England, at which were read a great many papers on different phases of Prison Reform.

Perhaps good was effected, but we are somewhat sceptical of the results of these Congresses or Conventions or whatever one likes to call them where a number of people gather together to do a great deal of talking, and paper-reading, on this that and the other subject.

We should be very sorry to say a single word in disparagement of honest work for the advancement of any really deserving cause, but these are not the ways in which good, successful effort either for the prisoner or the down-trodden, has been put forth. It has come to be a business and a hobby with some folks, this "running" conferences and convocations.

READING SERMONS.

We fear that the custom of reading sermons in the pulpit is on the increase in all Presbyterian bodies. Pity, we must add, that it is so. What professedly is gained in correctness of diction and clearness of statement is far more than lost in other and very obvious ways.

Such a practice would never be tolerated at the bar, or in Parliament, and we have never seen any feasible reason for having a different law for the pulpit and its work. It has never been acceptable to any very great number of the people, and wherever it has come to be generally prevalent, has it not given intimation of something like decay in spirituality and power?

It is a great pity to notice so many of our younger ministers especially getting into this reading habit, the more especially as there does not, in the majority of cases, seem any reason for it. They are not nervously bashful, and they are not deficient in ready and correct utterance.

The supposed prejudice of hearers against "read sermons," has its root in the nature of things, though we are bound to add that the practice has thus in its favour—it preserves from endless digressions, and insures that the preacher stop when he is done.

THE EXPULSION OF THE JESUITS FROM GERMANY.

The law for the closing of all Jesuit Establishments within the limits of the German Empire, has been promulgated. Six months are allowed for winding up the different concerns. The native Jesuits are to be allowed to reside within certain limits. The foreign ones must actually leave the country.

The whole number of Jesuits amounts to 8,809. Of these 798 are in the German Empire. This however gives a very faint idea of the power or extent of that celebrated fraternity. These 798 Jesuits are but as the staff of officers commanding an army of not less than eighteen thousand priests and eleven thousand other agents. Even this, it is said by those who can speak with authority, does not give the full force of the mighty machine of which the Jesuits pull the wires.

When one of the accredited Papal organs writes as follows it may be well understood that mischief is intended:—

"The Pope wishing to bring about a conciliation with governments by the use of benevolent means, has made to them too many concessions. He sees now that the hour of mercy is passed, and that it is necessary to inaugurate sooner or later an era of inexorable justice. If States cease to recognize the Church, the Church in its turn will find itself obliged not to recognize the State. The world then will be the witness of cruel conflicts, and governments will err if they believe that the masses will be on their side. The Church has never lost by waiting; but when once its resolution is taken, the execution of it is not to be hindered. Prussia, in a singular manner, hurries the hour in which the measure of patience will be exhausted, and it may happen that this patience will cease precisely at the moment when the Prussian monarchy will find it to its interest to have it prolonged."

We at the same time more than doubt if the steps taken for the expulsion of the Jesuits are wise or politic or even just. Individuals and communities are to be judged by overt acts and punished for these. It is not enough to say that they are dangerous to the well-being or existence of the State in any case. To drive men out of a country on vague general charges like these, has very much the appearance of persecution. Suspicion is not enough. Neither is arguing from the very nature of the principles held. These Jesuits are Romish missionaries. Why then should they be expelled before they can be proved to have broken a single law? This is the very thing Protestants have been objecting to Roman Catholic Governments that they expelled Protestants and Protestant missionaries who had broken no law, and aim at nothing injurious to the country.

At the same time it is only fair to acknowledge that the record of the Jesuits has been such as to make all civil governments have a wholesome dislike to them. They have been political plotters for the beginning, and they ever work stealthily and in the dark. Even good Catholic Governments have not been able to stand the presence of the redoubtable fathers, and very possibly the terrible, yet wary Chancellor has learned by experience, that their presence in Germany is incompatible both with German Unity and intellectual progress.

THE COMPARATIVE MORALITY OF PROTESTANT AND ROMAN CATHOLIC COUNTRIES.

"A Protestant of the Protestants" writes us a long indignant letter, protesting against the attempts sometimes made to show that there is a higher degree of morality among Protestants than among Roman Catholics. He urges that it is not fair to take different countries for comparison and contrast, but that the Protestants and Roman Catholics living in the same countries should be taken in such comparison. If this were done, then, he argues, that as far as illegitimacy is concerned, the comparison would be in favor of the Roman Catholic. We believe that as far as the Roman Catholic Irish are concerned, this is the fact, if comparison be made between them and the Scotch or the English. But it does not hold good as between the Roman Catholics and Protestants of the same race, in the same country. The French or Irish Protestants are not more immoral than their Roman Catholic fellow countrymen, nay, not so much, nor the Italians, nor the Spaniards. The contrast in the matter of illegitimacy between Scotch Presbyterians and Irish Roman Catholics has often been remarked, and is not to be denied, yet, on the other hand, what a preponderating number of the city waifs are both Irish and Catholic; while, as far as crime is concerned, the Roman Catholic Irish are found, show the bad pre-eminence they have attained in violence and lawlessness.

The prevalence of illegitimacy is sadly to be deplored, and it is a matter of just regret that it is becoming much greater in all parts of Canada than it was twenty or twenty-five years ago. We have heard ministers who have been long settled in this country say that more recently they have had more cases of discipline from this cause in one year, than they used to have in ten. Condemnatory public opinion on the subject is not so strong as it was. Is that not in other words gradually becoming the tone of morals is sadly becoming the tone, and that the "girls of the period" are not so pure and virtuous as their mothers were? Apparently so, and yet we should be very loth to believe that this is the fact.

PRESBYTERIAL TYRANNY.

A supposed case of this kind in Scotland is at present rejoicing the hearts of all haters of Presbyterians and all who affect such broad churchism that it is difficult to say what they believe, or whether or not they believe anything. We refer to the case last week. A Free Church Minister of Dundee, recently preached to a Unitarian congregation in London, and was called to account by his Presbytery for doing so. The consequence was a howl of indignation against the Presbytery by those who claimed to be "liberal" in their views, headed of course by the Edinburgh Scotsman. It was scandalous. It was unpardonable. The Scotsman waxed indignant, funny and sarcastic by turns. Why, it said, if Unitarians were such heathens, they the more needed to be preached to. All this rant easily met by the simple statement that the gentleman in question did not preach as a missionary, but as a friend of the minister of the congregation, and consequently would naturally withhold both in preaching and prayer any reference to the Divinity of Christ and kindred important truths, as that would have been offensive to his audience. It was so far homologating the opinions characteristic of the congregation and consequently we cannot see that the Presbytery could well do anything else, if it was to be faithful at all, but call upon the minister in question for explanations and a promise not to follow such a course in future. This everlasting "liberal" talk has got tiresome, and is the poorest of all possible cant.

SELF-SACRIFICE IN THE CHURCH.

We call attention to the letter of P. Q. which states somewhat unpleasant, but we are afraid, incontrovertible facts. We may all, both ministers and people, ask ourselves what sacrifices we are making for a cause which we say is above all other causes, and which we profess to desire to advance by every means in our power. Every means in our power? Surely that is something very much like a joke. What means of any kind are many of us employing? It would be difficult to say. Now and then at church, and a penny to the collection. That is about all. A good many are honestly and conscientiously at work, no doubt. But have they on anything like every pound of steam? Are they working with anything like the same enthusiasm with which they plan and speculate for the extension and consolidation of their worldly business? But we don't mean to hang an editorial on our correspondent's letter. Perhaps some of his words are a little strong, though really we cannot say they are too strong.

READING IN THE CARS.

A distinguished oculist says, in reference to the habit of reading in the cars, the constant motion and oscillations of the car render it impossible to hold the book in one position—its distance from the eye is constantly varying, and no matter how slight this variation may be, it is instantly compensated for by the eye, thus keeping the organ constantly employed accommodating itself to distance. This becomes fatiguing, the eyes have a sort of weary, heavy feeling, and if the reading is persisted in soon, become "bloodshot" and painful. We have often observed young misses, intently engaged in the perusal of some romance while upon a rapidly moving railway train, who have only been able to finish their story with perceptible discomfort. We have noticed them rubbing their eyes, shifting their positions, and holding their books at various distances from the eye, making the greatest effort to see with eyes that have already been fatigued beyond endurance. Such practices lead to serious injury to the eyes, and it is not infrequently the case that the oculist is called upon to prescribe for a patient who has paralysis of the visual power of the eyes, produced by reading in railway cars.

The life of a Christian is an habitual course of calling upon God. To live without prayer is the surest mark of a Christless soul.

The secret of addressing children well is to help them to think up toward your level, instead of trying to talk down to their level. As to language, I doubt whether a minister ought ever to use a word in any of his sermons which an average lad of twelve years cannot understand. The great Teacher never used a big word.—Theodor Cuyler.



Ecclesiastical.

PRESBYTERY OF DURHAM.

This Presbytery met at Durham on the 22nd inst. Rev. H. C. Moffat, Moderator. The following is a brief synopsis of the business:— Application for a modulation was made by Chesley and granted. Certain arrears in relation to the proportion of manse rent by one of the stations in connection with the other stations of the exchange, took up much time when it was finally agreed, that although no legal claim has been established against the station, yet that the station is requested to settle it in a generous spirit. Full arrangements were made for the celebration of the Lord's Supper in all the vacant congregations and Mission Stations. The ministers thus appointed, were charged to see that contributions were taken up for the schemes of the church, and especially for the Home Mission. A committee was appointed for the examination of the students within the bounds. The perseverance of believers and the efficacy of prayer, were the themes appointed as essays for the theological students within the bounds. Reports from all the mission fields were presented of a satisfactory kind. The Presbytery as agreed on, held a very earnest conference upon the work of our Eldership. The subject was opened by the Rev. O. Cameron, and closed by the Moderator. Every member of court took part in the question, and we have no doubt but that it was a very profitable hour. It was agreed that another conference be held at next meeting, upon the necessity of an increase of vital godliness in the Church and in the land. Rev. P. Greig to open the topic. The next meeting was appointed at Durham on the 17th September, at 11 a.m.

PRESBYTERY OF HURON.

On Wednesday, July 24th, this Presbytery met in the Lucknow Canada Presbyterian Church, to induct the Rev. D. Cameron, (late of Beaverton.) There was a fair attendance of members of the Presbytery. The Rev. J. Pritchard, preached an excellent discourse, the Rev. Leask presided. The Rev. J. Anderson gave a very appropriate address to the minister, and the Rev. R. Leisk and Rev. J. Stewart addressed the people in English and Gaelic in a very pointed manner on their duties. There was a large and attentive congregation. This is an interesting, but comparatively uncultivated field, a congregation whose size and strength is not yet known. Mr. Cameron, with his earnest piety, prudence, energy and large experience, possesses all requisites for making it one of the largest congregations in the Church. May he be greatly blessed in this new field of labour in winning many souls to Jesus.—Com.

GERMANY AND ROME.

The long battle between the new Empire and the old Papacy is becoming hotter and more determined. We give in as condensed a form as may be the gist of recent movements.

1. German statesmen have come to the just conclusion that the Pope is the tool of the Jesuits. The Pope has, it seems, made arrangements for the appointment of his successor different from those that have heretofore obtained. He has signed a decree on this subject, which was to be kept hidden till his death; but the substance of the decree has leaked out and come to the knowledge of those whom it most deeply concerns. The new decree does away with the interval of nine days which under the canonical rules have to elapse between the death of a Pope and the election of his successor to afford time for foreign cardinals to reach Rome and take part in the election. The election of Pío Nono's successor is to take place while the corpse of the dead Pontiff is above ground.—The decree also abrogates the old traditional right of each Catholic power to object absolutely to one candidate for the Papal Chair. Of course an infallible Pope has a right to regulate the choice of his successor if not absolutely to nominate and appoint his spiritual heir. But some at least of the Catholic powers will object very strenuously to the Pope's little plan; and it now appears that Prince Bismarck has taken the matter in hand. France is said to be determined on electing a partizan of her own cause to the Papal Chair, a man who will help her to be revenged on Germany. On the other hand Italy, backed by Germany and Austria, takes steps to insure the election of a liberal-minded Pope who will not be under the thumb of the Jesuit faction. It is very confidently asserted that a convention has been entered into between Italy and Germany for the thwarting of Jesuit intrigue.

2. The German Empire has resolved to deprive the Jesuits of the right of citizenship. This will of course lead to the breaking up of their convents and other establishments which have long been the centres of political intrigue. The Jesuits are the deliberate champions of the latest dogmas promulgated by the Pope as contained in the "Syllabus" which denounces and curses all modern ideas. The Pope and the Jesuits regard Germany as now constituted as Antichrist itself. Bismarck is specially hated. The hatred will burn all the more keenly under legislation such as the following:

1. The Order of the Society of Jesus, and the orders related to it, as well as kindred congregations, are excluded from the territories of the German Empire, and the establishment of settlements of the same is forbidden. Existing settlements shall be dissolved within a period to be determined by the Bundesrath, which, however, must not exceed six months. 2. Members of the Order of the Society of Jesus, and of the orders related to it, as well as of kindred congregations, may, if they are foreigners, be expelled from the Federal territory; if they are natives, their residence may be forbidden or ordered in certain districts or places. 3. The ordinances necessary for the carrying out and enforcement of this law shall be issued by the Bundesrath.

In discussing these resolutions the Bavarian Minister, Von Norman, himself a Catholic, declared that the Jesuits were aiming at a supremacy in temporal matters and making the Church superior to the State; the State, therefore, must take action. By the expulsion of the Jesuits, he added, an essential service would be rendered to society, to the progress of science, and even to the development of the Catholic Church itself.

The "Regular orders" of the Church of Rome are therefore to be expelled from Germany within six months. The Germans have clearly understood, as Bismarck has stated, that the Jesuit order rules the Roman Curia as it pleases, that it broke down all opposition and brought about the obnoxious Vatican decrees which now threaten the stability of every State Government. The order of Jesus is not a party or school in the Church, but it is the ruling principle of the Church; it is not an organization serving the Church, but the Church serves it. All the spirituality, from the Pope and cardinals down to the parish curate, is really under its sway. Nearly every Bishop in Germany—with one or two notable exceptions—has lately declared his approval and championship of the Order. Heretofore, Bismarck finds a "foeman

worthy of his steel;" he has no longer an "anonymous por..." to fight with, but one which contains in full activity the essence of Ultra-montanism.

3. The Bishop of Ermeland has excommunicated certain "Old Catholics." The Minister of Public Worship declared the step to be illegal and remanded the bishop that he had sworn fealty to the Prussian King and Constitution. The Bishop has replied that he is bound when there is conflict between the law of the land and the law of Rome to prefer the law of Rome. How this difficulty is to be solved we do not know.

4. The army bishop Namszanowski, ordered the Chaplain at Cologne not to hold services with the soldiers in the ordinary chapel because the "Old Catholics" has desecrated it with their worship. The Chaplain obeyed his bishop. The minister of war then ordered the chaplain to officiate in the chapel objected to, and he obeyed. But the Bishop again interfered and the poor chaplain again obeyed the bishop. The Government then promptly deposed the chaplain, and took the bolder step of deposing Bishop Namszanowski too. We have yet to learn what stand has been taken by the chaplains generally, whether they will follow their Bishop or obey their Government; if the latter they will materially aid the "Old Catholic movement. No wonder that the Pope speaks of Bismarck as "a Colossus that should be removed out of the way."

5. A priest at Bonn ordered one of the excommunicated Professors out of church. The Professor summoned him before a civil court by which the threatening priest was condemned to pay a fine of \$25, or to spend a week in prison.

6. By a decree of the Minister of Education, the School Brothers and Sisters—a Roman Catholic order expressly established for filling the youthful mind with the deepest Roman lore—are to be gradually dismissed from the Prussian elementary schools. They have hitherto loitered over not a few of them in Rhineland and Westphalia. Thanks to preceding cabinets in discriminatingly supporting the clergy of all denominations alike, there are at this moment more than 2,000 of these good people at work in all Prussia. As another sign of the times the semi-official Nord-Deutsche Zeitung states that the Pope's position having been entirely changed by recent dogmatic enactments and raised to absolute supremacy over Kings and Governments, none of his successors can be allowed to exercise even spiritual functions in Germany unless recognized by Germany.

Thus then the battle goes on. The Jesuit count on the aid of France, and on possible divisions in Germany. They positively threaten to aid the "International," and to organize strikes and revolutions among the labouring classes in Prussia. Austria is said to sympathize with the Anti-Jesuit movement in Germany and Italy. Even Turkey is not free from the far-reaching trouble. The "Porte and the Pope" are at variance. We must wait with patience to see what is the full meaning of all these movements—what an all-wise providence intends.—Halifax Witness.

A PIC-NIC AND WHAT WAS DONE AT IT.

Probably there are no social gatherings better adapted to the promotion of "peace and good will" among men than those which are called pic-nics. We attended a good one on the fifth of this month. It was held on the beautiful grounds in the rear of the "Beechwood Church," East Williams, of which the Rev. R. Chambers is pastor. The day, notwithstanding the weather preceding it had been intensely hot, was all that could be desired and seemed as if sent for the occasion, in fact if we had examined the entire almanac we could not have found a better. The people of East Williams congregation are wont to have a general rejoicing every fifth day of July—a sort of 1st July on a small scale—that day being the one on which the relation now existing between Mr. Chambers and themselves was first made. The grounds were dotted all over with groups of young and old enjoying themselves with the various instruments provided for that purpose. I suppose there were about five hundred people on the ground of which two hundred were members of the Sabbath School. The chairman after welcoming the audience in a very warm and earnest manner, read a report of the Sabbath School which showed wonderful progress and told well for the Sabbath School workers of East Williams. During a very short time they have increased from about eighty to two hundred, have procured a library of some two hundred volumes, have taken the responsibility of supporting an orphan in India, and hold now in their treasurer's hands about \$100 for future use. This same school started about two years ago with ten pupils and one year ago an infant class was started with one pupil which now numbers sixty. Mrs. Chambers, mother of the pastor, has charge of this class and really it was a treat to see her and her little flock enjoying themselves, it put us in mind of the injunction of our Saviour; "Feed my lambs." The class made their teacher a handsome little present to testify their love to her and I believe they meant it. The usual routine was gone through with, but something unusual took place also. Quite a number of clergymen and others made speeches, some of which made the people laugh, others didn't make them cry. These speeches, however, were interrupted by a ceremony which completely took the pastor off his guard and made him try to think for a few moments just about as hard as he could. It's pleasant to see a person's confusion when his worth and the degree to which he is appreciated are pointed out to a large audience when he is sitting before them. I enjoyed it much, to see the pastor get up and try to express his feelings when after a short address one of his church managers presented him with a purse containing \$100, in the name of the congregation and Sabbath School. These expressions of regard and appreciation are certainly "good things" for both minister and people. They make every body feel like embracing every body else and make the pastor feel like embracing the whole. We hear much said to people about loving their pastor and all that, but after all it depends upon the man himself whether he shall be loved or not. People who are continually reminded of the fact, that they should love their pastor and so on, are apt to feel if not say, "Do not as some ungracious pastors do,

Show us the steep and thorny way, &c. And needs not his own road."

This congregation has had much trouble in the past, but now they are in a very prosperous condition and bid fair to be one of the finest in the west. All the apathy which now burdens the church does not proceed from the people and the sooner many ministers of to-day find that out and recognize it, the better for the cause of Him whom they preach.

OBSERVER.

Park Hill, July 29th, 1872.

It is said that Dean Stanley is to preach for Dr. A. K. H. Boyd (country parson), St. Andrew's, on the 18th of the month. Will he call it a mission service, we wonder, for the excavation of the heathen?

Book Notices.

THE NEW YORK INDEPENDENT. We are always pleased to find the Independent among our exchanges. It well maintains its title and is as vigorous as, and perhaps a good deal more reliable than in other days. Of course it does not please every body. It would be a feeble colourless thing if it did. But it commends itself to its readers for its fearlessness and its evident desire and determination to speak what it believes to be true "in pugna et in hostem."

CHRISTIAN UNION. This is Henry Ward Beecher's Newspaper, for that indefatigable gentleman in addition to his other varied labours, "It runs a weekly. Perhaps Christian Union" little too much Beecherish to suit the tastes of some of our readers, but there is a great deal of pleasant and profitable reading to be found in it. We give the following extract from a letter in its last number, as an example of how many view the situation in the States, and feel towards the "secular" papers in their best present state. Change the local habitation of the "Thunderer" from New York to some place in Ontario, and let it refer to the politics of Canada instead of the Presidential election, and very little further change would be needed to describe some of our leading Dominion papers, and what a great many sensible people think of them:—

"I have taken for several years the New York Thunderer. I cannot say that I altogether liked it, but it appeared to be an honest paper, as papers go, and it gave me what I more care about, a very fair history every morning of the principal events which had occurred in the world the day previous. But since the present political canvass has begun, the New York Thunderer has been steadily narrowing its horizon. It now seems to know no world but the United States, and no events of public interest but its own party conventions and meetings. It reaches me at noon. I take it up to read to my wife between the courses at dinner; there is column after column of political reports, correspondence, public meetings, private letters, &c., giving us all the most positive assurance that Mr. G. is to be our next President, and that the other Mr. G. cannot possibly be elected, but when I try to find out what the Young Men's Christian Association convention has done, the whole report is embodied in a paragraph of a dozen lines, and that proved to be a false report; and when I look for foreign news it is all comprised in half a column. A page to G—conventions and half a column to all Europe, is an unequal division of the world it strikes me."

I used to read the editorials of the Thunderer with great interest. I did not always agree with the editor, but he always had something to say, and something on a wide variety of topics. But now he knows nothing, almost absolutely nothing but that the two G's are rival candidates for the Presidency. If he gave me a fair and honest account of the state of public opinion; if he represented fairly the reasons which make him favor the election of one G., and those which lead many of his fellow-citizens to prefer the other G., the amenities of his editorial page would be endurable. But he does nothing of the sort. He sees nothing but moral excellence and pure patriotism in his own party, and nothing but folly and corruption in the adverse party. If I were to believe the New York Thunderer, I should be compelled to regard about half of my fellow-citizens, and all who are so unfortunate as to support the wrong G., as candidates either for the penitentiary or idiot asylum. The same Thunderer thunders with wonderful power against religious intolerance—Intolerance I for real, genuine, unmistakable intolerance command me to a modern, American, partisan newspaper.

I can see that even in a partisan point of view the Thunderer makes a great mistake. If it had retained its original breadth, if it had continued to be a newspaper, if it had retained its own interest in the general topics which concern humanity; if in discussing the relative claims and merits of the two G.'s it had assumed that there were honesty and integrity and common sense in both parties, and had represented the interests and views of its own party without misrepresenting those of its opponents or casting ridicule and obloquy on them, it would have retained an influence over such of its readers who are naturally inclined to the other party; as it is, those of the readers who do not agree with its political advocacy rather weary of being perpetually treated as idiots or rascals. Indeed, if I can judge anything of its effects on others by its effects on myself, it is working against its own interests. I was inclined at the beginning to respect its candidate, and to think the other candidate was really subject to very serious criticism; but so much of its ontology is unmistakably the product of partisanship, and so much of its criticism is so much unmistakably the product of prejudice; it has such dull eyes for the faults of its own party, and such a microscopic vision when it scans the character of the other side, that I begin to doubt whether all its criticisms are not the product of a prejudice, and whether the faults I had thought to have existed in its opponent are those of his own character or those of the newspaper artists who have been painting his portrait.

I sincerely think of discontinuing the Thunderer and subscribing for the Trumpet; but from single copies I have seen of the latter paper I doubt somewhat whether I shall make much by the exchange; except to secure a change of advocates. For, if the Thunderer can see no imperfections in its own candidate, the Trumpet can see in him no virtues; and if the Thunderer can find no merit in the candidate it opposes, the Trumpet is quite oblivious to his possession of any faults, foibles or any weakness.

For my part, and I am morally certain that I represent a great many readers in the community, I want a political paper that is not partisan; I want a journal that shall tell me the news of the day, whether it makes for its party or against it; I want a journal that can fairly represent the sentiments of an opponent, even while it defends its own; I want a journal that does not imagine that the United States comprises the whole world, and its own party all the virtue and intelligence in the United States. I am sure that you will find it possible to be broad without being weak; to carry into your columns something of that chivalry towards an opponent which of old the knights carried into their warfare; and equally sure that by so doing you will at once enlarge the circulation of your journal, and enhance its usefulness. You may be quite as sure that all patriotism and purity is not in one political party as that all true religion is not in one denomination.

THE FRENCH PROTESTANT SYNOD.

Very few of the movements of our day are more remarkable than that which is going on in the French Protestant Church. The Synod of that body has carried an orthodox confession of faith by 61 votes against 45. The Rationalist party, against whom the orthodox confession was levelled, denying, or at all events repudiating as deviant, to affirm, the proposition that Jesus Christ was crucified, dead, and buried, and rose again from the dead on the third, together with the other doctrines which depend upon the truth of that statement. Now, although the Synod contains lay members, it is an important sense of the word a clerical body. It consists, that is, of the principal persons, lay and clerical, who call themselves Protestants, and who take sufficient interest in religious affairs to consent to act as the representatives of a religious body. It would be contrary to all our past experience to suppose that a body so constituted was not far more dogmatically inclined than the great mass of the lay members of the Church which it represents; and of their body almost precisely three-fourths publicly record their conviction that, in so far as it is miraculous, the history of Jesus Christ is not true; that he did not rise from the dead or ascend into heaven or work miracles; that he was not in every sense of the word divine or superhuman, but a man like another, who was put to death by the Roman Government because he taught a religion of which they were afraid upon political grounds. This, and nothing less than this, is what the vote of the Synod really means, and a most notable vote it is. When we consider its deep importance, and when we put it by the side of the recent deliverance of the Roman Catholics upon the whole subject of the relation of theology as they understand it to the modern system of thought, life, and morals, it is impossible not to think with some bitterness of the petty nagging of our own Convocation about the most trumpery questions, and of the great searchings of heart which agitate respectable factions of the laity as to the propriety of reading or not reading the Athanasian Creed. The real question is not about the Athanasian Creed or the details of Mr. Bennett's language about the sacrament, it is whether the whole Christian religion is or is not based on truth, and out of every seven members of the representative body of the French Protestant Church, four think that it is and three that it is not.

As to the immediate effect of the vote in question upon the French Protestant Church, and in particular upon the position of the Rationalist party in it, we cannot bring ourselves to take much interest in the subject. Considered merely as an organized body, the Protestant Church in France is an institution of no very great importance. There can be but few persons whose religious opinions will be much influenced in any direction by the fact that a respectable majority of the Protestant Synod thinks thus or thus. Hardly anyone, we should suppose, would be affected in his belief in any appreciable degree by the circumstance that the representative body of such a Church is, upon the whole, inclined not to recognize as members people who do not believe what every person of common sense must perceive to be the fundamental principles of Christianity, if Christianity is anything more than one of many forms of opinion and sentiment on moral and religious subjects. As to the tests which are propounded for the acceptance of those who are to elect the Synod, it is mere waste of time and thought to discuss them. Unless a test is made so searching as to prevent all evasion, and unless compliance with it is enforced by an authority which has sufficient influence over the minds of men to be able really to compel them by spiritual power to think as it pleases and to accept it as their spiritual ruler, a test is only a bone for lawyers to wrangle over. It has no power over the mind, and no influence upon the general course of thought. Whether M. Guizot and his friends are able to exclude the Rationalists from the Protestant Church or not is a matter which may be of some interest to themselves, but it can interest no one else. The fact that such a difference exists, and that the members of the two parties, even amongst the clergy and in the Synod itself, should be so nearly equal, is the only really important matter; and this fact can be in no way affected by the view which the two parties take of it. The whole question between them is whether they can agree to differ so far as to continue nominally to form one body. When man and wife have come clearly to the conclusion that each prefers some one else to the other, it is a matter of no great importance whether they do or do not continue to live in the same house. Their marriage is substantially at an end, and all that remains for them to decide upon is the degree of publicity which they choose to give to the fact.

The only remark which appears to be worth making upon the subject is that the mere official maintenance of such a union is a very poor thing. It is simpler and more straightforward to admit that a glass is broken than to try to hold the broken pieces together, and to affirm that the glass is whole. What either the Rationalist or the Evangelical can possibly gain by agreeing not to mention the differences which divide and must continue to divide them is to us simply unintelligible. The very utmost result for which they can possibly hope is to form a Church without creed; and, though of course the utmost of rigidity and completeness which is to be given to a creed must always be a question of degree, a Church which has no creed at all, which differs on the question whether Jesus Christ is or is not God, and whether the whole of the Apostles' Creed is or is not false, is as absurd an institution as it is possible to imagine. What is such a body? What can it teach? What can it do? It can struggle for the possession of such endowments and other public advantages as may be connected with the legal title of the Protestant Church of France; but such a squabble is undignified and unworthy to the last degree. Its members can act together in works of charity, but that does not constitute a Church. A Church is nothing unless it is the teacher of some doctrine which those who teach it regard as true, and not merely as true, but as a divinely revealed truth which mere human reason cannot discover for itself; and if a body of men, half of whom think certain doctrines divine truth, while the other half regard them as human falsehoods, call themselves a Church, they speak as idly as if two countries at war with each other called themselves one nation. Of course great differences of detail must and do exist in all religious bodies, but they must be held together by some common belief which is recognized by all as being of predominant importance. Now, it is impossible to say what the common belief of the Evangelicals and Rationalists is. They do not believe in the same God. They do not take the same view of man or his destinies or his duties here or hereafter, and when they are divided by such gulfs as these, it is idle in them to insist upon describing themselves as members of one Church.—Pall Mall Gazette.

The Rev. James McEwen, of Hazwick, Scotland, has accepted a call to be colleague and successor to Rev. Dr. Kerr, of Sydney Place Church, Glasgow.

IRISH CATHOLICS.

The Irish World, a Romish paper at New York, claims that the Celtic element in our population is one-third of the whole, giving, to prove its claim, the following table:

The population of this country is now about thirty-nine millions, and the various elements that go to make up this population are

|                               |            |
|-------------------------------|------------|
| French                        | 1,000,000  |
| English                       | 6,000,000  |
| Irish                         | 13,000,000 |
| Spaniards                     | 3,000,000  |
| German                        | 5,000,000  |
| Africans                      | 5,000,000  |
| Italians                      | 500,000    |
| Scotch, Welsh, Italians, etc. | 2,500,000  |

"These are the American people." The Methodist replies to these hyperbolic figures of the World by this statement of facts from the highest official sources:

The census of the United States, for 1870, gives the following statistics of the nativity of our population

|                           |            |
|---------------------------|------------|
| Born in the United States | 32,089,437 |
| Born in Ireland           | 1,855,779  |
| Born in Germany           | 1,630,410  |
| Born in England           | 550,688    |

Allowing for the children of foreign parents born in the United States, and reckoning them with their respective nationalities, there is no arithmetic that would make the Irish and Irish-Americans considerably exceed the Germans and German-Americans. In view of these facts the proportion of 13,000,000 for the Irish to 5,000,000 for the Germans in this country, as claimed in the above table, is too preposterous to require serious refutation. But the tables of the census of 1860 are still more decisive. From these it appears that the total number of foreigners migrating to the United States from the year 1825 to the year 1860 was 5,062,414. Of these, 967,336 came from Ireland, and 1,480,044 from Germany. There is no basis in 967,336 for an Irish descended population of 13,000,000 and it is clear that whatever that population may be, the German-American is at the least its equal.

It is about time that this blarney about Ireland in America was stopped, or, at least, was estimated at its true value by Protestants. The Church of Rome has not half the power in this country to-day that either the Methodist, the Baptist, or the Presbyterian has.—American Exchange.

ECCLESIASTICAL PRECEDENCY IN AUSTRALIA.

The South Australian correspondent of the Times, writing from Adelaide on the 22nd May, says:—Last year a bill to abolish all Ecclesiastical precedence within this colony, passed with but little opposition through both Houses of our Parliament, was reserved by the Governor, and sent home to Her Majesty's pleasure. As was expected by all but those whose feelings would not allow them to foresee the inevitable, the bill did not receive the royal assent. This refusal was accompanied by a very courteous despatch from the Secretary of State, fully recognizing the general feeling in the colonies, against such precedence and pointing out that the passing of an address praying Her Majesty for the future to abolish all such precedence—that is, on the expiration of the present Letters Patent to grant no new ones—would no doubt, as has been the case with the Victorians, be assented to. This very obvious course, however, did not seem sufficiently decided to find favor with, at all events, that portion of our community which has its readiest opportunity of expressing its sentiments. Consequently another bill, introduced as soon as possible after the receipt of the above-mentioned despatch, has already been read twice, the second time, however, only by a majority of two, and it is extremely doubtful whether it will survive a third reading. There is at present a motion before the House of Assembly to substitute a address for the bill, and it is said that the government will transfer their support to this in every way preferable course. In this case we may conclude that the bill will be lost and the address carried, and so the colonies will get what they want. There is no doubt a very strong feeling, not only here, but elsewhere throughout Australia, against any ecclesiastical supremacy—a feeling which has been growing ever since the abolition of State aid to religion, till it has reached a height which it would be difficult for you in England to realize. It is hardly, however, possible to believe that even the most unpromising supporters of the bill seriously believe that they will induce Her Majesty to forgo her prerogative." The address will give them all that they require, for the number of those who really wish to see the present holders of such privileges deprived of their rights is exceedingly small, and with the address there is good reason to believe that they will ultimately rest contented.

WALKERTON.

The earnest and devoted ministers of our congregation in this prosperous town is beginning to realize the force of the words that bid us sow now in the hope of reaping hereafter. For many years Mr. Moffat has labored in this extreme part of our church hopefully amid many discouragements, but now he is beginning to gather the fruit of his labours. For a long time his people felt thankful to have the preaching of the gospel sustained among them, and now seeing the necessity of exerting themselves to maintain the position always held by them—the largest congregation in the town—they are about to purchase a more central and convenient site for a new church. The church they now worship in is not a bad church but it is out of the way, to one side of the town. The congregation is now the largest congregation in the town, but we feel confident in saying that if they act with the same energy and liberality they are now showing, they will soon be the largest congregation in that part of the country. We wish many more of our congregations would follow the example of our Walkerton friends and secure a good and convenient site for a church before they are compelled by the decay of the structure they are worshipping in to do so.—Com.

UNIVERSITY OF EDINBURGH.—CERTIFICATES FOR WOMEN IN LITERATURE, PHILOSOPHY, AND SCIENCE.—We are glad to call attention to a recent Act of the Senatus Academicus, by which University certificates in literature, philosophy, and science are to be granted to ladies on the following conditions:—Candidates must have passed either the University local examinations or a preliminary University examination, and also studied in at least three of the classes of the Edinburgh Ladies' Educational Association. On passing a satisfactory examination in the subjects taught in these classes, they will receive certificates to that effect. Honours certificates will be given to those who undergo successful the farther test of a special examination in some one of the three (or more) subjects. Details may be found in the appendix to the lately issued "University Calendar" for this year.



Sabbath School Teacher.

SABBATH SCHOOL LESSONS.

Aug. 11.

Judas.—Matt. 26. 14-19.

Prove the Evil of Drunkenness. Repeat Psalm 115. 4-7; 9th and 10th Commandments; Shorter Catechism 87.

Parallel passages, Mark xiv. 10-16; Luke xxii. 8-18.

VER. 14.

Why is he called Iscariot? It is supposed the meaning is, A man of Carioth. When did he become a disciple? We have no account of this, but he was made an apostle with the others, Matt. x. 4, this is the first time he is mentioned. What office did he hold? He was purse-bearer, and dishonest, John xii. 6.

Lesson.—Do not judge religion from those who desert it, as there are traitors in the best of causes. Among the apostles there was one who could betray Jesus. When a professing Christian falls away, it says nothing against Christianity. It merely proves, like a bough that drops from a goodly tree, it was rotten at heart.

VER. 15-16.

To whom did Judas go? What bargain did he make? A piece of silver was shakel, about the size of half-a-crown. The money he had was worth about £3, 15s. Some think this was merely a part or what he was to get—that this was an instalment in hand, and that he was to receive more afterwards; see Mark xxiv. 11; Luke xxii. 5. How did Judas require to seek an opportunity for betraying Jesus? It was meant that he should be seized when he was alone, lest the people might rise and rescue him, v. 5.

Lesson. 1. The sin of covetousness. Judas no doubt at first believed that Jesus was the Messiah, but he joined him for his own private gain; and when disappointed of becoming rich as the treasurer of the kingdom of heaven, he tries to make something by selling Jesus to his foes, Matt. xxiii. 22; Rom. i. 29; Tim. vi. 9-10. Other examples—Lot, Gehazi, Ahab.

2. Beware of the beginning of sin. Judas at first was a disciple, but every word against covetousness alienated him from Jesus (Matt. xix. 24; Luke xii. 15), till he betrays him. A little leaven leaveneth the whole lump.

3. The misery of sin. Judas spent two wretched days in watching Jesus: concealing his purpose, trying to be cordial, listening to every word Jesus spoke for a bad end. It was like a man with a serpent in his bosom. Only the frank, honest, God-fearing man is happy, Prov. iii. 3-4; x. 9; Cor. vii. 21.

VER. 17.

What was this feast? The same as the feast of the passover; unleavened bread was eaten for seven days. What preparations were needed? A lamb had to be bought, and killed and roasted, &c., Ex. xii. What disciples were sent? Peter and John, Luke xii. 9. He first bade them go, and then they asked where they were to go.

VER. 18-19.

What city was this? Jerusalem. How were they to find the place? On going into the town they were to follow a man who was carrying a pitcher of water, Mark xiv. 13; Luke xxii. 10. Why did not Jesus give the name of the man and the street? Probably to keep Judas in ignorance, and thus prevent him bringing the soldiers to take him while the streets were empty, everyone being at the passover. What is meant by "My time is at hand"? The time of his death; but the disciples did not fully understand this. What reception did Peter and John meet with? There was a large supper-room furnished for the purpose, Mark xiv. 15; Luke xxii. 12. This man was a disciple.

Lessons. 1. Keep all the ordinances of God. Jesus observed the Sabbath and the passover the same as other Jews, Matt. xvii. 27.

2. The value of Christ's death. It was His time, the chief event in his history, for then he was to take away our sins. 1 John i. 7; ii. 2.

3. Jesus has a right to all we have. "The Master saith, I will keep the passover at thy house." All we have is His gift. "All this store cometh of thine hand, and is all thine own." 1 Chron. xxiv. 12-16.

4. A good example. This unknown disciple welcomed Jesus and gave his best. It is an honour to serve Christ no less than a duty. He was rich, and for our sakes became poor, that we through his poverty might be made rich. Rev. iii. 20.

A literary gentleman, a believer in spiritualism, said that he was himself a subject of spiritual influence, under which he always wrote his articles, thus being in the work of authorship, a medium. "That," remarked a pleasant friend, "may account for your mediocrity."

Our Young Folks.

GIVING.

"Give," said the little stream, As it hurried down the hill. "I am small, I know, but wherever I go, The fields grow greener still." Singing, singing all the day, Give away, oh! give away.

"Give," said the little rain, As it fell upon the flowers; "I will raise the drooping heads again, And freshen the summer bowers."

"Give," said the violet sweet, In its gentle, spring-like voice; "From cot and hall they will hear my call; They will hear me and rejoice."

"Give," said they all, "oh! give, For our blessings come from heaven, And we fain would give, yes, would only live To give as God has given."

"Give, then, for Jesus gave, There is something all can give, Oh! do as the streams and blossoms do, And for God and others live."

LOVE WINS LOVE.

"Mother, the birdies all love father," said a little boy of five summers as he stood with his mother watching the robins enjoying their morning meal of cherries from the old tree that overhung the house.

"Does anybody else love father, Charlie?"

"O yes! I love him, and you love him; but we know more than the birds."

"What do you think is the reason the birdies love your father?"

Charlie did not seem to hear this question. He was absorbed in deep thought. "Mother," at last he said, "all the creatures love father. My dog is almost as glad to see him as he is me. Pussy, you know, always comes to him, and seems to know exactly what he is saying. Even the old cow follows him all around the meadow, and the other day I saw her licking his hand, just as a dog would. What can be the reason, mother?"

"Think, Charlie; try and find out a reason yourself."

"I think it is because father loves them, mother. You know he will often get up to give pussy something to eat; and he pulls carrots for the cow and pats her, and talks to her, and somehow I think his voice never sounds so pleasant as when he talks to the creatures."

"I think his voice sounds pleasant when he is talking to his little boy."

Charlie smiled. "Father loves me," he said, "and I love him dearly. He loves the birds, too, I am sure. He whistles to them every morning when they are eating cherries, and they are not a bit afraid of him, though he is almost near enough to catch them. Mother, I wish everything loved me as well as it does father."

"Do as father does Charlie, and they will. Love all living things, and be kind to them. Do not speak roughly to the dog. Don't pull pussy's tail, nor chase the hens, nor try to frighten the cow. Never throw stones at the birds. Never hurt nor tease anything. Speak gently and lovingly to them. Feed them and seek their comfort, and they will love you, and everybody that knows you will love you too."—Tract Journal.

COME NOW.

Robert was a careless son, and resolved to go to sea. His mother, on packing his chest, placed a tract entitled, "Come Now," among his things, and followed it with her prayers, that God would arrest him by it means, in his heedless downward course.

One day, some months after, when far away at sea, Bob, in rumaging his chest, came across the tract. The title struck him—"Come Now." Like an arrow, it seemed to enter into his soul. He tried to forget it; but no, the words followed him everywhere.

On returning to the ship one day, he became utterly miserable, so that a young lad, a fellow-shipmate, noticed it, and said to him: "Bob, what's the matter with you?—you look miserable!"

"Yes, lad, I am miserable," replied Robert; "that 'ere tract, 'Come Now,' has made me wretched."

The lad replied: "Ah! that reminds me that I promised my dear old mother to read my Bible at sea, and I have never opened it; let us read it now." So he fetched his Bible from his bag, and they sat down.

The lad opened it at the first of Isaiah, and read on to the 18th verse: "Come now and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." But when he came to "Come now," Bob exclaimed: "Stop there; those are the very words, 'Come now'; let us see them in the tract." The tract was produced and read, and the chapter was finished, and God was pleased by his Holy Spirit to show Robert his ruined condition and to lead him to Christ.

Reader, have you thus come to the Saviour to have your crimson sins washed white in the precious blood of Jesus? If not, "Come Now!"

Temperance.

"WRITE IT ON A RUM-CASK."

Baron Stowe once preached from the words: "In that day shall there be upon the balls of the horses, 'Holiness unto the Lord,'" etc. The sermon was of a practical character, and enforced the truth that, in every transaction of life, in everything in which we engage, this should be the great principle which should govern us. "Inscribe these words," he said on every implement of trade; on the yard sticks upon your counters; upon your scales and measures; let it be written on every page of your day-book and ledger—"Holiness unto the Lord."

There was a man in that audience (a stranger) who was largely engaged in the rum traffic.

As Mr. Stowe closed his sermon he said: "Some one has remarked that he can judge of the propriety of an idea if you can paint it out on the wall. Let us apply this text: inscribe over the entrance to the house of God, 'Holiness unto the Lord; nothing could be more proper; let it be inscribed over your court-houses, your school-houses and colleges, over your hospitals and charitable institutions, and nothing could be more suitable. But suppose we inscribe over the entrance to a drinking-saloon or gambling-house the words, 'Holiness unto the Lord;' or suppose we go down on the wharf and inscribe on those casks of liquid fire that burn men's bodies and destroy their souls, 'Holiness unto the Lord?'"

He closed here. That rum-seller went out, cursing the preacher and the sermon. Why, he only asked the question how the words "Holiness unto the Lord" would look inscribed on a rum-cask; but that single question had a more terrible effect on that man's conscience than a whole hour's denunciation of the rum traffic.—Union Advocate.

THE FOWLS CAN'T STAND IT.

The Pall Mall Gazette notices some curious experiments which were made by a doctor of Montpellier, to ascertain the effects of brandy, wine, and absinthe on fowls. The latter showed no disinclination to become intemperate, for they took to dram-drinking with the utmost complacency and delight. A bottle a day was the allowance for a few of them. The supply of wine and spirits was finally limited to six cubic centimetres of alcohol, and from twelve to fifteen of wine daily. Those who drank absinthe lost flesh rapidly on this mode of treatment, two months of absinthe drinking being enough to kill the strongest fowl. The fowls that indulged in brandy alone lived merely for four months and a half, while the wine-drinkers lasted for ten months. Personal appearance changed with their health. Crests speedily developed four-fould, and became unnaturally bright; on the same principle, the Gazette infers that the noses of confirmed drunkards become preternaturally large and red. It has been suggested to try "late hours," with a course of balls and late suppers on the fowl creation; but this would no doubt be cruelty to animals—it is cruelty enough to men and women.

PUT THE AGREEMENT IN WRITING.

How many misunderstandings arise from the loose way in which business matters are talked over, and then when each party puts his own construction on the conversation, the matter is dismissed with the words "all right, all right." Frequently it turns out all wrong, and becomes a question for lawyers and the courts. More than three-fourths of the litigation of the country would be saved if people would put down their agreements in writing, and sign their names to it. Each word in our language has its own peculiar meaning, and memory may, by the change of its position in a sentence, convey an entirely different meaning, from that intended. When once reduced to writing, ideas are fixed, and expensive lawsuits avoided.

SUNDAY DINNERS.

Dr. Hall does not commend the practice of making the Sunday dinner the "most sumptuous meal of the week," so that the guests "retire from the table more like gorged anacondas than intellectual human beings." "The Sunday dinner," says the doctor, "made of a cup of tea, some bread and butter, with a slice of cold meat, and absolutely nothing else, would be wiser and better for all; it would give the servants more leisure; the appetite would be as completely satisfied half an hour afterward, while body, brain and heart would be in a fitting condition to perform the duties of the Sabbath with pleasure to ourselves, with greater efficiency to others, and doubtless with larger acceptance to Him toward whom all our service is due."

One may believe in God in two ways—either as a thirist believes in the orange, or as the ass believes in the whip.

Scientific and Useful.

HOW TO QUIT TOBACCO.

The best thing to hold in the mouth is a mouthful of cold water, renewed every few minutes. It will take away the craving for tobacco quicker than anything else, and is wholly objectionable. A pine stick is the best of anything to chew, but the objection to that, and to anything that is chewed, is that it over exorises and weakens the salivary glands. In quitting the use of tobacco, quit at once, and not attempt to leave off gradually.—Herald of Health.

HOW TO PRESERVE THE HAIR.

The best way to preserve it is to wash the scalp often and thoroughly with water, drying with a towel. Oils, pomades, etc., clog the pores of the scalp and prevent the healthy growth of the hair. Keep the head well ventilated: if the hat is close, raise it often and let in fresh air; never wear the hat indoors. The ladies, notwithstanding they wear long hair (which is more likely to fall out), seldom are bald-headed. Their heads are not kept closely covered. In sleeping do not cover the head with a nightcap.

COPPERAS

Is the cheapest, as well as one of the most effectual disinfectants known, and its application is simple and perfectly safe, with this precaution, that it should not be kept in a metal vessel, unless of lead. Mixed in the proportion of one pound of copperas to eight quarts of water, and when thoroughly dissolved poured down drains, sinks or water-closets, it will at once remove the most obnoxious smell. No family, stable, provision shop or slaughter-house should be without a supply, and cities would be wise to order its use in sprinkling the streets of unhealthy localities, as is practised in London. "Prevention is better than cure," and we advise every one, before the evil days come, and before our city is crowded to overflowing, as it soon will be, to have a supply of copperas upon their premises, and to use it freely.—Advertiser.

RED ANTS.

If made angry, discharge a very purgent acid substance, called formic acid, "formica" being the word for ant. If these ants are distilled, a substance is produced so burning that, if it is dropped on the skin, it eats into it like fire. It is also derived from the stinging nettle.

IVY POISONING.

The best remedy for ivy poisoning is said to be sweet spirits of nitre. Bathe the parts affected freely with this fluid three or four times during the day, and the next morning scarcely any trace of poisoning will be found. If the blisters be broken, so as to allow the nitre to penetrate the cuticle, a single application will be sufficient. The spirits of nitre may be prepared by dissolving one part of nitrous ether, in eight parts of common alcohol.

USEFUL INVENTION.

M. Louis La Breche Viver, of Montreal, has obtained a patent for a new method of manufacturing axes, hammers, and other implements, by first making them of wrought iron and then converting them into steel. The articles to be treated are immersed in a bath of molten cast iron free from sulphur and phosphorus, and carburised to its utmost capacity. The best for the purpose is spiegel Eisen, but such cast iron may be made by melting good malleable iron or blister steel in a cupola furnace. The articles are left in this bath a space of time which must vary, with the degree of hardness desired to be imparted to the metal and with the size of the articles, and also to the intention of converting the whole mass of the metal into steel, or simply of converting the surface so as to contain a core of malleable iron.

HOW EASILY BUTTER IS SPOILED.

A farmer's wife writes: "Of all the products of the farm, butter is the most liable to be tainted by noxious odors floating in the atmosphere. Our people laid some veal in the cellar, from which a little blood flowed out and was neglected until it had commenced to smell. The result was that a jar of butter which I was then packing smelled and tasted like spoiled beer. Another lady reader observes that there was a pond of filthy, stagnant water a few hundred feet from their house, from which an offensive effluvia would be borne on the breeze directly to the milk-room, when the wind was in a certain direction, the result of which was that the cream and butter would taste like the disagreeable odor coming from the pond. As soon as the pond was drained, we had no more damaged butter."—Exchange.

The Levant Times publishes a horrible story of cannibalism at Flamastan, in Persia, during the famine. Nine persons were found to have stolen and eaten three children. Two of them, women, were hanged, and the other sentenced by the Grand Vizier to death by starvation. At the end of a week all were dead, and it was found that five of them had eaten the other two.

Random Readings.

Thorns and briars are but discouraged buds.

The dream of one age is the science of the next.

The fastest and slowest of our English authors were Swift and Crabbe.

No man is a better merchant than he that lays out his time upon God and his money upon the poor.—Bishop Taylor.

Matthew Arnold says that the difference between the Bible and the Koran is that the former grew, while the latter was made.

Common sense is only a modification of talent. Genius is an exaltation of it; the difference is therefore, in the degree, not nature.—Butler.

Sir Charles Lyell calculates that the entire continent of North America will be washed away into the ocean in four and a half millions of years.

Never write on a subject without having first read yourself full on it; and never read on a subject till you have thought yourself hungry on it.—Nichter.

The purest joy is unspeakable—the most impressive prayer is silent, and the most solemn preacher at a funeral is the silent one whose lips are cold.—Selected.

Time appeared very short, eternity near, and a great name, either in or after life, together with all earthly pleasures and profits, but an empty bubble, a deluding dream.—Pramerl.

A Liberal meeting has been held in Oporto, and attended by 4,000 persons, at which it was resolved to petition the Portuguese government to enforce the law for the expulsion of the Jesuits.

As it respects general habits, a parent can scarcely teach a child a more valuable art than dispatch without bustle; nor can any one that values his time cultivate a more valuable one for himself.

There will be passages of tears in life's journey, which the most loving pilgrim must tread; but as a Gaelic proverb beautifully says; "During distress, God comes; and when he comes, it is no more distress."

Life has been called a warfare. Blessed, then, is the periodical armistice of the Sabbath. Blessed not merely as a day of rest, but also a retrospection. It is only in the pauses of the fight that we can see how the battle is going.

Seek not to please the world, but your own conscience. The man who has a feeling within him that he has done his duty upon every occasion is far happier than he who hangs upon the smile of the great, or still more the favors of the multitude.

Good, kind, true, holy words dropped in conversation may be little thought of, but they are like seeds of flower or fruitful tree falling by the wayside, borne by some birds afar, haply thereafter to fringe with beauty some barren mountain side, or to make glad some lonely wilderness.

The deepest, and most desirable, and most permanent joy is not where the laughter and song are loudest. These are superficial and temporary. They are ripples, eddies, on the surface of joy, showing its shallowness, not its depth. We are always pensive and thoughtful when we are most happy.

An old writer has quaintly said: "God looks not at the oratory of our prayers, how eloquent they are; nor at their geometry, how long they are; nor at their arithmetic, how many they are; nor at their logic, how methodical they are; but He looks at their sincerity, how spiritual they are."

Speak kindly in the morning, it lightens the cares of the day, and makes household and all other affairs move along more smoothly. Speak kindly at night, for it may be that before the dawn some aged one may finish his or her span of life for this world, and it will be too late to ask forgiveness.

It is a terrible thing for one man to speak evil of another; and I think it is worse to think it. If you speak it, the man has time and opportunity to defend himself; but he cannot trace the thought. It is neither heroic nor manly to permit in yourselves judgments which nobody can reverse.

Some dispositions see everything on its darkest side. "Nice weather for corn," said a minister up the valley to one of his parishioners the other day. "Yes," said the old farmer, "but bad for grain and grass." A few days later they met again. "A fine rain we had yesterday," said the minister; "good for grass and grain." "Yes," was the reply, "but awful bad for corn!"

The very fact that you have trouble is a proof of the faithfulness of Christ, for you have got one-half of His legacy, and you will have the other half; you know that Christ's last will and testament has two portions in it. "In the world ye shall have tribulation;" you have got that. The next clause is, "In me ye have peace;" you have that too. "Be of good cheer, I have overcome the world;" that is your also.

Scotland.

SUTHERLAND AND CARTINNESS.

The estates of Skibo have been bought by Mr. E. C. Sutherland Walker, of Aberarder, for the sum of £190,000. Engineers are examining the grounds of Skinnert, Thurso, for lead, and the fields of Aenvarasdale for iron.

A cricket match was recently played at Thurso, between 7 tailors and 7 other tradesmen, victory favouring the former.

On the 8th inst., Captain John Kirk, of the "Betsy" of Douglas, Isle of Man, died suddenly at Thurso through the bursting of a blood-vessel.

Prince and Princess Leichtenstein arrived at Dunrobin Castle, on their marriage tour, on the 2nd inst., where they were to stay for some days.

Mr. Forbes, Jail Governor, Dornoch, has, in consequence of declining health, tendered his resignation, after a faithful and acceptable service of 20 years.

On the 29th ult., a number of friends presented Mr. Hugh Sutherland, Clackmore, with a purse of sovereigns on the occasion of his leaving for Australia.

The *Northern Ensign* says that in referring to the Scotch Education Bill, a popular northern divine gave out that in his opinion the only parties engaged upon the original draft were the Lord Advocate and his father, the Devil!

The Currie Club prize, open for competition to all students attending the E. C. Training College, Edinburgh, has just been won by Mr. James Stevens, senior student of that institution. Mr. Stevens was pupil teacher in the Barrock G. A. School, Bower.

INVERNESS AND ROSS.

A number of men have left Stornoway for the Hudson's Bay Company service.

The telegraph cable communicating the island of Lewis with the mainland at Poolweo has been laid successfully.

A destructive fire occurred at Carmoch, on Friday, which destroyed the bobbin mills of Mr. Jamie, only partially insured.

A requisition is being extensively signed to the directors of the Highland and Agricultural Society, in favor of having their annual show held at Inverness in 1874.

The Procurator-Fiscal at Fort-William has submitted to the Board of Supervision the case of a man named John Kennedy, who had died in a low den in Fort-William from starvation.

The prosecution of the Stornoway herring fishing is this season attended with very little success. It is feared that 1872 will figure as the poorest fishing season that has occurred for the last ten years.

We made mention lately that our enterprising townsman, Mr. P. G. Wilson, had the honor to receive instructions to forward a selection of Scotch jewellery to her Royal Highness the Crown Princess of Prussia. He has now been honored by an acknowledgement from Berlin, intimating that a large selection of his jewellery has been approved. An order from Windsor Castle for similar jewellery has also been received by Mr. Wilson, whose handsome work seems popular in high quarters.—*Inverness Courier*.

FIFE AND PERTH.

It is reported that after her stay at Edinburgh Queen Victoria will pay a visit to St. Andrews.

The Rev. James G. Scott, of Hope Park U. P. Church, has resigned the editorship of the *C. P. Magazine*.

A miner named George Bower, while at work in Venterfair Pit, Welland Colliery, Dunfermline, was on the 31st inst., accidentally killed by a slip from the roof.

The contracts for the new bank and hotel, to be built by the Commercial Bank, Crieff, have been settled. The total cost is about £10,000.

The Right Hon. the Earl of Breadalbane has presented the Rev. Mr. McKenzie, of Colonsay, to the church and parish of Kenmore, vacant by the death of the Rev. Dr. Duff.

A man named Jas. Kennedy was run down and killed a short distance from the Ardler Station of the Caledonian Railway on the 2nd inst., by the Parliamentary train from Perth.

The wife of a launer named Patrick Lappan residing at Lassodie near Dunfermline, recently eloped with a young English waggon driver leaving behind her six children.

On the 31st inst., a young man named William Lindsay, son of a conductor in the West Coast Joint Service, was run over by a passenger train, while endeavouring to jump on the engine while the train was in motion. He died a few hours afterwards.

MORAY AND NAIRN.

Provost Cameron, Elgin, has been appointed Clerk to the Justices of the Peace, and Clerk of the Lieutenantcy, in room of the late James Grant, Esq. The annual gathering for athletic games at Nairn will probably be held this year on the 10th of August. The fine new baths at Nairn are expected to be opened on the same date.

At a recent meeting of the Parochial Board of Cairnie, the late inspector, the Rev. Mr. Wilson, teacher of the parish school, handed to his successor, together with the books, a sum of £150 surplus.

At a Meeting of the U. P. Presbytery of London, on Tuesday last, the Rev. J. M. Erskine, late of Burghhead, was inducted to the pastorate of Bow Church, London. At the close of the services, the newly inducted pastor received a cordial welcome from the members of the congregation. Mr. Erskine was introduced to his new charge on Sunday last by the Rev. Adam Lund, Elgin.

LANARK AND RENFREW.

George Graham, a private in the Lanark militia, has been fined £2 for absenting himself from this year's training.

On the 28th ult. a collier named James Wright had his right leg broken by an accident at Garrongill colliery Wishaw.

A man named Thomas Barrie, residing near Lesmahow, dropped down dead while wheeling a barrow in the exercise of his employment.

A boy named Alex. McIndoe, six years of age, who resided with friends at Blacklaw Mill, near Paisley, was killed on the 2nd inst., by being struck by a milk-barrel thrown from a cart.

Charles Mackay, a joiner, twenty-two years of age, was drowned while bathing in a piece of water near Houston, known as Finlay's Dam, on the 5th inst.

On Monday, we reported the death of the Rev. William Gaff, Johnstone, and we are now informed that his wife was so much affected by the death of her husband that she died yesterday. Both lie at the manse, and a mournful feeling pervades the community.—*Glasgow Herald*.

BERWICK AND ROXBURGH.

James Birse, footman to the Duke of Roxburg, was drowned in the Tweed whilst bathing on the 5th inst.

Among the names to be submitted to the congregation of the Barony Church, Glasgow, for the appointment of a pastor in room of the late Dr. Macleod is that of the Rev. Mr. John Macleod, of Dunse.

On the 7th inst., James Elliot, farm-servant with Mr. Amos, Earlside, near Hawick, was attacked by one of the bulls on the farm, and gored so severely in the groin that he died two days afterwards.

Recently a presentation of a purse of guineas was made to Mr. Pringle, M. R. C. P., the head master of Wintholme College, who is about to leave there to begin, in conjunction with Mr. Stewart, M. A., the classical master, a boarding school in Blackburn (Ravenswing College).

ABERDEENSHIRE.

Telegraphic communication has been opened to Rosneathy.

Mr Dawson, contractor, Fatterneer, has got the contract for the Kintore Sewerage works. Mr. Rodger, C. E., Aberdeen, is the Engineer.

One day last week, a cow, belonging to Mr. John Steel, blacksmith, Tulloch of Meldrum, gave birth to three calves, all full grown, equal sized—two bulls and a heifer. All are lively and doing well.

Grace McLaughlan, servant at Bogcross, Fureue, died suddenly, on the 2nd inst., of disease of the heart.

Mr. J. W. Barclay, one of the defeated candidates for the representation of the city of Aberdeen, was waited upon by a number of gentlemen who offered to defray his election expenses. Mr. B. declined.

The following candidates passed their examinations before the Local Marine Board, at Aberdeen, on Thursday:—Master—John Stephen, Aberdeen. First Mate—John Munro, Findhorn. Only Mate—James Findlay, Burghhead.

BANFFSHIRE.

Mrs. and Miss Lumsden have arrived at Pitcairn Castle for the season.

M. T. Bass, Esq., M. P., arrived at Tulchan Lodge, Advie, Strathspey, on Wednesday last, for a week's fishing.

Mrs. Gordon of Park, Misses Gordon, and Mrs. Macdowall of Garthland have arrived at Banff for the bathing season.

Mr. Pirie, formerly goods porter, has been appointed agent at the Banff

Bridge railway station. Mr. James Macintosh, eldest son of the late agent at Banff and Macduff station, has been transferred from King-Edward station to be ticket-clerk.

Mr. Alex. Brown, a native of Banff, whose energy and ability have been applied for many years to the improvement of land and the management of extensive coffee estates in Ceylon, has published 'The Coffee Planters Manual,' a very useful compendium of information.

The Parish Church of Macduff, since rebuilt some years ago, is seated for 1200. It has had a succession of talented ministers, and its numbers have gone on increasing. There is not now, it is said, a single seat remaining unlet. From this source alone an income of £125 is derived. Last Sabbath there was (including one in the vestry) eleven baptisms in the church—one couple contributing two to the number, and other two of the children being grand children of another worthy couple.

At a meeting of the electors of the parish of Inverkeithing, on Saturday last, Mr. Walker, farmer, Heddertown of Auchingoul, and Mr. William Gordon, farmer, Mansfield, were re-elected members of the Parochial Board for the ensuing year.

Mr. Dyce Nichol, M. P., is reported to be unwell. The London correspondent of the 'Dundee Advertiser' says it is considered not unlikely that he may resign Kincairdineshire at no distant date. The same correspondent says that Mr. R. W. Duff, presently member for Banffshire, is spoken of as a possible successor.

Ireland.

It is proposed to invite the ex-Emperor and Empress of the French to visit the Dublin Exhibition on the 15th of August, the Emperor's fete day.

Meetings are being held to promote the building of a narrow gauge railway from Laral, via the Six-mile-water Valley, to Antrim. The gauge is to be 3 feet.

In a factious fight between the Killarney and Tralee detachments of the Kerry Militia, in which about fifty were engaged, two men were dangerously wounded.

At the Tipperary Assizes, last week, Palmer and Kirwan were sentenced respectively to 20 and 10 years' penal servitude, for shooting the manager and clerk of the National Bank, Nenagh.

Two armed men, with their faces blackened, entered the house of a farmer in County Meath, on the 7th inst.—The farmer fired at and wounded the ring-leader, and the intruders made off.

Three men on board a vessel lying in the canal at Portobello, Dublin, had a quarrel on the 6th inst., when one of them set fire to the berth in which the other two lay, and one was burned to death.

The County Donegal Policeman, who was shot at by a person named Hunter, while conveying a drunken man to prison, has died of his wounds. An inquest has been held, and, meantime, Hunter is in custody.

The experiment of growing tea in India is proving quite successful. In 1862 the crop was estimated at 1,000,000 pounds; in 1871 at something over 20,000,000. It is claimed that India can now compete with China in producing teas of the best quality.

Dr. M'Hale, Roman Catholic Archbishop of Galway, has suspended the Rev. P. Walsh, curate, (who gave evidence in the case of the Galway election petition in favor of Captain French) from performing any sacerdotal functions within the limits of the diocese.

The total amount collected at the opening service in St. Enoch's Presbyterian Church, Belfast, amounted to £777.90. Concluding services were conducted on Sabbath last by Dr. Brown, of St Enoch's Established Church, Glasgow. The attendance, as at all the previous services, was very large; the house being completely filled both morning and evening. The oratory of the preacher was very commanding, and was massive and elaborate, and was calculated to awaken and leave a deep impression.

Foreign.

Fresh efforts are making to induce the Pope to leave Rome, and it is said that Mgr. de Merode has offered him a vast estate near Brussels. The Italian cardinals are, however, opposed to the project.

A decree of Amalens, countersigned by the new minister of grace and justice, suspends all payments hitherto made to the clergy of Spain. This is the first application of Cavour's maxims of 'a free church in a free state.'

The *Lerant Times* reports a tremendous hailstorm in the Province of Adriacople. The stones were of the size of walnuts, killed 2,000 sheep, 30 cows, and 10 horses, besides partially destroying the crops of 14 villages.

England.

A marriage is arranged to take place this month between Mr. James Milward and Miss Agnes Gordon, fourth daughter of Lord and Lady Cecil Gordon.

A deputation headed by Sir Robert Collier has had an interview with the Chancellor of the Exchequer on the subject of the purchase, for the national collection, of the outlines by the late John Leech.

A stained glass window has just been placed in the chancel of the Berkhamstead parish church, to the memory of the poet Cowper, who was born in Berkhamstead, and whose father and mother are buried in the chancel.

The Duke and Duchess of Sutherland were honored on Monday evening last week by the presence of their Royal Highness the Prince and Princess of Wales at dinner at Stafford House St. James's.

In future, if Working Men's clubs selling excisable liquors deposit a copy of their rules with the Board of Inland Revenue, and adhere to them if approved by that body, those institutions will be quite secure from prosecution.

Queen Victoria has been pleased to intimate her intention of conferring the honor of knighthood on Mr. J. Gilbert Scott, the eminent architect, on the occasion of the completion of the Prince Consort's national memorial in Hyde Park.

William Turner, aged twenty, a clerk in the Civil Service, has been sent to prison for three months for stealing various articles of jewellery and other property from the rooms of some old school-fellows at Christ Church and Pembroke Colleges.

The *Rock* says that among other movements to which the Bennett judgment seems destined to give a fillip, that for the interchange of pulpits between clergymen of the Church of England and their Nonconformist brethren is not the least important.

A great strike has taken place in the northern iron trade, the whole of the ironworks at Stockton and Middlesbrough being stopped in consequence of a dispute with the puddlers on a question of wages, the men having demanded an advance of 15 per cent.

Being without steam or horse power, Mr. C. How, of Crammy Dubb, Horsby Gate, Cumberland, on Saturday morning last, yoked himself in his own cart and dragged it to Carlisle market, a distance of 12 miles, where he arrived before the market commenced.

Dean Stanley had an appointment to preach last Sunday in the Presbyterian church in St. Andrews, Scotland. This is not the first time he has officiated in a Presbyterian pulpit, and suggests the question when he will reciprocate by inviting a Presbyterian to occupy his Westminster pulpit.

Lord Dalhousie conducted the evangelical services in the Agricultural Hall, Islington, London, on Sunday. He chose as the subject of his discourse the 37th Psalm, and in the course of his sermon declared that if the prevalent neglect of religion was not arrested it must lead to the ruin of the country and the loss of our national liberties. At the close of the service it was stated that the Marquis of Lorne will preside and deliver an address on an early day at one of these evangelistic gatherings. His lordship sent a kind note on Saturday to Mr. Davidson, expressing his regret that he had not been able to do so sooner, but promising to fulfil his promise to officiate on an early Sunday.

The Archbishop of Canterbury and Dr. Aglen of the Scottish Episcopal Church have incurred the censure of a Mr. Kenneth Bruce Stewart, a correspondent of the *Church Herald*. He says that both these gentlemen have gone out of their way to allude very feelingly to the death of Dr. Norman MacLeod, and in doing so have wandered altogether from the beaten track alike prescribed by usage and good judgment. "Why," he asks, "should Episcopal Churches take notice in this conspicuous manner of the death of a mere layman—for, most unquestionably, although conventional courtesy gave him the title of 'Rev.,' he was, in a nice ecclesiastical sense, no more?"

The English Ballot Bill does away with nomination day, with its speech-making, hand-showing, rotten eggging, and often riotous party demonstrations. The hustings will hereafter be but the name of a past institution, and will be used only in a figurative sense. To become a candidate will simply require the delivery to the sheriff of a written notice of nomination, signed by two electors, and eight others assenting thereto; and should there be no more candidates than there are vacancies to be filled, a declaration will be made that the nominees are the candidates that have been elected. But if there be more than the requisite number, then the returning officer will appoint a day for the poll.

Canada.

The Air Line Railway is now ready for the ties.

Two children were carried over the Niagara Falls on the 26th ult.

Mr. Duncan Cleghorn, a prominent citizen of Port Hope, died very suddenly on the 27th ult.

The Rev. Dr. Jenkins, of St. Paul's Church, Montreal, has returned from Europe. He resumes his pastoral work, we are pleased to learn, much invigorated by his trip.

The *Montrealist* says:—The population of Winnipeg, as ascertained by the school assessors, amounts to 773. This shows a ratio of increase which, if kept up for ten years, would give us a population of some three or four millions. A smaller ratio will do, however.

We are glad to notice, says the *Montreal Gazette*, that Mr. G. M. Dawson, son of Principal Dawson of McGill College, has just taken high honors at the Royal School of Mines, where he is now studying. The Associateship was conferred upon him in the mining and geological divisions, and he carried off the Edward Forbes medal and prize of books in natural history and paleontology. We are quite sure that our readers will feel proud at the honors carried by a Montrealer, and will congratulate themselves that the eminent abilities of Principal Dawson are being thus inherited by his son.

United States.

The Presbyterians have organized a theological seminary in San Francisco, and there are four students in attendance.

The practice of paying the minister's salary in advance in monthly instalments is gaining favor among the Presbyterians in the United States. It is said to be easier for the church and best for the preacher.

JOHN STUART MILL.

We regard Mr. Mill both as the product and the exponent of peaceful times, the best intellectual oracle of England's best sustained conditions. He has done good work for his generation, whether that generation appreciates it or not. He has reconstructed the groundwork of thought for his countrymen. He has reinvestigated the origin of ideas and revised the laws of reasoning, setting forth in his system of logic the superior value of the aggregate social experience of man to mere individual consciousness. He has taken up ideas once rejected with ridicule, as in the matter of population, and shown them to be cardinal principles in all speculations concerning human improvement. He has shown that the welfare and happiness of society are dependent on common interests rather than on dogmas and faith; that labor and capital are related and not antagonistic; and that this order of progress is one in which moral and material forces are inseparably blended. He has borrowed and adapted fresh thought from foreign minds, and done more than any other native author to remove English prejudice and English intolerance. He has maintained the rights of women and advocated the cause of the poor. He is one of a few refined and cultivated men who are able to enter into the feelings of the working-classes and guide them aright in political contests. Concessions have probably been obtained through deference to his position which in other times and places have been the result of force. If not the only man who has aided them in this respect, he is one of the most influential. All this and much more Mr. Mill has done for his generation, and not merely for England, but for all who, like ourselves, believe in and develop representative institutions. He is an authority with all thinking men on all sides of the great ocean which divides the English speaking family; one who will be quoted in the future in all discussions of liberal opinions and theories of political freedom; a safe guide because temperate in speech, faithful to established principles, and always seeking for new suggestions in the sanctions of natural law. Only times of social repose, when the dogs of war are chained, give birth to minds of this kind; and long may they continue.—*Galaxy*.

A FINANCIAL PHILOSOPHER.

On one occasion a sma' laird was waited on by a neighbor to request his name as an accommodation to a bit bill for £20, at three months, which led to the following characteristic colloquy: "Na, na, I canna do that." "Why for no, laird? ye hae duns the same thing for others." "Aye, aye, Tammas; but there's wheels within wheels ye ken naething about; I canna do't." "It's a sma' affair to refuse me, laird." "Weel, ye see, Tammas, if I was to pit my name till't, ye wad get the siller frae the bank, and when the time cam round ye wadna be ready, and I wad hae to pay't, sae then ye wad me wad quarrel; sae we may as weel quarrel the noo as long as the siller's in ma pouch."



OFFICIAL ANNOUNCEMENTS. MEETINGS OF PRESBYTERIES.

The following Presbyteries will meet at the places and times specially mentioned, viz:—
Paris.—At Paris, in Dunlop's St. Church, on the 2nd Tuesday of September, at 11 a.m.

CANADA PRESBYTERIAN CHURCH.

Presbytery Clerks will please address all communications on business to the Home Mission Committee, to the Rev. William Cochrane, Brantford, Ontario.

TORONTO MARKETS.

Liverpool has fallen 2d to 3d on red wheat and 1d per cent on white and 1d on peas since our last report. New York is also easier and 1c lower, nominally for wheat, Western markets easier and 1 to 1 1/2 lower, Montreal lower, but without material change, there are no reports to sell here so far, and notwithstanding the lightness of stocks prices were easier. There were no sales reported in the wheat and the market may be regarded as without material change in the absence of transactions, although work is being done more freely, but up to close of change the only sale heard of was that of 100 barrels of No. 1 super at 85 3/4 c.

Travellers' Guide.

Table with columns for Depart, Arrive, Grand Trunk East, Grand Trunk West, Great Western Railway, Northern Railway, Toronto and Niagara Railway, Toronto, Grey, and Bruce Railway.

Special Notice.

Mr. Henry Maudsley says "The full and healthy development of all the lower natural forces are indispensably pre-requisites to the existence of a sound and vigorous mind. Just as the delicate and intricate full equivalent of vital force, in order for the free and potent manifestations of the mind."

NEW YORK AND ERIE RAILWAY

We met with a paragraph the other day which is very descriptive of this grand thoroughfare of the world, and how give it for the benefit of the Canadian public. "The railways here, that in England, are not better than our own. Either the English roads have deteriorated, or our own have improved."

OTTAWA LADIES' COLLEGE.

The classes in this institution will be opened on 17th September with a full staff of teachers. The accommodation for a hundred boarding pupils. Rooms will be assigned in the order in which applications are received.

THE LIFE AND TIMES OF THE REV. ROBERT BURNS, D.D.

Agents are requested to send in their orders to the publisher who will execute them in the order they are received. All orders from Agents with whom the publishers have no account, must be accompanied with a remittance for the amount, or a satisfactory reference, or will be sent by express "Collect on Delivery," if desired.

TO PROBATIONERS AND MINISTERS OF THE CANADA PRESBYTERIAN CHURCH.

Probationers or Ministers without charge, who are willing to supply the Mission Stations of Fort William and Prince Arthur's Landing, in the Lake Superior district during the ensuing winter, will please correspond with the Convener of the Home Mission Committee, REV. WILLIAM COCHRANE, BRANTFORD, ONT.

BOOK OF PRAYER FOR FAMILY WORSHIP.

Edited by REV. WILLIAM GREGG, M. A., Professor of Apologetics, Knox College.

In course of preparation, and will be ready in November. Canvassers' books will shortly be ready, and agents are requested to apply immediately with a reference to a minister. JAMES CAMPBELL & SON, TORONTO.

CANADA PRESBYTERIAN CHURCH PULPIT.

SECOND SERIES.

The publishers are happy to announce that the second series of the pulpit will be ready in OCTOBER. In the volume, the teachings of the Canada Presbyterian Church will be given in a series of papers, popular in their style, by eminent ministers, on subjects of the highest interest to all who are concerned in upholding the Faith, Doctrine, and Practice of the Church. JAMES CAMPBELL & SON, TORONTO.

THE LITERATURE OF THE CANADA PRESBYTERIAN CHURCH.

THE DYNASTY OF DAVID. A Notice of the several occupants of David's Throne, by the Rev. J. Duncan, Bayfield, Ont., with Memoirs by Rev. J. Logie. Price, One Dollar and Twenty-Five Cents.

THE SCRIPTURAL FORM OF CHURCH GOVERNMENT.

By the Rev. C. C. Stewart, M.A., Owen Sound. Price, One Dollar.

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