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British American Presbyterian.

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(W hole No. 127

Contributors and Correspondents.

NEW YORK LETTER.

DESTRUCTORY MISSIONS -- CHARITIES O NEWSPAPER LITERATURE, EYC. ETC.

(From our own Correspondent.) It is a little curious that while we have

number of missionaries to send out o the by-ways and hedges?there has been way as yet discovered for reaching the perhaps less vicious, but no less ungodly fashionable classes. The city missionary or Bible render, while he has no fear in ounting up into the highest garrat, or sing down into lowlicat collar, feels a nagoing down into lowliest cellar, feela a na-tural shrinking againgt pulling the beli-handle of a Murray Hill residence. In the first place, the answering sorvant would probably shut the door in his face if he did not send up his name and business, and if he did, it is more than likely that the lady of the house would soud down word that she was "ongaged." Then there is another he did, it is more than likely that the Indy of the house would send down word that she was "engaged." Then there is another class in the community that is more difficult of approach—we refer to the compants of our large hetels and fashonable bearding houses. The majority of these people are not church goors, and make Sunday a sort of fete day. It is their carriages that one sees rolling out Fifth Avenue towards the Fark on Sunday, and they are the patrons of the many chub houses and somicountry hotels that line our suburbs. Sunday is to them what a Baturday afternoon is to them what a Baturday afternoon is to them what a Baturday afternoon is to the working classes; they make it a holiday and onlyoy it to the best of their bability. The up-town restaurants does their best business on Sunday, and their patrons are, as we have said, the bearding population of the oity. There is no way of getting itsee people to church unless they may go some time-just for a change, and then perhaps they may hear something had will arouse their intellect and take them there again. A good chour has often acted as an inducement in drawing out-siders into the clurch. By way of example, quite recontly, a young man belonging to the fashionable world was attracted by curfeitly to enter an up-town, church; had din't sepecit lengthy but a few imments but something in the sermon interested his attention, and he remained an attentive listener throughout the services. He came again and again, and finally experienced a change of heart, joined the church, and the the parents neverthough to such a thing. This is but one case in hundrels. It is the worl in season that arrest the soul, and it wonly for the want of some plan of action that these cases we have spoken of are not attended to at once. There is a little plan new at work which cannet fail of meaning with good results. A few words, just sufficient to all to mind the fact that in the mids of life we are in indext, in classical. now at work which cannot fail of meeting with good results. A few words, just sufficient to sail to mind the fact that in the midst of life we are in death, are tastefully printed on the handsomest and most uttra-fashlonable of tinted note paper, and placed in an elegantly gotten up suvelupe. These are then scaled, with postage full paid, so that they will not be thrown out as orentary by prying servants, and directed by name to the gentleman or haly of the flows. The contents are casily read, soldom covering more than half a size of the paper, and it is for time to tell the result. There is impore hope for the conversion of ro is more hope for the conversion of vilest reprobate than there is for the

aionaries and the general work, and more than \$100,000 for the receition of mis-ion chapels. This Society new have four committee in the control of the cont

ion, and he remained an attentive ser throughout the services. He came and again, and finally experienced as of heart, joined the church, and is itself the church, and is itself the church and is intulying to enter the ministry. This y man said that he had not been hit up to attend church, and that his is never thought of such a thing. This is never thought of such a thing the continuous that arrests the soul, and it is for the want of some plan of existen lieuse cases we have spoken of are not ded to at one. There is a little plan at work which cames fail of meeting good results. A few words, just suffice the plant of the pasting of the man is the fact that in the to fife we no in death, and insert and the control of the most of the most discussion of

same time when turning the short curves of the krack. It does seem as though the Society for the Pro oution of Craelry to Anumals neight have some jurisalection in this case. If mone interferes to provent those exhibitions, we may proper to held more horrors.

That part of a recont article by Mr. James Parton, in Harper's Maynrine, claning to the session of the Italian Lungann at his excellent of the Italian Lungann at his excellent of the latter of the session of the Italian Lungann at his excellent of the latter of the session of the Italian Lungann at his excellent of the city. Those who have read Mr. Parton's statements, without projudice almost that there is too muck the foundate at the foundation of the foundation of

Editor Battish Ambasan Prisspitanian.

Dear Sin,—Will you be kind escuph to allow me to ascertain through your paper the practical bearing of a certain law which I find in the last for distribution of probationers. That haw is: "That ministers who resign their charges oftenor than twice shall liave their names put on the list of probationers with the state of the General who have already been compelled to resign their charges twee through setual pessection, whom the elercial brettern hold invery high estimation. Or does that law mean that a minister is to remain in his congregation when they turn against him, till not more than ten or twelve families congregation when they turn against him, till not more than ten or twelve families allowed the second of the people, and made minister available, On Chench less went to the people, and made minister in threat existing six on the whole power to the people, and made minister applicables. "Which they persecute you made they free into another," but one Assembly says, the cost of recovery years to condition the second of the people. It is the law intended to keep a munister line also ministers when the second of the people. It is the law intended to keep a munister in the second of the people are see."

a former dispensation.

2. I did not call Peter the Chief Corner Reone, but the Chief Foundation Stone.

A mighty difference.

3. In a wittierun about "raps, is tousilly to notice at all.

D. 1V.

Madoe, 14th July, 1974.

cause, sens duly, 1974.

Let. the, foundation of thy affection be virtue; their make the building as rich and as glorious as thou canet; if the foundation is bondy for wealth, and the building write. The foundation is too weak for the funition, the foundation is too weak for the funition, and the foundation is too weak for the funition, and the foundation is too weak for the funition of the function of the function of the funition of the function of the func

BRITISH AMBRICAN PROSETTERIAM

Mains barries Ausnicas Passatraias.

My Dhan Sir, —I am glad, through you, "to report progress," and to thank the friends who have sent you netes of my insettings up to the beginning of last week. Let the content of the content of

Yours truly, J. B. FRARRE. Brockville, July 18, 1874.

This Prosbytery mot in the Tilbury Ensistents on Treaday, 7th July. The attendance of ministers and olders was good—Mr. Arch. Currie was elected Moderator for the enuing six mouths. Mr. Walker was appointed Moderator of the Dever Session in room of Mr. McColl will be resigned. The next regular receiping was appointed to the hold in the Adelaine street tember next, at 11 a.m. It was agreed to hold a Presbyterial Saboeth School Conference on the evening of that day, and Measrs. Beeket, McColl, Walker and K. Urqubart were appointed a committee to make all necessary arrangements therefor. Dissources were prescribed to the students which were instructed to allocate the Presbytery's abare of the Assembly fund. Measrs. Ring, McColl and Forrest were appointed a committee to make all necessary arrangements therefor. Walker were instructed to allocate the Presbytery's abare of the Assembly fund. Messrs King, McColl and Forrest were appointed a committee to draft a plan of Missionary and Control of the Assembly fund. Messrs King, McColl and Forrest were appointed a committee to draft a plan of Missionary and Greek Exeguice, Philosophy and Petisonal Religion, and after delivering a Latin, Oresk, critical and three other discourses, was licensed as a preacher of the good and all research in saidle terms in the position and coopensibilities commodities and the position and coopensibilities commodities and the position and coopensibilities commodities and present the position and coopensibilities commodities and present the position and coopensibilities commodities and present assembly in November, and ash its sanction thereto. A call four Amitorathough in Avenue of the Control of the Co

Sabbath of August, and site the congrega-Sabbath of August, and elte the congregation there to appear for their interests at
next incesting of Presbytery. A considerable time was occupied in effecting errangements as to the proper conduct of the Bit.
Annue Alusion, transferred by the Assembly to this Presbytery's care. The deputation to visit Chicago, along with Mr. King,
were instructed to visit 8t. Anne, to theroughly inspect the schools, &c., to learn all
necosary information as to law suits pending, and to reganize a Band of Managers
to systematically visit seek family so as to
make the Mission as nearly self-supporting
as possible. A Presbyterial Visitation of
the songregation of Thirty East was held
in the afternoon and evening. The amount
of tunness transacted was large, the Presbytery bring in session for upwards of
outletter hours with only for upwards of
outletter hours with only for the Presbyterian
The late Synod of the Presbyterian

The late Synod of the Presbyterian Church in England.

The Rev. John Dodd, Nowry, one of the deputies from the Lith Freebyterian Church to the late meetary of this Synod, gives his impressence of the Synod in an extension of the Synod in an interest of the Synod in Synod and Assemblies from Interest of Synods and Assemblies from Integer come synon send to be send to the Synod in Synod and Assemblies from Integer come synon send to the Synod and Assemblies from Integer come synon send the send of Synod and Assemblies from Integer come synon synon send on the Synod and Assemblies from Integer come synon synon send on the Synod and Assemblies from Integer come synon synon send send on the Synod and Assemblies from Integer come synon send synod and Assemblies from Integer come sy

Unfinished Still.

A-beby's boot, and a skeln of wool, Faded and solied, and soft; Odd things, you say, and no doubt you're right. Round a seaman's neck this stormy night, Up in the yards aloft.

Most like it's folly, but, mate, look here; When first I wont to sex.

A woman stood on the far off strand, With a wedding ring on the small, soft hand, Which clung so close to me.

My wife, God bless her! The day before She sat beside my foot, And the sunlight hissed her vellow hair, And the dainty fugors, doft and fair, Knittod a baby's boot.

The voyage was over; I came ashere, What, think you, found I there?
A grave the daisies had sprinkled white, A cottage empty, and dark as night, And this boside the chair.

The little boot, 'twas unfinished still, The tangled skein lay near, But the knitter had gone away to rest, With the babe asleep on her quiet breast, Down in the church; ard drear

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, entrap them, a pit was dug several foet deep, and after covering it over with turf, leaves, &c., some food was placed on the top. The bear, if tempted by the bait, easily fell into the snare. "But," he added, "if four or five happen to get in together, they all get out again." "How is that?" asked the gentleman. "They form a sort of ladder by stepping on each other's shoulders, and by stepping on each other's shoulders, and thus make their escape.' But how does the bottom one get out?' "Ah! these the bottom one get out?" "An! these bears, though not possessing a mind and soul such as God has given us, yet can feel gratitude; and they wen't forget the one who has been the chief means of procuring their liberty. Scampering off, they bring the branch of a tree, which they let down to their near brether conditing him speedler. to their poor brother, enabling him speedly to join them in the freedom in which they rejoice." Sensible bears, we should say, are a great deal better than some people that we hear about, who never help any body but themselves.—The Carrier Dove.

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.

Therefore, we should say that the very first quality in a public man is a sharp, clear conscience. Doubtless he ought to have experience, sagacity, comprehensiveness, knowledge of history, and a knowledge of human nature the carriety to take ledge of human nature, the capacity to take in all the facts and to adjust things in the bost way possible under existing circumstances. But, when all is said, commend us to the man of thorough conscientions-ness—by which we mean the man of clear moral discernment, and who intensely loves the right and as intensely lates the wrong-Such a man, supposing there is a corresponding vigor and clearness and vigor of ponding vigor and clearness and vigor of intellect, will be a moving power in the nation, and he will have plenty of business withal. We shall always have public men enough whose conscience follows them doglike and cringing.

And, therefore, there is the greater need of men whose conscience takes the lead, and who go at things straight and sure and with regard for nothing except the right of things.—Church and State.

A Gent'e 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 foppery, and, saw certain tendencies to foppery, and, amongst others, a strong disposition to exhibit a brilliant ring on the little finger of the candidace's right hand. In the course of his charge he gave him this hint:—" My young friend, as a Christian minister, you must consider yourself as a mere servant, occupied in holding up to visitous some mas terpiece of portrait-painting. All that you should desire to do is to exhibit in it the best light, and with as little intrusion of best light, and with as little intrusion of yourself as possible You will be anxious to be entirely hidden behind the pictureframe. As you held it up, you will not allow even a little finger to be seen."

Christ's Miracle.

". There is a lad here who has five loaves, "There is a lad here whe has five loaves, and two small fishes; but what are they among so many?" It is a curious fact that our Saviour nover, when here, created any new thing. He wrought deeds quite as wondrous. He who epened blind eyes and deaf ears, who recalled from silent places the spirits of the dead, surely could have made things non-existent to exist if He had so chosen. But He did not choose. What is said of the creation may be inverted of the days of the Son of man, for in these the bines which were seen were made invarithings which were seen were made invariably out of things which appeared already. The verso which heads this paper is a remarkable case in point. Our minds fail to detect any real help towards the feeding of so vast a multitude in these scraps of bread and fish. Yet it would seem that our Lord put His disciples to the trouble of some search rather than move for the relief of hunger independently of any such slight resource. Why was this? Why did He work so many miracles of restoration, rework so many miraces of restoration, re-trieval, recovery, multiplication, upon ma-torial ready to His hand, and yet originate nothing now? The answer appears to lie in the admitted fact that Christ's miracles were symbols of spiritual things. He wrought on the physical world for a while as He meant to go on working to the end upon the souls of men. If he said to the sick of the palsy, 'Risa and walk,' it was to prove that He had power on earth to forto prove that He had power on earth to for-give sins. If he opened silent ears it was, that we who have ears to hear might listen to His Göspel. If He restored the blind and awoke the dead, it was to symbolise the awaking of us who sleep, and our arising from the dead that Christ may give us light,"-Quiver.

The Folly of Sin.

O Christless sinner, what will you do in the day of visitation—to whom will you flee for help? Your houses, our lands, your money, your honors, your companions, your relations, will all be miserable comforters to you. Everything will look black and dismal round about you. If you look without you for help, you may see your friends weeping and lamenting your case, but this will do nothing but increase your vexation and misery. If you look within you for relief, conscience, that before you would not suffer to easily will meet you would not suffer to speak, will meet you with butter stings and upbraidings. It will bring to your view the sins you had forgot, the time you have misspeut, the health you have misspeut, the health you have misimproved, the offers of grace you have refused, the great salvation you have neglected. What folly was it for thee to provoke God and slight Christ for a little worldly profit or a little brutish pleasure Can these relieve thee when the arrows of the Almighty stick within thee, and the the Almighty stick within thee, and the terrors of God do set themselves in array against thy soul? In the meantime, the devil that tempted you to your soul running course will step in and represent your sins in the blackest colors and aggravations, to render you altogether hopeless and desperate. O sinner, thou that refuseds rest from Christ in the day of health and grace, shalt find no ease from the creature in the shalt find no ease from the creature in the day of sickness and death .- Rev. John Willison.

How God Prepares His Jewels.

One of the many lessons I get from the life of Peter is the value of deleats, lumilations, and trials. None of the disciples lad so rough a time, or so many hard knocks, as he had. He was always in trou-ble. He was always being defeated. None of the disciples received so many stern, humiliating rebukes from the Masters lips as he. Every little while we find him covered with shame. Then on the night of the betrayal he was terribly sifted by Satan.

There is a meaning in all this. Diamonds are dug out of the earth in a rough state, with no apparent beauty, covered with a hard, ugly crust; and they are cut, sawn, split, and put upon the wheel, and ground, and ground, and ground, until they have the right form until all the blemishes are ground out, and they shine in beauty fit for a king's crown. Poter was a diamond, a great Koh-i-noor; but when the Lord found him, he was a very rough diamond, and had to be kept long upon the wheel, till every speck was ground off. It was his trials, humiliations. and defeats that made such a glorious man of hum. The only way to break down a man's pride 1s by defeats and mortifications. The only cure of the ange Christ capildone. for self-confidence is the cure Christ applied to him. He let him fall into the mire, and and sink into the sea, and let Satan "tumble him up and down."

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

There are other fruits that ripen not till the sharp autumn flosts come. All through the summer they are sour, bitter, and unfit for food. The keen frosts make them luscious and mellow. And there are many of Christ's disciples who bear just such fruits. They are very unripe Christians. They are sharp, acrid men. They are severe, selfish, harsh, bitter, censorious. There is no sweetness, gentleness, kindness in them. They may be good men or women; they are good at heart, but they are not beautiful. People cannot love them. And yet they are God's dear children.

Then the frosts come—sharp, biting frost. Afflictions enter then homes; sorrows break in upon them. Bereavements turn the green leaves to sere and yellew. Huminations come. They are defeated and crushtions come. They are defeated and crushed. God allows them to suffer great temptations. And out of these sad and painful experiences, these troubles and trials, these humiliations and failures, they come, like the autumn fruits after the frosts, mellow, luseious, rich, and ripe. Frost opens the chesnut-burr, and the rich nut rolls out of its prickly envelope. So sorrows and trials strip of from many a beautiful soul its burry garments.

Without these painful processes many a man would never reach glory. It was the rough knocks and sorry tumbles of his carly discipleship that made the Peter of the Gospels, the Peter of the Acts and Epistles It was scourging, imprisonment, and persecu-tion that made Paul the brightest jewel in the world. David learned his psalins in the wilderness, when hunted and chased. Be-Job to write that wondrous poem which bear his name. John Bunyan got the "Pilgrim's Progress" out of prison walls, and from the clauking of chains. It was a good thing that Satan sifted Peter; he blew out the chaff, and left only the pure wheat

Let God burn out your dross, blow out your chaff, mollow your finits by sharp firsts, and grind off the roughness of your character on the wheel of affliction. Some day, when you get through, and shine in the glory of heaven, loudest amid your praisings will be thanks ivings for your trials.

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 does this mean?" cried the little stone in terror, as it was rudely torn out. But the workman heeded not its cry. It was carworkman accided not its cry. It was carried away into a strange room, and there it was cut and sawn, and then put upon the wheel and ground. "Why is all this? Why aie they destroying me? Why are they cutting and grinding me all away?" Thus groaned the stone, but the men heeded not its complainings.

It is a grand day in the palace. It is a coronation day. The King is to be crowned. Amid the shouts and acclamations of the multitude, the new crown is brought forth and put upon his head. It is all aglitter with diamonds. But there is one stone that 18 brighter than all the rest. Its beams flashes out like a ray of glory,

"Now I understand to says the little make it one. "Now I know why I was dug out, vatism.

and cut, 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 practreal, it is commently impracticable, it is practical because we are all discussing matters which portain to life. We discuss what to cat, and how much. We discuss ventilation as a health science, and we study becoming and every other advantage in the election of all our buildings—churches excepted. Mankind are healther than for centuries before; and, as a whole, they are happier. But then we are impracticable. Too much business. Too much speculation. Too much theorizing. Too much talk about where we came from, and too little talk about where we are going to. There is too much generalization; and even Science, instead of contenting itself with bringing lact to the appreliension of the senses, flies off at a tangent and discourses upon matters regarding which it knows no more than does our cousin, the monkey, for its intimate relationship to the human family. And so writers tell us how the world was evolved into existence from matter which was never created. They tell us what has peen, but they cannot tell us what is to be. Beyond they see only the unknowable and antaahomable. We see here though a antaahomable. We see here though a glass darkly. But patience, old man, whose steps are teeble and slow, whose form is bent with infirmity, whose eye is dimmed, and whose cars are deaf, still cling to the old faith. You shall before long run with an elasticity never known in your youth bent with infirmity you shall soon stand erect in the smile of God; you shall see the blessed field which he on the other side of the river, and you ears shall drink in sweet the river, and you rear shall drink in sweet music of the angel's song. So may we all keep the faith, and perfect our trust, remembering that He is faithful that promised, and who it is that said: "Heaven "and earth shall pess away, but my word shall not "pass away." Christian at Work

Christian Hand-Shaking

Brother Talmage has a good word in the Christian at Work in fovor 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 lett 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 land 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 nonconductors 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 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 Evangeilst, that Theodore Parker was one of the most gifted men that ever stood before an American andience, but that he has not left a solitary deciple; 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. Ho 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 meach. He stoutly claimed to be a Christian, and yet it leaks out through all his writings that he finally regarded the Lord Jesus as a very fallible man, and the doctime of the atonement as a monstrous delusion. He considered the minacles to delusion. He considered the minacles to be myths, and the ascension on the mount as "old wite's fable." For Paul he had a high veneration, and an equally high one for Martin Lut'er; but the glorious doctrine of salvation by the Cross, which was the joy and crown of these mighty men, Parker trampled under foot. He prached 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 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 coverts 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 cternity, when he came into the mighty domain of revealed theological truth as it is linked with Jesus and the Cross, his elequent preaching was a supendous sham. He knew no Saviour. He ignored, or elso decided, the pillartiuths of redemption.

The Weekly Register, the oldest English Roman Catholic journal has passed into the hands of Mgr. Capsi, who included which make it the organ of Ultramontane Conser. Which Work.

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 Pharach's daughter said to Moses' mother, rnaraon's daughter said to Moses' mother, "Take this child and nurse it for me, 'and he will demand of you an account of your stowardship. If you feel yourself meompetent to teach your child, or, for other leasons, think it best to send it to school, that is all your wall, but you want you 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 it it be quiet and attentive while there, and in short, must do all in your power to aid the school teach and let your child see you appreciate the and let your child save you appreciate the help that is thus given you in its religious training. Above all, you should endcaver 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 constantly broken; the Creed, if you disbelieve htt; prayer, if you never pray. And you are very much mistaken it you think one hour's instruction on the Lord's day at Sunday-school will make a child religious, when it finds seven days irreligion at home. No; if you believe in Sunday-schools, and send your children there, help them by showing et home an interest in the lessons and behavior of these children; and remember 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 underof the obligation gave the chu, en to under-stand that the momey must be forthcoming. No extra time would be allowed. In scre-distress the good pastor, Rev. J. L. J. 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 paster 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 going to that friend, and I want you to go with me." It was suggested that the hour was late, and they 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 carnest to kneed around this alter, and with one let us kneel around this altar, and with one accord ask his aid." The prayer which followed was an "effectual fervent fraver," offered "with one accord," and in faith. Afterward all went home, feeling confident that the deficulty would be met. The next morning while Brother Throesher, 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 who was no professor of religion, 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. Throesher said: church wants it." And the arrangement was made, and the church kept out of the sheriff's liands. "The effectual 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 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 officers. Theoretically false swearing is par-ticularly obnoxious among the Burnese. A witness in court is compelled to take a fearful oath, which might well strike terror into simple minds. It invokes the most direful penaltics for not speaking the truth upon the witness and all his relatives. For instance: "Let the calamities occasioned by fire, water, rulers, thieves, and enemics oppress and destroy us, till we per-ish 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 madness, dumbness, blindness, deafness. leprosy, and hydrophobia. May we be struck will thunderbolts and lightning, and come to sudden death. In the midst of not speaking the truth may I be taking with vomiting black clotted blood, and suddenly die before the assembled people. When I am going by water, may the water nats assault me, the boat be upset, and the preperty lost; and may alligators, porposes, sharks and other sea monsters soize and crush me to death; and when I change worlds, may I not arrive among men and nats, but suffer unmixed punishment and regret, in the utmost wretchedness, among the four states of punishment, Hell, Prota, Beasts, and Athurakai." Imagine the eff-ect of such an oath delivered in a New York police court! Yet, notwithstanding these fearful imprecations, the Burmeso witness is quite as uncertain as his civilized and Christian brother.—Harper's Maga-

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 broakfast diess be rightly adjusted. s well as the afternoon wilk and the basque. It takes but little longer and it pays well. The children of the household ought to understand 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 whother our children shall be gentlemen or ladies, or boors and slovens. But the younger members of the family will not observe domestic order. if the father and method look like a por-fect fright. Parouts are the mir or he feet fright. Parouts are the mir or by which their children dress. Christian at

Sex in Education.

One hears it affirmed with an air of triumpliant satisfaction that there is no sex in montal culture. This is a rash statement, m month cutture. This is a rain statement, which argues want of thought or insincerity of thought in those who nake 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 night well be pronounced as unwise and fruitless a labor as it would be to strive to assumbate the fem de to the male body by means of the same kind of physical training and by the adoption of the same pursuits. Withou doubt there have been some striking instances of extraordinary women who have shown great montal power, and these may fairly be quoted as evidence in support of the right of women to the best mental cultive; 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 tenado oducation should be laid down on the same lines, follow the same method, and have the same cuds in new, as a system of caucation for men.

No psychologist has yet devoted lumself to make, or has succeeded in making, a complete analysis of the emotions, by resolving the complex feelings into their simple elements and tracing them back from their complex evolutions to the primitive passions in which they are rooted; this is a promising and much needed work which remins to be done; but, when it is done, it will be shown probably that they have proceeded originally from two fundamental instincts, namely, that of self-pre-servation, with the ways and means of self diense which it inspires and stimu-lates, and that of propagation, which the love of effequing 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 contonal 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. Considering, then, the different functions of the sexes in the operation of the latter instinct, 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 assimilate the female to the male mind it would be necessary to undo the life-history of mankind from its car iest comminencement? . It was an eastern idea, which plats has expressed allegorically, that a complete being had in primoval 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

and have characterized them hitherto, in their relations with men, are in great measure, mainly if not entirely, the artificial results of the postation 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 attributed to circumstances much of what unquestionably lies deeper than circumstances, being inherent in the fundamental character of sex. It would be a delusive hope to expect, and a mistaken labor to attempt to eradicate by change of circumstances qualities which distinguish the female charqualities which distinguish the formate charter, and fit woman to be helpmate and companion of man in mental and bedily 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 ann of female education should manifestly 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 named to fit them to be nothing more than the superintendents of a household and the does not do justice to their nature, and cannot be seriously defended.—Fortnightly Review.

boing. This is no less true of infine at as a so 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

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 different 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 letter resulted in 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 gomus, while the latter was resorted to as the surest means of securing that delicate susceptibility and clastic vigor which characceptionity and elastic vigor which characterized the Greek poet and orator. A produgious abnormal development of musele—the result of long continued, special; intense training—destroys the balance between mind and body, and while it produces a sulended appeal become the brainween mand and body, and; while it produces a splendid animal; leaves the brain with loss than its share of power. Plate says, "Lixeess of the dly exercise may render us will and appearance be butter. ronder us wild and unmanagoable; but exccss of arts, soones and music makes us feeble and effeminate. Only the right combination makes us wise and mainly. SHOW WILLIAM

Savvatu School Teacher.

LESSON XXXX.

July 28 } THE PUBLICAN CALLED.

COMMIT TO MEMORY VS. 16, 17, PARALLEL PASSAGES .- Matt. IX. 0; Luke

v. 27. With v. 13, read Luke xxi. 38; with v. 14, Ray. xiv. 4; with v. 15, Luke v. 29; with v. 16, Isa lxv. 5, with v. 17, 1 Tim. i. 15.

CENTRAL TRUFH .- He receiveth sumers. LEADING TEXT.-For they have wholly followed the Lord .- Num. xxxn. 12.

A conquered people does not easily reconcile itself to the conqueror. All the badger of power on the one hand, and of subjection on the other, are hateful, as the flag, the fortiess, 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 that in the first instance high-minded and solf-respecting Hebrews would not take the place; and that, bad in going into it, it made them worse. Hence the word rendered "publican" in Matthew, Mark and Lake, is commonly put with "sinners.' (See Illustration.)

When it is remembered that, abstractly, the scribes doubted if any tributed 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 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, theves 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 renother publicans called by Matthew. In both \ sick, 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 Alphous, 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 Gospol, 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 I. .e, 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 in. 12), some of them in all likelihood were baptized. He told them what they should do (v. 13). What forbuds us to think that Matthew was confident us to think that Matthew was one of these us to think that Matthew was one of mosc 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. 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 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

There was an entertainment, something different from an ordinary meal, as we read "many" publicans, ac. It was at Mat-thew's house (Levi) as Luke tells us. The publican, glad of his now 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 mon speak with great force to young men. A consistent Christiant 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 drys mon reclined on cushions, resting on the left aim, at table, here called "siting at meat" (v. 15). This explains how the woman "stood at his feet behind him (Luke vii. 88).

The same watchful spics whose eyes were so malignantly on him watched his company. "The Scribes and Pharisees" already unted him, and lay in wait for him. But his personal dignity—for Jesus was not one, ins personal alguly—for Jesus was developed though mock and lowly, with whom men could take liberties kept then from a tacking him directly. They question his disciples: "How is it that, &c.?" Lating Lating and drinking stand for close, friendly inter interconvers with Gentles,

misorogras with Gentiles.

The describes perpais had no answer; they were puzzled, as discribes often are translation of the primitive man so de they were puzzled, as discribes often are translation of the primitive man so de they were puzzled, as the often are translation of the primitive man so de they were puzzled, as the often are translation of the primitive man so de they were puzzled, as the often is no essential difference between the two does, in such encumstances. He wastes no words in needless explanation, but goes to the very heart of the matter at once. He base of each is the same. Cornhill Magaziness their unspoken thoughts, and all sine. knew their unspoken thoughts, and ad laine.

dresses humself to them (v. 17). "You dresses inneed to them (v. 11). Tou think yourselves whole, and these publicans and others whom you have east 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 societ 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 blography of a more man, we should consider it, like the rejoinder as to tribate (Matt. xxii. 17), a masterly stroke. But never man spake like this man. (See Ps. cxxxiv. 1.)

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

(a) We owe something to these captions 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 cavil (v. 7) and charge blasphenics on him He calls a publican. So they do in Matt. xv., and he enters the coasts 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, "lo! we turn to the Gontiles," 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

(d) Christianity is still lifting up the lowly. No amount of sin, no blackness of guilt shuts out salvation. No goodness, real der other matters plain. We have two or fancied, deserves it. If we think directives things here; Matthew called by Jesus, and whole, we are sick If we feel ourselves we are in the way to be made whole.

(c) Let us obey this call, "sinners to re pentance." 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—its faults—Matthew's other name—how he was omployed—probable former opportunities—Christ's words to him—the effect—the example he sets us—the company at his house—the spectators—their objections to whom stated-the secret ground of itthe 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

m 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, oven with the follies they retain, they can move about with case and unhampered. Women, on the contrary torture themselves in the name of fashion with touching They would as soon forego their fidelity. nationality as their stays, and the Thirtynine Articles are less sacred to them than his Gospel. His obcdience was prompt and their multiplicity of garments, all hanging it involved the sacrifice of a lucrative, if not an honourable, place.

II. MATTHEW CALLING OTHERS (v. 15). all grace of line, and all comtost of movement, save in walking. The beauty of simplicity is a thing doad and done with in their code. He ids are loaded with false hair stuck about with lace, feathers, flowers, and colored glass; ears are pierced, that bits of crystallized earth, or unitations thereof, may be hung in the holes; health is destroyed, and the tender vital organs which Nature has so sedu-lously protected by the outer easing of ribs, are compressed and crushed that waistband may be reduced to seventeen mehes, and the highest efforts of millmery Hinda nose ring, the African hip-distender; 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 enhanate in putial nakedness in the middle of winter, if we are women, in black broadcioth in the dog-days, if we are men
—in abourd lengths of silk trailing after us as we walk in the one case, in a ridiculous pennon meandering at ous backs in the other, they columnate in fashion, not in use or beauty of snaplicity, but while we do thus dress without personal convenience or artistic meaning, we have no true civil zation in the matter of our clothes Modern

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 uses early enough to give us ample time and his golden help besides. Set your breakfast table where it will invite his shimmoring gleam to dance upon the wall. A northern or western room is too chill and gleomy. Our sunny days are precious, and most to in the morning, when the day is new, and the hours are freshest. Sleep has invigorated us. Editors excepted, we went to bed early, and have no valid excuse for not getting up rosy and cheerful. Emerson says that it was said of Loid 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. you can see the green tips brushed by the golden peneil 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 aristo-ciatic 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 happiress right about us. Our plea is for more of the cheap elegancies of life that might 30 easily be universal gifts.

To come back to breakfast. Why not, while we are about it, have good, hot, fraglant tea, instead of the watery, half-trans parent, grayish, herby, bitter beverage good coffee, instead of the restaurant, chicorized, luke-warm, nauscating, 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 msist 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 wrotched 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 lead. way to breakfast, must have generally had a good one when he got at it. To say "Good morning" without hipocrisy, one should have a fair prospect of a good hreakfast. 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 wills; the heavest fourth but the inhim milk; she brought forth butter in a lordly dish." She knew how to put things 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 , "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 Amora, 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 manufacture is the mixing of a lead with a certain proportion of a combination of minces called "temper 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 seive, and would form little pencils instead of round shot. When "BB" shot for, instance, are to be made, the lead is pound into a pan perfor-The little pellets come pouring down in a continuous shower, and fall into a tank tilled with water on the ground floor. In their descent of two hundred feet they t come perfect spheres, firm and dense, and they are tolerably cool when they strike the water, although the swift concussions make 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 any firm substance they would be flattened and knocked out of shape. To get tue lit-fle pollets perfectly dry after they have been in the "well," is the most difficult and troublesome process of the whole manufac-ture. An eldvator with sur-ll buckets (very much like those inflour mills) carries them up as fast as thep reach the bottom of the well, and doposits then 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 resombles a gigantic shoe, made of sheet non. The pan rests at an angle which permits the shot to roll down slowly down to the chamber below, and the pellets hecome perfectly dry; as they pass over ho warm shoet-iron:

Open your mouth and purse cautiously and your stock of woolth and roputation shall at loast in ropute 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 nationali-French, which until the last few years was indispensible has been slowly fading into the background, and is already less available than English tor Italy and all the orient. I was a little surprised in Rome at being accepted by a native boot likek with "Slime up your boots?" In Naples, every peddler of canes, coral, photographs, and shell-fish, knows at least enough to make a good bargam; but this is nothing to what one meets in Egypt. The bright witted boys hearn the language with amazing rapidity, and are so apt at guessing what they do not literally understand, that the traveler no longer requires an inter-meter. At the base of Pompey's Pillar today a ragged and dirty little girl came out a fellah-hut and followed us, crying, "Give me a ha'penny."

"Basement Dungeons."

In answer to the quistion, What shall be done with the prinary-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 asement 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 .- Presby terian Weckly.

The gr atest truths are the simplest; and o are the greatest men.—Archdeacon Hare.

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 flitted 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.—Colcridge.

Life is a stream which continually flows on, but never returns. We die daily; for cach 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. Will. 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 riverence for the whole stack, for I'm going after the rist 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 reverse of this is nearer the truth. Command is anxiety; obedience, ease.-

The Christianity of the heart cheers us in toil, lights our homes with a gleam from God's heaven, smoothes our pillow in sick-ness, 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, study contempt, but it can not come forward and say, "Here are rest, grace, peace, strength, consolation!"—Cecil.

President Finney is delivering a course of lecturers on Revivals in the Oberlin Seminary druing 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 institu-tion 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 Maryleborne, 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 tun out all, and probably worse than the parents whose example they are imitating: There are few principles of human nature stronger than that of mutation, and where children drity, and the father divinken, and the house uncomfortable—it is not in human nature possible that those children should be, the girls clean aid well conducted, the sons sober, honest, and industrious, -- Lord Pal-

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. II.'s sumon. 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 repned: "Then, my dear child, if Mr. II. said so,

I hope you will take care in the future not to touch things that are dirty." The little gul smiled, and answered:

"Oh, mother, I know very well what he

"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 forbulg you to do, nor play on Sun-

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

Miscellancous.

These bern once only die twice—they die a temporal and they die an eternal death. But those who are bern 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. a conference meeting recently, he thus instructed the brethren:—"I pray for our enemies, brethren, but I always gray that they may go to heil!"

The unpleasant edor 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 costiy unguents and periumes 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 perfeetly harmless and very cheap. It is re-commended 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 eccupying less than an hour or an hour and a quarter in delivery, at the saddening degeneracy of an age that prefers its preaching in homopathic doses. A good lady once remarked to Dr. Adams that his that 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 acquit-ting 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. In-justice. Under these heads Prof. Patton groups the reasons which induced him to make the appeal. These embrace twentythree 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. 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 uncortainty, 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 pay for the frederies presented to the poorer, and have besides raised \$2,500 for three charitable hospitals. "So theroughly am I convinced," says one of the physicians, "of the permicious influence which the use of foreign funds will have upon the question of self-support among the churches that I have felt it my daty to refuse offered gifts from resident foreigners, in behalf of the sick poor of certain stations in our field of

Several errors have occurred in recent notes upon missions in Japan. There are; as far as we know, tea. Protestant societies: at work in that empire, not twelve the most recent being the United Presovterian Scotch Mission, not the Church Missionary Society, which is simply opening a new sta-tion at Xedo, after previous labors at Naga-saki and Osaka. Furthermore, the theo-logical class at Yokohama is not specially. under Reformed patroeage, 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 agoing. 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," we 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 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 officiency. 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 whother these candidates should be elected or rejected, let the country clearly 16th of next month he will leave for Scotunderstand the point. If our members of Parliament may be drunkards the most scandalous, and whoremongers the most ated and strengthened for the fulfilment of open, and unblushing ; if it is never to be lis pastoral duties.

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, that 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 sonal morality and private individual decency of character and conduct are very old-fashioned enough to believe that peimportant 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 iducational 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 dways he between the clever reprobate and the decent nincompoop. Nothing has done more to blunt and degrade the moral sense of the world than this actting up for special admination and consequent imitation mere 'ability,' more or less absolutely divorced from the very appearance o' '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 encumstances 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 oncouragement to them in their vileness and brutal sensuality that the men after whom the world has gone wendering, 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 weman to then lust; have laughed at all principles of personal honor; have rioted like the vilest in the sty of sensuality, and found their congenial home in the paradise of the diunkard 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 'drunk 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 m 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 his supposed honour? Why should that to most upon a man of talent being also be a barrier to his legitimate ambition? It a man of decency and correct private charis a more matter of private taste, the mere | acter, is to play the part of a puritanical innocent way in which he chooses in his hypocrite, and to be no better than one of leisure time to amuse himself, with which | those " unco guid whom Burns ridiculed, and whom of course those who, if they can't sing like Burns, can at any rate dink 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

> The Fredericton Baptist Church has discovered a new way of curing a sick pastor. Som. 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."

morals and purity of life."

The Rev. 'Mr. Smith, of St. Andrews Church, Kingston, who has been unable to take a very active part in the work connected with the pastorship of that church since he came here, finds the affection of his nervous system so great that on the land, where he hopes to recruit bis health and return with a constitution reinvigour-

DR. FRASER AT OTTAWA.

A correspondent at the Capital sends us the following particulars anent 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 spont 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 Daly 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. Frasor also visited the Sabbathschools, and delivered an address to the children in each, beginning with the children in Knox Church et 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 sympathics 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 enterprize succeeded in building for themselves, during the past year, a handsome, commodious structure for divine worship. Before its election, a small building, the Orange Hall, was used by the congregation but the late increase of members and the desne 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 intuing energy are the means of accomplishing.

The new building is a neat, blick structure, capable of seating over 200 persons, and 's situated on Main-street, a little north of the Congregational church. interior though as yet unfanished, 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 illluminate it. The church is devoid of the usual large pulpit, a plain desk being and admirable substitute and much more in conformity with the interior. The building is estimated to have cost about 51200 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 election 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 shurch, Charlest in, 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 Saband owing to his fostering care the small beginning has increased to its present proportions. The new church was opened for devine service on Sabbath 28th ult., Rev. Prof. McLaren of Knoy College preaching morning and evening and the Rev. Mi. 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 Soirce 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. 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 Mi. John Clarke, chairman of the building committee, to Messrs. Russell. Laudlaw and others who contributed so liberaly towards the building fund."

The Port Perry Standard says:-" On the 8th inst., Mr. and Mrs. Gordon, of Bay side, Whithy, 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 daughter, also fortynine grand children, 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 cliaracter."

KNOX CHURCH, ELORA.

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 indefategable pastor,- Rev. Mr. Macdonald-on the prospects of the early completion of so fair an edifice. We quoto :-

"The situation of the church is very suitable. The church is erected in the centre of a square, called Church Square, and thus accessable to overy part of the town. The style of building is Golhic, 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 enther to the basement, to the body of the cluuch, or to the gallery. The steps are all inside of the bailding. 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 it. There are two to, ms of from the basement used as a ministers and a session room, a parared by a large lobby. The audience chamber is 72 by 13 ft. The windows are of stamed glass, in a net work of zinc. There is a large and boautiful circuit. lar window of stamod glass over the palpit. This building is fart hartening to completion, and will be palledy open d for worship on Sabbath, 26th July. The popular munster of Cooke's Church, Toronto, the Rev. J. G. Lobb, M.A., is to preach morning and evening, and Dr. Fin er the missionary elect for China, in the afternoon. There will be a tea meeting in the evening when the speakers mentioned, as well as others, will address the audeince. The The congregation deserve the sympathy and conduct assistance of the general com-munity in undertaking such a building, and particularly of Problyterians, 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. Maithews Presbytorian Church, preached an eloquent sermon to the Orangemen of Montical. There was a large attendance.

Evangeheal meetings have been held nightly at the White-Lake Presbytchian Church this last fortnight, and have been largely attended. The pastor, the Rev. Mr. Bremner, 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 Moutreal 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 Teronto 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 aprt 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 nmety-second year. He was ordained at St. Andrew's in 1810 and has continued to reside there ever

The Social in St. Andrews Church, Strathroy, on Friday evening last, was largely attended and passed of very satisfactorily. G.W. Ross, Esq., M. P., presiled with his usual ability. The choir of the Church, assisted by the W. M. choir, gave s me choice mus al selections, Miss Nicholson presiding skillfully at the organ. Good readings were given by Messrs. John Dearness and Geo. Gordon, and the paster, Itev. R. Scobie. Professor Samuel gave two very fine solos, which were very warmly applaud-

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 prosent. The congregation acknowledge their obligations to Mr. Windel and his congretion, and also to friends in Floss and Essa, for liberal assistance in their undertaking. Assistance from other friends will be gratefully received. Mr. Stuat Acheson, student, is labouring very successfully in Tay and Medonte this summer.

The Rugby correspondent of the Orillia Expositor, in a letter descriptive of the churches in the neighbourhood, makes reforence in the following terms to the C. P. congregation and its esteemed pastor:-"The Esson Church, Presbyterian, situated a little distance out of the village, is also increasing in numbers and making commendable progress under its present popular pastor, Rev. Mr. Fairbairn. Mr. Fairbairn's labours extend over a very wide field, too, and he line sneceoded admirably in his efforts of thorough organization."

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. An. drew'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'Aurore says .- Rev. C. A. Tanner has given in his resignation as director of the Evangelical Schools at Pointo-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 beable to announce the new director of the Pointe-aux-Trem-

The Rev. Gavin Lang, of Montreal, closes a letter to the Witness in the following terms:—"I have no heatlation in assertmg 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 Assemblics or Synod deliberated last month-probably no nearer than the larger and more Comprehensive Protestant Umon 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 beloed by unions aiming at the greater strength and importance of mele 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. II. 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 hberal. 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 Gazatte contains the most cheering intelligence respecting the advance of Christianity in different parts of

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 Presbyteman 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

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 aneient 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 Lear 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 Gods 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 Constatine 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 Mindostan. are a large number of Syrian Christians. They have some sixty churches, with some 60,000 adherents. They have preserved the Syriac 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 niightily among

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. Peattie 1eported 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. Peattie'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 sti-pend as soon as possible. The call was sustained. Mr. Ballantyno reported, as Presbytery's distributioner of probationers, that three probationers had successvely reccived 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 probato the amount of Sol to successive proba-tioners. Of that, not in me 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. Bailantyne, seconded by Dr. Thornton, agreed, That Mr. Edmondson visit Ashburn and Utica, preach there on Sabbath the 12th meta, and endeavour to haing up the Utica people in the proposed 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 The Pressylery Instruction Mr. Damanyne 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. Cockbain's conduct was ap-proved. 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 mause 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 Greenbauk. 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. McClung, with a view to his ordination, to be held in the house of Mr. McClung, with a view to his ordination, to be held in the house of Mr. McClung, with a view to his ordination, to be held in the house of Mr. McClung, with a view to his ordination, to be held in the house of Mr. McClung, with a view to his ordination with the manufacture of the m Mr. A. Leask, at Wick, at 11 a.m., on Tuesday the 4th of August. Public worsh.p, 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. R. Scott to address the west. 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 discourses, and was duly licensed to preach the Go-p. l. The Lesbytery was of one mind that the examinations and discourses evidenced good attainments, vigorous mental powers, succior pulpit ability, at I right Christian faith and purpose of heart. Rev. J. McNabo, Convener of the Committee of inquiry as to practibility of creeting a station at Brown's Corners, to be connected with Cambray, 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 at tended to the work, for their difigence. The amendment was carried by the casting vote of the Moderator. Mr. Edmondson asked, and obtained a month's have 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 welve months. A special meeting of resbytery 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. the same with reference to section.

It was resolved that Mr. Murrry be appointed and commissioned to attend the next half yearly meeting of the General Assembly's Home Mission Committee in the interval of the section of the section of the interval of the section of the the interest of the North, Mission Field his Presbytory. It was resolved and de-clared that Sessions and Congregations are lo regard theirselves as instructed to give in their returns on the Reinit auent Union, at the next regular meeting of Presbytery, which is appointed to be held in the church in Das D. Tot Perry, on Tuesday, the eighth day ing of Syptember next, at 11 km;—J. Thox.

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 aptendance. The Rev. D. Cameron was appointed moderator for the ensuing twolve months. Mr. Stewart reported a call from Pine River in favour of the Rev. Win. 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 proaching 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 Salem Church, Eldershe, Mr. Straith was appointed to moderate in a call there to a number. Agreeable to instructions received from the General Assembly, the names of the following Missionanes were names of the following Missionaries were added to the roll of Presbytery, viz: Mr. Win. Kay. Sault Ste. Marie; Mr. D. J. Caswell, Silver Islet and Mr. Kerracher, Prince Arthur's Landing after his ordination by the Presbytery of Toronto. The Moderator and Mr. Tolmie were appointed adventage to visit. Manusular Island, to a deputation to visit Manitoular. Island, to explore, preach the Gospel, adminimister ordinances and report. The petition from parties in Huron presented at last meeting praying to have a new congregation erection at Dingwell was considered and after hearing Commussioners 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 countree appointed to prepare a deliverance ancut 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 Presbyten-al 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 meet-ing 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 cucumstances would express sympathy with the congregation of North Bruce. The next meeting of Piesbytery to be held at Paisley on last Tuesday of September at two o'clock.—Rev. A. G. Forbes, Presbytery Clerk.

Presbytery of Simcoa.

This Presbytery met at Barrie on Tues day 7th mst. All the ministers on the roll, tive elders, and one corresponding member were present. Mr. William McConneil 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 ing. Mr. Ferguson was appand administer the Lord's Supper at the stations of Tay and Medonte on first Sab-bath in August. It was agreed to apply to the General Assembly for leave to receive as probations Mr. Robert J. Beattie a li-centrate 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 Driffit, formerly a munister of the Primitive Methodist Church in England and in Canada, and now a member of the Presbyterian congregation in Bradford, anplied for and rec aved the sanction of the court to conduct occas onal services of pubhe worship within the bounds, when required by the ministers of the bounds. port of the Presbytery's Home Mission Comittee was handed in. Much discussion arose in connection with it. Mr. Murphs gave some account of his labours in Muskoka. The Presbytery expressed satisfaction at results attained there, commended the zeal and deligence of the missionary renewed his engagement for a year at the salary of seven hundred dollars, and allowed hun five or six weeks absence from his field of labour for the purpose of collecting money in the front for church building m Muskoka. The second day of Septemher 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 Persbytery on that day at Bond Head, where, since his ordination, Mr. Fraser has continued to labour in the ministry of the Gospel. A committe was appointed, Mr Gray, Convener, to make arrangements for presenting to Mr. Frasor at the meeting some testimonial of the respect and air ction charished towards him by all the brethren. There were other items of business transacted not of sufficient pubhe interest to call for public attention. Roblet Moode, Presbytery Clerk.

The Synod of the Reformed Preshyterian Church in Ireland, met on Monday on Clar undon Street Church, Londonderry, when the returing Moderator, the Rev. J. W. Makcown (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 pasloral work was held. The Home and Colonial Mission Roports 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 meet-ing of Synod was appointed to be held in

Presbyterianism in Manitoba.

The Rev. Prof. Bryce, of the Presbyterian College, Winnipeg, was present at the reg-ular 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 Manifeba 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 jout eighty pupils with twelve teachers and possesses other evidences of strength and prosperity. Another congregation on the Assimboine, 60 miles west of Winnipeg, two years ago with difficulty gave \$100 to ward the cause; last year they gave \$270, and are pledged for over \$600 this year. This he considered would show how these pranic countries rapidly rise from poverty to positions of great importance. The half-breed station of Little Britain, and the congregation of Kildonan are also flourish Mr. Bryce then mentioned several of the congregations started since the transfer, showing that the Presbyterian Church topped the wave of emgration 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 Lifferent stages of presperity, 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 their work very well. The speaker referred to the educational movement under the auspices of the Presbyterian Church. The college at Winnipeg has being very successful; during the past year it has had between 30 and 40 pupils, whose ages averaged over 19 years. Four of them have aged 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 en-gage in the ministry. They have also an institution for the higher education of males, 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 compused ten Presbyterians, ten Roman Catholics, seven Church of Eugland and three Wesleyans. This school is doing a good work. Mr. Bryce concluded his re-marks by thanking the congregation of St. Andrew's for their well wishes and assistauce, and hoped that now a union of the churches had been consumated, their mis-sions in Vanitoba would prosper even more abundantly. - London Advert iser.

Presbytery of Stratford.

This Presbytery met in Knox Church, Stratford, on Tuesday, for ordinary business-present, thuteen out of fiteen ministers together with eleven out of fiteen ministers together with eleven elders. Rev. J. Croly, M. A. was appointed moderator, for the year. Mr. II. II. McPherson, M. A., was licensed to preach the gospel, having being transferred from the Presbytery of Owen Sound. The Committee appointed to yest Bildulph in relation to Box. Allen visit Biddulph in relation to Rev. Allan Findlay's resignation, reported their have because I have lowered my rout, and asing met in that congregation, and that the sured the comfortable lives of my poor tening met in that congregation, and that the congregation had agreed to hold another meeting for the further consideration of the meeting for the further consideration of the proescalings 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 nastoral charge of the congregation variant. 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 Mitcheli 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 temperared that Messrs. C. Cochrane and S. W. Curtis, students, had been stationed for the summer at Trowbridge and Burn's Church East Zorra A lelegation from Burn's Church and McKay's station, appeared and explained the situa-tion of the cause there, and Messrs. Hamilton and Croly were, at their request, ap pointed to meet with the people to make ar rangements 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; Burus Church \$2 a Sabbath, and Trow-bridge \$3. Rev. Mr. Hamilton was ap-pointed 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 Prestystudents within the bounds of the Presty-tery, viz: Messrs, Robort Scott, E. W. Cartis, 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 Sep

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 attachment of the says of the greatest defect attachment of the says of the greatest description of the says of the greatest defect attachment of the says of the greatest defect attachment of the says of the say 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 blearly and result has been 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 of sued m a separate city or town, a large amount of good might have been effected, out. unof 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 aheady begun to work, while agents sent by foreign churches or specifics, attracted by the page. 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 expatiaprests a welcome opportunity of expana-ting 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 con lition of the converts, however, is the same as in Spain. Among the uch and influental, the nobility, the landowners, and influental, the nominty, the randowners, opulent merchants, there are none who have cast in their lot with Evangelical churches with the single exception of Count Guiceiarlini, whose influence is unknown beyond his own little sect. The membership of the churches belongs to the labour-ing classes, who have a hard struggle to win their daily bread. Evoluting the in-habitants of the Waldensian valleys, they do not number more than 8,000, or at the utmost 10,009, and their efforts to support the Gospel, though implying real seasting. the Gospel, though implying real sacr on their part, are necessarily humble in extent, yet most of the 40 congregations which the Wahlensian church has formed outside the valleys, not only now bear 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 embloodshed, 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 ethes of Italy. The work to which she has set herself is far from an easy one, the progress must be necessarily slow, for papery. gress must be necessarily slow, for popery, infidelity,, and indifferentism are all op-posed 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 moutain fast-nesses, and she is resolved in his strength to persevere in it.

Mr. Ruskin and Literary Savages.

Mr. Ruskin, in a recent number of his Fors Clavigera, aiming directly at the Saturday Review, thus hits a tribe of critics who are tolerably well known in this coun-"It is quite possible for the simplest work-

man or laborer for whom I write, to understand wl at the feelings of a gentleman are, and share them, if he will; but the crisis and horror of the present time are that its desire of money and the fulness of luxury dis-honestly attainable by common persons are gradually making churls of all men; and the nobler passions are not mearly 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 almsown me—because I have passed it in aims-giving, 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 Tarner and Lumn than to form or exhibit the skill of my own hand; London street, and would rather watch a honton street, and would rather water a sea gull fly than shoot it, and would rather hear a thrush sing than cat it, finally, because I never disobysed my mother, because I have homered all women with solemn worship, and have been kind even to the unthankful and the cvil; therefore the lacks of English art and interature wag their heads at me, and the poor wretch who pawns the duty linea of his soul daily for a buttle of sour wine and a egar talks of the 'effermate sentimentality of Ruskin.'"

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

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 holping himself. When God has put into his hands the means for supplying his need, and a man will not use the means his impertment calling upon the ord, 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 ocial democratic press states that the meetings have been prohibited.

The Catholic Union: of the Consumers of Chocolato is the title of an association which has been established in France, to swell the sum of Poter's Pence. The society sells checolate, and appropriates the incless sum of five centimes from the price of each kilogramme sold; the precede of this tax being forwarded to St. Peter's tresuit. in the same of the same

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

Mr. Marks, missionary at Mandaly, has been ordered by the King of Burmah, through Captain Stover, to leave the king-dom. 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 tumber, for important work. It is not every one that can be trusted to suffer greatly.—Agues.

A revival movement has commenced in Calcutta. The Times' correspondent, who announces it, reports that all the Protestant bodies —the Episcopalian chaplains excepted—take part in the work, and hold mooting 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 Perces Indians in Idaho have been received into the Church of Christ, and 253 adults and 81 children of the Spekans title hving north of Kamia. There are now 920 native converts among these tribes.

At the close of the fite given to the 3500 Sabbath school children of all denominations, of Elstow and Bedford, on the occasion of the unveiling of the Bunyon statue, every child was, on Laving the field, pre-sented with a twopenny copy of the "Pilgrum's Progress," in commemoration of the

One of the Pope's nieces has grievously offended her miallible uncle by refusing to allow him to find her a husband. The old gentleman is not sufficiently infallible in the young ladys 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 5the opposite absence on the weather the part of the 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 trumphant 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 France. absolute submission of the French Catholic Church to the Pope.

Several leading temperance men in Dumfiles are said to have had "preliminary meetings " to consider the propriety of forming a community of Zion Brethren, amor g 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. 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 decrept 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. Cauder. -Theo. Cuyler.

-Purity can rarely be expected after the imbure 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 Roy.

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 finessing 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 promium is not high.

Messis. Moody and Sankey commenced their cyang listic meetings in Aberdeen, on Sabbath last. In the morning, a meeting was held in the Music Hall, and in the afternoon, about twenty thousand atteended an open air service on the Broad H.dl. The evangelists also held a succession of meetings in the Music Hallin the evening, which attracted crowds of people. On Monday afternoon a prayer meeting conducted by Messis. 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 ovening, and long before the hour for opening a large crowdhad assembled. ternoon, about twenty thousand atteended had assembled.

MARRIED.

In this city, on the 16th of June, by the Rev. Robert Hurnet Mr ALFEANDER GARRYPE Jr. of Brantford to Findermick Maria, eldest daughter of Robert Provan of this city

At St Androw's Manso, Waterdown on the 36th June, by Roy E. Wallace Walts, PRILL INCOSTER Faq of West Flamboro, to Man Islian Bast, of East Flamboro.

At the residence of the brides father, West-Flathbord on the 27th ult be the lies Mr. Herald, Mr. Thos Bary, M. P. to Hiller, second daughter of Job West, Esq.

DIED. On the 5th first, and 29 years, Jennie Colcietath, with of James Hear, East, of Inthiasy, and grand-daughter of James Kirpatrick, Essa, County, Trainer, Resulting. The Late Nathaniel Paterson, D.D.

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

(From the Edinburgh Review.)

Tt 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 lock 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 kingly prophet of our Scottish nation, had in him a great fund of that genual It is said that Her Majesty, Queen Victhe kingly prophet of our Scottish nation, that in him a great fund of that genual humour which has aided in gaining for our nation the description "kindly" Scots; so that, for instance, his description of the hattle royal in Glasgow between two Popish processions (one of them headed, we think, by Archbishop Gladstenes, "ane glorious fule,") is equal in raoy vigour and fun to the description of the donkey race in Tennant's "Anster Fair." And this genial humour, more than his prophetic loftiness and forvour, is what has left on the hearts of eyen casual acquaintance of Dr. Paterson of even casual acquaintance of Dr. Paterson an impression represented by our gracious Queen's expression when, with her swift and keen womanly insight, she described him as "the dear old man."

Who can even forget his first reading of The Manse Garden?" The sterling solid ascertainment of relative fact and principles bewrayed a strong man. The kindly wisdom peryading the work made us feel in the company of a man truly good as well as strong. But the delicious morsels of fun, about the pedantic opinionated gardener, and the minister's hairbrained "Jaddie" with (free from obtrusive) capabilities of manly the recently mountain blackbird. But the delicious morsels of fun, worth, and the rascally mountain blackbird, 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 horticulturist readers) lack back with delight as however. 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

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 re "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 mon like Sir Walter Scott and Christopher North. From an early period of his life he was carnestly attached to evangelical me ne was carnestly attached to evangelical principles of religion; he was fervout and powerful in preaching those principles and tenderly assiduous in privately applying them as pastor, while vehemently detesting all ministrations of "another gaspel."

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 has given as much be cared for by a generation sated with what may be called "bloated" 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. Patersen, 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 on to the last. In reading them over for the purpose of selecting a very small num-ber 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 s house. Yet we must give some samples. We give two extracts:-

To his Wife.

"Dugarry, Arran, Aug. 3, 1841. "Mydear Maggie,—We have sped hither-to (thank God) to our heart's content, and have found a home in the ideal paradise I nave journed a nome in the mean paradise I had pictured to myself. We arrived first at Auchinear, I ut found the only hotel already full. We then got admission as above, a mile farther, but nearer to the sea and the mouth of Iorsa. But now for our grandise. On the one side of the lobby are the cows, whose milk is all cream; on the other one 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 here, below, and refer the course of the course porting it is nicely whitewashed. The door admits of hors below, and might a grey-hound 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 which bets are made. And to holo of the paradise, the people are kind, and flock around us at evening and morning prayer. Tadd expounding, as they are far from church; and it breaks my heart that the oldest do not understand my tongue. There must be some drawback, and this is one that will be saidles in the paradise above. that will be remedies in the paradise above Here is a beech of pebbles, and nothing but! ese Proverb.

sea air and sea water. The boys are x high gles learning to swim; and to day they have wrought well at their Latin, to have a clear conscience amongst the whitings.

We have come in already with such a strap, at least three dozen, all of our own toke. You see there is no fear of famine; the bounties of the sea make up for the barrenness of the land. Besides, somes, cakes, oggs, milk, butter, are abundant and in perfection. Salmon and scatrouts must wait for rain. Should the weather prove favourable, I set off with the boys to-mor-row to walk fourteen miles, and spend two days with Dr. Landsborough and hisfamily at Loch 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 'Monwas reminied of the plank after a Anon-day'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 wisked 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 olders 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 hieing to our house. She is my jowel—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 hlders. 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 on any instantation in Grasgow, where —
made a fool of himself singing "Paddy
O'Rafforty," 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 He said, with a grave counhad come? tenance, 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 Mr. Anderson has shown good some 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 come in.' When the bells had rung ther last peal, the 'grave elder returned with a bright face, and said the hall was chokefull, 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 preached with more freedom. They say that listeners never hear good of themselves, and it is as as prebable 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 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 mere; in the church 35—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 frame 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. En.

Proof is better than disenssion. - apan-

A Good Name. BY THE REY. WM. COCHRANE, M. A., BRANTFORD.

A good name, says Solomon, is rather to be chosen than great riches. In his day no chosen than great riches. In his day and in more recent times, the saying was generally accepted as emmently 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 compatition, may have not the time to study competition, men have not the time to study principles, and practice t is 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 bribe? Does not public opinion at the present day teach that wealth is a substitute for a goodname, and provided a man has riches to counterbalance his wickedness, he need not be over-scrupulous as to his conduct? Is there not an impression abroad "that a men may barter his moral qualities for a certain ex-ternal 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 man who does not seeked a spotless name, there is adulterated morality which is better than genuine, as gold adultdorated is better than gold in its pure state. It is a bad 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 the sauch tenening that is sapping the foundations of public morahty and lowering the standard of rectitude and honesty between man and man. Young men beginning public life take notice that dishonesty is no hundrance to public position, provided riches are acquired—nay, that a little smartness in everreaching is accounted a positive talent in moreantile life, and a sure evidence of financial skill. A man who is content to make simply a living in the exereise of manly, straightforward conduct. but who might just as easily make a fortune by a little manœuverving, 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 re-ceives no praise for his conscientious pro-bity, 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 idola-ters of mammon. Unless where there is strong religious principle, nothing else need be extected.

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 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, magnani-mity, sterling honesty; another, meanness, cowardice, and ingrained selfishness. One is the exponent of all that is despicable, degrading and contemptible; another, of all degrading and contemptible; another, of all that is manly, noble and loveable. 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 matched in our indexact. 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

A good name then is a name awakens instructively within the soul the highest feelings of reverence and admiration; which stimulates to higher resolutions, to a lottier enthusiasm than do the common mass of mankind; a name which acts as a talisman in beckoning the soul to the acprises 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 intellec-tual 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 .nore important question, to all who are starting in his, how shall I honestly secure such a reputation, while living and leave behind a fragrant memory when dead? Character is not the product of a moment, and it is very much in a man a cown hand what life character and reputation shall be. Good men may be standered; and the world in its judginent often errs and persecutes those who are det the first object of the arts of a serving of the highest honors. But no printing to study and present.

really good man is over outirely unappre-ciated 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 men. But what he fails to onjoy himself, his children will inherit, and bless the name that gave them such honor among men. 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 charac to the purity of our most es, such a small estern 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 uever 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, at 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 constibute 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 up word on entire or ignable. 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 plas-tered 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 chabled to make proof of his rectitude for a long period of years, during which one after another of his compeers have been swept away by the cupidity and covetous ness 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

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 of n. Just as the incoming tide, in times of freshets, overflows and submerges strips of laud and islands hitherto uncovered, so great accu mulations 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 evere on Monday presented, at the Waver-ley 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 northean 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 goat good humor to examination by the medical gentlemen present, taking off his boot to show his foot, and laughing good-naturelly at the minute inspection of his toes. His muscular development is very great, but there is an expression of gentleness and re-pose 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 plandity. The hand an expression of great placedity. 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.

Graco is a quality different from beauty, though mearly allied to it, which is never observed without a locting us with emotions of peculiar delight, and which it is, perhaps, the first object of the arts of sculpture and Our Young Folks.

The Eagle and the Scrpent.

A sorpent saw an cale gain, On soaring wing, a mountain height, And envived him, and crawled with pain To where he saw the bird alight, So fickle fortune oftentimes Befriends the cunning and the base, And oft the grovelling reptile climbs Up to the eagle's lofty place St. Nicholas for July. 2

Hang on like a Beaver.

When our Tom was six years old he went nto 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 fright-ened when the horses went trotting se 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. Lot 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 asa brown spaniel came bounding up the garden

"It is mine," cried Ned, in an altered one. "Did you not know I had one?" tone.

"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, wining 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 ito me on my birth-day;
and he gave me a splendid box of tools,
too." Ned looked up brightly and quite torgot 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 ave; 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 ther 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, i ndeed, know the reason why they object to your going; but, from all your ex-perience of their kindness and wisdom, are 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 vou not sure th against them, because of this one little denial of your wants? Is not this a poor and ungrateful roturn for all their kindness? It is little enough that a child can do for a parent but that little be eacht to 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 muddy buff. with roof and window-caps of a severe Indian red, new so common in the villas one sees along the Hydson 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 Naturo in this matter of colour? If the is enough of how hallight white in the she is sparing of her brilliant white in the landscape, she is not more lavish of this gloomy bluish red, which we barely see excopt in rocks of strata and mineral carth, where it is often so overgrown with most as to lose the disagreeable hardness 50 pront when found clowhere. A tender gray seems to be Nature's favorite hus. Even the stone of the white birch become a soft silvery oranged in the constitution of the white birch become a soft silvery oranged in the constitution of the consti a soft, silvery gray with time, as indeed do all things else; not stemmago only, but the very feuces 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 Aseful.

ACOUSTICS IN PUBLIC BUILDINGS.

A. W. C., in the Scientific An rican, 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 provention is worth more than a ton of cure. "Please advise any of your friends who contemplate building a church, hall, lecture-room, or other public building, to observe the following rule, and they will find the punciples thereof to be true:—" Let the whole structure be held in subservience to the auditorium, regardless of needless ornamen ation, and let the clear inside lines thereof be as follows: Make or take the whole length as one sum in feet, make the whole width one-half that sum. and the whole height, to the center of the coiling, one half of the latter sum."

A PASTE THAT WILL KEEP.

The great difficulty with paste is that it sours and moulds so quickly that it does not pay to mix a large quantity, but the Journal of Applied Chemistry gives a resistence market. cipe for making a perpetual paste, thus: Dissolve a teaspoonful of alum in a quart of water. When cold, stir in as much flour as will give it the consistency of thick cream, being particular to beat up all the lumps; stn in as much powdered resin as lumps; sen in as much powdered resin as will lay on a dime, and throw in half a dozen cloves to give it a pleasant odor. Have on the fire a teacup of boiling water, pour the flour mixture into it, stirring well at the time. In a very few minutes it will be of the consistency of mush. Pour it into an earthen or china vessel; let it cool; lay a cover on and put in a cool place. needed for use, take cut a portion and soften it with warm water. Paste thus made will last twelve months. It is better than gum, as it does not gloss the paper, and can be written on.

SOFT SOAP AND VINEGAR FOR THE HANDS.

A correspondent of the Scientific Amer-"Our men in the shop use soft soap to remove the grease and dut 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 editor says, commenting on the above statement : "In the ordinary careless manufacture of soft soap, there is apt to be sometimes an excess of alkali, or lye, above that necessary for complete saponification. This has a caustic action on the skin, making it rough, and otherwise injuning it. After using soap of this kind washing in yunggar approva of this kind washing in vinegar removes the alkali from the hands. Vinegar, being an acid, combines with the alkali, forming neutral and soluble salt."

THE LANGUAGE OF ANIMALS. -

Certainly all animals have a mode of expressing feelings to others of the same 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 hear a rational understanding. prise has a rational understanding. Deer and buffalo act in concert in regard to seeking food or water. Perhaps the govern-ment of wild horses, through signs which any horse in a group of hundreds instantly recognizes as an imperative command of one individual, who prances up and down like one in authority, is about as perfect and as mysterious as anything in natural history. Birds and dogs are exceedingly sociable, enjoying the society of their kith and kin as much as country cousins when they visit city relatives. Rats and mice, too, and even insects are supposed to h ave the faculty of communicating their wishes and opinions to each other.

METALLIC PENS.

Iron and gold have almost entirely dis-placed the "gray-goose quill" as an instru-ment for writing. In Birmingham the number of steel pens made weekly is about 90,000 gross, or 14,120,000 separato 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. When it is remembered that each gross requires 141 pieces of steel to go through at least twolve processes in the course of manufacture, the fact that 144 complete page can be said for three helfcomplete pens can be soft for three nau-pence, after providing for material, paying wages to work-people, and leaving a profit to maker, is a convincing proof of the re-sults attainable by the exercise of mechan-ical ingenrity and division of labor. Gold pens are tipped with iridium, making what are commonly colled "diamond points." pans are tipped with rudium, making what are commonly ca'led "diamond points." The iridium for this purpose is found in small grains in platinum ore, slightly alloyed with the latter metal. In this form it is exceedingly hard, and well adapted to the purpose of the gold-pen maker. The gold for pens is alloyed with silver to about sixteen carate fineness, rolled into thin strips. for pens is alloyed with silver to about sixteen carats fineness, rolled into thin strips, from which the blanks are struck. The under side of the point is notched by a small circular saw to receive the iridium point, which is selected by the aid of a microscope. A flux of borax and a blow-pipe flame secure it to its place, and the point is then ground on a copper wheel with emery.

—Technologist for May.

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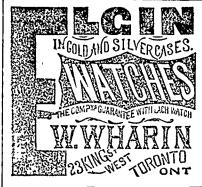
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Further information may be had on application to the Secretary

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 country of York, Hotel keeper, deceased.

TAKE NOTICE

That after the expiration of twenty days from the flist insertion leteof, application will be made to the Judge of the Surrogate Unit of the County of took by Ann Castle, the mother of said Infant emilien, to be appointed guardian over such in-fants

eminera, to be appointed guardian over such infants.
This notice is given under the provisions of section 3 of t hapter 74 of the consolidated statutes of Upper Canada. CAMERON, McMICHAEL, & HOSKINS, Solicitors for said a plicant, Ann Castle Dated the 10th day of June, A.D., 1871.

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Total amount returned Policy-holders.. \$359,169 11

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