





Unfinished Still.

A baby's boot, and a skoll of wool,
Faded and soiled, and soft;
Odd things, you say, and no doubt you're right.

A Lesson of Gratitude.

A gentleman was once making inquiries
in Russia about the method of catching
bears in that country. He was told that to
entrap them, a pit was dug several feet deep,

Conscience in Politics.

After all, there is nothing like the conscience
and bringing things to bear upon it.
And if we can find a response in the inner
shrine of the soul, we are in the way to
right all wrongs and to secure all rights.

A Gentle Hint.

It is said of the Rev. Mr. Robinson, of
Cambridge (Robert Hall's predecessor),
that, being asked to take part in the ordination
of a young minister, he thought he
saw certain tendencies to poffery, and,

Christ's Miracle.

"There is a lad here who has five loaves,
and two small fishes; but what are they
among so many? It is a curious fact that
our Saviour never, when here, created any
new thing.

The Folly of Sin.

O Christless sinner, what will you do in
the day of visitation—to whom will you
do for help? Your houses, your lands,
your money, your honors, your companions,

How God Prepares His Jewels.

One of the many lessons I get from the
life of Peter is the value of defeats, humiliations,
and trials. None of the disciples
had so rough a time, or so many hard
knocks, as he had. He was always in trouble.

There are some characters that are like
summer fruits which ripen early in the
season, under the warmth of the sun; but
there are few such, except those whom
God plucks and gathers, like early summer
fruits, in the days of infancy, childhood,
and youth.

Without these painful processes many a
man would never reach glory. It was the
rough knocks and sorry tumbles of his early
discipleship that made the Peter of the Gospels,
the Peter of the Acts and Epistles.

A diamond lay sleeping quietly in its
dark bed in the earth. A pick plunging into
its pillow, disturbed its slumber. "What
does this mean?" cried the little stone in
terror, as it was rudely torn out.

It is a grand day in the palace. It is a
coronation day. The king is to be crowned.
And the shouts and acclamations of the
multitude, the new crown is brought forth
and put upon his head.

and out, and ground, and polished. They
were not destroying me. They were only
preparing me to adorn this crown." And
God knows how to grind his jewels. He
knows how to prepare them for his own
crown.—Rev. J. R. Miller.

Stick to the Old Faith.

This is a queer age. It is eminently practical,
it is eminently impracticable, it is
practical because we are all discussing mat-
ters which pertain to life. We discuss
what to eat, and how much. We discuss
ventilation as a health science, and we study
economy and every other advantage in the
erection of all our buildings—churches ex-
cepted. Mankind are healthier than for
centuries before; and, as a whole, they are
happier. But then we are impracticable.

Christian Hand-Shaking

Brother Talmage has a good word in the
Christian at Work in favor of "Christian
Hand-shaking," from which we clip the
closing paragraphs:—

"You may call it personal magnetism, or
natural cordiality, but there are some
Christians who have such an ardent way of
shaking hands after meeting, that it
amounts to a benediction. Such greeting
is not made with the left hand. The left
hand is good for a great many things, for
instance, to hold a fork, or twist a curl, but
it was never made to shake hands with, unless
you have lost the use of the right. Nor is
it done by the tip of the fingers laid loosely
in the palm of another. Nor is it done
with a glove on. Gloves are good to
keep out the cold and make one look well,
but have them so they can easily be re-
moved, as they should be, for they are non-
conductors of Christian magnetism. Make
bare the hand. Place it in the palm of
your friend. Clench the fingers across the
back part of the hand you grip. Then let
the animation of your heart rush to your
shoulder, and from there to the elbow, and
then through the fore-arm, and through the
wrist till your friend gets the whole
charge of gospel electricity.

"In Paul's time he told the Christians to
greet each other with a holy kiss. We are
glad the custom has been dropped; for
there are many good people who would not
want to kiss us, as we would not want to
kiss them. Very attractive persons would
find the supply greater than the demand.
But let us have a substitute suited to our
age and land. Let it be good, hearty, en-
thusiastic Christian hand-shaking."

Failure of Parkerism.

Mr. Cuyler says, in the Evangelist, that
Theodore Parker was one of the most
gifted men that ever stood before an
American audience, but that he has not
left a solitary disciple; and his immense
congregation has vanished like a bank of
snow under an April sun. He adds:

If any one wishes to know the secret of
this collapse, let him read Mr. Frothing-
ham's biography. He will find that while
Theodore Parker was sound as a patriot,
and earnest as a student of science, and
brave as a philanthropist, he was utterly
hollow as a teacher of Christianity. And
the simple reason was that he had no
Christ to preach. He stoutly claimed to be
a Christian, and yet he leaks out through all
his writings that he finally regarded the
Lord Jesus as a very fallible man, and the
doctrine of the atonement as a monstrous
delusion. He considered the miracles to
be myths, and the ascension on the mount
as "old wife's fable." For Paul he had a
high veneration, and an equally high one
for Martin Luther; but the glorious doc-
trine of salvation by the Cross, which was
the joy and crown of these mighty men,
Parker trampled under foot. He preached
a Christianity without a Christ! Nay,
worse, he took his texts out of the Bible,
which he almost knew by heart, and all the
time he regarded the Word of God as
fraudulent in its claims as a veracious book
of divine inspiration.

If he had set out to be a teacher of
Theism, he might have made some converts
from Atheism, for Parker held devoutly to
the being of one sovereign and loving
God. If he had set out to be a lecturer on
moral reforms, he would have won many
hearts, for he preached justice to the
wronged, and pity for the suffering. But
when he passed out of the things of time
into the things of eternity, when he came
into the mighty domain of revealed theo-
logical truth as it is linked with Jesus and
the Cross, his eloquent preaching was a
superfluous sham. He knew no Saviour.
He ignored, or else derided, the pillar-
truths of redemption.

The Weekly Register, the oldest English
Roman Catholic journal, has passed into
the hands of Mgr. Canal, who intends to
make it the organ of Ultramontane Conser-
vatism.

Do your own Work.

Parents, remember you can not throw off
your own responsibilities upon the Sunday
school teachers. It is your child, not theirs.
God gave it to you, and says to you, as
Pharaoh's daughter said to Moses' mother,
"Take this child and nurse it for me," and
he will demand of you an account of your
stewardship. If you feel yourself incom-
petent to teach your child, or, for other
reasons, think it best to send it to school,
that is all very well; but you must not
think your responsibility ends when you
have sent it, neatly dressed, to school. You
must take an interest in its studies and be-
havior, must see that it learns the lessons
given out, must find out if it be quiet and
attentive while there, and in short, must do
all in your power to aid the school teach-
er, and let your child see you appreciate the
help that is thus given you in its religious
training. Above all, you should endeavor
by your own example to show your child
how to practice the lessons it is taught. It
will not benefit it much to know all the
Commandments, if they are at home con-
stantly broken; the Creed, if you disbelieve
it; prayer, if you never pray. And you
are very much mistaken if you think one
hour's instruction on the Lord's day at
Sunday-school will make a child religious,
when it finds seven days in mischief at home.
No; if you believe in Sunday-schools, and
send your children there, help them by
showing at home an interest in the lessons
and behavior of those children; and re-
member the old proverb, "Example is
worth more than precept."

How is this, Professor Tyndal?

Our Second German Church in this city
is small in membership and possessed of
but little financial strength. A note of \$800
fell due on the 12th of April, and the holder
of the obligation gave the church to under-
stand that the money must be forthcoming.
No extra time would be allowed. In se-
distress the good pastor, Rev. J. L. Barth,
and his faithful official board met to consider
what could be done. By "casting in their
all" they provided for \$200, but no way
opened for the balance. In their extremity
the pastor said: "Brethren, I have a
friend who has promised me that if I should
get into trouble in my work, he would help
me out if I would ask him; and now I am
going to that friend, and I want you to go
with me." It was suggested that the hour
was late, and they had better wait until
morning. "No, we had better go now,"
said the pastor. It was agreed to go at once.
"Now," said the pastor, "that friend is my
Heavenly Father; and if you are in earnest
let us kneel around this altar, and with one
accord ask his aid." The prayer which fol-
lowed was an "effective fervent prayer,"
offered "with one accord," and in faith.
Afterward all went home, feeling confident
that the difficulty would be met. The next
morning while Brother Thresher, one of
the stewards, was busy in his stall in the
market, supplying his customers with meat,
a gentleman came to him with whom he
had had only a slight acquaintance, and knew
nothing of the church matters in question,
and asked if he knew any one who wanted
to borrow \$600, as he had that much to
loan. Bro. Thresher said: "Yes; our
church wants it." And the arrangement
was made, and the church kept out of the
sheriff's hands. "The effective fervent
prayer of the righteous man availeth much."
—Southwestern Advocate, New Orleans.

A Burmese Oath

Burmese laws are, on the whole, just and
wise, and were evidently framed with a
view to advance the interests of justice and
morality; but they very often prove futile,
owing to the tyranny and rapacity of the
king, and the venality of many of his offi-
cers. Theoretically false swearing is par-
ticularly obnoxious among the Burmese.
A witness in court is compelled to take a
fearful oath, which might well strike ter-
ror into simple minds. It invokes the
most dreadful penalties for not speaking the
truth upon the witness and all his relatives.
For instance: "Let the calamities occasioned
by fire, water, plagues, thieves, and
enemies oppress and destroy us, till we perish
and come to utter destruction. Let us be
subject to all the calamities that are
within the body and all that are without
the body. May we be seized with mad-
ness, dumbness, blindness, deafness, leprosy,
and hydrophobia. May we be struck
with thunderbolts and lightning, and come
to sudden death. In the midst of not speak-
ing the truth may I be taking with vomit-
ing black clotted blood, and suddenly die
before the assembled people. When I am
going by water, may the water nats as-
sault me, the boat be upset, and the pre-
perty lost; and may alligators, porpoises,
sharks and other sea monsters seize and
crush me to death; and when I change
worlds, may I not arrive among men and
nats, but suffer unmerited punishment and
regret, in the utmost wretchedness, among
the four states of punishment, Hell, Prota,
Beasts, and Athurakai." Imagine the ef-
fect of such an oath delivered in a New
York police court! Yet, notwithstanding
these fearful imprecations, the Burmese
witness is quite as uncertain as his civilized
and Christian brother.—Harper's Maga-
zine.

Before Breakfast.

It is a fact that some ladies, who in the
street and in the parlor are attractive in
appearance, come down to breakfast in what
is called *dishabille*. Our opinion is that
the whole family ought to look well in the
morning. It is as important that the calico
and the breakfast dress be rightly adjusted,
as well as the afternoon silk and the basque.
It takes but little longer and it pays well.
The children of the household ought to un-
derstand that whatever can be done by
brush and mirror, and ribbon, should be
done at the start of the day. The first hour
of the morning decides whether our chil-
dren shall be gentlemen or ladies, or bores
and slovens. But the younger members of
the family will not observe domestic order
if the father and mother look like a "per-
fect fright." Parents are the mirrors in
which their children dress.—Christian at
Work.

Sex in Education.

One hears it affirmed with an air of
triumphant satisfaction that there is no sex
in mental culture. This is a rash statement,
which argues want of thought or insincerity
of thought in those who make it. There is
sex of mind as distinctly as there is sex in
body; and, if the mind is to receive the
best culture of which its nature is capable,
regard must be had to the mental qualities
which correlate differences of sex. To aim,
by means of education and pursuits in life,
to assimilate the female to the male mind,
might well be pronounced as unwise and
fruitless a labor as it would be to strive to
assimilate the female to the male body by
means of the same kind of physical train-
ing, and by the adoption of the same pur-
suits. Without doubt there have been some
striking instances of extraordinary women
who have shown great mental power, and
these may fairly be quoted as evidence in
support of the right of women to the best
mental culture; but it is another matter
when they are adduced in support of the
assertion that there is no sex in mind, and
that a system of female education should
be laid down on the same lines, follow the
same method, and have the same ends in
view, as a system of education for men.

No psychologist has yet devoted himself
to make, or has succeeded in making, a
complete analysis of the emotions, by re-
solving the complex feelings into their
simple elements and tracing them back
from the complex evolutions to the primi-
tive passions in which they are rooted;
this is a promising and much needed work
which remains to be done; but, when it is
done, it will be shown probably that they
have proceeded originally from two funda-
mental instincts, namely, that of self-pre-
servation, with the ways and means of
self defense which it inspires and stimu-
lates, and that of propagation, which the
love of offspring and other primitive feel-
ings that are connected with it. Could we
in imagination trace mankind backward
along the path stretching through the ages,
on which it has gone forward to its present
height and complexity of emotion, and
suppose each new emotional element to be
given off at the spot where it was acquired,
we should view a road along which the
fragments of our high, special, and complex
feelings were scattered, and should reach a
starting-point of the primitive instincts of
self-preservation and propagation. Con-
sidering, then, the different functions of
the sexes in the operation of the latter in-
stinct, and how a different emotional
nature has necessarily been grafted on the
original differences in the course of ages,
does it not appear that in order to assim-
ilate the female to the male mind it would
be necessary to undo the life-history of
mankind from its earliest commencement?

It was an eastern idea, which
Plato has expressed allegorically, that a
complete being had in primeval times
been divided into two halves, which have
ever since been seeking to unite together
and to reconstitute the divided unity. It
will hardly be denied that there is a great
measure of truth in the fable. Man and
woman do complement one another's
being. This is no less true of mind than it
is of body; is true of mind, indeed, as a
consequence of its being true of body. Some
may be disposed to argue that the qualities
of mind which characterize women now,
and have characterized them hitherto, in
their relations with men, are in great
measure, mainly if not entirely, the arti-
ficial results of the position of subjection
and dependence which she has always
occupied, but those who take this view do
not appear to have considered the matter
as deeply as they should; they have attrib-
uted to circumstances much of what un-
questionably lies deeper than circumstances,
being inherent in the fundamental charac-
ter of sex. It would be a delusive hope to
expect, and a mistaken labor to attempt to
eradicate by change of circumstances the
qualities which distinguish the female char-
acter, and fit woman to be helpmate and
companion of man in mental and bodily
union. . . . So long as the differences
of physical power and organization between
men and women are what they are, it does
not seem possible that they should have
the same type of mental development. But
while we see great reason to dissent from
the opinions and to distrust the enthusiasm
of those who would set before woman the
same aims as men, to be pursued by the
same methods, it must be admitted that
they are entitled to have all the mental
culture and all the freedom necessary to
the fullest development of their natures.
The aim of female education should mani-
festly be the perfect development, not of
manhood but of womanhood, by the
methods most conducive thereto; so may
women reach as high a grade of develop-
ment as men, though it be of a different
type. A system of education which is
framed to fit them to be nothing more than
the superintendents of a household and the
ornaments of a drawing-room, is one which
does not do justice to their nature, and
cannot be seriously defended.—Fortnightly
Review.

Training of the Body.

President Felton, in discussing physical
training, said that among the Greeks, a
people so wise in all which concerns the
physical man, there were two widely differ-
ent systems of training—one adapted to
the athletic, the other to gentlemen and
men of learning. The former resulted in
an immense development of muscle and
crude strength, while the latter resulted in
a wonderful grace, agility and beauty. The
former produced the greater wrestlers, but
was deemed unfavourable to intellectual
genius, while the latter was resorted to as
the surest means of securing that delicate
susceptibility and elastic vigor which char-
acterized the Greek poet and orator. A
prodigious abnormal development of muscle
—the result of long continued, special, in-
tense training—destroys the balance be-
tween mind and body, and, while it pro-
duces a splendid animal, leaves the brain
with less than its share of power. Plato
says, "Excess of bodily exercise may
render us wild and unmanageable; but ex-
cess of arts, sciences and music makes us
feeble and effeminate. Only the right
combination makes us wise and manly."

Sabbath School Teacher.

LESSON XXXX.

THE PUBLICAN CALLED.

COMMIT TO MEMORY vs. 16. 17.

PARALLEL PASSAGES.—Matt. ix. 9; Luke v. 27.

With v. 13, read Luke xxi. 38; with v. 14, Rev. xiv. 4; with v. 15, Luke v. 29; with v. 16, Isa. lxxv. 5; with v. 17, 1 Tim. i. 15.

CENTRAL TRUTH.—He receiveth sinners.

LEADING TEXT.—For they have wholly followed the Lord.—Num. xxxiii. 12.

A conquered people does not easily reconcile itself to the conqueror. All the badges of power on the one hand, and of subjection on the other, are hateful, as the flag, the fortress, the foreign soldier, and the collector of the taxes. The "publican" stood to the Jews in this unfavorable light. But if in addition to this general dislike the "collectors" should be regarded as selfish, unscrupulous, and dishonest, as using their place in order to enrich themselves by fraud, it is easy to see how intense the feeling may become. It would be thought that in the first instance high-minded and self-respecting Hebrews would not take the place; and that, had in going into it, it made them worse. Hence the word rendered "publican" in Matthew, Mark and Luke, is commonly put with "sinners." (See Illustration.)

When it is remembered that, abstractly, the scribes doubted if any tribute to a heathen was lawful, it is easy to see what odium attended this class. When a better-class fisherman, tempted by gain, took the place, all the men of good feeling drew off from him, and he was left to consort with only those who like himself lay under the ban of general society. (See Matt. ix. 11.) Promises made to murderers, thieves and publicans were not held binding by the Rabbis, and a publican's money would not be taken in a collection, nor his evidence in a court.

This explanation is long, but it will render other matters plain. We have two things here; Matthew called by Jesus, and other publicans called by Matthew. In both transactions the Saviour is seen receiving sinners.

I. MATTHEW CALLED BY JESUS (v. 13, 14), at the seaside, at Capernaum, where Jesus was teaching, and where he had a multitude of hearers. He was the son of Alphaeus, concerning whom we know nothing certainly, if he was not also the father of (Matt. x. 3) James. He is called Matthew in the first Gospel, and Levi in the second and third (Luke v. 27). The name was probably changed by our Lord. Probably he had a collector's box on the side of the house, where he took the dues of persons and goods crossing, in which (like all persons not in actual movement in the East, he was sitting. That this was the first approach to Levi, is not likely. The Baptist preached to these men (Luke iii. 12), some of them in all likelihood were baptized. He told them what they should do (v. 13). What forbids us to think that Matthew was one of those reformed collectors? The other disciples did not wonder at his call, and no one but himself says "Matthew the publican." Jesus had been there before—"again," ch. i. 16. He had gone "forth" from the town, to the seaside.

(a) In one way or another God is constantly calling men, Prov. i. 24. Any true call to the ministry is from God. He chooses whom he will.

(b) This man is to be an evangelist and an apostle—the highest honour that could be put on any man. God is sovereign, taking those whom men do not expect to be taken, both for his family and his ministry.

(c) A call is first of all to Christ, the living person. Then the called are taught. "Follow me," Jesus says to Levi, "that you may learn, and in time, teach others." What a moment for this man! Such a moment may be to a soul at any time. His response made him, speaking humanly, immortal in the sense of life everlasting, and in the sense of undying reputation; for Matthew is still, and will be to the end of the world, a preacher of Jesus Christ, and his Gospel. His obedience was prompt, and it involved the sacrifice of a lucrative, if not an honourable, place.

II. MATTHEW CALLING OTHERS (v. 15). There was an entertainment, something different from an ordinary meal, as we read "many" publicans, &c. It was at Matthew's house (Levi) as Luke tells us. The publican, glad of his new close relationship to Christ, probably sought to bring others of his own class into contact with Jesus. A good example this for all. Boys may influence boys, and girls, girls. Young men speak with great force to young men. A consistent Christian merchant speaking a plain straightforward word to his brother merchants, will usually have great influence. Our religion is likely to reach first towards those of our own class, if it is genuine, as a candle makes most light nearest to itself. Spurious zeal wishes to do something out-of-the-way, startling, romantic.

In those days men reclined on cushions, resting on the left arm, at table, here called "sitting at meat" (v. 15). This explains how the woman "stood at his feet behind him" (Luke vii. 38).

The same watchful spies whose eyes were so malignantly on him watched his company. "The Scribes and Pharisees" already hated him, and lay in wait for him. But his personal dignity—for Jesus was not one, though meek and lowly, with whom men could take liberties kept them from attacking him directly. They question his disciples—"How is it that, &c.?" Eating and drinking stand for close, friendly intercourse. Jesus was guarded against such interference with Gentiles.

The disciples perhaps had no answer; they were puzzled, as disciples often are; but Jesus came to their aid, as he often does, in such circumstances. He wastes no words in needless explanation, but goes to the very heart of the matter at once. He knew their unspoken thoughts, and ad-

resses himself to them (v. 17). "You think yourselves whole, and these publicans and others whom you have cast out of the synagogue sick. Well, be it so. I came as the physician to heal their diseases; where should a physician be but with his patients? or to drop the figure, you count yourselves righteous and these men despicable sinners. Well, be it so: I came to call not those who think themselves righteous, they do not wish for me, but sinners, who, you see, follow me; and where should I be but with those whom I came to call? I came not to call the righteous, &c."

This is an ironical concession. He does not mean to say that the secret thoughts of the Pharisees was right, or that any such distinction that they set up was real. He takes them at their own word, and answers their objection on their own chosen ground. If we found such a prompt and conclusive reply in the biography of a mere man, we should consider it, like the rejoinder as to tribute (Matt. xxiii. 17), a masterly stroke. But never man spake like this man. (See Ps. cxxxix. 1.)

Matthew, who always reproduces the Old Testament, records his allusion to Hos. vi. 6. The more rapid Mark, writing for Gentiles, omits this.

(a) We owe something to these captious objections for drawing out Christ's encouraging word. How many it has cheered?

(b) Notice also how uniform is Christ's plan of action. Scribes and Pharisees evil (v. 7) and charge blasphemy on him. He calls a publican. So they do in Matt. xv., and he enters the coats of Tyre and Sidon and blesses the woman of Canaan. The Jews reject him, and his gospel goes to the world. They despise Paul's preaching, and "lo! we turn to the Gentiles," Acts xiii. 46.

(c) What Jesus does, is as Master. He controls all. He does not go among publicans in conformity to them. They conform to him. This is always to be taken into account in estimating his example to us.

(d) Christianity is still lifting up the lowly. No amount of sin, no blackness of guilt shuts out salvation. No "goodness, real or fancied, deserves it. If we think ourselves whole, we are sick. If we feel ourselves sick, we are in the way to be made whole.

(e) Let us obey this call, "sinners to repentance." The word is the warrant. There is no need of any other. The penitent robber felt himself sick, and the dying Saviour healed him.

SUGGESTIVE TOPICS.

Condition of the Jews—how the Romans collected tribute—character of tax-gatherers—their social position—how regarded—their general character—their system—their faults—Matthew's other name—how he was employed—probable former opportunities—Christ's words to him—the effect—example he sets us—the company at his house—the spectators—their objections—to whom stated—the secret ground of it—the Lord's reply—the principle of it—the style of it—the meaning of it—the lesson to us—the encouragement to sinners, and the purpose of our Lord's coming.

Modern Dress.

Are we more civilized in our dress than in our dwellings? Not a whit. Our guide and ruler here is that irresponsible tyrant we call fashion, and neither comfort nor beauty has a word to say. To be sure, men have discarded many absurdities, though they have retained more. They hold to their stiff shirt-collars, which rasp their necks; their wide expanse of linen front, which the very act of fastening rumples; their meaningless swallow-tails, their hideous hats, their tight-fitting military uniform, and all the mysteries of seam and gusset and band, which are mere symbols of the art of cutting out, and not necessary to the comfort or shape. But, even with the follies they retain, they can move about with ease and unhampered. Women, on the contrary torture themselves in the name of fashion with touching fidelity. They would as soon forego their nationality as their stays, and the Thirty-nine Articles are less sacred to them than their multiplicity of garments, all hanging from the waist. It is to keep these up, and to lessen their heavy weight, that they put themselves into steel corsets which destroy all grace of line, and all contour of movement, save in walking. The beauty of simplicity is a thing dead and done with in their code. Heads are loaded with false hair stuck about with lace, feathers, flowers, and colored glass; ears are pierced, that bits of crystallized earth, or imitations thereof, may be hung in the holes; health is destroyed, and the tender vital organs which Nature has so sedulously protected by the outer casing of ribs, are compressed and crushed that the waistband may be reduced to seventeen inches, and the highest efforts of millinery genius are directed to the most elaborate method of sewing one bit of stuff on to another bit of stuff, to the confusing of anything like a L. a. line, or an intelligible idea. We laugh at the Chinese "golden water blues," the Papuan head-dress, the Hindu muslin, the African hip-stender; we laugh while we look in the glass, and complacently brush out our frills, and congratulate ourselves on looking "stylish" and "well got up." But our highest efforts culminate in partial nakedness in the middle of winter, if we are women, in black broadcloth in the dog-days, if we are men—in absurd lengths of silk trailing after us as we walk in the one case, in ridiculous penon meandering at our backs in the other, they culminate in fashion, not in use or beauty of simplicity, but in what we do thus dress without personal convenience or artistic meaning, we have no true civilization in the matter of our clothes. Modern millinery is neither art nor Nature. It is a translation of the primitive man's delight in rags and grainy colors, and there is no essential difference between the two. What difference there is consists simply in conventional acceptance, but the essential base of each is the same.—Cornhill Magazine.

Summer Breakfasts.

We are going to have, unless all tokens lie, a royal Summer. But its quality will depend very much on how we breakfast. The sun rises early enough to give us ample time and his golden help besides. Set your breakfast table where it will invite his shimmering gleam to dance upon the wall. A northern or western room is too dull and gloomy. Our sunny days are precious, and most so in the morning, when the day is new, and the hours are freshest. Sleep has invigorated us. Editors excepted, we want to be early, and have no valid excuse for not getting up rosy and cheerful. Emerson says that it was said of Lord Holland, that he always came down to breakfast with the air of a man who had just met with some signal good fortune. Though he must sometimes have been a hypocrite, we commend him for a saint. Don't leave out the golden sky from our breakfast picture. Sit where you can see the green tips brushed by the golden pencil of the sun.

But not to be looking out of the window too absent-mindedly, why should not the tablecloth be clean and white, and put on square and smooth? And why in the name of self-respect shouldn't the china be good enough, every day, for company? We will say just here that we are not moralizing for the upper ten, nor sketching any aristocratic breakfast-table. The fact is that few of us, rich or poor, make the most of what we have, or might have just as well as not. Toiling after the coming fortune and imaginary enjoyment, we overlook the present and the thousand helps to daily happiness right about us. Our plea is for more of the cheap elegancies of life that might so easily be universal gifts.

To come back to breakfast. Why not, while we are about it, have good hot, fragrant tea, instead of the watery, half-transparent, grayish, herby, bitter beverage; good coffee, instead of the restaurant, chicorized, luke-warm, nauseating, Laodicean article? Why not have good bread, or if that be beyond the present stage of American civilization, toasted bread? And why not good butter? We beg leave to insist on these questions, because they are morally important. It is of great social and spiritual moment that we do not quarrel with our bread and butter, particularly at breakfast. A great deal of wretched character and dyspeptic piety come of sour bread and heavy griddle cakes. We infer that Lord Holland, to come down in that way to breakfast, must have generally had a good one when he got at it. To say "Good morning" without hypocrisy, one should have a fair prospect of a good breakfast. We appreciate the Scripture blessing given to Jael: "Blessed above women shall Jael, the wife of Heber the Kenite, be; he asked water and she gave him milk; she brought forth butter in a lordly dish." She knew how to put things on the table.

Of course, flowers cannot be dispensed with on such a table, nor, as the season advances, the Summer fruits. What so suitable as flowers gathered out of the crisp and dewy air to help express and satisfy our morning sentiments? They are the smiles of good-natured Nature, answering back to the welcome in our hearts. Let us invite within their bewitching fragrance and their fair colors. "And because," as Lord Bacon says, "the breath of flowers is far sweeter in the air (where it comes and goes, like the warbling of music) than in the hand, therefore nothing is more fit for that delight than to know what be the flowers and plants that do best perfume the air." It was Lord Bacon's own custom always to have the flowers of the season on his table. And if not flowers, let us have leaves, tree blossoms, sprigs of ivy or sweet-brier, the oak twig with its acorn tassels, the green tips of hemlocks, grape blossoms, or the glistening leaves of laurel.

What a preparation is such a Summer breakfast for him "who goeth forth to his labor until the evening," and what a satisfaction for his Aurora, goddess of the morning.

How Shot is Made.

A reporter of the Baltimore American, thus describes one of the many processes of making shot in one of the shot towers of that city: One of the "secrets" of the manufacture is the mixing of a lead with a certain proportion of a combination of mineral substances called "temper." The temper is fused with the lead, and gives the molten metal that consistency which makes it drop, and without which the lead would be moulded by the sieve, and would form little pencils instead of round shot. When "B B" shot, for instance, are to be made, the lead is poured into a pan perforated with holes corresponding to that size. The little pellets come pouring down in a continuous shower, and fall into a tank filled with water on the ground floor. In their descent of two hundred feet they come perfectly spheroidal, firm and dense, and they are tolerably cool when they strike the water, although the swift concussion makes the tank foam and bubble as if the water was boiling furiously. The shot must fall in the water, for if they would strike any firm substance they would be flattened and knocked out of shape. To get the little pellets perfectly dry after they have been in the "well," is the most difficult and troublesome process of the whole manufacture. An elevator with small buckets (very much like those in flour mills) carries them up as fast as they reach the bottom of the well, and deposits them in a box sixty feet above the first floor. The water drips from the buckets as they go up, and not much is poured into the receiver above, although it is intended to be a sort of dripping machine. From this receiver the shot runs down a spout into a drying pan, which greatly resembles a gigantic shoe, made of sheet iron. The pan rests at an angle which permits the shot to roll down slowly down to the chamber below, and the pellets become perfectly dry as they pass over the warm sheet iron.

Open your mouth and purse cautiously, and your stock of wealth and reputation shall at least in repute be great.

Spread of the English Language.

Bayard Taylor, writing from Alexandria, Egypt, says that the most remarkable change since his visit there twenty years ago is the astonishing spread of the English language within the last twenty years, resulting both from the numbers of English and American travelers of other nationalities. French, which until the last few years was indispensable has been slowly fading into the background, and is already less available than English for Italy and the Orient. I was a little surprised in Rome at being greeted by a native boot black with "Shine up your boots?" In Naples, every peddler of canes, coral, photographs, and shell-fish, knows at least enough to make a good bargain; but this is nothing to what one meets in Egypt. The bright-witted boys learn the language with amazing rapidity, and are so apt at guessing what they do not literally understand, that the traveler no longer requires an interpreter. At the base of Pompey's Pillar to-day a ragged and dirty little girl came out a fella-hut and followed us, crying, "Give me a ha'penny."

"Basement Dungeons."

In answer to the question, What shall be done with the primary-class scholars in a Sunday School having but one room for its sessions? the Christian at Work says, pithily: "Build another for them as soon as possible, or take them to a neighboring house or barn." And we would add: don't build it in a dark cellar under the church, but the above ground—and make it as cheerful as possible. We have often felt when entering these Sunday School basement dungeons, where the rays of the sun never have a chance to dissipate the gloom, that the "Sun of Righteousness," too, was prevented from shedding his bright beams upon the scholars, and dispelling the moral darkness from their young minds.—Presbyterian Weekly.

The greatest truths are the simplest; and so are the greatest men.—Archdeacon Harve.

One hundred American students who were converted met together to speak of their conversion. Ninety of them traced their blessings to their mother's prayers.

The crowds at the Metropolitan Tabernacle (Spurgeon's), just now are so great that on Sunday evening the doors had to be locked before the proper time, even to seat-holders, who had not arrived soon enough to be admitted.

Across the night of paganism philosophy fitted on like the lantern-fly of the tropics—a light to itself and an ornament; but, alas! no more than an ornament of the surrounding darkness.—Coleridge.

Life is a stream which continually flows on, but never returns. We die daily; for each day takes away some portion of life. The days which are past are gone forever, the present moment only is our own.

It is a significant fact, that Mr. Mill, throughout his entire autobiography, makes no mention or allusion whatever to his mother; and yet he was peculiarly appreciative of other women and their influence.

Some English daily papers have been so malicious or so facetious, or both, as to include notices of High-church celebrations among the theatrical entertainments.

"Patrick," said the priest, "how much hay did you steal?" "Well, I may as well confess to your reverence for the whole stack, for I'm going after the rest to-night!"

One very common error misleads the opinion of mankind universally; that authority is pleasant, submission painful. In the general course of human affairs the very reverse of this is nearer the truth. Command is anxiety; obedience, ease.—Pascal.

The Christianity of the heart cleaves us in twain, lights our homes with a gleam from God's heaven, smoothes our pillow in sickness, and in the sad, stern hour of death signs hymns to our parting soul, and leads it gently home to immortality. Can this religion of the heart ever die?

Philosophy is a proud, sullen detector of the poverty and misery of man. It may turn him from the world with a proud, staid contempt, but it can not come forward and say, "Here are rest, grace, peace, strength, consolation!"—Cecil.

President Finney is delivering a course of lectures on Revivals in the Oberlin Seminary during this summer time. Though in the 82d year of his age, he speaks with all his old vigor and his lecturers are listened to by the students with deep interest.

It is thought that there are at least 300,000 children in the Sunday-schools on the Continent of Europe, although this institution is comparatively new there. Its foothold seems now secure in Germany, France, Switzerland, Holland, and Sweden, and it is gaining in Russia and Denmark.

At the meeting of the English Presbyterian Synod in London, on May 11th, Dr. Fraser, of Marylebone, who was chosen Moderator, suggested, as a means of making the church more acceptable in England, that the Confession of Faith should be abbreviated and simplified. This course, though not so easy of accomplishment as relaxation of the terms of adherence, was, in his opinion, safer and more advantageous.

Whatever good advice you may give your children, if the parents pursue a bad, reckless course of conduct, depend upon it the children will follow the example, instead of following the advice. They will turn out ill, and probably worse than the parents whose example they are imitating. There are few principles of human nature stronger than that of imitation, and where children see a man and wife quarrelling, the mother dirty, and the father drunken, and the house uncomfortable—it is not in human nature possible that those children should be the girls clean and well-conducted, the sons sober, honest, and industrious.—Lord Palmerston.

Hearing the Sermon.

A little girl used to go to church. She was only between four and five years of age—quite a little girl. But she listened to her minister. She knew that he would tell her good things, and she wanted to learn. Once when she reached home from church, she said to her mother:

"Mother, I can tell you a little of Mr. H.'s sermon. He said, 'Touch not the unclean thing.'"

That mother wished to know whether her dear little daughter understood the meaning of these words. So she replied:

"Then, my dear child, if Mr. H. said so, I hope you will take care in the future not to touch things that are dirty."

The little girl smiled, and answered:

"Oh, mother, I know very well what he meant."

"What did he mean?" said the mother. "He meant sin," said the child; "and it is all the same as if Mr. H. had said, 'You must not tell lies, nor do what your mother forbids you to do, nor play on Sunday, nor be cross, nor do things that are bad or wrong.' The Bible means that a sinful thing is an unclean thing."

I hope that little girl tried after that always to shun all kinds of bad things. What will my little friends do? Say, little boys and girls what will you do.—S. S. Herald.

Miscellaneous.

These born once only die twice—they die a temporal and they die an eternal death. But those who are born twice die only once; for over them the second death hath no power.—Jay.

Brigham Young, Jr., according to the Salt Lake Tribune, has an original way of complying with Scriptural injunctions. At a conference meeting recently, he thus instructed the brethren:—"I pray for our enemies, brethren, but I always pray that they may go to hell!"

The unpleasant odor produced by perspiration is frequently the source of vexation to persons who are subject to it. Nothing is simpler than to remove this odor much more effectually than by the application of such costly unguents and perfumes as are in use. It is only necessary to procure some compound spirits of ammonia, and place about two tablespoonfuls in a basin of water. Washing the face, hands and arms with this leaves the skin as clean and sweet as one could wish. The wash is perfectly harmless and very cheap. It is recommended on the authority of an experienced physician.

Much ado is still occasionally made by ministers of the old school and good old days, when sermons were hardly considered sermons if occupying less than an hour or an hour and a quarter in delivery; at the saddening degeneracy of an age that prefers its preaching in homœopathic doses. A good lady once remarked to Dr. Adams that his sermons were a little too long. "Don't you think so, Dr. Adams?" said she, "just a little." "Ah! good sister," said he, "I am afraid you don't like 'the sincere milk of the word.'" "Yes, I do," said she; "but you know the fashion now-a-days is condensed milk."

Prof. Patton has prepared his appeal to the Presbyterian Synod of Illinois from the decision of the Chicago Presbytery acquitting Prof. Swing. The document fills over a column of the Chicago newspapers and is summed up under these heads: 1. Irregularities in the proceedings. 2. Hurrying to a decision before important testimony was taken. 3. Prejudice. 4. Mistake. 5. Injustice. Under these heads Prof. Patton groups the reasons which induced him to make the appeal. These embrace twenty-three specifications and are simply the argument presented by him at the trial. Mr. Swing's congregation are taking steps to build for him, in a central location, a new, plain, and capacious church, which will seat 3,000 persons.

The Foreign Missionary (Presbyterian) gives an account of the first mission year at Teheran, Persia. The public services, conducted in the Turkish language, have been attended by 60 to 80 hearers. The day school, with two village schools in the neighborhood, numbers 60 scholars. The children instructed are generally Armenians though a few Mohammedans have been taught privately. The missionary draws a dark picture of Persian affairs, of the political uncertainty, the extravagance, and the utter falseness of the Persian people. Owing to greater acquaintance with Europe, there is more toleration in the Persian capital than in any other part of the country. A chapel has been erected and public worship conducted in the language of the people, without any serious molestation.

The two medical missionaries of the A. B. C. F. M. in Japan find access where doors are closed to other missionaries. In their tours through the Shikama district they have required the wealthy Japanese to pay for the medicines prescribed to the poor, and have besides raised \$2,500 for three charitable hospitals. "So thoroughly am I convinced," says one of the physicians, "of the pernicious influence which the use of foreign funds will have upon the question of self-support among the churches that I have felt it my duty to refuse offered gifts from resident foreigners, in behalf of the sick poor of certain stations in our field of work."

Several errors have occurred in recent notes upon missions in Japan. There are, as far as we know, ten Protestant societies at work in that empire, not twelve—the most recent being the United Presbyterian-Scottish-Mission, not the Church-Missionary Society, which is simply opening a new station at Yedo, after previous labors at Nagasaki and Osaka. Furthermore, the theological class at Yokohama is not specially under Reformed patronage, but is, we are glad to hear, a union effort among several of the churches.

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THE SANGSTER DIVORCE CASE.

The discussion raised in connection with Dr. Sangster's candidature for a place in the Council of Public Instruction promises to take a far wider range, and to be followed by far more important consequences, than might at first have been contemplated by those who set it going. The whole question of divorce, and the grounds upon which it can legitimately be procured, must in all likelihood be fully canvassed before the matter be finally disposed of; while Canadians will have to determine whether or not the loose and immoral divorce laws of Indiana and Illinois are to be recognized as legal, and their decisions held binding throughout all the provinces of our Dominion. By some who are taking part in the controversy the most outrageous positions are assumed, and the most immoral principles defended. We are called upon to believe that the comity of nations requires us to recognize as valid whatever may be in accordance with law in any country in the world. We are assured that if a Canadian go over for a few days to Illinois, for instance, and secure a divorce from his wife, for reasons that may hold good in that land of loose morals and easy virtue, he can come back to Canada with perfect confidence as a free man, and as such can marry any woman he can persuade to take him, with absolute immunity from all the penalties of Canadian law. It does not matter, it seems, if the husband and wife have acted in collusion, or if the divorce has been secured for reasons that in Canada would be at once hooted out of Court—incompatibility of temper, ill-usage, inadequate support, &c.—that convenient phrase, 'the comity of nations,' covers the whole ground, and Canada's law is powerless in the circumstances. Free lovers, and apostles of what are in the slang of the day called "sexual affinities," are informed have it all their own way, and can do very much as they have a mind, without being liable to legal proceedings, or even to be condemned by public opinion. Not only so, but a good many of our public school teachers are boldly proclaiming that educational positions of trust and authority have nothing to do with personal morality, and that it is the proceeding of a hypocritical man worm to object to a man filling a public office if he is intellectually 'able,' because his theory and practice of morals may be somewhat peculiar. What though he may take a fancy for other men's wives? If their wives are willing and satisfied, who as any business to object? What though he may get tired of his own wife, and get up vehement flirtations with some of the grown-up girls committed to his care and his supposed honour? Why should that be a barrier to his legitimate ambition? It is a more matter of private taste, the mere innocent way in which he chooses in his leisure time to amuse himself, with which the public has nothing to do. We are called upon to remember that a good many of our members of Parliament are rather scandalous characters, and yet that fact has not prevented their election, and does not interfere with their discharging their public duties with some measure of efficiency. If a man can be entrusted with making laws for the country, though his private life is scandalous, and his moral principles the most immoral that can be even imagined, why should it be so necessary to be very strict about the morality of those who are to administer some of these laws? And so vice is not only ignored, but positively defended. Teachers stand up publicly and proclaim that in choosing a member of the Council of Public Instruction they have no business to think of morality, and have no right to be influenced adversely by any special peculiarities in the domestic arrangements of one of the candidates. 'Ability' is the one thing to be considered, and that, like charity, we are called upon to believe, will hide a multitude of sins.

Now all this brings the people of Canada into a very wide and important field of discussion. If the personal morals of candidates for public office are in no case legitimate subjects for discussion, and ought never to be taken as even an element in considering whether these candidates should be elected or rejected, let the country clearly understand the point. If our members of Parliament may be drunkards, the most scandalous, and whomongers the most open, and unblushing; if it is never to be

whispered as an objection to any of these gentlemen that they have violated the sanctities of private life, and seduced their friends' and neighbour's wives; if with brows of brass, they know not how to be ashamed, they, after setting all honour and decency at defiance, claim still to take their places among the rulers and legislators of the land, though they deserve to be lashed out of all decent society with a whip of scorpions, be it so. Let us only know that this is the new code, and that this is the proper way of proceeding, and then we shall understand how to deal with it, and how to characterize it in language appropriate and unmistakable. We, on the contrary, are social morality and private individual decency of character and conduct are very old-fashioned enough to believe that pen-important points to be considered when men are being chosen to fill offices of public trust, emolument and influence; and we hold that nothing can be more injurious to a nation's character and a nation's prosperity than that public offices should be filled on any other principle, whether these be connected with the legislative, executive, or judicial affairs of the country. Nobody would argue that a mere blockhead should be placed in a position of difficulty and importance because he happens to be a decent man. But 'ability' and vice are not so indissolubly connected that the choice must always lie between the clever profligate and the decent incompetent. Nothing has done more to blunt and degrade the moral sense of the world than setting up for special admiration and consequent imitation mere 'ability,' more or less absolutely divorced from the very appearance of 'morality.' Multitudes who could in no measure appreciate the 'power,' and never understand the greatness and glory of the 'intellectual force,' have in all ages taken kindly to the loose morals and easy-going godlessness of the popular idol of the day, and have been made thereby far more degraded and personally vile than in other circumstances would have been possible. To them the towering intellect has been nothing, the products of the imperial imagination things unknown and unappreciated; but it has been a comfort and encouragement to them in their vileness and brutal sensuality that the men after whom the world has gone wandering, who have been loaded with honour and entrusted with power, have too often been as degraded as themselves; have never spared man to their ambition nor woman to their lust; have laughed at all principles of personal honour; have roared like the viles in the sty of sensuality, and found their congenial home in the paradise of the drunkard and the outcast. There has been and there is far too much of this. The disastrous influence of gifted immorality is seen everywhere. Thousands who have no genius think that because their favourite leader, either in politics or poetry, got or gets often 'excited in his cups,' they shall be so far like the great man if they also are sometimes 'dunk and incapable.' The licentious amours of another have made a like course fashionable with multitudes who have none of his intellect, and can only glory in and imitate what was simply his disgrace. It has been sufficiently bad in Canada when this sort of thing has been chiefly exhibited in connection with politics; but we have come to an especially poor pass when our teachers tell us that teaching and teachers have nothing to do with morality, and that to insist upon a man of talent being also a man of decency and correct private character, is to play the part of a puritanical hypocrite, and to be no better than one of those "unco guid whom Burns ridiculed, and whom of course those who, if they can't sing like Burns, can at any rate drink and swear in a way to which even Burns could make no pretensions—most heartily despise. There is, no doubt, religious cant, but there is also cant of an irreligious kind, and of all cants that ever was canted, we know of none so offensive and so contemptible as that of rayless stupidity when it affects the magnificent and cries out in its folly, "Give us talent, give us genius, and we can well dispense with correctness of morals and purity of life."

The Fredericton Baptist Church has discovered a new way of curing a sick pastor. Some time ago Rev. Mr. Porter tendered his resignation because of illness. The Church, instead of accepting the resignation, added \$300 to the salary; and the Visitor remarks that it is not "surprised to learn that Bro. Porter's health is improving." We have no doubt the health of many ministers might be improved, if not completely restored, in the same way.

The Rev. Mr. Smith, of St. Andrew's Church, Kingston, who has been unable to take a very active part in the work connected with the pastoring of that church since he came here, finds the affection of his nervous system so great that on the 16th of next month he will leave for Scotland, where he hopes to recruit his health, and return with a constitution reinvigorated and strengthened for the fulfilment of his pastoral duties.

DR. FRASER AT OTTAWA.

A correspondent at the Capital sends us the following particulars about Dr. Fraser's visit to that city:—  
"The Rev. J. B. Fraser, our medical missionary to China, who is so soon to leave us for the scene of his labours among the heathen, spent last Sabbath (July 5) in Ottawa. He reached the city on Friday evening, and spent Saturday quietly resting—a much needed preparation for his Sabbath duty after the labour of the week. He preached to large congregations, in Bank St. Church in the morning, and in Dady St. in the evening. The sermons were marked by tenderness and strength, and the short address after sermon on the Church's duty toward the heathen was pointed and practical. Dr. Fraser also visited the Sabbath-schools, and delivered an address to the children in each, beginning with the children in Knox Church at 9.30 in the morning—thus spending a day in very active labour. In making a personal acquaintance with the congregations of the Church, the Doctor is doing a good work for the cause of Foreign Missions. Having seen his face in the flesh the sympathies of the Christian public will be more strongly drawn to the work in which he is engaged. Affection for the worker gives zest to our interest in his work. The friends here will rejoice with him in his joy, and watch eagerly for the signs of the Master's approbation."

NEW CHURCH AT ALTON.

We clip the following particulars respecting the opening of a new church at Alton, from the Orangeville Advertiser. The congregation of the church, Alton, have, with commendable real and enterprise succeeded in building for themselves, during the past year, a handsome, commodious structure for divine worship. Before its erection, a small building, the Orange Hall, was used by the congregation but the late increase of members and the desire to own for themselves a place of worship induced the members to attempt to establish a church, and the result shows what religious zeal and untiring energy are the means of accomplishing.

The new building is a neat, brick structure, capable of seating over 200 persons, and is situated on Main-street, a little north of the Congregational church. The interior though as yet unfinished, presents a plain yet neat, cosy, substantial appearance. The pews are small but comfortable. It is lighted by day by eight long windows, three on either side, and two at the end, and at night three handsome chandeliers served to illuminate it. The church is devoid of the usual large pulpit, a plain desk being an admirable substitute and much more in conformity with the interior. The building is estimated to have cost about \$1200 and were it not for the personal labour expended on it by the members of the building committee the cost would have been greatly in excess of this sum. Liberal donations towards its erection have been made by the members and when they have been collected the debt will be very small, not exceeding \$200. The congregation is an offshoot of the Rev. Mr. McFaul's church, Charleston, and it is entirely owing to the exertions of Mr. McFaul that it is now in a prosperous condition. During the last five years Mr. McFaul has held regular services at Alton every alternate Sabbath and owing to his fostering care the small beginning has increased to its present proportions. The new church was opened for divine service on Sabbath 28th ult., Rev. Prof. McLaren of Knox College preaching morning and evening and the Rev. Mr. Croll, of Claude, in the afternoon. The discourses were very able and were much appreciated by the large audiences in attendance. On the evening of Dominion Day a Soiree was held in the church which was crowded on the occasion. The Orangeville choir was in attendance and entertained the audience with choice music at intervals. Rev. A. McFaul occupied the chair. Addresses were delivered by Rev. Messrs. Cameron, Toronto; McKay of Orangeville and others. All were highly delighted with the entertainment. We congratulate the congregation on the completion of their new church and the prosperous state in which they now are. The building is an ornament to the village and a lasting credit to Mr. John Clarke, chairman of the building committee, to Messrs. Russell, Laidlaw and others who contributed so liberally towards the building fund."

The Port Perry Standard says:—"On the 8th inst., Mr. and Mrs. Gordon, of Bay side, Whitby, celebrated the fifteenth anniversary of their marriage in company with a large number of their children, grandchildren, and sons and daughters in law. Mr. Gordon was born in Brechin, Scotland, in 1797. In his native country he was extensively engaged in mercantile pursuits. He was married in 1824, and emigrated to Canada in 1838, located on his present farm, which he found in a comparative state of nature, but which by his industry and a large outlay he has converted into a model farm. Mr. and Mrs. Gordon have eight sons and three daughters, also forty-nine grandchildren and one great grandchild. Of their children, eight are married and three unmarried. Five of the sons follow mercantile pursuits, one as a barrister, one a Minister of the Presbyterian Church and one a member of the Dominion Parliament for North Ontario. The family gathering was of the most joyous and agreeable character."

KNOX CHURCH, ELOEA.

A correspondent of the Guelph Mercury gives a cheering account of the progress being made in the erection of this Church. It will be opened on the last Sabbath of the month. We congratulate the indefatigable pastor, —Rev. Mr. Macdonald—on the prospects of the early completion of so fair an edifice. We quote:—

"The situation of the church is very suitable. The church is erected in the centre of a square, called Church Square, and thus accessible to every part of the town. The style of building is Gothic, with a spire rising upwards 150 feet. The outside appearance is very good, modest, symmetrical and substantial. The size of the building is 107 by 60 feet. There are three public entrances, one at front and one on each side, near the front. From each of these doors the congregation can go either to the basement, to the body of the church, or to the gallery. The steps are all inside of the building. After entering these doors there is a large lobby 30 by 8 ft., from which entrance is had into the church and into the gallery. The basement is a large commodious room, nearly square, 48 by 42 ft. There are two rooms off from the basement used as a ministers' and a session room, separated by a large lobby. The audience chamber is 72 by 43 ft. The windows are of stained glass, in a work of zinc. There is a large and beautiful circular window of stained glass over the pulpit. This building is fast nearing to completion, and will be publicly opened for worship on Sabbath, 26th July. The popular minister of Cooke's Church, Toronto, the Rev. J. G. Cobb, M.A., is to preach morning and evening, and Dr. Frazer the missionary to China, in the afternoon. There will be a tea meeting in the evening when the speakers mentioned, as well as others, will address the audience. The congregation deserve the sympathy and cordial assistance of the general community in undertaking such a building, and particularly of Presbyterians, in wiping out the stigma under which, in this part of the Dominion, they were lying, as having no taste in building churches."

Ministers and Churches.

On the 12th the Rev. Chas. A. Doudiet, of St. Matthew's Presbyterian Church, preached an eloquent sermon to the Orangemen of Montreal. There was a large attendance.

Evangelical meetings have been held nightly at the White Lake Presbyterian Church this last fortnight, and have been largely attended. The pastor, the Rev. Mr. Bunker, has been assisted at these meetings by Rev. Mr. Stewart, of Pakenham.

The pulpit of St. Andrew's Church, Ottawa, was supplied on Sabbath week by Prof. Mowat, of Queen's College, Kingston. The Professor is a brother of the Attorney-General and Premier of Ontario. He was the guest of Mr. Andrew Drummond, Manager of the Montreal Bank, during his short stay in the Capital.

A fine bell, weighing one thousand pounds, manufactured by J. C. Wilson, of Glasgow, has been put up in the tower of Knox Church, Owen Sound. The Allan line of steamers, the Grand Trunk and the Toronto Grey & Bruce Railways carried it free, so that the congregation have it for the price it cost them in the foundry at Glasgow.

The Rev. Archibald Henderson, of St. Andrew's attended the late session of the Presbytery of Montreal on both days and took part in the exercises. He appeared wonderfully smart and also to enjoy good health, although he is the oldest minister in the Dominion, being in his ninety-second year. He was ordained at St. Andrew's in 1810 and has continued to reside there ever since.

The Social in St. Andrew's Church, Strathroy, on Friday evening last, was largely attended and passed off very satisfactorily. G.W. Ross, Esq., M. P., presided with his usual ability. The choir of the Church, assisted by the W. M. choir, gave some choice musical selections, Miss Nicholson presiding skillfully at the organ. Good readings were given by Messrs. John Dearness and Geo. Gordon, and the pastor, Rev. R. Scobie. Professor Samuel gave two very fine solos, which were very warmly applauded.

A neat church has been erected by the congregation of Tay and Medonte, capable of accommodating 200 hearers. It is almost ready for being opened. Rev. W. C. Windel, of Cartwright, has consented to be present. The congregation acknowledge their obligations to Mr. Windel and his congregation, and also to friends in Floss and Ess, for liberal assistance in their undertaking. Assistance from other friends will be gratefully received. Mr. Stuart Acheson, student, is labouring very successfully in Tay and Medonte this summer.

The annual pic-nic of the Presbyterian Church, St. Thomas, was held at Port Stanley on Wednesday last. It was in every respect more successful than those of previous years. The attendance was large, and the arrangements such as to make the day pass pleasantly to young and old.

A new Manse is in course of erection for the Rev. Jno. Bennet, Minister of St. Andrew's Church, Almonte. It will be a substantial stone structure, and will cost, including well and fencing of lot, about \$5,000. Mr. Wilson is the Contractor. The building will be ready for occupation early in the Autumn.

L'Espresso says.—Rev. C. A. Tanner has given in his resignation as director of the Evangelical Schools at Pointe-aux-Trembles in order to accept the pastorate of the French Presbyterian Church, of which Rev. C. A. Doudiet was pastor last year. Next week we shall probably be able to announce the new director of the Pointe-aux-Trembles schools.

The Rev. Gavin Lang, of Montreal, closes a letter to the Witness in the following terms:—"I have no hesitation in assuring that the much talked of Union between the Church of Scotland and the other Presbyterian Churches is no nearer to-day than it was before the Assemblies or Synod deliberated last month—probably no nearer than the larger and more comprehensive Protestant Union for which I most pray, and to effect which I would make all sacrifices consistent with principle and the truth, but which, in my humble judgement, must be hindered rather than helped by unions aiming at the greater strength and importance of mere systems of Church Government."

Last Sabbath the new St. John Presbyterian Church, at the corner of King and Emerald streets, was opened for divine service. Prof. Caven, of Toronto, conducted the service at 11 a.m. Rev. D. H. Fletcher, of this city, at 3 in the afternoon, and Rev. A. B. Simpson, formerly of Knox Church Hamilton, now of Louisville, Kentucky, in the evening. The church was well filled at each service, and the subscriptions taken up in aid of the building fund were very liberal. The new edifice presents a very fine appearance, being furnished with all the latest church improvements, and is a great convenience to the inhabitants of the eastern part of the city.

MISSIONARY ITEMS.

The Indian Church Gazette contains the most cheering intelligence respecting the advance of Christianity in different parts of India.

In Liberia there are fifty-two ordained ministers, all colored men except one, and six of the number are converts from gross heathenism. Ninety other persons are engaged in the work of the gospel.

The Free Church Record says, respecting the Presbyterian Church in India: There are about 150 Presbyterian ministers in India, connected with churches in Europe and America, who minister to a Christian community of not less than 30,000, of whom 8,000 are the fruits of missionary labor.

Here, in Damascus, where St. Paul was converted, and where the wonderful events transpired recorded in the 9th chapter of Acts, the Lord is to work, bringing this ancient city to Himself. The missionary work is under the direction of the Presbyterians, and their prospects are most encouraging. An unusual interest is awakened among the Arabs to hear the gospel. Let the Church pray that this old city be taken for Christ.

The heathen authorities of Duke Town, Old Calabar, have issued a proclamation commanding the observance of the Sabbath as follows: "Henceforth on God's Day no market is to be held in any part of Duke Town Territory; no sale of strong drinks, either native or imported, in doorways or verandahs; no work; no play; no devil making." Some professedly Christian countries might greatly profit from this proclamation.

Christianity still continues to triumph in Madagascar. Nearly every mail brings some cheering intelligence. The special mission of Dr. Mullens and Mr. Pillans, sent by the London Missionary Society, opens more fully the wonders Christianity has wrought there. There are half a million of professing Christians, 20,000 children are at school, some 700 churches, and the Bible has been translated, and many books written in Malagasy, and more than 150,000 books in that vernacular are sold every year. Besides building their own churches and supporting their ministers, the native Christians maintain 120 evangelists in the outlying districts. The government has absorbed Christianity into its system, just as Constantine did, after failing to stamp it out by bitter persecution. And this is the result of less than fifty years.

In the interior of Malabar and Travancore, in the Southwestern part of Hindostan, are a large number of Syrian Christians. They have some sixty churches, with some 60,000 adherents. They have preserved the Syrian Scriptures in manuscript, and claim that the gospel was preached there by St. Thomas, where he died. They were certainly established there as early as the second century, and for ages have stood firm against wickedness, idolatry and persecution. But they have fallen greatly from their former state, and have become corrupt. Recently a most wonderful work of God has progressed among them—a revival of great power, characterized by powerful awakenings, hearty confession of sins, both by the priests and people, and a thorough reformation of life. The Holy Spirit is working mightily among them.

Presbytery of Ontario.

This Presbytery met at Prince Albert, on Tuesday, the 7th of July. The Rev. J. B. Edmondson was appointed Moderator for the next twelve months. Mr. Plattie reported that he had moderated in a call to a minister at Ashburn and Utica. The call was unanimously in favour of Mr. John McClung, probationer. Mr. Plattie's conduct was approved. The stipend promised was \$600 per annum, and a manse. The commissioner from the congregation expressed a determination to increase the stipend as soon as possible. The call was sustained. Mr. Ballantyne reported, as Presbytery's distinction of probationers, that three probationers had successively received no payment from the Utica section of Ashburn and Utica congregation. Mr. Walker, commissioner from Utica, stated, that though he was not treasurer, he had, in the early stage of the vacancy, advanced to the amount of \$50 to successive probationers. Of that, not more than \$15 had been, or was likely to be, refunded. The people were so discouraged, that the greater number had stopped paying. It was, on motion of Mr. Ballantyne, seconded by Dr. Thornton, agreed, that Mr. Edmondson visit Ashburn and Utica, preach there on Sabbath the 12th inst., and endeavour to bring up the Utica people in the payments lacking. Mr. Gunn, probationer, to exchange with Mr. Edmondson. Mr. Ballantyne reported that the Assembly's Home Mission Committee had appointed three probationers to this Presbytery for the latter three Summer months, though he had not applied for any. He thought that, in that way they might as well have sent ten, if they chose. The Presbytery instructed Mr. Ballantyne to allocate the probationers to the fields requiring labourers in the bounds. Mr. Cockburn reported that he had moderated in a call to a minister at Wick and Greenbank. The call was to Mr. John McClung, probationer, and was unanimous and hearty. Mr. Cockburn's conduct was approved. Mr. A. Leask, commissioner from the congregation, expressed great anxiety as to the success of this call. They had been vacant two years. This was the third call given; a third defeat would be disastrous. They promise a stipend of \$600, with a manse and a glebe of four acres of land. Dr. Thornton stated that he had received a letter from Mr. McClung, saying that, having heard of the two calls, and wishing to save the Presbytery and the congregations trouble and delay, he wrote to express his willingness to be regarded as accepting the call from Wick and Greenbank. The Presbytery set aside the call from Ashburn and Utica, and appointed a special meeting of Presbytery to conduct the examinations and trials of Mr. McClung, with a view to his ordination, to be held in the house of Mr. A. Leask, at Wick, at 11 a.m., on Tuesday the 4th of August. Public worship, and the ordination and induction services to commence in the church at 2 p.m., on the same day; Rev. John McNabb to preach, Rev. W. Peattie to preside and address the minister, and Rev. J. B. Scott to address the people. In case of Mr. Scott's health being unequal to the task, Mr. Ballantyne to take his place. Mr. John Campbell, student, from Knox College, delivered his trial discourse, and was duly licensed to preach the Gospel. The Presbytery was of one mind that the examinations and discourses evidenced good attainments, vigorous mental powers, superior pulpit ability, a bright Christian faith and purpose of heart. Rev. J. McNabb, Convener of the Committee of inquiry as to practicability of erecting a station at Brown's Corners, to be connected with Cambury, reported, that of the other members of the Committee, Rev. J. Murray only, met with him at that place; that the people were not unwilling to have a station there, provided it should be in connexion with Woodville, and a student appointed to help Mr. Murray to overtake the additional work. Mr. Cockburn moved, and it was seconded, that the report was received and adopted. It was moved by Mr. Peattie, seconded by Mr. Thom, in amendment, that the report be received, and the thanks of the Presbytery be given to the members of the Committee who attended to the work, for their diligence. The amendment was carried by the casting vote of the Moderator. Mr. Edmondson asked, and obtained a month's leave of absence from his congregation. Mr. Thom gave notice of a motion at next regular meeting, that Mr. Murray be appointed superintendent of the north mission field for the next twelve months. A special meeting of Presbytery was appointed to be held at Woodville, in the manse, to receive a call from Cannington and Manilla, and deal with the same with reference to settlement. It was resolved that Mr. Murray be appointed and commissioned to attend the next half yearly meeting of the General Assembly's Home Mission Committee in the interest of the North Mission Field of this Presbytery. It was resolved and declared that Sessions and Congregations are to regard themselves as instructed to give in their returns on the Remitment Union, at their next regular meeting of Presbytery, which is appointed to be held in the church in Port Perry, on Tuesday, the eighth day of September next, at 11 a.m.—J. Thom.

Presbytery of Bruce.

This Presbytery held its quarterly meeting at Kincardine on 80th ult. There were eleven ministers and seven elders in attendance. The Rev. D. Cameron was appointed moderator for the ensuing twelve months. Mr. Stewart reported a call from Pine River in favour of the Rev. Wm. Graham of Egmondville in the Presbytery of Huron. The call was sustained and forwarded to Mr. G. in the usual manner. Resolutions of a congregational meeting held at Underwood, asking to have a preaching station there, were read and Commissioners heard when it was agreed to cite all parties concerned to appear for their interests at the next meeting of the Presbytery. On application from Chesley and Salmon Church, Eldership, Mr. Strath was appointed to moderate in a call there to a minister. Agreeable to instructions received from the General Assembly, the names of the following Missionaries were added to the roll of Presbytery, viz: Mr. Wm. Kay, Sault Ste. Marie; Mr. D. J. Caswell, Silver Islet and Mr. Kerracher, Pinceo Arthur's Landing after his ordination by the Presbytery of Toronto. The Moderator and Mr. Tolmie were appointed a deputation to visit Manitoulin Island, to explore, preach the Gospel, administer ordinances and report. The petition from parties in Huron presented at last meeting praying to have a new congregation erected at Dingwell was considered and after hearing Commissioners for and against granting the prayer of the petition it was resolved to defer the further consideration of the case to next meeting of Presbytery, and that in the meantime a commission consisting of Messrs. Stewart, Davidson, Ferguson and Patterson, elders be appointed to meet with the petitioners and congregation of Huron to ascertain what arrangements can be made with regard to the new Church at Ripley. The committee appointed to prepare a deliverance about a conference held at last meeting on the state of religion submitted the following which was adopted viz: This Presbytery agrees to express its estimate of the great importance of Presbyterian Conference on the state of religion, the practical benefits arising therefrom, also gratitude to the Divine Head of the Church for such indications of spiritual life and progress as have appeared in the congregations within its bounds, and further resolve to hold another similar conference at such a time as may be agreed on at a future meeting and appoint Messrs. Tolmie and Strath a committee, prepare a plan and programme to guide the court therein. The Presbytery having taken up the consideration of the report of the commissioner appointed to prosecute the North Bruce Call before the Presbytery of London submitted at last meeting. It was resolved to receive the report, commend the diligence of the commissioner and the Presbytery regrets the useless trouble which was imposed on him in connection with the call and reviewing the whole circumstances would express sympathy with the congregation of North Bruce. The next meeting of Presbytery to be held at Paisley on last Tuesday of September at 10 o'clock.—Rev. A. G. Forbes, Presbytery Clerk.

Presbytery of Simcoe.

This Presbytery met at Barrie on Tuesday 7th inst. All the ministers on the roll, five elders, and one corresponding member were present. Mr. William McConnell was elected Moderator for ensuing twelve months. The Assembly's remit having been laid on the table it was resolved to postpone consideration of it till next meeting. Mr. Ferguson was appointed to preach and administer the Lord's Supper at the stations of Tay and Medonte on first Sabbath in August. It was agreed to apply to the General Assembly for leave to receive as probationers Mr. Robert J. Beattie a licentiate of the Presbyterian Church of the United States. Mr. Cameron was appointed to moderate a call in Knox Church, Oro, on Wednesday 22nd July, at 11 a.m. Mr. Samuel Duffill, formerly a minister of the Primitive Methodist Church in England and in Canada, and now a member of the Presbyterian congregation in Bradford, applied for and received the sanction of the court to conduct occasional services of public worship within the bounds, when required by the ministers of the bounds. The report of the Presbytery's Home Mission Committee was handed in. Much discussion arose in connection with it. Mr. Murphy gave some account of his labours in Muskoka. The Presbytery expressed satisfaction at results attained there, commended the zeal and diligence of the missionary, renewed his engagement for a year at the salary of seven hundred dollars, and allowed him five or six weeks absence from his field of labour for the purpose of collecting money in the front for church building in Muskoka. The second day of September next being the fortieth anniversary of the ordination of the Rev. W. Fraser, the father of the Presbytery, it was resolved in honour of the occasion to hold the next meeting of Presbytery on that day at Bond Head, where, since his ordination, Mr. Fraser has continued to labour in the ministry of the Gospel. A committee was appointed, Mr. Gray, Convener, to make arrangements for presenting to Mr. Fraser at the meeting some testimonial of the respect and affection cherished towards him by all the brethren. There were other items of business transacted not of sufficient public interest to call for public attention.—RONALD MOORE, Presbytery Clerk.

The Synod of the Reformed Presbyterian Church in Ireland, met on Monday on Clarendon Street Church, Londonderry, when the retiring Moderator, the Rev. J. W. Makeown (Convoy) preached from Phil. iii 8. The Rev. Dr. Houston was unanimously elected Moderator, and on taking the chair addressed the court in relation to the aspect of religious society at the present time. A conference on the state of religion and pastoral work was held. The Home and Colonial Mission Reports were discussed, and some evidence was presented of an increase in the spirit of liberality on the part of the members of the Church. The next meeting of Synod was appointed to be held in Belfast.

Presbyterianism in Manitoba.

The Rev. Prof. Bryce, of the Presbyterian College, Winnipeg, was present at the regular monthly missionary meeting in St. Andrew's Church, North street, last night. After the transaction of ordinary business, he delivered an interesting address upon the subject of Presbyterian missions in Manitoba. In introducing his subject he alluded to the immensity and character of the country, and to the widely separated condition of its habitations, which presented a serious difficulty in the way of the rapid progress of missionary enterprises. Although the church had sent in able-bodied men to minister to the spiritual wants of the settlers, several had become broken down after two or three years service, the continual traveling of long distances, from settlement to settlement, being more than their constitutions could bear. Still there was much to encourage effort in that country. He spoke of the three Presbyterian congregations in existence prior to the transfer of Manitoba to the Dominion of Canada, all of which are in a thrifty state. That of Winnipeg, of which he had the charge, has become self-sustaining, and guarantees a minister it is now calling \$2,000 per annum. It has a Sabbath School of a stout eighty pupils with twelve teachers and possesses other evidences of strength and prosperity. Another congregation on the Assiniboine, 60 miles west of Winnipeg, two years ago with difficulty gave \$100 toward the cause; last year they gave \$270, and are pledged for over \$600 this year. This he considered would show how these prairie countries rapidly rise from poverty to positions of great importance. The half-breed station of Little Britain, and the congregation of Kildonan are also flourishing. Mr. Bryce then mentioned several of the congregations started since the transfer, showing that the Presbyterian Church topped the wave of emigration westward and was keeping pace with the advance of the country. Many new churches have been erected and congregations formed, all of which gave promise of being successfully maintained. They have now two self-sustaining congregations in Manitoba, three that may be called partially self-sustaining, and about fifteen mission stations in different stages of prosperity, and all of them with but one or two exceptions with good prospects. There are seven missionaries and two students who have finished their college course, and they are all doing their work very well. The speaker referred to the educational movement under the auspices of the Presbyterian Church. The college at Winnipeg has been very successful; during the past year it has had between 30 and 40 pupils, whose ages averaged over 19 years. Four of them have been preparing for the second year in the University, and he believed they would pass a creditable examination. Others are intended for surveyors, some are preparing for mercantile pursuits, and others to engage in the ministry. They have also an institution for the higher education of females, and in this respect he thought the Presbyterians of Manitoba were a little in advance of their brethren in Ontario. This institution was almost non-sectarian in its character and the pupils during the last year comprised ten Presbyterians, ten Roman Catholics, seven Church of England and three Wesleyans. This school is doing a good work. Mr. Bryce concluded his remarks by thanking the congregation of St. Andrew's for their well wishes and assistance, and hoped that now a union of the churches had been consummated, their missions in Manitoba would prosper even more abundantly.—London Advertiser.

Presbytery of Stratford.

This Presbytery met in Knox Church, Stratford, on Tuesday, for ordinary business—present, thirteen out of fifteen ministers together with eleven elders. Rev. J. Croly, M. A. was appointed moderator, for the year. Mr. H. H. McPherson, M. A., was licensed to preach the gospel, having been transferred from the Presbytery of Owen Sound. The Committee appointed to visit Biddulph in relation to Rev. Allan Findlay's resignation, reported their having met in that congregation, and that the congregation had agreed to hold another meeting for the further consideration of the subject on hand. The report of the proceedings of the meeting thus agreed to was read, setting forth the high esteem in which Mr. Findlay was held by the congregation, its regret at the prospect of parting with him, and leaving itself in the hand of the Presbytery to deal with the matter as might be thought best. Commissioners from the congregation were heard, as also Mr. Findlay, who pressed the acceptance of his resignation. Thereafter it was agreed to accept Mr. Findlay's resignation and declare the pastoral charge of the congregation vacant. Mr. Hall was appointed to make this declaration on the 26th inst., and to be Moderator of the session at Biddulph, ad interim. Messrs. Hamilton and Mitchell were instructed to prepare a minute expressive of the Presbytery's mind in relation to Mr. Findlay's resignation. The Home Mission Committee presented a report from which it appeared that Messrs. C. Cochran and S. W. Curtis, students, had been stationed for the summer at Trowbridge and Burn's Church East Zorra. A delegation from Burn's Church and McKay's station, appeared and explained the situation of the cause there, and Messrs. Hamilton and Croly were, at their request, appointed to meet with the people to make arrangements for the erection of a new church between the two stations. It was agreed to report the list of supplemented congregations and mission stations as follows: Biddulph to receive \$75 a year; Burn's Church \$2 a Sabbath, and Trowbridge \$3. Rev. Mr. Hamilton was appointed to moderate in a call to a minister at St. Marys at half past two o'clock on the 20th inst. Exercises were appointed the students within the bounds of the Presbytery, viz: Messrs. Robert Scott, E. W. Curtis, Johnston and Kippan. It was agreed to take up the remit on union at next meeting, to be held at Stratford, at 11 o'clock a.m. on the first Tuesday of September next.

Protestantism in Italy.

Dr. Stewart, of Leghorn, moderator of the Free Church of Scotland, in closing the recent Assembly, gave, in the course of his address, some interesting items respecting Italy. He says "the greatest defect attaching to almost all converts from popery is want of truthfulness, and of an illumined conscience. . . . In Italy during the last fifteen years, under a Constitutional Government, the Evangelicals have enjoyed perfect religious liberty, and much has been done to diffuse the knowledge of the Gospel by the pulpit, the press, and the colporteur, though the results are not so great as could be wished. Taking into account all the agencies at work—Waldenses, Free Italian Churches, Methodists, and Baptists—there are about 100 stations where the Gospel is preached. If each of these had been opened in a separate city or town, a large amount of good might have been effected, but unfortunately, through the spirit of oppression, the Chinese Libera has opened its stations, with few exceptions, in the same towns where the Waldenses had already begun to work, while agents sent by foreign churches or societies, attracted by the name of Rome, are treading on one another's heels in the capital, and affording the priests a welcome opportunity of expatriating on the divisions of Protestantism. Still, despite of such drawbacks, good is being done, and many saved ones have been added to the Church of Christ. The outward condition of the converts, however, is the same as in Spain. Among the rich and influential, the nobility, the landowners, opulent merchants, there are none who have cast in their lot with Evangelical churches with the single exception of Count Guicciardini, whose influence is unknown beyond his own little sect. The membership of the churches belongs to the labouring classes, who have a hard struggle to win their daily bread. Excluding the inhabitants of the Waldensian valleys, they do not number more than 8,000, or at the utmost 10,000, and their efforts to support the Gospel, though implying real sacrifices on their part, are necessarily humble in extent, yet most of the 40 congregations which the Waldensian Church has founded outside the valleys, not only now bear the local expenses with their worship, but begin to contribute a little annually for the support of their pastors. Italy possesses the great advantages over Spain in having a native Evangelical church (I mean the Waldensian), which has existed from Apostolic times, which has maintained the truth of God through centuries of persecution and bloodshed, and which only awaited her emancipation from the most cruel despotism to send forth a band of well prepared evangelists to proclaim the Gospel in the chief cities of Italy. The work to which she has set herself is far from an easy one, the progress must be necessarily slow, for popery, infidelity, and indifference are all opposed to her, and the utmost caution requires to be exercised in admitting converts to membership, but she considers it the work for the accomplishment of which God has so long preserved her in her mountain fastnesses, and she is resolved in his strength to persevere in it.

Mr. Ruskin and Literary Savages.

Mr. Ruskin, in a recent number of his *For's Clavigera*, aiming directly at the *Saturday Review*, thus hits a tribe of critics who are tolerably well known in this country as well as in England: "It is quite possible for the simplest workman or laborer for whom I write, to understand all the feelings of a gentleman are, and share them, if he will; but the crass and horror of the present time are that its desire of money and the fulness of luxury dishonestly attainable by common persons are gradually making churls of all men; and the nobler passions are not merely disbelieved, but even the conception of them seems ludicrous to the ordinary churl mind, so that, to take so poor an instance of them as my own life—because I have passed it in almsgiving, not in fortune-hunting; because I have labored always for the honor of others, not my own, and have chosen rather to make men look to Turner and Titian than to form or exhibit the skill of my own hand; because I have lowered my rank, and assured the comfortable lives of my poor tenants, instead of taking from them all I could force for the roofs they needed; because I love a wood walk better than a London street, and would rather watch a sea gull fly than shoot it, and would rather hear a thrush sing than eat it, finally, because I never disobeyed my mother, because I have honored all women with solemn worship, and have been kind even to the unthankful and the evil; therefore the lacks of English art and literature wag their heads at me, and the poor wretch who pawns the duty linen of his soul daily for a bottle of sour wine and a cigar talks of the 'effeminate sentimentality of Ruskin.'"

Self-denial is not peculiar to Christians. It goes downward often puts forth as much force to kill a noble nature as another does to annihilate a sinful one.—H. B. Stowe.

Without the holy spirit to unfold, impress and quicken, the Bible remains a book not understood, and the Saviour as a root out of dry ground, without form or comeliness, and the preaching of Christ and Him crucified but a "vain babbling of foolishness."

No man has the right to call on God to help him if he is not helping himself. When God has put into his hands the means for supplying his need, and a man will not use the means his impertinent calling upon the Lord, in that case, may be what you please, but certainly it is not praying.

Working women and girls' societies in Berlin have incurred the displeasure of the police by holding public meetings. The social democratic press states that the meetings have been prohibited.

The Catholic Union of the Consumers of Chocolate is the title of an association which has been established in France, to swell the sum of Peter's Pence. The society sells chocolate, and appropriates the most sum of five centimes from the price of each kilogramme sold; the proceeds of this tax being forwarded to St. Peter's treasury.

According to the *American Mail*, of Rio de Janeiro the first Presbyterian Church in Brazil was dedicated in that city on the 29th of March.

Mr. Marks, missionary at Mandalay, has been ordered by the King of Burmah, through Captain Stover, to leave the kingdom. Mr. Marks, however, who claims to be under the protection of the British flag, purposes remaining.

I revere a man who is in great affliction. God seems to have selected him, like second growth timber, for important work. It is not every one that can be trusted to suffer greatly.—Agnes.

A revival movement has commenced in Calcutta. The *Times'* correspondent, who announces it, reports that all the Protestant bodies—the Episcopalians chaplains excepted—take part in the work, and hold meetings nightly.

Mrs. Hannaford, a Universalist preacher writes, after attending some of Mr. Beecher's lectures before the Yale Theological students:—"I noticed—and it was very evident—that whenever he seemed to speak in such a way that Jonathan Edwards would have sharply reproved him for laxity of doctrine, the applause from the students was prompt and hearty."

A correspondent of the *Interior* writes, that within the past eighteen months over six hundred of the Nez Percés Indians in Idaho have been received into the Church of Christ, and 253 adults and 81 children of the Spokans tribe living north of Kamia. There are now 920 native converts among these tribes.

At the close of the first given to the 3500 Sabbath school children of all denominations, of Elstov and Beiford, on the occasion of the unveiling of the Bunyon statue, every child was, on leaving the field, presented with a twopenny copy of the "Pilgrim's Progress," in commemoration of the event.

One of the Pope's nieces has grievously offended her infallible uncle by refusing to allow him to find her a husband. The old gentleman is not sufficiently infallible in the young lady's estimation to dabble in this matter, and prefers making her own selection.

In Britain much damage of crops is likely to arise from drought, which is greater there than for some years. In Eastern America the weather is of "the opposite character, though not sufficiently so as to injure the crops thus far. In some parts planting was kept late by the wet, but what was planted is doing well.

The worst form of popery, Ultramontanism, is triumphant in France. What is known as the Gallican Liturgy, which has been in use in Paris and other parts of France, has been replaced by the full Roman Liturgy. The change means the absolute submission of the French Catholic Church to the Pope.

Several leading temperance men in Dumfries are said to have had "preliminary meetings" to consider the propriety of forming a community of Zion Brethren, among whom the Sacrament will be dispensed with "intoxicating wine. Excepting in this matter their connection with the other Churches will continue.

The more we sink into the infirmities of age the nearer we are to immortal youth. All people are young in the other world. That state is an eternal spring, ever fresh and flourishing. Now, to pass from midnight into noon, on the sudden, to be decrepit one minute and all spirit and activity the next, must be a most desirable change. To call this dying is an abuse of language.—Theo. Cuyler.

Purity can rarely be expected after the imbuure has taken hold and long held sway in the soul. The young heart must be guarded, by all the attractiveness of virtue, against sinful attractions. It is a lofty wisdom that knows how to build up the native good and keep the evil excluded. The greatest examples of pure living prove a long development, the beginning of which was wise counsel and good example beneath the parental roof.

The Roman Catholic church of Sewickley, Pa., offers to do the liberal thing for its benefactors, dead or alive. Its pastor advertises that, by order of the Right Rev. Bishop DOMENIC, of Pittsburg, "a mass will be said in this church every Saturday during ten years for all those, living or dead, who shall give or for whom shall be given once, one dollar, to help that poor though willing congregation to pay the heavy debt on the church." We have heard of church enterprises, the donors to which are allowed to take out the amount of their donations in pews, but this bit of *financing* surpasses the other; for, while that has regard to the present life, the other process insures you for the life to come. On the whole the premium is not high.

Messrs. Moody and Sankey commenced their evangelistic meetings in Aberdeen, on Sabbath last. In the morning, a meeting was held in the Music Hall, and in the afternoon, about twenty thousand attended an open air service on the Broad Hill. The evangelists also held a succession of meetings in the Music Hall in the evening, which attracted crowds of people. On Monday afternoon a prayer meeting conducted by Messrs. Moody and Sankey, was held in the South Parish Church, which was densely crowded long before the hour of meeting. An evangelistic meeting was also held in the same church in the evening, and long before the hour for opening a large crowd had assembled.

MARRIED.

In this city, on the 16th of June, by the Rev. Robert Burnet, Mr. ALEXANDER GARDNER, Jr., of Bradford, to EUGENIE MARIA, eldest daughter of Robert Provan of this city.

At St. Andrew's Manse, Waterdown on the 24th June, by Rev. E. Wallace Watts, FERRIS HENRY, Esq., of West Flamboro, to MISS ELIZA WEST, of East Flamboro.

At the residence of the bride's father, West Flamboro, on the 27th ult. by the Rev. Mr. Herald, Mr. THOMAS HARRIS, M. P., to MRS. HARRIS, second daughter of J. A. WEIR, Esq.

DIED.

On the 5th inst. aged 29 years, Jennie Colclough, wife of JAMES HARRIS, Esq., of Lindsay, and granddaughter of James Kirkpatrick, Esq., County Treasurer, Hamilton.

The Late Nathaniel Paterson, D.D.

LETTERS TO HIS FAMILY, EDITED BY THE REV. ALEXANDER ANDERSON.

(From the Edinburgh Review.)

It is said that Her Majesty, Queen Victoria, after looking at a certain portrait in a London exhibition, said, "Let me have another look at the dear old man." "The dear old man" was Dr. Nathaniel Paterson. Of those who have ever seen him in the flesh, there are few who would not love to have another look at him. The photograph prefixed to this volume brings into view a prophetic loftiness and fervour which lay deep in his nature. But brave John Knox, the kindly prophet of our Scottish nation, had in him a great fund of that genial humour which has aided in gaining for our nation the description "kindly" Scots; so that, for instance, his description of the battle royal in Glasgow between two Popish processions (one of them headed, we think, by Archbishop Gladstones, "and glorious fule,") is equal in racy vigour and fun to the description of the donkey race in Tennant's "Anster Fair."

Who can ever forget his first reading of "The Manse Garden?" The sterling solid ascertainment of relative fact and principles bewrayed a strong man. The kindly wisdom pervading the work made us feel in the company of a man truly good as well as strong. But the delicious morsels of fun, and the pedantic opinionated garden, and the minister's hairbrained "laddie" with (free from obtrusive) capabilities of manly worth, and the rascally mountain blackbird, and the breezy heroic vigour of that minister who will work his own garden, and shall consequently, so to speak, be able to destroy poor sedentary mortals with a sneeze—these are the things to which readers (at least non-horticultural horticultural readers) look back with delight, as having introduced them to a delightful companion of their solitude, whose fun, like that of Rudolf Topfer, combined a good man's gaiety of heart with the genius of a poet.

Many of our readers will be glad to learn that Dr. Paterson was an enthusiastic angler, and will be amused in learning that he had a passion for cutting and shaping walking sticks, so that his success in "the sticks" is one of the matters frequently mentioned in letters to home. He had a keen kindly eye for everything, especially in the open air, that has anything of human interest. He was long and deeply exercised about a plan for a lifeboat, which commanded the respectful attention of experts. He was, in a good sense, a boon companion, and was cordially liked as well as respected by one like Sir Walter Scott and Christopher North. From an early period of his life he was earnestly attached to evangelical principles of religion; he was fervent and powerful in preaching those principles and tenderly assiduous in privately applying them as pastor, while vehemently detesting all ministrations of "another gospel."

For the present "look at the dear old man," many readers will be grateful to Mr. Anderson. His own contribution, the memoir, occupying about a fourth part of the volume, is admirable in many ways. Mr. Anderson has been, all things considered, surprisingly successful in giving a full length, flesh and blood view of the career of a man who cared little or nothing about leaving materials for biography. He has given as much of real narrative as will be cared for by a generation sated with what may be called "blasted" biographies. And this he has done in a manner which may well occasion regret for his having hitherto done little or nothing in the way of printed publications. Besides he has had the labor of selecting from the mass of family correspondence those "letters to his family," which constitute the remaining three-fourths of this memorial of Dr. Paterson, a labour which, if we may judge from the result in our hands, has been inspired by sympathetic intelligence and taste.

Mr. Anderson has shown good sense as well as good feeling in making, even on the title page, the "letters" the main feature of the publication. The reader of the first of them cannot draw breath until he has read on to the last. In reading them over for the purpose of selecting a very small number for this review, we found that we had marked as many for selection as would perhaps have filled a whole page of the Review. They are veritable "letters," like those of Cowper and Madame de Sevigne. They are always charming as unconscious self-revelations of the "dear old man." The impression made by them is dependent on one's reading them as a whole. A few samples may prove to be only as the bricks which some one produced as samples of a house. Yet we must give some samples. We give two extracts:—

To his Wife.

"Dugarry, Arran, Aug. 3, 1841.

"My dear Maggie,—We have spent hitherto (thank God) to our heart's content, and have found a home in the ideal paradise I had pictured to myself. We arrived first at Auchincry, but found the only hotel already full. We then got admission as above, a mile further, but nearer to the sea and the mouth of Lorsa. But now for our paradise. On the one side of the lobby are the cows, whose milk is all cream; on the other our parlour. The floor is clay, but perfectly dry; the ceiling is turf, but the wood supporting it is nicely whitewashed. The door admits of hens below, and might a greyhound above; but the air that comes in is off the heather, and bears the first of the summer heat. The beds are made of I know not what, but they serve the ends for which beds are made. And for more of this paradise, the people are kind, and flock around us at evening and morning prayer I add expounding, as they are far from church; and it breaks my heart that tho' oldest do not understand my tongue. There must be some drawback, and this is one that will be remedied in the paradise above. Here is a beech of pebbles, and nothing but

sea air and sea water. The boys are a high class learning to swim; and to-day they have wrought well at their Latin, to have a clear conscience amongst the whittings. We have come in already with such a strap, at least three dozen, all of our own take. You see there is no fear of famine; the bounties of the sea make up for the barrenness of the land. Besides, scones, cakes, eggs, milk, butter, are abundant and in perfection. Salmon and seatrouts must wait for rain. Should the weather prove favourable, I set off with the boys to-morrow to walk fourteen miles, and spend two days with Dr. Landsborough and his family at Looch Ranza. We mean to divide the journey along the coast by a long rest and a picnic, in which our beautiful fishes will make no bad figure. Pray write soon, and may God grant you much good to write. Your letter will come in the course of time, though its progress must be slow, as places possessing anything of a heavenly cast must be debarred from the luxury of railway speed."

To his Brother.

"Glasgow, May 28, 1843.

"My dear Brother,—On my way home, by the weary Canal, I had time enough for reflection on the past present and future. I was reminded of the blank after a Monday's dinner, when the excitement is over and friends all gone. But here was a blank with a vengeance. The stir of the Assembly ceased, the solitude of the boat—I had room to lie down in the cabin—and there waked by the busy world on the railway, my status gone, my stipend gone, many hungry mouths, the remembrance of the raffing and cheering at £150, together with the woful plight of Scotland's glory—her ancient Kirk. Nearing the city did not mend my heart. I saw people running—I, though the Canal was the only place they should run to—others laughing, poor idiots! Then I was brought to my senses by a group in weepers; but one of them had his hand up in the attitude of arguing. I could have kicked him. What is there to argue about now? I found Maggie in bed of a cold; the elders in a pother, totally unprovided with a place for the remnant to meet in for next Sabbath, and it was then Friday evening. I had also to learn, for the first time that the distinction between the protesters and the adherents had been done away with, and that my pulpit was to be occupied by a Moderate along with the rest. Instead of going to my sermon (I had counted on only one, but a scheme of exchange had failed), I must set out in quest of the elders to see what must be done in such an emergency. I had only gone a little way when I met an angel with a smiling face—Meekie, who, with her brother, was lying to our house. She is my jewel—I should rather say God's—and the world will never go ill with me as long as she is in it. She had that day more joy than a kingdom could have given her. One of her nearest friends had become serious. After a brief welcome, she told me a place was procured, and an advertisement sent to two newspapers, placards ready, and circulars, which were to be sent to some hundreds of the congregation. It was justly said by one of the best of our session that Miss M. was better than six hidlers. I immediately turned with the party to see the place. It was the very room where the same congregation gave me a public dinner on my installation in Glasgow, where—made a fool of himself singing "Paddy O'Rafferty," and where, seeing the tables in the figure of a deck, I drank to the good ship St. Andrews, which, having such a pilot as Dr. Gibb—not now of us—had no storm to fear. This room of the Black Bull Inn had been obtained at the request of Miss M. The landlady is decidedly with us, her husband wavering; the family belong to my flock. Mercy is twice blessed. The hostess consented with tears, saying that my angel had been sent by God, for they had been in doubt whether to remain with the walls, and this had come just to confirm them. On Sabbath morning, instead of the vestry, I was accoutred in the parlor of a public-house. I could not help asking an elder who was present, whether anybody had come? He said, with a grave countenance, there were some. My text was "Behold the Bridegroom cometh, go ye out to meet Him." This subject for both diets was suggested by Meekie on her seeing a millennium placard to that effect on the posts of the doors within which we were to assemble. My use of the text, no doubt differing from that of the millenarian was—"Go out, for the Bridegroom will not come in." When the bells had rung their last peal, the grave elder returned with a bright face, and said the hall was choke-full, and that one of the audience had just been to St. Andrew's for his books, where Mr. Smith, of Cathcart, a sympathiser, was to preach, and where, at five minutes to eleven o'clock, only three people had assembled. This was something like going out. My heart rose like a balloon, and I never went to a pulpit with more comfort, or preached with more freedom. They say that listeners never hear good of themselves, and it is as probable that spies see as little. In our hall a boy was heard counting away at heads behind backs, and the vile work came afterwards to be explained. The boy is a boarder with Mr. Allan, a teacher, a probationer, a rampant Moderate, and an elder of St. Andrew's Walls. The boy knows my boys, and told them he was sent by his master to count both congregations. His report was:—In the hall 456—alas! it could hold no more; in the church 25—alas! it could hold 1200. You heard Bisset maintain in the Assembly that theirs was the popular cause. Now that they are left to try themselves, time will show. And now, having done with this wonderful day, I am grateful to add that never had I more content, or a flame of spirit more disposed to praise the Lord for his goodness. I shall have less money; but many retrenchments will now be honourable, and I have no fear of suffering want."

It is to be hoped that our Canadian Booksellers will import this work ere long, so that Dr. Paterson's many admirers in this country may have an opportunity to purchase the volume for themselves. Ed. B. A. P.]

Proof is better than discussion.—Japanese Proverb.

A Good Name.

BY THE REV. WM. COCHRANE, M. A., BRANTFORD.

A good name, says Solomon, is rather to be chosen than great riches. In his day and in more recent times, the saying was generally accepted as eminently wise and statesmanlike. It is not so now, we venture to say,—judged by the conduct of many in our different communities. In the whirl of business and the excitement of mercantile competition, men have not the time to study principles, and practice the highest forms of virtue! Utility, expediency and material success, are the rules which guide the mass of mankind. Promise ten thousand dollars to each of a hundred men, obtainable by a little sacrifice of character and honor, and how many would prefer the possession of a good conscience to the golden bible? Does not public opinion at the present day teach that wealth is a substitute for a good name, and provided a man has riches to counter-balance his wickedness, he need not be over-scrupulous as to his conduct? Is there not an impression abroad "that a man may barter his moral qualities for a certain external and civil success, and be the better for it; that while it may be all very well for a man who does not succeed in life to have a spotless name, there is adulterated morality which is better than genuine, as gold adulterated is better than gold in its pure state." It is a bad business men think to be bankrupt both in purse and character, but not so very alarming, if there is gold to cover a multitude of sins.

It is such teaching that is sapping the foundations of public morality and lowering the standard of rectitude and honesty between man and man. Young men beginning public life take notice that dishonesty is no hindrance to public position, provided riches are acquired—nay, that a little smartness in overreaching is accounted a positive talent in mercantile life, and a sure evidence of financial skill. A man who is content to make simply a living in the exercise of manly, straightforward conduct, but who might just as easily make a fortune by a little maneuvering, is accounted a very commonplace character, while a man who fails in business without abstracting from his creditors sufficient to keep him for years, is esteemed a perfect fool. He receives no praise for his conscientious probity, and becomes an object of ridicule from the smarter and shrewder of his class. It is not wonderful in view of all this that many young men should swerve from the straight line of integrity, and become idolaters of mammon. Unless where there is strong religious principle, nothing else need be expected.

It is not difficult, I think, to show, that after all Solomon was right when he said, "a good name is rather to be chosen than great riches." The morality and political economy enjoined upon the Jews, is admirably adapted to the present. The aphorism is just as true in our day, as it was then. In many things we have advanced since Old Testament times. Steam and electricity and the printing press have changed to a great extent the character of civilised society. Commerce and merchandise are conducted on very different methods. But the fundamental axioms of public morality and mercantile life has not changed in one iota. Back of all modern systems of social morality and political creeds, there stands out the sentiment of Solomon, defying contradiction and demanding the assent of all intelligent men. Riches are not so valuable as men imagine. It is better to be honored and beloved by good men, and go down to the grave mourned and lamented, than to be possessed of treasures of silver and gold.

What do we mean then by a good name? Not the names of parents, although there are names, which in themselves, are passports to the highest places, and the most honorable regard. Men who have patriotically and unselfishly served the State, hand over to their children the best of all legacies in their fragrant memory. To be the son of such a good and great man is in itself a valuable possession. But without individual force and purity of character, the man himself is the aggregate of his actions. It is by the name that we individualize character. The name calls up before the mind, not the outward appearance of the man, so much as the character of his mind and his public actions. One man's name is the symbol for all that is good and amiable—another for all that is bad and repulsive. One carries with it generosity, magnanimity, sterling honesty; another, meanness, cowardice, and ingrained selfishness. One is the exponent of all that is despicable, degrading and contemptible; another, of all that is manly, noble and lovable. Names thus make indelible impressions. They telegraph to the eye of the mind with the rapidity of lightning the whole deportment and bearing of our fellow men. We may often be mistaken in our judgments; our opinions may be faulty; but rightly or wrongly the man's name calls up the impression that his life has produced upon us.

A good name then is a name that awakens instinctively within the soul the highest feelings of reverence and admiration; which stimulates to higher resolutions, to a loftier enthusiasm than do the common mass of mankind; a name which acts as a talisman in beckoning the soul to the accomplishment of grand and glorious enterprises for the good of humanity. Around such names and characters there are clustered the most thrilling memories. They are the real forces that move the world and mould society; that keep it from intellectual and moral stagnation, by exhibiting what a virtuous humanity may attain when guided by inflexible principle and assisted by divine grace. Such a name is rather to be chosen than great riches.

It becomes a more important question, to all who are starting in life, how shall I honestly secure such a reputation, while living and leave behind an fragrant memory when dead? Character is not the product of a moment, and it is very much in a man's own hand what his character and reputation shall be. Good men may be slandered; and the world, in its judgment, often errs and persecutes those who are deserving of the highest honors. But no

really good man is ever entirely unappreciated or maligned. The first estimate of his worth and merit may be late in coming. Not until his grave is green, may his name be vindicated and his character stand out pure and lustrous before the gaze of man. But what he fails to enjoy himself, his children will inherit, and bless the name that gave them such honor among men. The consciousness of inward integrity in all our actions is of itself more than sufficient recompense, apart from present reward.

But in addition to this inward testimony to the purity of our motives, such a character has a right to expect the good will and esteem of the world. A good conscience is indeed far better than a good reputation, and whether we secure the latter or not, we must never fail to preserve the former. But while not seeking honor from our fellow men, we are by no means to despise their good will. Honor, like a shadow, can never satisfy the soul, "but shadow though it be, it is precious as an accompaniment of the substance. As a substitute for a good conscience, a good name is a secret torment at the time, and in the end a cheat; but as a graceful outer garment with which a good conscience is clothed, it should be highly valued and carefully preserved. The atmosphere of a good name surrounding it, imparts to real worth additional body and breadth." The elements that go to constitute a good name are within the reach of all. To procure a good name among men, it is necessary, first of all, that character should have a good foundation. From the moment of one's entrance upon public life, there should be a fixed determination to touch nothing that is suspicious in morals—dish nest in word or action, or ignoble and debasing. A bad foundation seriously depreciates a very costly and handsome house, and a little leak or flaw in character makes the whole fabric more or less susceptible of injury. Then, in addition to a good foundation, the materials that form the edifice must be of the best quality, otherwise the foundation will but mock the building. Houses are often built of plastered wall instead of granite. For a few years they look well, but the winter's frost and storm, incessantly disintegrating and beating upon the composite fabric, and the intense heat of the summer's sun, soon render them an unsightly mass of cracks and fissures. So characters built of poor materials, of expediency, pretence, hypocrisy and sham, only serve for a time. What is real can easily be separated from what is counterfeit—what is true will stand—what is false will perish. A good name is a name that has stood the test of public and private scrutiny for years; not one that suddenly becomes conspicuous by some isolated act of generosity, but that has come through the severest of ordeals, and still retains its integrity, unmoved by calumny, unseduced by flattery, and victorious over temptation. A man who has thus been enabled to make proof of his rectitude for a long period of years, during which one after another of his competitors have been swept away by the cupidty and covetousness of the age, occupies a place second only to the angels—nay, in some respects superior to such exalted intelligences, who have never had to wrestle with the carnal and material lusts that are inseparable from humanity.

My reader will probably say, well a good name is a good thing—but is it after all better than riches? Can a man not possess both? He may, but not often. Just as the incoming tide, in times of freshets, overflows and submerges strips of land and islands hitherto uncovered, so great accumulations of wealth blot out the finest and fairest traits of character. For one bold, brave swimmer who breasts the flood and leaps aloft with the rising wave, a hundred perish. A compromise is hardly to be thought of. Great riches may be yours, but if the alternative is offered, choose the good name, whatever be the sacrifice.—Stratford Beacon.

The Kostromas.

These singular specimens of humanity were on Monday presented, at the Waverley Rooms, to a select company of gentlemen, embracing prominent members of the medical profession, professors in the University, civic authorities, and others. The Kostromas, father and son, were found in the northern region of Russia, and are distinguished by a profuse growth of hair over the forehead and entire face. The hair has been described as woolly but is rather silken in its softness. On the man's forehead it grows in profusion, and is brushed back over the forehead. It is also abundant on the sides of the nose. The little boy, three or four years of age, has the same growth of hair over the forehead, down both sides of the nose. The man submitted with a good humor to examination by the medical gentlemen present, taking off his boot to show his foot, and laughing good-naturedly at the minute inspection of his toes. His muscular development is very great, but there is an expression of gentleness and repose in the countenance which gives no sign of a state of barbarism. These two have been spoken of as specimens of the missing link which Darwinianism is in search of. The suggestion is ridiculous. They are very plainly members of the human family. Both in father and son the hand and foot are of our own race. In the hand, the thumb is exactly in length and form that of the human hand. There is no approximation to the configuration of the monkey, dog, or any of the lower animals. The hand of the child is as neat a hand as any one may wish to see. The development of the skull is good. The father's face wears an expression of great placidity. The boy would be regarded as a pleasant, intelligent and rather attractive child, who would pass muster in any gathering without remark, but for the tufts of soft hair on his forehead and both sides of the nose. Both converse freely in Russ with their attendant, the father explaining to the medical gentlemen that he had caught cold in Liverpool. The boy moved about among the company with an evidence of shyness.

Grace is a quality different from beauty, though nearly allied to it, which is never observed without a feeling in us with emotions of peculiar delight, and which it is, perhaps, the first object of the arts of sculpture and printing to study and present.

Our Young Folks.

The Eagle and the Serpent.

"A serpent saw an eagle gain,  
On soaring wing, a mountain height,  
And covied him, and crawled with pain  
To where he saw the bird alight.  
So fickle fortune oftentimes  
Betrays the cunning and the base,  
And oft the crawling reptile climbs  
Up to the eagle's lofty place  
St. Nicholas for July 3

Hang on like a Beaver.

When our Tom was six years old he went into the forest one afternoon to meet the hired man, who was coming home with a load of wood. The man placed Master Tommy on the top of the load and drove homeward. Just before reaching the farm, the team went pretty briskly down a steep hill. When Tommy entered the house his mother said: "Tommy, my dear, were you not frightened when the horses went trotting so swiftly down Crow Hill?" "Yes mother, a little," replied Tom, honestly; "but I asked the Lord to help me, and hung on like a beaver." Sensible Tom! Why sensible? Because he joined working to praying. Let his words teach this life-lesson:—In all troubles pray and hang on like a beaver; by which I mean, that while you ask God to help you, you must help yourself with all your might.—Young Pilgrim.]

Trust your Parents.

Opening the door of a friend's house one day, I made my way through the entry to the small back court, where Ned, the only son, was crying bitterly.

"Ah, Ned, what is the matter?" "Mother won't let me go fishing. Harry and Tom are going down to the harbor, and I want to go too." Here Ned kicked his toes angrily against the post, to the danger of his new boots.

"Whose little dog is this?" I asked as a brown spaniel came bounding up the garden walk.

"It is mine," cried Ned, in an altered tone. "Did you not know I had one?" "No, indeed. What a fine little fellow. Where did you get him, Ned?"

"Father bought him for me. He is so knowing, and I teach him many things. See him find my knife; and Ned, wiping away his tears, threw his knife in the clover. "There, Wag," said he, "now go and find my knife."

Wag plunged into the grass, and after a great deal of smelling and wagging, he came triumphantly forth and brought the knife of his young master.

"Give it to him," said Ned, pointing to me; and Wag laid it at my feet.

"This is a knife worth having," said I, "four blades.

"Tis a real good one," said Ned; "Father gave it to me on my birth-day; and he gave me a splendid box of tools, too." Ned looked up brightly and quite forgot his crying.

"Let me think," said I. "Was it this knife that you hurt your foot so with?" "Oh no," cried Ned, "that was done with an axe; but I've got well now."

"I was afraid you would be laid up all the spring."

"Well it was mother's nursing, the doctor says. Mother and father took very great care of me. It was lonely [staying in the house so; but mother used to leave her work and read to me, and father often stayed with me."

"I should think you had very kind parents, Ned." The boy looked down on the floor, and a slight pout puckered his lip.

"I suppose there are none who have your interest and happiness so much at heart."

"But I want to go fishing," muttered Ned.

"And can't you trust them, Ned, and willingly agree to their wishes? You may not, indeed, know the reason why they object to your going; but, from all your experience of their kindness and wisdom, are you not sure that they would not cross your wishes without good reasons for doing so? And surrounded as you are by so many proofs of their love, will you sit there and murmur and cry and fill your heart with angry and stubborn thoughts against them, because of this one little denial of your wants? Is not this a poor and ungrateful return for all their kindness? It is little enough that a child can do for a parent, but that little he ought to do most cheerfully."

Colour for Homes.

The American Builder says:—"How often the architectural effect of a fine house is lessened by the very attempt to heighten it by contrasts in colour. The middy buff, with roof and window-caps of a severe Indian red, now so common in the villas one sees along the Hudson river, is perhaps the most unfortunate choice of tints that could have been made for buildings in a region so picturesque. The two colours can never be made to harmonize while the sun shines, and one is at jarring discord with every thing around. Why will not people who revel in these sylvan enjoyments take a hint from Nature in this matter of colour? If she is sparing of her brilliant white in the landscape, she is not more lavish of this gloomy bluish red, which we barely see except in rocks of strata and mineral earth, where it is often so overgrown with moss as to lose the disagreeable hardness so apparent when found elsewhere. A tender gray seems to be Nature's favorite hue. Even the stone of the white birch becomes a soft, silvery gray with time, as indeed do all things else; not at all orange only, but the very fences and buildings left her to her painting. No colour so harmonizes with the various greens of summer or the many coloured tints of autumn."

Scientific and Useful.

ACOUSTICS IN PUBLIC BUILDINGS.

A. W. C., in the Scientific American, states the inability to hear distinctly in our public buildings is due to the architects, and that those gentlemen should remember that an ounce of prevention is worth more than a ton of cure.

A PASTE THAT WILL KEEP.

The great difficulty with paste is that it soon and moulds so quickly that it does not pay to mix a large quantity, but the Journal of Applied Chemistry gives a recipe for making a perpetual paste, thus: Dissolve a tea-spoonful of alum in a quart of water.

SOFT SOAP AND VINEGAR FOR THE HANDS.

A correspondent of the Scientific American says: "Our men in the shop use soft soap to remove the grease and dirt from their hands when they quit work. This, they find, causes cracks to come; but if they dip them in vinegar just after washing with soft soap, their hands will remain soft and smooth, and heal up."

THE LANGUAGE OF ANIMALS.

Certainly all animals have a mode of expressing feelings to others of the same species. Wolves arrange attacks, hunting together in packs. They are all animated by the same thought, and therefore travel with energy for hours to accomplish a design of which each member of the enterprise has a rational understanding.

METALLIC PENS.

Iron and gold have almost entirely displaced the "gray-geese quill" as an instrument for writing. In Birmingham the number of steel pens made weekly is about 90,000 gross, or 14,120,000 separate pens. Thirty years ago pens were sold at wholesale for five shillings a gross; now, pens as good or better, may be had for three half-pence per gross.

New Advertisements.

CONSUMPTION CURED.

To the Editor of BRITISH AMERICAN PRESBYTERIAN BUREAU FRIEND Will you please inform your readers that I have a positive

CURE FOR CONSUMPTION and all disorders of the Throat and Lungs, and that by its use in my practice, I have cured hundreds of cases, and will give

for a case it will not benefit. Indeed, so strong is my faith, I will send a Sample, free, to any sufferer addressing me.

Please show this letter to any one you may know who is suffering from these diseases and oblige, faithfully yours, DR. T. F. BURT,

69 William St., New York.

Miscellaneous.

FOR THE HOLIDAYS!

Pic-Nic, Excursion, and Camping Parties.

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The College is expected to be formally opened on the 1st October next.

Applications for admission of Students may be addressed to the Secretary. Rooms will be allotted in the order of the application. Further information may be had on application to the Secretary

B. F. FITCH, Secretary.

IN THE SURROGATE COURT OF THE COUNTY OF YORK.

In the matter of the guardianship of the infant children of Samuel Higgins late of the City of Toronto, in the county of York, Hotel keeper, deceased.

TAKE NOTICE

That after the expiration of twenty days from the first insertion hereof, application will be made to the Judge of the Surrogate Court of the County of York by Ann Castle, the mother of said infant children, to be appointed guardian over such infants.

This notice is given under the provisions of section 3 of Chapter 74 of the consolidated statutes of Upper Canada.

CAMERON, McMICHAEL, & HOSKINS, Solicitors for said applicant, Ann Castle. Dated the 10th day of June, A.D., 1874.

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