Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.								L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.									
	oloured cove ouverture de											ed pages/ e couleu					
	overs damag ouverture en		ée								_	amaged/ ndomma					
	overs restore ouverture re									•	-	estored a estaurées					
1 -	over title mi e titre de co	_	manque								-	iscoloure écolorée				5	
	oloured map artes géogra		n coulei	īL							-	etached/ étachées					
	oloured ink ncre de coul					e)					Showth Franspa	rough/ arence					
	oloured plat lanches et/o											of print inégale (1		
	ound with o elié avec d'a											uous pag ion cont		1			
al L	ight binding long interior a reliure ser istorsion le l	margin/ rée peut c	auser de	e i'ombre	ou de					J (-	Compre Title or	es index(o end un (o n header e de l'en-	des) ind taken f	rom:/			
w 	ilank leaves a vithin the tea een omitted I se peut que ors d'une res nais, lorsque	xt. When from film certaines tauration	ever pos ning/ s pages t apparai	ssible, the planches issent dar	ese hav ajouté is le te	e es xte,];];	Title page de Caption	age of iss e titre de n of issue e départ	ue/ la livra	ìson			
p	as été filmée	25.								1	Masthe Généri	ad/ que (péri	odíque	s) de la	livraisor	n	
Additional comments:/ Commentaires supplémentaires: There are creases in the middle of some pages.																	
	em is filmed ument est fi																
10X		14X			18X				22X		, 	26	X		30	×	
	12X			lex			20X				24X			28×			32×

yol. 4-No. 18.]

oniributory and Correspondents.

Students at Princeton.

and British American Presentitrian

DEAR SIR,-As I am one of those un-J DAR SHG.—As I am one of those the brune'es from Canada, attending Prince-bn Theological Seminary, I wish to say a few words in reply to the letter of "A Can-idian Minister in the United States," shich appeared ia last week's Presertenan. I have not the paper before me, but I hak I remember his arguments, if such they fre. Hiastatements are calculated to leave wrong impression, and to strengthen the grejudice against us which already is strong hough. No, he didn't put things in just heir right light. Let us see.

The "pecuniary aid" argument hardly mes with good grace from "A Canadian linister in the United States." What rings Canadian ministers over there to Well, I wouldn't like to be too lain, but the salaries there are a good deal ligger than they are in Canada, you know. e what he did, because many of our Candian students accept no pecuniary aid. Ind what advantage have those who do? to they make money? or isn't it the truth that with the pecuniary aid they are worse ff in the Spring than they would be in To-

Conto? Every body knows why. Where then is the advantage? men is the advantage?

"The almost entire absence of entrance staminations" in the States are inducement for Canadian students to go. Well, well! In making this statement he either wilfully wishes to mislend, or else he is wo-fully ignorant of facts. The fact is there are no entrance examinations for Theology in Knox College, then how can the absence of such examinations in the States induce sindents over there? But take him on his own ground. There are no entrance examinations in Knox. From his language, "the almost entire absence of them in the States," we infer that there are some entrance examinations there. So, on his own ground there would be a barrier instead of an inducement.

The argument regarding Sabbath Schools and Mission work applies to New York. Of course there is ample scope, as he says, in Toronto for Sabbath School work; but who ever heard of students there getting five dollars per Sabbath for teaching a class?

As to hearing great model preachers—well, no doubt, there are good preachers in Toronto and Montreal, but there are preachers in New York and Brooklyn who are world-renowned, and many of us did go over just to have a chance of hearing them now and then, and who can blame ue? And in Princeton we have a course of sermons delivered us by the ablest ministers of different denominations from all parts of the country. The last on the course of the last session was "A Canadian Minister in the United States"-Dr. Inglis -who made a great impression. Of course, as your correspondent says, there are able ministers of different Churches in the cities of Canada, but what good is that to the students when there is no way of bringing those men to preach to them?

Your correspondent says he was in New Your correspondent sars he was in New York Seminary two or three days and in that time was able to judge of the efficiency of the professors. We infer from his letter that he didn't go to guage Princeton at all, and yet he passes judgment. "A Daniel!" Now, every student of theology knows, or ought to know, that the different subjects overlap. And he tries to make out that a few professors can do better work than a complete staff. Nonsense! Without makeg any "invidious comparisons," it is an icknowledged fact that the ablest of professors are in Princeton. In Knox each professor has to take two or three subjects.

He says, "the only written examinations He says, "the only written examinations at Princeton, is at the close of session." Of course. Are there any written examinations at Knox before the close of session? Speaking of the Princeton examination papers, he says: "the sample of the papers we examined appeared to be a fair test of what might be expected to be exerted from the course." What might be expected he doesn't say. But remember we have eight months, attendance upon lectures have eight months, attendance upon lectures every working day in the week. At Christ-nas only ten days vacation. Having such able experienced men for professors, in that ime we "might be expected" to learn something. And the papers are such "a fair lest that for example last session they severed the whole ground gone over, and the students tood no chance without having a thorough pastery of their subjects. Do you know tood no chance without having a thorough nastery of their subjects. Do you know that they do with students who don't work and? Pluck them. Do they ever pluck my? Yes, and make them take the work yor again. If any students in Knox hink wo go to the States because of the asy examinations, just let them come yer to Princeton for a session and see. My letter has grown lenger than I in-My letter has grown lenger than I in-ended. Hoping you will give it an inserertion. I am, yours, ctc.,

A CANADIAN STUDENT IN THE UNITED STATES. Dresden, May 31st., 1875.

THE Rev. Dr. Robert Buchanan, of Glasow, was buired in the Necropolis of that ty, on the 18th of May, (the anniversary the Disruption) in the presence of a ery large and deeply solemnized asemblage of mourners.

Immersed in Wind and Fire-

Editor Bigtish Averican Presbyterian.

SIR,-The Rev. Prof. Crawford in his examinations of the Rev. Mr. McTavish's pamphlet on Baptism, uses the following language:-" The disciples on the day of Pentecest were not sprinkled with, but im mersed in the emblems of the Spirit, that is in the wind and fire. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting, and there appear ed unto them cloven tongues like as of fire . and it sattupon each of them.' (Acts ii. 2 8.) Then the emblems of the Spirit, the wind and the fire, which accompanied the Spirit filled the house where the disciples were; so that they were literally immersed in these emblems."

How any person who reads attentively the passage in Acts above quoted, can in terpret it as Prof. Crawford does, is to me most surprising. Let us notice, first, what is said about the wind. The term of comparison "as of" which Luke uses, clearly shows that what came from heaven and filled all the house, was not a rushing mighty wind, but only a sound like that caused by one. The word "it" refers to the sound, and is the subject of the verb "filled." Let us look, for a moment, a tone or two other passages, in which language of a like kind is used. In Acts 1x., we are told that there fell from the eyes of Saul "as it had been scales." This, of course, does not mean that real scales fell from his eyes, but only the appearance of them. In Revelation 1. 14, 15, 16, John thus describes, in part, the appearance of the Lord Jesus, "His eyes were as a flame of fire," " His voice was as the sound of many waters," and "His countenance was as the sun shuncth in his strength." No one, the sun shuncth in his strength." for a moment, supposes that John means that His eyes were really a flame of fire, that His voice was really the sound of many waters, and that His countenance was really the sun shining in his strength.

The argument against Prot. Crawford's theory drawn from Luko's own words is, I think, sufficient to convince any intelli gent person. The following one confirms it. Admitting, for the sake of argument, that a wind filled the house, it was not a gentle breeze, such as is most refreshing on a sultry day, seems to be as generally supposed by those who hold what may be supposed by those who hold what may be termed the wind theory. It was "a rushing mighty wind"—in other words, a whirlwind or tornado. It was in air, what a raging torrent, which carries away all before it is in water, such for example as that one caused by the burstin, of a dam which lately destroyed so much property and he in the United States. There is a description of the effects of a "rushing mighty wind" which Elijah witnessed on a certain occasion—"It rent the mountains, and brake in pieces the rocks." Now, had such a wind filled the house in which the disciples met on the day of Pentecost, it would have done to it, as Samson did to the have done to it, as Samson did to the Temple of Dagon. Let such a wind find entrance into any building, and the truth of Punch's remark that in the hour of danger, absence of body is better than presence of mind, would at once be seen.

It was, therefore, only a sound like that of a rushing mighty wind which filled the house. How the disciples could be immersed in sound, I am not ashamed to confess that I cannot understand. I have

confess that I cannot understand. I have heard of a Popish relie which was some of the sound of the bells of Jerusalem kept in a bottle. It appears to me to be as easy to bottle sound, as to immerse a person in it.

subject, so that each one brings all his energies to bear on his special subject.

Dosn't it stand to reason that a full is better than an incomplete staff? tongues, of which there were as many as there were disciples, and one sat on each of them. What has already been said regarding the term of comparison "as of" applies equally well here. If we believe that real the came down on the disciples at Pontecest, we must also believe that a real Pentecost, we must also believe that a real dove came down on Christ at His baptism. Prof. Crawford says that the fire as well as the wind filled all the house, and they, the disciples were immersed in both. It the disciples were immersed in both. It is only of the sound as of a rushing mighty wind that Luke says "it filled all the house. Of the cleven tongues as of fire he says, "it sat upon each of them." Admitting that he speaks of real fire, how could the disciples be immersed in that which sat on each one singly? How could thrist be immersed in the Holy Ghost, which, at His baptism, came down on Him which, at His baptism, came down on Him

Those who believe that the disciples were immersed in wind and fire on the day of remmersed in wind and fire on the day of Pentecost, cannot reasonably find fault with the Papists for interpreting as they do, the words of our Lord, "This is My Body." The latter have better authority for theirs. have for theirs.

have for theirs.

If both the wind and the fire filled the house, they, of course, did so at the same time. Well, how did they fill it? Did they separately do so? That is an impossibility. Did the one fill one half, and the other the other? It is quite unreasonable to suppose so. to suppose so. Were they united together like milk and water? This is another impossibility. Had this been the case, the fire could not have been seen in the form

of cloven tongues. The disciples received the Holy Ghost The disciples received the Holy Ghost world is to be burned by Himself when—as Prof. Crawford expresses it—they were immersed in His only the above will console thinker, Box 2506, To omblems. Now, there were many others

in the house at the same time. Of course, they, also, were immerced in the wind and fire, and received the Holy Ghost. It is quite likely that the wind and fire filled the house all the time the meeting lasted that day. Those then, who come in after the disciples began to speak with other tongues, were also immersed in the wind and fire, and received the Holy Ghost. Of and fire, and received the Holy thhost. Of course, then, all who heard the dasciples preach that day, were as much inspired as they were. What need then, was thore of any one preaching to them? Some of those who heard the disciples speak with other tongues were amazed. Yet they received the Holy Ghost as truly as the disciples add. Others said in makery that ciples did. Others said in mockery that they were drunk. Yet they received the Holy Ghost as truly as the disciples did. No doubt, many who heard the disciples preach that day, died in their sins. Yet they received the Holy Ghost as truly as the disciples did.

T. F.

Anti-Christ of Revelation.

Editor British American Presbyterian.

SIR,-Referring to my last letter, which you were kind energy to publish, I beg leave to transcribe a few passages from that remarkable book, "The Rise and Fall of the Papacy, by the Rev. Robert Fleming. Mr. Fieming, it seems to me, is the best and safest interpreter of the Revelation. But he would isclaim altogether the character of "interpreter," for he gives his thoughts the title of "guesses." The lectures were preached in 1700, and afterwards published by mm at the request of his congregation. Yet he "guessed" righly the French Revolution, as will appear from the following :

"So that there is ground to hope that, about the beginning of another such cenbetter; for I cannot but hope that some new mortification of the chief sup-porters of Anti-christ will then happen; and perhaps the French monarchy may begin to be considerably humbled by that time, that whereas the present Froncil king takes the sun for his emblem, and this for his motto, 'Nec pluribus impar,' he may at length, or rather his successors, and the monarchy itself, (at least before the year 1794) be forced to acknowledge that, in respect to neighbouring potentates, he is even Singulis impar"
How terribly this was fulfilled, we look-

ing back on the French Revolution, know. But to pass on to the next, the fifth vial, we

quote again: "The fifth vial, (Rev. xvi. 10, 11,) which is to be poured out on the Seat of the Beast, or the dominions that more immediately below the seat of the control of the seat of t ately belong to, and depend upon the Roman See, that, I say, this indgment will probably begin about the year 1794, and expire about the year 1848; so that the duration of it, upon this supposition, will be duration of it, upon this supposition, will be the space of fitty-four years; for I do sup-pose, that seeing the Pope received the title of Supreme Bishop no sooner than the year 606, he cannot be supposed to have any vial poured out upon his seat immedi-cible to set to min his outhority so signal. ately, (so as to ruin his authority so signalately, (so as to ruin ins authority so signally as this judgment must be supposed to do, until the year 1848. But yet we are not to imagine that this vial will totally destroy the Papacy, (though it will exceedingly weaken it,) for we find this could have a support with the part will in heigh and cline when the part will in still in being and alive when the next vial is poured out."

We have here another remarkable we have here another remarkable "guess," for any student of history knows that when the great Napoleon overrun Europe, those nations including France suffered terribly. Rut that is not all. The Pope himself was taken and kept a prisoner for years until he did the hidding of the for years, until he did the bidding of the conqueror. That was one weakening. And again in 1848, the present Pops was obliged to flee from Rome, and call in the help of French baynots to seat him on his throne, stained as it was by the blood of

his own subjects.
Thus, so far we have found Mr. Fleming's to tally with the events. And as it is agreed by him and other writers on Revelation, that the sixth and seventh vials are continuous, one running into the other, and as the result of both bringing about the destruction of Mahommedanism and Popery, we will see what he says as to these. The sixth vial is poured out on the these. The sixth vial is poured out on the great river Euphrates, the Mohammedan Antichrist, and commences in about 1848, and the destruction of that power ends about 1900. In the next century, therefore, we may look for the destruction of the Papary, for according to Mr. Fleming, the seventh vial will be a short and complete one, but will not finally terminate till the year 2000.

Meantime, as a preliminary of this 10struction, according to history, we may look struction, according to history, we may look for an apparent energy and even success on the part of Popery. The energy we see manifestations of already. Even in the Province of Quebec it is putting forth demands subversive of religious and civil liberty. In Spain it is doing the same. But it is needless to particularize. Wherever Poppery has set its foot there it is onever Popery has set its foot there it is oncroaching. And it will gain ground too; how far, none of us can tell. But the warming thrown in Rov. xvi. 5, would seem to indicate that there is great danger least it should recover in great measure its ancient power, and practice its former cruelties. Yours respectfully, C. C.

Last Generation of Venial Sinners.

As purgatory is for venial sinners, and will only last until the day of judgment, (according to Roman Catholic teaching), I with to know where the venial sinners then living of the last generation will go, as nothing impure can enter heaven, and as this world is to be burned up. An answer to the above will console a Roman Catholic thinker, Box 2566, Toronto. Christian

Ido! itry of Romanism.

Fresbyterian

Editor British Andrican Presbetterian.

Sin, - The eccentric Carlyle somewhere asserts, that man of the nin teenth century -notwithstanding his advancement in the arts and sciences,—is, in point of morals, as barburous as he was in those conturies designated as the "dark ages." statement much surprised me at the time; but I recently witnessed a striking illustration of his assertion. It occurred in Wilhamstown, a small village in Glengarry—a county associated in the minds of those in the West with the customs and traditions of Old Scotia. The inhabitants are Scotch, and in religion are Presbyterians and Roman Catholic, - the latter in many portions of the county in the ascendant. Last Sabbath was a great day here, as elsewhere, in colebrating the festival called "corpus christi," which contrasts greatly with the vaunted enlightenment of this our century, and of this gospel Dominion. It appeared to be a gala day, anticipated with anxious expectation on the part of the deluded devotees. All aided in the work of preparation to make it a success. Beautiful branches of spruce and pure were planted on both sides of the street, around a large square; a magnificent arch was erected at the door of the convent, under which was placed an altar decked with all sorts of fillagree work, to please the eyes of the young and the uncultured. Early on Sabbath morning the sun rose with his wonted splendor, and his beneficent rays had hardly dissipated the gloom, ere numerous men could be seen at work completing the preparations which had been commenced the day previous At ten o'clock the crowds, which had gathered from all parts, hastened to the church, when, for two long hours, they were regaled with Latin prayers and awful mysteries, known only to the priest, who, as usual, performed his work so perfunctorily as to evidence that he at least was not religiously exercised, knowing, perhaps, the whole ceremony to be a dead formality, and the festival an imposture to please the senses, and enslave the souls of those who could believe that a poor sinful man can, by a few Latin words, change the wafer into the real person of Christ, (soul, body, and divinity.) At twelve o'clock, as the bell began to toll, the crowd poured out of the church, and after being duly arranged, commenced to march around the square. First in order came the women dressed in their finest, many of whom bowed their heads with mock solemnity, while they counted their beads or muttered some formal prayer, while others deemed it a good opportunity to display their toilets and the latest fashions. This motley crowd was followed by the convent girls. They were dressed in black, with flowing robes of white thrown over their heads, which fell in graceful folds to their feet. They were preceded, I might mention, by six children, arrayed in white garments, and crowned with garlands, each of whom as she passed, strewed flowers upon the road.

Next in order came the grand canopy. As this is the most important part of the procession, let us briefly examine it. In the centre we see the priest robed in flowing vestments. Raising his eyes towards heaven, vestments. Raising ins eyes towards neaven, he clasps the sacred Pyx. Over him is held a beautiful canopy of silk, while in front are two young men walking backwards each carrying a censer filled with incense, offers it to the wafer-god. This part of the procession is followed by a large crowd of the sterner sex with bowed heads and reverential looks. The procession wends its way to the convent, when the priest proceeds to the altar, and, at the tanking of a little bell, the altar, and, at the tinking of a little bell, the people tall on then knees in adoration, while the priest clevates the water. At last the rites were ended, and the people dispersed, well satisfied with their one day's idelatry. Many of them return to their homes, while not a few remain to finish the day in wild carousal. Thus was the day spent at Williamstown; but I am informed that further back in the county, these proceedings are carried on in a much more pleasing way, where they have the accompaniment of viowhere they have the accompanient of vioins, drums, and even cannon. As I
watched the procession filing past, with
banuers flying and incense burning, white
all the people bowed their heads in awe, I
could not help comparing it to one of the
heathen processions which used to take
place in Rome, when they sacrificed to gods
of their own creation. Here, under the
mark of Christianity, they offer a sacrifice
to Christ, which is unwarrantable, and the to Christ, which is unwarrantable, and the thought flach d through my mind that if thought flash d through my mind that if Christ lamself were to appear, would be be found in such a procession? or pleased with such marks of adoration? Ou! deluded and superstitious people! we expect naught clee from yourn Roman Catholic countries, where prostly influence is dominant, and where you are bound down with chains of ignorance; but in Canada, our own fair Dominion, that such illolatries should be practised and countenanced. is enough to practised and countenanced, is enough to send a thrill of horrer and dismay through the nerves of every true believer. may the time soon come when the antichrist will be revealed in all his hideousness, and when the people will learn to piace confi-dence in the teaching of the Scriptures, and foreake the great Mother of Harlots. Yours

The Scriptural Mode of Baptism.

Elitor British American Parsistypelan.

Sin,-Mr. McTavish's treatise on Baptist question I have not reen. To A. MoP, it seems not satisfactory, and he seems troubled about the mode. Let us make a few remarks on the subject. Baptism represents purification. As wairs, the body cleansing element, waster, away pol-Intion, so in baptism the water symbolizes soul cleansing. The believer by faith has a fountain opened for ain and unclearnees. It is the sign and seal of the working away of the pollution of sm. A priori, we would expect the mode of applying the symbol not to be a matter of vital importance. The quantity or quality of the broad in the other sacrament no one regards as or vital moment. A small quantity of water will symbolize the great truths taught in baptism, as well as all the waters of our lakes and rivers. Why, then, all this disputing about the quantity? Not the mode, but the spirit in which it is celebrated, is of vital importance. Christianity is for the whole world, and its ordinances for all ctimes and seasons. In this neighborhood a Baptist minister made some converts last winter. They longed to make profession of their faith by immersion, but of necessity, had to wait for spring. Is Christianity only for the summer season and warm water, and not for winter as well? In certain states of health it would be at the risk of life. Is it only for the healthy? But what saith the Scripture? The validity of baptism by immersion, we do not dispute. That it is the ordinary Scriptural mode we confidently deny. Let us appeal to God's Word. In Dan, 1v. 88, it is said of the over-proud king in his insanity, " his body was wet with the dew of heaven." The Septuagint reads was baptized with the dew of beaven." That was not baptism by immersion. The Greek of Mark vii. 4, reads "except they baptize they eat not, 'etc., and " the baptism of cups and pots, brazen vessels and of tables." There too, we have baptism, but not by immersion. Similar is the testimony of Luke xi. 88. The Pharises marvelled that Christ "had not first washed before duner." The Greek reads "baptized before dinner." It seems to us absurd to suppose that immersion is here meant. John pose that immersion is users meant. Join the Baptist said of the coming Saviour, (Matt. ni. 11), "He shall baptize you with the Holy Ghost and with fire." Read immerse in place of baptism. "He shall immerse in with the Holy Ghost and with merse in place of paptism. "He shad merse you with the Holy Ghost and with fire." To us this seems hardly loss blasphemous than absurd. Space forbids us to enlarge. We think we have shown that baptism is not necessarily immersion. Did the hardles to immerse? To immersion Apostles ever immerse? Is immersion a Scriptural mode? We doubt it. L.

Ministers and Churches.

On Monday, the 81st May, a very pleasant gathering took place in the Presbyterian Church Bradford, when an address and a purse with \$154 in gold were presented to the Rev. D. B. Cameron, on his leaving that district for another field of labour. The address was couched in the most affectionate terms, and was responded to by Mr. Cameron in a similar way. Mr. Cameron carries with him the affection and respect of all around Bradford.

THE congregations of Norwood and Hastings have addressed a cordial and unanimous call to Mr. Thomas Fotheringham preacher.

THE Presbytery of Guelph met at Knox's Church, Acton, on the 7th inst., to induct the Rev. D. B. Cameron, late of Bradford, into the pastoral charge of the Presbyterian Congregation there. There were six members of Presbytery present, four ministers, and two elders. After an excellent sermon by the Rev. Mr. Bryan, of Glenallau, the Rev. T. Wardrope, of Guelph, put the usual questions to Mr. Cameron, the pastor elect, and then by prayer inducted him as minister of the congregation. The Rev. A. D. McDonald, of Elora, then addressed the minister, and Mr. Wardrope the people. After prayer by the Rev. R. Torrance, the meeting was closed with the apostolic benediction. As they retired from the Church, the congregation welcomed the newly inducted minister. A tea meeting was afterwards held in the Temperance Hall, where a substantial repast was followed by excellent addresses by the chairman, Archd. Campbell, Esq., Knowhead, the Rev. Mr. Bryan, Rev. R. Torrance, Rev. T. Wardrope, Rev. D. B. Cameron, and Rev. A. D. McDonald. At the close of the meeting the people dispersed, much delighted with the proceedings of the day. It is proper to meation that the office-bearers informed Mr. Cameron that they are prepared to pay a quarter's stipend in advance. Their example in this should be followed by all congregations in similar circumstances. Indeed Prosbyteries should use their influence to secure some payment in advance when a minister is inducted

Anstor and Prople.

"But."

BY RLV. W. PRUISION, Dr.

Naaman was the prime minister of a mighty monarch, the commander mehief of the armies of Syria, an illustrous and successful soldier, the favorite of its sover-eign and the idel of the array. He was a may of consumnate ability and unblemished reputation. He doubtless had command of unlimited resources, with which to secure all the luxurious delights which the most magnificent ancient metropolis, "the head of Syria." "the eye of the East, 'could supply, a princely residence and retinue, a nuhousehold and an extensive patronage. He was moreover a man of lefty stature, noble mien and great personal attractions. Frank and generous in disposition, affable and courteous in manners, confiding and unsuspicious in temper, he was eminently qualified to enjoy to the fullest extent, all the advantages of his peculiarly felications circumstances. Honoured, admired, beloved, and probably envied, he stood on the pinnacle of human greatness, having ettained all the usual objects of desire and ambition among men—fame and fortune, power and pleasure. He had all that his heart could wish. Bur he was a leper. The appliances of wealth, the resources of power, the skill of science, the screenies of the priestly rites of pagan invocation had all been resorted to, but in vain. was still the victim of a loathsome and deadly disease, which closed every avenue of enjoyment, and throw a pall over all his possessions. He was a doomed man. He was nobly endowed, greatly prospered and highfavored, and might have been happy Bur l'

We have here a picture of human life. Naaman is a representative man. A shadow more or less heavy falls on every path, darkening even the brightest. There is a skeleton more or less hideous in every home, diminishing its joy. There is a worm at the root of most grounds, lessenin, if not destroying, their shade. At the g e of the magnificent palace sits some More scai, whose presence dims its splendor, or toreshadows its downfall.

Look around; are there not many who are placed in most enviable circumstances? Surely they must be contented and happy, and so they would be. "But"—

There is one, who bears an honoured name, a descendent of a noble family, and

the owner of a large patrimonial estate. He has received a liberal education and all the culture which the institutions of his own country and foreign travel can bestow. He is surrounded by many friends, and . deservedly beloved, His home is all that love and duty can make it, the sweet restingplace of his heart, and the elegant centre of attractions to his friends. Life to him is very pleasant and full of promise, much is expected of him, and a bright future is pre-dicted for him. "Bur," alas I liko Naaman, he feels that an insiduous and fatal disease is already wasting his strength, and in the springtime of his years, he is laid aside and anticipates only a few wearisome days and restless nights, before hidding adieu to all his fair possessions and prospects, to all he

loves and by whom he is beloved.

Another, blessed with bodily strength and mental vigor, has by years of unflagging industry and tireless energy acquired a for-tune larger far than he had ever dreamed of in his boyish days. He has surrounded himself by all that wealth can procure. His home is elegant and superbly furnished, his family is numerous, prosperous and happy his friends deem him a fortunate man, and his name stands high among the merchant princes of the land, his counsel and support are eagerly sought in all large financial enterprises. He looks back upon the past with complacency, and upon the future with great expectation, as he purposes soon to to withdraw from the cares and responsibilities of active business, and to retire to the quiet enjoyment of social and domestic life. the wished for gaol so long kept in view "But," an unlooked for panic in financial matters, some dire disaster in commercial affairs, the utter failure of a promising speculation, or the discovery of fraud on the part of some trusted partner or agent, brings upon him sudden ruin. What it has taken many years of anxiety and toil to accumuamid the wreck of his fortunes and his hopes, he suffers the pangs of wounded vanity and disappointed ambition, embittered, it may be, by the pressure of narrowed means or the fears of future penury.

Another has attained not only competents.

tence, but an assured position, and a place of high honour for intellectual and moral worth. His home is adorned and enriched with the choicest treasures of literature and At his hospitable table meet the wise and the witty, the great and the gifted of his day. His word has weight in the councils of his country, and his name is a tower of strength to every cause, literary and sci-entific, political and social, moral and religious. Every eye blesses him, and he has made many a mourner glad. "But" his made many a mourner glad. "Dut" his hair is prematurely gray, he bows beneath a heavy sorrow, his first-born, the son of his strength, once the joy of his heart and the light of his home, is now living a life of reckless dissipation and infamy, saved from public disgrace and a felon's cell, only after repeated and unacknowledged sacrifices made by paternal affection and long endur-ing hope. While receiving the cordial congratulations of friends upon his abundant prosperity and his manifold sources of gen- part, and when the whole congregation nine enjoyment, he feels the soreness of a hidden wound, for which their words bring no balm, and while the plaudits of the people or the thanks of a senate is sounding in his car, he knows how much sharper than a serpent's tooth it is to have a thankless Another still has attained the summit of

worldly prosperity; no disaster has ever be. fallen his fortunes, no friend has ever grieved him by desertion, nor foe maligned him with the voice of detraction. Strong provails in modern times on the subject of the Delnge and its incidents—a scenticism in health, in honour, and in power, he reaps the full reward of intelligence, integrity, and well-directed effort. The world's highest prizes are within his reach. Many chap-lets are stready around his brows. S'ill in the meridian of life, surely his joys are

(-: t

great, Bur" though his home is beautiful and his heart is strong, both are sad. Again and again have infant voices been beard and hushed, within that home. One fair child after another has been carried forth and laid in their low cold beds, nor son nor daughter now remains. The weeping mother too has followed them, and the hearth is desolate; the poor man stands upon it sione, childless and widowed. He has wealth, and wisdom, and power. "But" he could neither bribe, gameay, nor resist the grim foe, which has strewed his Eden with ashes.

Every condition of human life has its exceptions, every record of earthly happiness has a "Bur," whether failing health, or flying wealth, sore disappointment or eruel detraction, heart griet or home beto meet, and grievous enough doubtless they are, and very bitter to the taste; "Bur" they are designed for noble issues, and work out in us a grander life, and for us a more glorious destiny. Health and wealth, friends and family, all may fail. "Bur" we may lay up treasures where they will never fail, and find a friend "closer than a brother" who never forsakes. Earth may become to us sad and drear, "Bur" it will soon pass away, and we will enter into the heavenly home, where happiness is unconditioned by a "But." Mourning a brother in adversity, you bow beneath a crushing blow. "Bur," look! help is near. Weeping sister in sorrow, your heart bleeds from deep wounds. Bur dry your tears, He is nigh who healeth thee. Varied and manifold are our earthly trials! Bur earth knows no sorrow that heaven cannot heal." And when we get there, we will look back and bless God for all the "Buzs" which marred the joys of earth.

Messrs. Moody and Sankey.

The evangelistic work continues to progress in all the places in and around London, not the slighest abatement of interest being discernible. On Friday, the 7th ult., hedin the Agricultural Hall, convened by the Young Men's Christian Association, when Mr. Moody had the opportunity of addressing 15,000 young men.

A second special service for children was iven at the Opera House on Saturday afternoon, the preacher being the Rev. J. Robertson, of Edinburgh. There were many children scattered amongst the audience, and several rows or batches of school children faced and flanked the stage; but the majority present evere grown-up people.

Mr. Archibald D. Brown was the preacher in Bow Road Hall on Sabbath evening, where also discourses were delivered on Sabbath afternoon and evening by Dr. W. P. Mackay, author of "Grace and

The Revs. William Haslam and Dr Donald Fraser were the preachers on Sabbath in the same way at the Opera House, and Mr. Henry Drummond conducted similar services at the Victoria Theatre, New Cut, where the Rev. M. G. Pearse addressed a large audience on Saturday night.

On Sabbath afternoon and evening the meetings at Bow Road Hall were very crowded. At both Mr. Moody spoke thankfully of the faithful results of the two months' Islington Mission, and invited his hearers to follow him to the Haymarket Opera House, which he has occupied overy night this week. Mr. Sankey

overy night this week. Mr. Sankey at each meeting sang soveral hymns, one by particular request, "Jesus of Nazareth passeth by."

Messrs. Moody and Sankey having finished their labours in the North of London, and nearly completed them in the East-end, have now commenced their work in good experts the second. work in good carnest in the southern and wostern districts. The Opera House even-ing services this week have been crammed, and thousands were unable to gain entrance. The inquiry and young men's meetings which follow already show some gratifying results. At the close of each service many flock to the inquiry-room, and persons of both sexes and of various ages are seen in earnest prayer. The young men's meeting was inaugurated by Mr. Henry Drummond, of Stirling, on Monday evening, who from a raised platform in the pit the theatre addr of young men who stay to the after ser-

The mid-day prayer and Bible meetings continue to be held in the same place, and have large attendances.

A vast congregation assembled at the Agricultural Hall on Monday night to join in the fiftieth and last service held by Messrs Moody and Sankey under that roof Mr. Moody preached at greater length than usual, subject of his address being the salvation of Noah and his family in the ark. The address was listened to with breathless attention, and the congregation seemed deeply moved by the earnest and pathetic appeal which he made to second by their prayers the efforts of himself and his fellow-labourers, to bring the unconverted portion of his audience within the say

ing influence of the Gospel.

The following tribute to the labours of Mesers. Moody and Sankey appears in dditorial type in the Times:—"A vast congregation assembled at the Agricultural Hall last night to join in the fiftieth and last service held by Messrs. Moody and Sankey under that roof. By seven o'clock the vast building was crowded in every rose to join in the opening hymn-38, Wondrous love — a more impressive sight could hardly be imagined. The other hymns sung during the service were the 48rd-' the ninety and nine'-and the 81st—"Yet there is room—with which the service concluded. Mr. Moody preached at greater length than usual, the subject of his address being the salvation of Noah the Deluge and its incidents—a scepticism which the preacher said he had no doubt was generally shared by the antidiluvian society which witnessed Noah's preparations

character of the faith which preserved one faraily alone amid all the households of the earth from perishing by water; and urged his hearers to exhibit and enforce by then oxample, the like faith in their own families and households, against the still more terrible day of judgment by fire, for which the present world was reserved. Mr. Moody's address was listened to with breathless attention, and the congregation seemed deeply moved by the earnest and pathetic appeal which he made to them to second by their prayers the efforts of himself and his fellow-labourers to bring the unconverted portion of his audience within the saying influence of the Gospel. No one who has witnessed these services car doubt their powerful agency for good, not only apon the ruder masses of society, reavements, or any other form of earthly but upon many also who have been acill. There is some form we must all expect customed to associate the idea of "revivalismi with more fantacism and excitement. There was certainly nothing of this kind in yesterday's service. The devotional part of the service was as calm and unexciting as in the soberest parish church, while the sor-mon was not less calculated to benefit the most steady-going churchman than arouse the attention of those who had litherto thought little about religion. We have no doubt that the West-end of London, to which Mr. Moody is now devoting his at tention, will gain quite as much from his preaching as the North. —Review.

Should Christians Put on Mourning?

We have felt and thought much upon this question, and hardly know what answer to give. Long usage has made it the fashion, and Christians are not called on perhaps, to start a crusade against fashion. Were they to take a stand against the prac-tice of putting on mourning for their dead, it would no doubt make a stir and call attention to the subject. But before anything of this kind can take place, individual Christians and families must think about it, and consider what they ought to do. To look at the matter and think about it can do no harm and may do some good. And to this end we give two extracts, one from a recent will and the other from a medical journal. The following is from the will:

"And I hereby subjoin my carnest request, that none of my family or friends will incur any needless expense for what is, in my view, most improperly and anomal ously styled 'mourning dresses;' assuring them, as my deliberate and long-practiced opinion, that they will do the greatest honour to my memroy by complying with my present wishes in this particular. But to preclude misconception, I would add that I do not object to a simple badge of mourn ing, if the feelings of any one demand it; but to the customary expenditure for new and costly habiliments, which are better calculated to foster pride in the living than to show respect for the dead; but, more than all, as this common practice imposes a useless and oppressive tax on all classes of society, which many may with difficulty sustain, I feel it to be my solemn duty to bear my dying, as I have always my living, testimony against it.'

From the Medical Joannal : "Never wear mourning long unless you wish to become sad and sorrowful be-ond what nature intended."

Family Religion.

"David returned to bless his household," so should every head of a family turn to his home when his day's work is done. "The smile of the Lord is the feast of the soul," and there will be no light of gladness in your home without the favor of God. "The candle of the wicked shall be put out." There are many nominal Christians that have no home-altar. No wonder that they cannot pray in public, or that their spiritual comforts have fled. No wonder that the thorns of contention spring up in their bowers, and that they find it easier to kindle a hell at home than be

happy.
When Whitefield was asked if a certain man was a Christian, he replied: "I do not know; I never lived with him." That affords a true test. If a man is a Christian, he is religious at home. He is a priest in his own house, and his house is a Bothel. The time for devotion must be observed. The children may have their part in the service, and "the voice of rejoicing will be in the tabernacle of the righteous." "John Howard, the phila n thropist, never neglected the duty of family prayer, though there was but one, and that one a servant, to join him; always declar-ing that where he had a tent God should have an altar." The example of this good man might well be initiated in certain sections that we know. A prayerless family is like a house without a tenant—grim, desolate, and wasting away. Such a family will pass by the prayer-meeting to the theatre; its members are late to church and early to the ball-room; never at praythe animals, of course. A true Christian will delight to honor God in the presence of his family, and God is in the habitation of the righteous.

Unconscious Skepticism.

We believe it is Dr. Holland who has said in his own choice words that a convic-tion may slip into one's life as unconsciously as a cork within a bottle, and that thus it may no more form a part of the life than the cork of the bottle; only the presence of it is known by the souring of the liquid. A skeptical thought may be thus destroying all the sweetness of a believer s life- a silent, unconscious presence in the soul, turning all its strength and goodness into insipid or bitter substitute; a conviction whose existence is only denoted by its ovil effects upon the inner heart. The easy, compromising way in which a pernicious thought is often dealt with, grows into actual excuse for it after a time, and bold defence of it in the end. The conviction does not make itself manifest at once, more than the cork did. See that these dangerous tendencies are auticipated by alle-Methodist Recorder.

wanch the presenter said no had no doubt was generally shared by the antediluvian society which witnessed Noah's preparations to meet the threatened judgment, Mr. Moody expaciated on the patriarchal of God renewing his heart.—Heubner.

The Romish Weathercock.

MR GLADSCONE'S controversy with the Vatican and its defendors has revaled among other things that Roman Chiholics are cap able of a faculty of subserviency which is almost incredible, and which is sertainly incompatible with either manliness or ingenerousness. In the Appendix to Mr. Gladstone's second pamphlet, he quotes some information respecting a Roman Catholic book, known as Keenan's Cate-chism, which has been extensively used in Great Britain and America, and two copies of which, protessedly of the same addition, were lying before his informant. In the preface to the third edition of this "Catechiem," the author states that it has "the high approbation of Archbishop Hughes, the Right Rev. Drs. Lyle, Carrithers, Gillis and Mardoch," The four last named were Vicars Apostolic in Scotland, and their separate episcopal approbations are profixed to the "Catechism."

In one of the copies of this "Catechism, certified to as above stated, it being a "new edition, corrected by the author, twentyfourth thousand,' appear the following question and answer:

"Q .- Must not Catholics believe the Pope in himselt to be infallible?

"A .- This is a Protestant invention; it is no article of the Catholic faith; no decision of his can oblige, under pain or heresy, unless it be received and enforced by the teaching body-that is, by the bishops of the Church.'

It now transpires, as Mr. Gladstone's in-formant shows, that "on the passing of the Vatican Decree, apparently while this very edition was passing through the press, the above crucial question and answer were quietly dropped out, though no intimation whatever was given that this vital alteration was made in the remainder of the edition. Had a note been appended, intimating that this charge had become needful, no objection, of course, could have been made. But no word has been inserted to announce or explain this omission of so material a passage; whilst the utmost pains have been taken, and, I must add, with great success, to pass off this gravely-altered book as boing identical with the rest of the edition."

Such duplicity as this argues both a defective cause and want of moral honesty, as well as great stupidity. It does not appear to have entered into the mind of those who were accessary to the mutilation of the Catechism that their act could not escape discovery and exposure, or that it partock of the nature of fraud. Neither do they seem to have perceived that the mutilation, if discovered and exposed, would have the invested of the control of the c inevitable effect of concentrating atten-tion upon the doctrine which was taught as truth at one time, and which was afterward sought te be surreptitiously hidden out of sight, Hereafter, and in view of such imbecility, duplicity, and versatility combined, let us hear no more of the un-changeableness of the Romish Church. Truly it more resembles "a reed shaken with the wind" than the "rock" to which it so fondly likens itself.

Lending to the Lord.

I am a going to tell you a story about three little children whom I met not long ago. They showed me their little wooden savings-banks, which their sick father had made for them; for he was too poor to buy them tin ones, such as you sometimes see in the shop-windows, and as some, perhaps, have. Each of the children had some pennies, which they had saved, instead of spending them on worthless notions which can do them no good. I asked them what they were going to do with their money. They replied that they did not just then know, but would find some use for it.

Some time after this I again visited the home of these children, and picking one of the little savings banks found it empty. Inquiring what had become of the money, one of the children told me he had lent it away. I told 'hem they should be careful to whom any loaned money, else they might never get it again. "We have lent it," said they, "to one who is ever so rich!"
"What! rich and borrowing pennies!" we

exclaimed. They then told me this story: "One day a minister of the gospel came "One day a minister of the gospel came along. He was poor, and was on his way to a neighborhood in which the people were noted for their wickelness. He was going to preach to them. While riding along he lost a shoe; and he had no money to pay a smith for putting it on. The horse was getting lame from travelling without the shoe; and we emptied our savings-banks, giving him the money. And doesn't the shoe; and we emptied our savings-banks, giving him the money. And doesn't the Bible say, that if we give to the poor we lend to the Lord? So, you see, we have put it out at interest, and we have no doubt but we shall be repaid, not, perhaps, in money, but in blessings. Besides, by helping the preacher on his way we have helped to spread God's Word, which teaches sinners the way to get to heaven."

Don't you think, children, that we all might learn a lesson from the action of these little children? Some of us are not so these little children? Some of us are not so poor as they, and yet do we do as much? They, like the widow, gave all; we give only a small part of what we have. Let us pray that the Lord will give us liberal hearts, so that we may not refuse to give liberally, according as he has blessed us with the means, for the spreading of his word, in our own country.

Ever Fruitful.

We hardly ever expect a season that shall be free from droughts. Earlier or later there is likely to be a time when the parched earth and shivering vegetation tell of the brassy heavens overhead, and when men are crying out for rain. But the trees growing on the banks of streams and the grass matted on the margins are not suffering They are fresh, cheerful and luxuriant. The Christian may have his time of drought. A whole community may be at a stand still, showing signs of death more than life. But he who is planted by the rivers of waters knows nothing of the drought and droughtness. His roots are reaching out to the floods, and his branches, so, foliage and fruit tell of perpetual freshmess.—United Presbyterian

Bandom Readings.

What a person has experienced within cannot be argued out.

BEAUTY without honesty is like prison kept in a box of gold.

Make triends with the bear, but keep hold of your hatchet. THE darkest day of life is when we start

to get a dollar shorter than by earning it. To the mariner in the wild sen ex-perience is everything. Only to have studied maps at echoof will prove of utils

account.

It is quite easy to peform our duties when they are pleasant, and imply to self-sachine; the test of principles is to perform them with equal readiness when they are onerous and disagreeable.

THERE never was a hero in this world. there never was anyone that the human race conceived as royal, who had not sufrace conceived as royal, who had not suf-fered for others, who had not given him-self in some sense for his fellow men. "Whosoever will be great among you shall be your minister." These words of the Master are constantly proving true.

If thou seest anything in thyself which may make thee proud, look a little further, and thou shalt find enough to humble thee; if thou be wise view the peacock's feathers with his feet, and weigh thy best parts with thy imperfections. He that would rightly prize the man must read his whole story.—Quarles.

A woman is naturally as different from a man as a flower from a tree; she has more beauty and more fragrance. but less strength. She will be fitted for the rough and thorny walk of the masculine professions when she has got a rough beard, a brazen front, and hard skin, but no sooner.—Prof. Blackie.

PEACE does not dwell in outward things, but within the soul. We may preserve the the midst of the bitterest pain, if our will remain firm and submissive. Peace in this life springs from acquiescence even in disagreeable things, not in an exemption from suffering .- Fenelon.

It is related when Andrew Fuller went into his native town to collect for the cause of missions, one of his old acquaint-ances said, "Well Andrew, Ill give five pounds, seeing it's you." "No," said Mr. Fuller, "I can take nothing for this cause, seeing it's me-and handed the money back. The man felt reproved, but in a mo-ment he said, "Andrew, you are right. Here are ten pounds, seeing it's for the Lord Jesus Christ."

We need to labour with our minds and to develop what is within us, to make the rost of our possibilities and to enable us to ive nobly and worthily. We need a careful balacing of our duties and relations in life, and a due allotment of time and energy to each, that we may not develop into one-sided and unshapely characters, but attain the symmetry and beauty of

There are blessoms that has budded, been blichted if the cauld.

And lammies that has perished, because they left the fauld;
But cowerve in aneath His wing wha died upon the tree.

An' gaithers in his bosom helipless weans like you an 'me.
In the warl there's tribulation, in the warl there is wae;
But the warl it is bennie, for our Father made it sae; Then britchen up your armour, an' be happy as ye Though yor sky be aften clouded, it win' na be for lang.

ALL lower natures find their highest good in semblances and seeking of that which is higher and better. All things strive to ascend, and ascend in their striving. And shall man alone stoop? Shall his pursuits and desire, the reflections of his inward life, be like the reflected image of a tree on the edge of a pool, that grows downward, and seeds a mock-heaven in the unstable clament beneath it, in neighbourhood with the slim water weeds, and oozy bottom-grass, that are yet better than itself and more noble, in as far as substances that appear as shadows are preferable to shadows mistaken for substances? Not it must be a higher good to make you happy. While you labour for anything below your proper humanity, you seek below your proper humanity, you seek a happy life in the region of death.—Coleridge.

Take detached parts of any system what-soever, and you will make it absurd and in-consistent with itself. I do not confine this observation to human performances An anoodoto which I have heard exemplifies this observation. When Sternhold and Hopkin's version of the Psalms were usualltopkin's version of the Psaims were usually sung in churches, a line was first read by the clerk, and then sung by the congregation. A sailor had stepped in and heard the clerk read this line: "The Lord will come, and he will not"—The sailor stared, and when the clerk read the next line: and when the clerk read the next line: and when the clerk read the next line.

"Keep silence, but speak out"—
the sailor left the church, thinking the
people were not in their seuses. This
story may convey an idea of the treatment
of the plan before you; for, although it
contains sound seuse when connected, yet,
by the detached warner of considering it. by the detached manner of considering it, it appears highly absurd.

"Your tempers. How are they? Do you become impatient under trial; fretful when chided or crossed; angry, revengeful, when injured; vain when flattered; proud when prospered; complaining when seemingly forsaken; unkind when neglected? ed? Are you subject to discontent, to ambition, to selfishness? Are you worldly? Covetous of riches, of vain pomp and parade, indulgence, of honor or oase? Are you unfeeling, contemptuous of others, seeking your own, boasters, proud lovers of your own selves? Beware! These are sedi-ments of the old nature! Nay if they exist in you, in however small a degree, they are demonstrative that the old man of sin is not dead. It will be a sad mistake if you detect these evils within and yet close your eyes to them and continue to make professions of holiness. These are not infirmities; they are indications of grace." Bishop Foster

Our Joung Lotks.

Homeward Bound.

Outon ar ocean all boundless we ride-Wo'ce hom-ward bound. Tossed or the waves of a rough restless tide-W. homeward bened. Is from the safe, quite barbor no ve rode, Se king our Father's cole tial abode, Promise of which on us each he bestowed-We're home ward bound.

pown the horizon the earth disappears We're homeward hound Josfel, O comrades, no sh laps or tours-We're hopseward bound. Listen whet music come; soft o'er the sea? Welcome, thrice welcome and blessed are ye " Car if the precting of Paradise be? We're homeward bound

Wildly the storm beats on us as it rears-We're homewarn bound, Look, yonder lie the bright, beavenly shores-We're homeward bound Steady, O pilot! stand firm ut the wheel. Steady, we soon shall outweather the gale; Oh! how we fly 'neath the loud creaking sail:

We're homeward bound.

We'll tell the world as we journey along, We're homeward bound; Try to persuade them to enter our throng-We're bomeward bound. Come trembling sinner, forlorn and oppressed, oin in our number, oh! come and be blest, Journey with us to the mansions of rest We're homeward bound.

Into the harbour of heaven new we glide-We're home at last. Softly we drift on its bright silver tide-We're home at last! Glory to God! all ourdangers are o'er, We stand secure on the glorided shore: Glory to God! we will shout evermore, We're home at last-Home at last.

"Early to Bed."

A STORY FOR THE CHILDREN.

In Harry's home the curfew bell is always rung. Harry does not like it; indeed, he speaks much more strongly, and says he hates it.

"If I could nave my will,"he says, look-ing up at the bell, "I would have your swaggering tongue taken quite out, so that ou should not chatter or clatter any more:" But I think even if Harry were tall exough to reach it, and strong enough to damage the bell, it would make very little difference to him. You see the bell is rung by his mother, and if it would not ring, she would quietly come out and say, "Now, Harry, dear, good-night, it is time togo to bed.

"I wish bed was a long way off," says Harry; "I do not like it at all."

But there I am sure he is mistaken, and if only for one night he could be a poor little boy with no bed to sleep on, he would only alter his story quite alter his story.
I am not sure that Harry does not think

did not heed or hear, but this is what Harry said, "Old bell, I will be a match

"So am I; that is a good boy, Harry, you will know soon that that which we do for you is for the best. We want our boy to keep the light in his eyes and the roses on his checks, and that is why we send him to bed early." So said his mother. Then Harry felt rather conscience smitten.

"I am not at all tired, mother," he said;

mother, instead of going to his own bed-room, he went into an attic at the very top

"Here I shall be secure from interruption, and hore I will enjoy myself," he said. "I will just see for myself whether it is not much better to sit up late than to go to bed early."

He had a candle, and he took thisup into the attic with him, and prepared to spend a happy time. He put his hands in his pockets, and walked about and whistled. Then he put the preces of a puzzle together, and wrote his name in big capitals on the wall with a piece of chalk, and did a few other things that he thought might

be interesting. And then he sighed.
"I wonder haw it is?" he thought. "I
do not feel as happy as I expected."
Presently he thought he had discovered

a reason for this.
"It is because I am alone. If I had company I should be jolly enough. I wonder if Jack has gone to bed. If I could find Jack and got him up here we would have a first-rate time.

The more he thought of this the more he wanted to put the plan into execution; so presently he stole down from the attic to he kitchen, where he found " Jack, the odd "as he was called, unlacing his boots. Jack, I am going to have such a splen

did time," said Harry.
"Are you? Where? What are you go-

"Nothing. Have we not just had supper?" "Oh, yes, we have. What are you going to do 2

"I am going to sit up late to-night." "Are you? What for?"

Oh, for fun, and I want you to sit up with me. I think it is a shame to send such big boys as we are to bedien early."
Do you?" said Jack, and he yawned as if he were very sleepy.

"Will you come with me into the attic,

"I want to go to bed." "Oh, you shall go to bed before long.
Will you come if I give you a slulling?"
"Yes, I should like a shuling."
"Come along, then."
So the two boys cropt up the ladder to-

gether. Now the door of the attic was a trap-door, which was closed by a weight hanging to a cord. Harry had fastened it open when he first went, but the second time he forgot, and the door shut with a

bang. "There, new?' said Jack "That door is tecked, and we shall never be able to get out unless some one comes with a key and tlete us out. You see, it shuts with a spring."

"Does it? said Harry, and his voice was not very cheerful. "Never, mind, we can sit up as long as we please.

"I would rather go to bed," said Jack, woefally.

"Oh, you are silly. I will tell you some stories, and then you can tell me some, and we shall be amused and enjoy ovrselves nelv.

And somehow the stories did not have the desired effect. Jack was rude enough to yewn at the most interesting parts, and Harry was quite disgusted.

They sat together for about half an hour,

and then Jack fell ssleep.
"I will not be left alone," said Harry who was beginning to feel nervous and more tired and sleepy than he cared to own. "Wake up, Jack, and keep me company, or you shall not have your shilling." "I would not care about the shilling if

only we could get out and go to bed," was And Harry, though he would not say so

felt the same.
"What shall we do? We shall get punished if we let it be known that we are here."
"Never mind. I am going to shout

with all my might out of the window, hoping some one will rescue us."

Jack opened the window, and the candle Then both boys were frightened, and they set up a scream that brought

some one upstairs.

What do you think Harry's mother said. when she saw her boy looking scared and tired? She said, "Harry, I do not think you will again dislike the sound of the bell." "No, indeed, mother," said Harry; and I will take care to obey it another time, for if this is the joy of sitting up late, I will in future be quite willing to go early to bed.

The French Grandmother.

The late Mrs. Field, the gifted wife of Henry M. Field, D.D., in giving a view of a French home, presents the following beautiful picture:

beautiful picture:

"But among all the figures in that circle, that one which is the centre of interest is seated in an easy chair, at the corner of the fire, her feet resting on a footstool, and her knitting lying negligently on her knees. It is the grandmother, the queen of that little realm. How chair ming she is with her white heir and that little can so matterly and o himself now, but then he has lately had lesson, about which I will tell you.

Once, not very long ago, when the bell rang as usual, Harry looked up at it; and whispered something. The bell of course, this present him the late of late and a few bows of ribbon! Grandpapa is a little old; with him business—the great interest of life—is did not head or hear but this is what over. But the grandmother has none of that sad gilenco which in old peopla is at once for you to night; you may ring, but you so touching and so painful. She is still will not have your way, and so I tell you young in her feelings. Women in France, I am not going to hed for a long time yot." repressed and restrained in early years, the same has the same has a standard and long the retains her I am not going to bed for a long time yet. repressed and restrained in early years. The bell did not appear to care, but develops slowly, and hence she retains her Harry felt a little better when he had so freshness so long. This natural vivacity, spoken. Then he went in to wish his when united with observation and experisable and mother good night, and there ence of life, renders her, even in old age, father and mother good night, and there was a sparkle in his eyes that they noticed the most charming of companions. She is "I am glad to see you going to bed the one of whom the young married couple take sage counsel; it is into her discreet fether. ear that the son, just home from college, ear that the son, just home from conege, confides his first attempt at poetry or old-quence; to her the young girl whispers the secret of her first love, which even in France sometimes escapes maternal vigilance. In a word, she is the universal confidante and counsellor.

Cultivation of Flowers.

"I do not think I shall be and the still and sleep yot for a very long time."

"Oh, yes, you will, Harry. Lie still and shut your eyes, and before you know it you derived from floriculture, the sanitary value of flowers and plants is a feature of value of flowers and plants is a feature of the subject so important as to call for specific subject so important subject so import But Harry had a plan, and when he had the subject so important as to call for spesaid "good-night" he proceeded to carry it out. So when he left his father and ago that ozone is one of the forms in which the subject so important as to call for spe-cial attention. It was known many years oxygen exists in the air, and that it possesses extraordinary powers as an oxidant, disinfectant, and deodorizer. Now, one of the most important of late discoveries in chem-stry is that made by Prof. Montogazza, of Pavia, to the effect that ozone is generated in immense quantities by all plants and flowers possessing green leaves and aroma-tic odors. Hyacinths, mignonette, heliotrope, lemons, mint, lavender, narcissus, cherry laurel, and the like, all throw off ozone largely on exposure to the sun's rays and so powerful is this great atmospheric purifier, that it is the belief of chemists that whole districts can be redeemed from the deadly malaria which infests them by simply covering them with aromotic vege tation. The bearing of this upon flower culture in our large cities is also very inportant. Experiments have proved that the air of a city contains less ezone than that of the surrounding country, the thickly inhabited parts of cites less than the more sparsely built, or than the parks and open squares. Plants and flowers and green trees can alone restore the balance; so that every little flower pot is not mere ly a thing of beauty while it lasts, but has a direct and beneficial influence upon the health of the neighborhood in which it is

Ir scholars fail to study their lessons at home, their teachers should take the blame to themselves. A good teacher can so stimulate and inspire his pupils that they will want to come to the class well pro-Whore such stimulus and inspiration are lacking the teacher cannot evade the responsibility by complaining of faithless parents. The parents must answer for themselves before God. The teacher also is accountable, and the scholars of his class are none the least in his charge because their parents neglect thom.

Snobath School Teacher.

LESON XXV.

1 1 5km x Inne 20, 1 1875, SAUL CHOSEN.

Commit to Memory, 18, 19, PARALLEL PASSAGES. Joshua axiv. 1 Aots 1. 25.

Scalpture Readings.—As to Mizpeli (v. 17), see Judges xi. 11; as to the divine right over the people (vs. 18, 19), see Judges vi 8, 9; es to the use of the lot (vs. 20, 21), see Josh. vii. 16, 17, 18; as to Saul's modesty (v. 22), see 1 Sam. ix. 21; as to the "stuff," see I Sam. zvit. 22; as to "chosea," see Dout. xvii. 15.

GOLDEN TEXT.-He gave them their request; but sent leanness into their souls. -Ps. evi. 1ĕ.

CENTRAL TRUTH .- The Lord, dishonour-

ed, can curse our blessings.
Our lesson is occupied with his public election and presentation to the people. It throws much light on the condition and usages of the people at this time.

The convention (v. 18). Samuel is recognized as leader and dictator (1 Sam. viii. 5). He did not act of his own motion, but waited on God, and dismissed the people (1 Sam. viii. 22) till the Lord should show what was to be done. Now that the Lord had pointed out the man, Samuel calls them together. Leaders, elders and representative men would come. The place is Mizpeh, supposed to be about five miles north-west of Jerusalem, contral; and a place where religious rights were observed. The call was "unto Jehovah," the divine will was to be learnt in the selection.

Renewed warning (vs. 18, 19). need not receive "line upon line;" the Lord's claims are again asserted, and the virtual effect of the people's call stated (vs. 18, 10). They were children of Israel; he was the Lord God of Israel. He had delivered them out of all "adversities and tribulations." Now, forsooth, they want a king to do this for them! Amalek (Ex. xvii. 8-16), Midian, Edom, Moab, had been repelled by divine aid, but they trust it no longer! They rejected that day their God! See the wicked, offensive, rebellious attitude we take when we put confidence elsewhere than in him. No wonder we read (Jer. xvii. 5) "Cursed be," &c. See the real audacity of such acts. "Ye have said to him.

The mode of designation (ys. 20, 21). heir decision was made. "Now there-The mode of designation (vs. 20, 21). Their decision was made. "Now therefore," since you will have it so, present yourselves, &c., for decision by lot, as in Josh. vi. 14. No tribe can feel slighted, when "little Benjamin" is thus chosen. "It is the Lord's doing." Nor can any clan of Benjamin be aggrieved, when Matri's clan is taken; nor any member of it when the Lord indicates Saul.

His interview with Samuel assured him of the result, and modest, diffident and unpretentious at this time of his life, he hid among the baggage, for doubtless the people were much like an army. Samuel does not—so careful is he to avoid all look and management applied. of management, explain. The question is put, "has any one come up of this clan who is not here," for that is the meaning of the phrase, and his place of concealment is mentioned (v. 22).

His presentation (v. 28). Eager to see and bring their king, they ran. Concealment is no longer possible. The tall, unambitious, youthful Benjamite, inactive in mind, magnificent in body, appears, awakes enthusiasm in an infatuated people, by his towering proportions. We must remember how battles were turned by the force of ir dividuals, and how the memory of mighty Samson still lingered among the people. Even Samuel anxious in his noble unselfishness to make the best of things, and with not a mean jealousy, expressed his admiration, and fixed attention in fact, on the only distinction Saul had, or the people appreciated.

The enthusiasm was not universal (v. 27), but it was general, and the malcontents were not angry on the right ground, but probably from wounded vanity or disappointed ambition. The people cried in words, that like many others from the English Bible, have become historic, "God save the king!" That Saul returned to comparative retirement is no proof of his instantly disappointing the people. In simple times, even in the revolutionary war, which secured independence to the United States, and laid the foundation of a true national life, men who held commanding positions one part of the year were mind-ing their own business the other.

So was completed a bloodless but a dis-astrous revolution. The kingdom was to come, but the mode of clamoring for it was Stil the Lord gives to the people and to their king, who taken all in all, was doubtless the best to be found and most likely to meet general approval, an oppor-

Let us learn : 1. How much greatness comes by a single eye. Samuel is set aside; so are his sons. An unknown man leaps into the highest place. But Samuel feels no jeal-ousy, no churlish feeling, no ungracious ousy, no market reference to the carries himself, while there is a hope of Saul's doing well. Let us put away all self-seeking. With it will vanish envy of others' success. We shall then rejoice in their joy, and have real pleasure in their virtues.

2. How easily men are deceived! They judge by appearances. God regardeth the heart. How much they walk by sight. How little by faith. For, want of faith tay at the root of all this. Hence the caution and prudence we should exercise. Men are often held up as "saved" and the like, too soon. It would be better to let them live out their religion, and let their lives

speak for them.

8. How little elevation is worth. Saul, dutifully doing his father's will, was a happier man than Sul the king. Love of place and of power may be gratified at a describe control of the control of forrible cost. Saul did not seek royalty. Yet it was a lieavy load. Men are as mountains, the higher they rise, the fiercor the storms about their heads. Saul perliabs felt a true instinct in hiding himself. scholars, one hundred and seven afterward Do not suppose that to be successful in united with the church.

life, you must be great politicians, or lead-ors, or prince-merchants. Many of these are extremely wretched. Do your duties as to God. If he gives greatness or this plan, then he will give grace.

A. How needful is prudence in managing gree interest! If Samuel had selected Saul, all the blame of failure had been on him. All the sons of Belial had found fault. "The lot is east;" it caused the contentious to cease. Let us ask wisdom. More failures in life come from the want prudence than from want of energy, zeal and diligence. Many things are mismanaged.

5. How weighty the responsibility of choosing rulers! It should be before God, by all Israel. No man should give ever this trust to the lowest of the people. Nor

should a good man decline office when he is providentially called to it.

6. All departure from God, and all choice of any ruler, will brung punishment,

cooper or later. Jesus is Saviour. Who so fit to be king? How ungrateful to cust him off! H.w foolish to judge by the senses and deem any ruler better than he is! Yet this, how many do! Personal beauty, wealth, influpleasure, seem to many, more fit to be glorified, rejoiced in, than the Lord. How complete will their mortification one day be, it the sin is not repented of !

SUGGESTIVE TOPICS. The connection-Saul's father-homeerrand—companion—success—expedient—gift to Samuei—his instructions—how car riod out—Saul's feeling—the convention—where—by whom called—for what end—of whom composed—the renewed warning the mode of choice—its advantagestribe taken-clan-Saul's modesty-how discovered—how received—Samuel's address—the salutation—the lessons to us: regarding a single eye; love of place; duty of Christian citizens and danger of departing from the living God.

A Threefold Cord.

We cannot emphasize too often the teacher's need of personal, private, spiritual, pre-paration for the class. In these days of many printed helps and of abundant public co-operation, there is danger that the heart-work, which is most important of all, will be undervalued.

There should be, first, a thorough con-secration of all one's efforts. It is quite possible to teach in the Sunday-school with a degree of apparent success, even while one is serving himself rather than God. one is serving himself rather than could be actively into opportunity to gain influence, the social pressure brought to bear—these motive-causes are often more noworful than we think, and lead us to assume a part for which we have comparatively little unselfish regard. Our decentral hearts take much credit for good deeds that are performed in a bad, because in an unconsecrated spirit. That which is not given to the saviour, but is used as a plume for others to admire, and to dall attention to ourselves, is a very dangerous possession, even though it be a "gift" of interesting children of the Bible.

We shall miss the blessing, also, if we do not seek the Spirit's special blessing upon each particular lesson for our individual Public gatherings fulfill their classes. grand uses, public prayers have their pro-per effect, only when vitalized by the secret devotions of individuals. No person can rightly join in public worship who has not prayed at home, who has not uttered alone with God the praise of a devout heart, and thus become fitted for the pubhe expression of it. In like manner the prayers, the singing, the teaching of a lesson in the Sunday school, must be preceded not only by study of the text and conference with fellow teachers, but also by secret prayer directed to one's own special work. There will be a loss of directness and power when we try to join in general petitions and general exercises, unless we have previously made plea for the particular work in our individual charge. A teacher who has prayed that God would bless the "call of Gideon" to Henry and James, and Robert, who has wrestled for this defimte blessing, will find his heart enlarged to join in the superintendent's prayer, and will not feel that sense of vagueness, irresponsibility, or indifference, which too often accompanies social religious exer-cises. He will thus lay hold of the practical advantage of co-operation in religious work.

There is one more stand in our threewhich has gone out God-ward, and which has been prepared for a specific work with the people, needs only tender regard the helpless to make it invincible. Much well-meant work fails, just for lack of this element of successful striving. A fellowsinner, child or adult, who is unrepentant, must feel that a loving but from hand is scretched cut to save him. He must know that love, not hate, nor contempt, nor in difference, is the power that is pulling tunity to do rightly before the Lord, and him out of the fire. Impenitence is the improve on the bad government of Samuel's most pitible of all possible conditions; while we may not treat it as mis fortune, nor dimish by one particle the sternness of God's condomnation of it, we may and ought to be touched with exceeding personal sorrow for those who remain

Teachers !

(Consecration.
The Spirit s blessing, (Sympathy. A threefold cord is not easily broken. The Working Church.

An exchange says " Moses was no orator yet he made a grand suprintendent for the Islandites." Pluency of speech is no sign of skill in administration. He who talks least to his school usually manages it best.

The superintendent should hold himself responsible for the conduct of the weekly teachers' meeting. He may not be the best man in the school to lead it, but he is the best man in the school to soo that it is well lead.

One who has kept a watchful eye upon the scholar of a certain Sabbath-school says, that of one hundred and thirty-three of them, one hundred and twenty-seven united with the Church in after-life. And in another case of one hundred and twelve

Episcopalians.

Bishop Talbot, of Indiana, tells a good story of himself, when he resided in Fentucky, Lefore he became a bishop. He was travelling in the southern part of the state, on horseback, and stopped at a hotel over the aight. At the suppor table he silently asked a blessing before he began to eat. The landlord, observing this, said to him, "Stranger, you are a preacher, are you not?" "Yes," said the stranger. "What not?" "Yea," said the stranger. "What church do you belong to?" asked mine hoat. "Episcopalian," said Mr. Talbot. "The what?" said the astonished landlord. "The Episcopalian Church," ropeated Mr. Talbot. "Well, stranger," said the host, "I thought I knowed all the churches that are around in these parts, but hang me if I over heard tell of the Episcolopian church before. "Oh, said a man at the table, "that is the church that worships its hishops, ain't it?"—Selected.

Belief that is Unbelief.

A preacher of the Gospel, on being introduced to a skeptic, with the explana-tion that the man was a skeptic, in the midst of an extended circle of friends, said to him:

"I suppose, then, you do not believe anything."

"Oh yes," replied the skeptic, "I do be-lieve many things."

"Will you, then, said the preacher, be so good as to tell us what you do believe ?'

The skeptic replied, "I do not believe that old story of the Bible about Oain obtaining a wife in the land of Nod, where there was nobody living.

" Never mind what you don't believe," said the preacher; "no doubt there is much of that, but tell us what you do be-

"The skeptic rallied and said, "Well, I will tell you: I don't believe the account given by Moses, that God commanded the Midianites to be destroyed."

"I am not inquiring what you don't be lieve, but what you do believe?"

"Recovering himself a little, and clearing up his voice, he made a desperate effort, saying, "I don't believe that old fable of the Bible, that God commanded the Canaanites to be destroyed."

His belief was all disbelief. It commonced all the time with, "I don't bolive."

The African "Bush"

The word "bush," so frequently used, but feebly tells the story of this immonse forest. Bush and underbrush, word and matted creeper, and dense exotic it has below; but bloft, 800 feet above the earth, the giant cotton wood lifts his ponderous over-green head, and countless trees of lesser growth fill up the lower space; norelesser growth fill up the lower space; para-sites, orchids, and innumerable ferns hang out from bough and trunk, until the sun at out from bough and trunk, until the sun at noon is powerless to pierce their tangled shade, or only falls in golden patches upon the narrow winding pathway which curves amid the huge roots and overthrown giants that cumber the ground. "Cool shade in this tropic land!" will cry some stranger to the scene. No, not "cool." Shade, perhaps: but the coolness is the stifling atmosphere of the tropical house at Kew. atmosphere of the tropical house at Kew, which we rush through, and leave, despite its gorgeous plants, with a long-drawn respiration of relief. Beneath this forest and amidst this mass of tangled and twisted foliage, man moves as though he crept at the bottom of the ocean. Above it is light and air; below, all is shade, and green caves, and trelliswork of hanging plant, and poisonous malaria. This forest is to the vegetable world what the cobra and tiger are to the reptile and animal naand ager are to the reports and animal natures, poisonous and beautiful; deadly, yet delighting the eye; for from fanlike leaf, and pendant orchid, and unshapely inedible fruit, and, above all, from stagnant swamp and marsh, reeking with heavy odors, there over floats a deadly malaria, a subtle poison which man drinks as he draws breath, and knows not of until throbbing head and skin of fire, and shooting pains through limb and body, warn him that the "fever" has caught him in its grasp. Trudging all day through this labyrinth of leaves and mud, one reaches in the after-noon some clay-built "croom," swarming with naked and nearly naked natives. The space occupied by the huts is clear of trees, but the forest treads closely upon the village, and hems it in on every side. A native gives up his but, one of more pretension than its neighbors, and the taveller hot and tired enters. Within an heur he is down with fever; his head throbs; his skin is dry and burning; his body feels as though it had been beaten with sticks; he is as sick as a Calais boat could make him is as sick at Calman in a midwater gale. for recomple of days the fover halls nim fast, new better, now worse, but every time he lifts himself from his wretched bed a lit is waker; everything about him seems egatived by this poison; drink ceases to satisfy thirst; sleep becomes a time of terror, for long, long dreams of endless to cowd upon him as he less while still the presence of pain is unfelt. At last the fever leaves him for a time; then comes the mement for the quinine; ten, twenty, thirty grains are taken in a few hours, and after four or five days, he rises, weak as though twenty days of English illness had passed over him, while voice and limb falter at their work, and all wished tor food seems to have vanished forever. This, in a few words, is West African fever, when it comeson in the bush. Few men can stind me gattacks of it, if they follow closely upon one another; and the strength which four or five days is sufficient to pull down, is not rebuilt again for a month or more.

THE Dean of Cashel, in a recent Sunday. school address, "avowed his belief that teaching little children was no easy thing." In his opinion, the man who thought that, though he could not manage an older class. he could easily instruct infants, was like the medical student who said " he had not got far in his profession, but he could eurs children."

British Imerican Bresdylerian.

PUBLISHED EVERY FRIDAY AT TORONTO, OANADA.

PERMS: \$1 a year, in advance.
Power by mail, where per jost, payable at the calce of delice.
Theques and Pert Office Orders about the drawn in layer of the Publisher.
Othe Kades and Life of Preminent furnished on application. All who are desirons to aid in extending the circulation of the Preminent hould send for the Life of Preminent and one in the life of Preminent and one in the late of Preminent and one of the late of Preminent and Order and Control of the Contro

THE

"Sabbath School Tresbyterian," PUBLISHED MONTHLY,

AT 102 HAY STREET, TOBONTO. TERMS: 20 cents per annum, in quantities. ter Sabscriptions may commence at any time, and are expuble strictly in advance.

* * The numbers for March and April are now before us, and wear a neat and attractive appearance, especially the April issue A comparison of these two shows decided progress, the articles in the latter being shorten, other, and more readable for children than in the former. The paper is toned, and both pranting and unstrations are went executed—The Libersi, 6th April.

The paper is good, and supplies a great desider atum among the young It should cortainly meet with a wide circulation.—Rev. Wm. Bess, Kirkhiti.

Specimen copies will be sent to any address. C. BLACKETT ROBINSON. P.O. Drawer 2284, Totouto, Ont.

British American Presbyterian. FRIDAY, JUNE 11, 1875.

PRESBYTERIAN UNION.

The Causda Presbyterian Assembly met according to appoinment, in Erskins Church, Montreal, on Thursday evening, .t half-past seven o'clock. The retiring Moderator, the Rev. Thomas McPherson of Stratford, preached from Eph. iv. 18. After the eermon the Assembly was constituted in the usual way. Upon motion, the Rev Dr. Cavan was unanimously chosen as Moderator. On taking the chair

Dr. Cavan said :-I have to thank the General Assembly for the honor done me in appointing me Moderator. It would be out of place that I should speak at any length at this late hour. I will ask permission, however, to say that meetings of our General Assembly must always be occasions of interest to all intelligent members of our Church, because at these meetings the great interests of our Church have to be discussed, and measures taken in regard to them, such as our home and foreign missions, the state of religion in our presbyteries and congregations, and the training of young men for the work of the ministry. On all such occasions, therefore, we must need to ask the presence of God, because, "Unless He build the house, they labour in vain that build it." There are very special reasons, however, why this meeting of the General Assembly should be regarded with exceptionally high interest. In the providence of God we are brought near-I may venture to say this—to a great occasion in the history of our Church and in the history of Presbyterianism in this Dominion. I will not review, even in the slightest manner, the history of those negatiations for union with the sister Churches which have brought us to the interesting position in which we find ourselves this evening. I may, how-ever, be permitted to say, and I think no brother will dissent from the words that I use, that we have great cause for gratitude to God for leading us in the past. He has so lead us that our difficulties, one after another have been gently moved out of the way. Brotherly love has not in any respect been infringed upon, but a proper regard for each others position and judgment has always been maintained in discussing matters which could not but come in discussion. And now that we are about to embrace brethren who have not been intimately one with us in the past, I am glad-and more than glad, I am profoundly thankful perfect confidence in one another, and unbroken affection. Fathers and brethren. God has surely been with us in the past. He has surely been with the Canada Presbyterian Church since its union in 1861; I do not go behind that. In all the events of its history our Church has been exceedingly blessed, I may say beyond any expectations which we might have ventured to form, and I trust that in higher matters also the Divine blessing has been with us. There has been an increase; there has been a large development of the spirit of liberality in the matter of giving; young men in large and increasing numbers, though, alas, not yet in the numbers commensurate with the wants of the Church, are offering for the work of the ministry amongst us, we have begun the great work of foreign missions, and here tound withon difficulty devoted men and women who have gone to work in foreign fields. In these particulars, and all over the Church, the blessing has been poured out upon us. The future is not known to us, it is in the hands of God; but we, as an Assembly, can say that we have not sought in the pas to mark out a path for ourselves, but have striven, according to the best light afforded us, to accertain the Divine mind, and in all our actions and in all our negotiations for union, and in all our works in the past, to walk in the path which God had been pleased to indicate. We shall not fail in prayer, I am sure, that blessings may be in store for us, and that if it be God's will that this Union shall be consummated on a day near at hand, he may view us in connection with it and may bless our Church in all its congregations and in all its departments of work; that we may be defenders of the faith once delivered to the saints; that

personal piety may abound amongst us,

and that there may be a large increase of

oheir. I navo no special qualifications for the position. I must lean very much upon the forbearcuce of the Church, and must trust lays it to you wisdom and kindness.

A vote of thanks was then passed to the retiring Moderator for his sermon and for threads manner in which he had occupied the chair. On Wednesday, the morning sederuat was spont principally in devotional exercises. The Synod of the Presbyterian Church of Causda, connected with byternan Church of Causda, connected with the Churck of Scotland, met in St. Pauls of the grape. He did not think they would Church, Montreal. The retiring Moderator, the Rev. Mr. Rennic, of Chathara, preaches a narrow and embater the question. The the Rev. Mr. Rennio, of Chatham, preached on John xvn. 21, 22. After sermon the roll of the Synod was called, and Rov. Dr. Snodgrass, of Queens College, chosen Moderator. The Rev. Principal on taking the chiar said :-

Fethers and Brethren-It becomes me

to at once to thank you for the high henour you have conferred upon me. In doing so I speak with no mere mouthing of formal words. I feel very deeply the sense of ob-ligation, because of the especial kindness and unanimity with which this honor has been conferred. Under any circumstances to be conterred. Onder any circumstances is a high honour to serve in any capacity in God's Church, it is a high honour to preside in a court like this. There is a popularity connected with my election to the Moderatorship on this occasion, which gives to the honour involved in it a special en chantment. We value honours very frechantment. We value honours very frequently by the rarity with which they are conferred and received. My case is the third instance in the history of this Synud since its organization in 1881, of a Moderator being elected who had before filled that office. The first case of the kind was the Rev. Dr. Cook, who in 1898, one of the tornkla mass in the history of Canada, and terrible years in the history of Canada, and three years after his arrival in this country, was elected Moderator of the Synod, and who again in 1844, the year of the division, out of which originated the Free Church that once existed in Canada. The office upon that occasion having been demitted by the Rev. Mark Y. Stark, having thrown in his lot with those who seceded. It is a matter of pleasure to us all that one who has taken so prominent a part in the history of the church, who was connected es pecially with that very important portion of its history, should, in the goodness of God's providence, be spared to render service to the church now, and to form as it were a living and valued link between the were a living and valued link between the church as it then was and the Church as we hope soon to see it. The second instance was that of my late reverend friend, Dr. Matheson, of Montreal, who in the second year in the history of the Synod was elected Moderator, and again in 1860, in anticipation of the visit of the Prince of Moderator, was all constants. Wales to this country. We all know with what remarkable dignity Dr. Matheson performed his daties on that occasion. In the year 1868, it pleased the Synod to call me to the Moderatorship. The Synod met on that occasion in the city of Toronto. It was a time of excitement. The city was in the possession of and under the control of the possession of annualer the control of the military. All were in a state of anxiety, and made preparations in expectation of an invasion of the country by the Fenian bands from beyond the lines. Our lot on this occasion is very differently marked. (Applause). At no time, I believe, in the (Applause). At no time, I believe, in the history of Canada did the people feel so secure in the employment of national peace, personal liberty, and all the privileges of good citizenship. (Applause). But it seems as if this great city was ever about to be invaded. Four great regiments of God's warring and struggling Churches are about to gather together in this place, to blend together their colours, to unite their forces. together their colours, to unite their forces, and to carry on, as they think they may, with greater earnestness, with increased ability, and with augmented success, the same work in which they are now all engaged. This meeting is expected to be a meeting for action rather than for speaking, and I refrain from entering upon tempting topics. By some process of your own you have discovered in me and my work a fitness for the occupancy of this honoured chair. With you, brethren, rests the responsibility for that discovery and its consequences. Upon me devolves the important duty of endeavouring to the utmost of my ability to fulfil the obligations devolving upon me. I throw myself upon your kindness and consideration, and solicit your co-operation, and with confidence I look forward to our meeting at this time as a harmonious one, fraught, as it probably will be, with important, enduring results. (Loud applause).

A vote of thanks was then passed to the retiring Moderator, and the Synod adjourned to Wednesday morning.

The other Presbyterian Syaod had not met when we went to press.

UNITED PRESBYTERIAN SYNOD OF SCOTLAND.

A very keen discussion took place in the U. P. Synod of Scotland over the question of using unfermented wine at the dispensation of the Lord's Supper.

Professor Calderwood moved 'o the fol

lowing effect .-

I. "The Synod deeply regrets that some members of the Church reclaimed from intemperance are represented as having expressed a dread of relapsing into their former sin, by the use of wine in the Lord's Supper; recommends sessions, on receiving a representation of their case from such persons, to deal kindly and compassionately with them; and further recommends said sessions to adopt such measures as they may deem wise, for removing the dif-ficult s of such members in connection with the observance of the ordinance.

II. "Without restricting the liberty at present onjoyed by sessions in providing for the observance of the Lord's Supper, the Synod declines to give its sanction to the use of the unfermented juice of the grape in the celebration of the ordinance, the work both at home and abroad I grape in the celebration of the ordinance, again thank you for promoting me to this or in any way to encourage the general

adoption of each joice of the grape as an approprinte symbol.

In reference to resolution No. 2, he placed it there simply as indicating an opinion. Whether the ccurt should express such an opinion or not, was for thom to say. He was perfectly willing that No 9 should be withdrawn if they thought fit It seemed to him very desirable to show that they were not propared to enact the unformented inco of the grape, neither were they prepared to enact port wine, as at they stood conscientiously to port wine.

third and fourth resolutions were

III. "The Synod declines to lay down any rule on this subject, but considers a mild natural wine as most in accordance with the institution of the sacrament, and with the common practice of the church in all ages. IV. The Syncd considers the agitation of the subject of Communion wine on the grounds indicated in the overtures and petitions unwarranted; disapproves of the continuance of this agitation; and counsels congregations and sessions under its charge to be guided in future proceedings by the foregoing resolutions.

In supporting these resolutions the Professor, among many other things, said .-He hoped they did not imagine that he did not acknowledge the sincerity of those that believed this was not the right use of the grape. But they would observe that those who were pleading for this were not pleading the moral law. He had not found a single man in Scotland, at least so far, who had pleaded that there was a moral law that required that no man take that which was fermented. The moral law was that which applied to all humanity everywhere, that which must rule all that were subject to God s law. Who pleaded for any doubt as to truthiumess or justice as belonging to moral law? Who was there to say that abstinence from fermented wine was a moral law? There was not a man who pleaded at the bar believes it; there was not a total abstainer in Scotland maintained it; although over and over again they had heard it was sinful, no man proposed to bring men to the bar there because he took unfermented wine. No man proposed to put another out of the church because he took the fermented juice of the grape. But if they had a moral law that required total abstinence they should put him out as a transgressor, or bring him there to acknowledge his transgression, his penitence of heart, and change of hie. That was the test of a moral law. It was a great difference when they spoke of conscientious conviction and feeling. That was one s inter-pretation of a moral law to certain circumstances. And observe, the man that accepted of the conclusion that it was his duty to abstain was bound to abstain, and it was a sin if he did not, and he did not thereby establish it as sin for any other; he was not bringing God's law to bear upon his fellow-men, and demonstrating that they must act as he did. While they acknowledged the conscientious conviction they had swayed this man, and respected that conscientious conviction so far as possible, they could not accept it for themselves except upon the clear conviction that this man had rightly applied God's law. Those who held that the abstaining course was the right course, were bound to honour his sincerity. He (Professor Calderwood) joined with his total abstaining friends, from the view he took of the circumstances of the time, in following the course of an abstainer. But if he were a dweller in other lands, where he had dwelt for a season, he would not feel the obligation to do as he did in Scotland. If he granted this, let them observe how much there was in connection with the appeal to conscience. It was simply an acknowledgement that each man must be prepared to act according to his conviction of the duty of applying God's law to certain circumstances. Let them then grant liberty to those who had such convictions, to act according to these convictions; but he pleaded with them not to come and ask that a Court of Christ should legislate for the whole Church of Christ in accordance with the special conscientious convictions particular persons might have in consequence of the special circumstances of our land. Let not the peace of Christ's Church be broken by passno new terms of communion of kind. Let them by all means give liberty so far as liberty could be given, but let them bear in mind the difference between synodical legislation and sessional discus sions. Synodical logislation was that which was the law for the whole church, that which must regulate them all as to their procedure, whereas the Sapreme Court of this Church might give liberties to judicatories, to their sessions, in everything concerning the conscientious convictions of those under their charge. For that liberty he pleaded. He willingly granted it should be allowed, but at the same time he asked them to mark that he stood against every movement which had come up to the Supreme Court of this Church pleading that t should affirm it was a sinful thing to use fermented wine, that it was a wrong tinug, that it was a sinful thing to have it at the Lord's Table, and that it was a Christian and right thing to reflect upon their fellowcommunicants, to say they were partaking at the table of devils, because they could not agree with them. (Loud applause).

Rev. Mr. Hutton of Paisley, moved in

amendment as follows:-1. The Synod learning that some members of the Church, reclaimed from intemperance, are represented as having express-ed a dread of relapsing into their former sin by partaking of the wine commonly used in the Lord's Supper; and further, that various members and office-bearers of its congregations have conscientious scruples regarding the using of what is called fermented wine at the Lord's Supper recommends sessions to deal kindly tenderly with all parties in these delicate circumstances, and to adopt such measures as they may deem wise by removing the difficulties involved in the various cases in connection with the observance of the orduance. 2. Without pronouncing on the different views set forth in the overtures. and while declining to lay down any rule which, in the present divided state of opin-ion, could not be coade universal, the Sy-nod enterty and affectionately counsels all its members to avoid unnecessary agitation of this question; to look not every man on his own things but every man on the things of others; to study the things that make for peace, and things whereby one may edity another in the observance of the Lord's Supper.

In the course of his speech Mr. Hutton and:—Let the Synod take good care that they did not do something which would en-croach upon the state of equal privilege among them. Perhaps there might be those who would have a decision of the Synod that would put a stemp of disapproval upor the unfermented wine, and that would be most unwise. He thought in the cirvumstances that they could not do that. They not only must say, with Dr. Calder-wood, as it were indirectly or obliquely, that they would not meddle with there they must take care that they appeared ready to concede the liberty, to deal with the matter untrammelled altogether by the directions in the case, except in a general form. They had to deal with men in all states of mind and all stages of opinion, and with growth and retrogression upon this one point. Were they to deal with it, then, seeing this micelianeous state of feeling, on the principle of stamping it out.
They were not supposed to do that; they
could not do that. Here for the first time the Synod were approaching to something like an ecclesiastical definition of the quality and the physical purity of the elements to be used in the observance of the Lord's Supper. They had not, and never had, an ecclesiastical definition of bread or of wme—tapplaces—and no Church in its senses had yet set itself to do so. What he felt was that he had the liberty, and he never scrupled to feel that and to say it, when he had occasion privately when appealed to by those who had a right to appeal to his judgment, that he knew nothing in the forms of procedure, nothing in the history of the Church, and nothing in the circumstances which would make it improper or wrong, or contrary to rule, to use what is called unfermented wine. If they were going seriously to work in this matter, they must do more than pass resolutions; they must send the matter down to presbyteries and sessions. He deprecated the idea of any definition going abroad from the Synod of what were the physical ingredients of bread and wine to be used in the administration of the ordinance of the Lord's Sunper. Nobody insisted upon any particular kind of bread being used, whether it was to be white or brown, or to have a little more of this ingredient or of that, or insisted that it had not an ecclesiastical purity because it wanted some little agredient, or that it had an ecclesiastica. purity because it had another ingredient. In regard to "wile," in Solpture they must take that word as having all the clasticity of a generic term. He believed they had words that stood the tear and wear of an generations and the facilities and the second the seco ations and all fashions, and the passing agitations of Music Hall me tings—laugh-ter,—that elasticity which kept them abreast of every age. Their "wine, could be defined without any formality, from time to time as they needed. They had been practically leaving the definition of their eccles-astical wine to whom? Practically to the publican hitherto. (Cries of "No no, and murmurs of dissent

contradiction.

The Moderator said there must be no Mr. Hurron did not object to interrup-Mr. HUTTON did not object to interruptions any more than Dr. Calderwood did. It showed him that he had not expressed himself clearly—(laughter)—so that he would have to repeat the remark. (Renewed laughter.) Before this discussion arose, whoever thought of asking the publican? They had not had hitherto an ecclesiastical definition. The Synod would like to be thought very broad, not in the had sense of thought very broad, not in the bad sense of theology, but large and liberal in their views. and yet they would here construct a term of communion upon a peculiar scientific definition of wine. They know very well that the ingredient in wine which was objected to was the alcoholic ingredient. Many persons believed, rightly or wrongly, that scientifically considered here was a poison. Did the Synod mean to say that they had no regard to the feelings of a man who believed that the bread he got into his hands was drenched with poison, or that the fluid was drenched with poison? They must remember that there were such persons; they could not get rid of them by saying that their opinions were peculiar. He knew that there was a feeling that they were troublesome persons, and difficult to deal with; but there were troublesome people on the other side too. (Laughter.) Among those who had conscientious scruples there were not many the most precious of the earth, but those who were valuable members of the Church. The Church had no right to force them to drank fermented wine. To talk about two cups he had always regarded as a mere fallacy, it was a mere nominal thing. There were not two cups in a scriptural Eucharist; it was the one cup of the Lord. He was a tectotaller of older standing than Dr. Calderwood, and he thought he had been as firmly and prominently connected with the temperance movement. He had never used intoxicants since long before he went to college, and he had never touched them except once, when the doctor gave it to him in a fever. He had never introduced wine to his session, nor in private. The present state of things in his congregation, where both wines were used, arose in the natural course of things. Excellent persons had a difficulty, and the session was compelled to deal with the question. He had distributed the elements of fermented and unfermented wine, and never did he do so in sweeter circumstances than when he saw on his right hand a drunkard of thirty years' standing, a re claimed man, who, for the first time, felt that he was there in safety. He counsel-led the Synod to leave the whole matter to

the congregations to find out the solution

that suited them in their circumstances.

They need not be afraid of their congrega-tions, they only needed to speak to them with affection and kindness. Many excel-lent brethren had assisted him in his Church at sacramental seasons, and he had

never spoken about the difference to them and they never knew anything of the mat-

ter. Holiad not spoken without knowledge

without conviction, and he trusted he had spoken with respect to the feelings of all. (Applicate). His recolutions were inali. (Applicate) His reconstrone were na-measurably preferable to those of Dr. Cat-derwood. (Laughter.) By Dr. Calder, wood's they made the poor man go and confess humself, and confused see some. If the Synod were not wishing to stamp down the synod were not wishing to samp down the inferimented wine, were they not wish ing to frown it down. They right let it take its natural growth, and not be afrail of the results. Practically they would set the the case of the petitioners at they did what me resolutions asked them to do, and sessions would feel froe and would to satisfied. Dr. Calderwood was a believer, and so was he (Mr. Hutton), but why should Dr. Calderwood dictate to him, or why should he dictate to Dr. Calderwood, Dr. Calderwood was bound to meet with him, and deal with him kindly, even although he should differ from mm. (Applause.)

Upon the vote being taken the resolutions of Dr. Calderwood were carried by a vote of 210 to 109. Mr. Hatton entered his dissent. It is to be noticed as rather remarkable that both Dr. Galderwood and Mr. Hutton are zealous personal total abstamers.

On Friday evening the Synod was taken up with discussing the new scheme of Theological Education, and the new edition of the Hymn Book.

On Monday 17th, a variety of matters of no very great importance were considered and disposed of.

On Tuesday the Synod closed its sittings after what the Moderator styled a "very interesting, exciting, and exhaustive " scssion, in which there had been nothing so remarkable as the ability displayed in the debates, and the good feeling which hadal but uniformly been displayed.

BOOK NOTICES.

The Edinburgh Review for April (reprinted by the Leonard Scott Publishing Co., 41 Barclay Street, N. Y.), is now ready. Contents as follows.—

I. New Series of Wellington's Despatches. II. The Geology of India.

III. Malouet's Memoirs-State of France. IV. Modern Architecture and its Assail-

V. Reminiscences of William Macready. VI. Arctic Exploration.

VII. Supernatural Religion.

VIII. Kinglake's Battle of Inkerman.

IX. Papal Rome and Catholic Reform.

The "Wellington Despatches" furnish he material for an account of the Dukes career from the battle of Vaterloo to his death, and here, in a few pages, we have a short narrative of many curious and important transactions, which, besides throwing light on the political history of the period, illustrate bis clear good sense, manliness, and patriotism.

In Article II., we find a comprehensive view of the "Geology of India, and the effect the soil and climate of the country have had upon the various races scattered over that immense territory.

The third article is divided into two parts -first, a "Sketch of the Life of Malouet," who was one of the National Assembly at the time of the revolution, and was recognized by Louis XVI. as "one of the most sincere and constant of his friends; and second, a comparison between the National Assembly of the great revolution and that of the present day.

The paper on "Modern Architecture" explains how the civilization of a country is exhibited by its edifices, and that architecture, which is both a science and an art, can all be traced to the three ideas of the tent, the hut, and the cave. It makes some severe remarks on essays on this subject, that have appeared in the Quarterly.

VI. "Arctic Exploration." Though this paper gives an account of the proposed Arctic expidition of 1875, having for its object the discovery of the North Pole, it is more particularly devoted to a summary of those that have been sent out from time to time by various countries, and the results they have achieved.

VII. "Supernatural Religion; an Inquiry into the Reality of Divine Revelation." A "critical review" of this work follows an account of the plan and objects of the author, who is throughout handled with great severity. Among the points discussed are the Canon of Scripture, the Hebraic and Hellenic elements in the early Christian Church, the Gespels of St. Matthew, St. Mark, and St. Luke, the miracies and the proofs of Christ's Resurrection.

" Papal Rome and Catholic Reform " 15 a dissertation on the Gladstone "Expostulation," and the replies thereto of the Old Catholics, and the points upon which the Liberal Catholics differ from the ordinances of the Council of Trent.

LITTELL'S LIVING AGE.

The numbers of the Living Age for May 29th and June 5th, contain Indian Missions, from the Quarterly Review; Arctic Exploration, from the Edinburgh Review; The Abode of Snow, Parts VI and VII, from Blackwood's Magazine; The Colorado Potato Beetle, from the Popular Science Review; German Home Life, Part IV, from Fraser's Magazine; The Centenary Nuisance, and Lost Knowledge, Saturday Review, Smith's Assyrian Discoveries, Speciator; Feminine Snobs, Liberal Review, with instalments of "Three Feathers," by William Black, "Miss Angel," by Miss Thackerny, and the naual choice postry and missell-uy.

pr Guthrifa Mousoics - Second Volume

The second volume of this very interestis work has just been resued. It will be ms not very many and can only be fully spredated when it is taken as a whole, We give a few extracts from it as speci-

WHAT PLAST DESPOSED HIM TO BE A TOE-TOTALER. THE AVOIAL OF THETOTALISM AT LORD DUNDRENNAN'S.

"I had become convinced that my orer to do good among the lapsed clare lay in standing out botore them as one who, in following Christ and for their sakes, was minimowing control and for their sakes, was ready to take up his cross doily and deny resay to take up the cross delly end deny himselt. If I was to provail on them to give up the whicker, I rayself must first give up the wine. I had known so many instances of the sons of ministers, and of Eduburgh minsters going to the bad; I had seen so many of my old Divinity Hall acquaintances placed at the bar of the General Assembly, and deposed for drunkenness, and other crimes which it leads to, that, with an eye both to the good of my family and of my parishoners, I resolved to stand but before the publie as a total abstainer, and to bring up my children in the habits of that brotherhood and sisterhood. I well remember yet the day and place when I screwed up my courage to the sticking point. From how great a load of anxiety and care in respect of the future of my chillren it relieved my mind? But I confess 'felt it hard to have my principles put to sossvera a strain, be-fore they had time t acquire fibre and fore they had time b dequire hore and firmness, as they, had to stand at Mr. Maitland's dinner-table. Lord Jeffcey, Lord Cockburn, with their wives, and others of the elite of Edinburg literary and legal society, were there—people who might have heard of testotalers, but certainly had nover seen one before, and some of whom probably never freamed of denying themselves any indugence whatever for the sake of others, fir less for the wretched and degraded deatures who haunted the Cowgate and Grasmarket. Butby my principles I was resolved to

stick, one what it might. So I passed the wine tony neighbour, without its paying tax or oll to me, often enough to attract our hot's attention, who, to satisfy himself that I was not sick, called for an explanation. This I gave modestly, but withou any shame-facedness. The company could hardly conceal their astonishment and when Jeffrey, who sat opposite to mejound that in this matter I was living notor myself, but others—denying myself these of luxuries in which all around were fullging, and to which I had been accusemed, and which had done me, and were kely to do me, no harm, that I mighty example reclaim the vicious and raise the fallen, and restore peace and plenty, o wretched homes—that generoushearie, noble minded man could not conceal hi sympathy and admiration. He did not peak, but his look was not to be mistake, and, though kind and courteous before in apology, he was ten times more so afterit. This was to me a great en-

which L ad chered, and which I considered to follow for twenty five yerrs.

"Indecndent of the good it did to my family all others, it was a great personal advantageto myself. It made my health lighten better, mylicad clearer, my spirits lighter, and my prese heavier. I feel sure that all parents, that h they themselves might not be able to hake off their old habits (a very easy ting, after all, to one who has becon the slave of drunkenness), if they but new the load taken from my mind when first resolved to bring up my family in tounbetinence, would rear their children in te total disuse of all dangerous stimulants?

courage ent to persevere in the line in

which I ad entered, and which I continu

In a journe, in Ireland in 1840, in an open car, the veather was cold, with a

lashing rain.

"By the thewe reached a small inn we were scaking the water outside, and as were staking the water outside, and the staken are staken as the staken and the staken are staken as the staken are staken are staken as the staken are staken are staken as the staken a these were thenys, not of tea and toast, but of toddy draing, we thought the best way was to son arselves with whiskey inside. According wo rushed into the inu, ordered warm her, and got our tumbles of toddy. Outsuindness to the car-driver, we called him in he was not very well actived indeal as a set on belonged in clothed—indeed to rather belonged in that respect to a order of my ragged school in Edialeh. He was soaking with wet, and e offered him a good rummer of todd We thought that what was 'sauc for the goose was source for the goose was source for the goose was clothed—indeed, to rather belong was not such a Rder as we, like geese, took him for. I would not taste it. Why? we asked what objection have you?' Saidhe, Physpress 700 Well, that stuck my throat, and it went to my heart, it in another sense than drink, though to my head. Here was a humble, ubinvated, uneducated Roman Catholic chan; and I said, if ed Roman Catholia enan; and I said, if that man can deny lifelf this indulgence, why should not I a pristian minister? I remembered that I have ever remembered it to the higher of Ireland. I have often told thosele, and thought of the example set by the our Irishmen for our people to follows: arried home the remembrance of it with the Edinburgh. That circumstance less with the scenes in which I was called to hour daily for years, made me a toloth."

DR. GUTHRIE'S IMPRES NS OF LOME.

"Rome, 186 a del Babuino,

worthward. across the Campagua—the imperial city full in their view. But my nense of connection with one whose name has been to me from my carhest days a household word, was most vivid of all two days ago, when, in the Basilica or Hall of Justice in the palace of the Cosars, I stood within the ruined walls that had rung to his voice as he pled before Nere. I saw the very plat-form on which his bloody and imperial judge had sat. Laying my hands on the fragment of the marble balustrade that onclosed the advocates and members of the court, I placed myself in the contro, right in front of Casar's judgment seat, and left that I was in all probability standing on the very spot Paul occupied when he boldly maintained the truth, not only in the free ot Nero, the Roman power, and all mortal and hellish foes, but under the desertion of all earthly friends; no mortal on his side— God only—a most touching and sublime scene described in those affecting words, which I found it impossible to stand there and pronounce unmoved:-' At my first answer, no man stood with me, but all men forsook me. I pray God that it may not be laid to their charge. His persecutors and the enemies of God's truth survive only in their infamy—their proud palace a vast ruin; but Paul's name is and will be held in everlasting, effectionate, and honourable remembrance; and so God even in this world makes good His word—them that honour me, I will honour.'

WAS DR. GUTHRIE A VOLUNTARY?

"Did Dr. Guthrie then, it may be asked become in latter years a Voluntary a lief that circumstances may exist in which it is lawful and expedient for a church to receive endowment from the State. 'I have no objection,' he said in 1862, 'to join the Established Church in point of principle. I believe our successors won't hold the high Establishment principle that we do; but I am to carry it with me to the grave. At the same time he frankly avowed a change in his views as to the value and desirableness of a State connection.

'As to the duty of the State to bestow, and of the church to receive endowments, to use his own words in 1872), 'that is a matter of opinion. I had an opinion ones on that subject. It is very much modified now, to say the least of it; and the only thing I am sorry about is, that I cannot declare myself an out-and-out Voluntary, and see if they (the opponents of Union with the United Presbyterian Church) would turn me out of the Church on that

Dr. John Ker, of Glasgow, supplies an elaborate portrature of Dr. Guthrie, from which we extract the following passage :-

"The more I saw of Dr. Guthrie, my feeling deepened that he was the same man in private as he appeared in public, and that his work was the outcome of his life. He had the same two poles to his natureindignation and pity; indignation that rose against the enemies of justice and freedom, and pity not only for all human kind, but for the broken reflections of it in dumb suffering life as well. And playing between these poles was a lambent humor that helped to make pity more soft, and wrath more keen. Besides the one Book, there were two he was always reading—nature and human nature; not with other men's glasses, neither telescope nor microscope, but with his own natural eyesight, opened by a genuine, loving interest. Of the two, I should say he preferred human nature. He loved not nature less, but man the more. His way of looking at a landscape was the opposite of Claude Lorraine's with whom scenery is everything, and men in the fore-ground only ay figures. And yet his love ground only lay figures. And yet his love of nature was very deep and genuine, as any man could see. He carried it in his heart to the city, and hung up its pictures in his mind's eye to keep himself and his hearers natural and fresh amid the lin and dust. His study of God's Word was of a similar kind—through his own vision and similar kind—through his own vision and heart. Hecarried the man and the Christian to it, more than the historical or doc-trinal critic. Deep down in his nature were fixed what are called in Scotland, 'the doctrines of grace; and with these, as a part of himself, he handled the word of God. I recollect hearing him relate a critique on his 'Gospel in Ezekiel' in some Unitarian journal. 'Dr. Guthrie,' the writer sai.' seems to believe that Ezekiel signed the Westminster Confession of Faith. A very fair hit, that! he remarked, laughing. It was fair, and yet not quito fair; for I do not believe that, in his exposition at any time, the Confession of Faith was a measuring rule in his mind; but he had within him a conviction of a renowed humanity you? Saidhe, 'Pl, your ru'rence, I am a conviction of a renewed indiminity which he carried to the Bible, as he carried a teetotaller, and I u't taste a drop of it. Well, that stack and he heard them speak accordingly Ho was by no means ignorant of the critical historical school, but theirs was not the method which suited him. His mind moved method which suited him. His mind moved not in the logical, but the analogical plane, and swept forward, to tin the rigid iron line of the railway excavation, but with the curves of a river that follows the solicitation of the ground. And so, too, his sermons were constructed. They had not exhaustive divisions enclosing subjects, as hedges do fields, but outlines, such as clouds have, fields, but outlines, such as clouds have, that grow up by electricity and air; or such as the breaths of fern, and heather, and woodland had on the hillside opposite his door, where colour melted into colour, with here a tall crag pointing skyward, and there nere a tau crag pointing sayward, and there an indignant torrent leaping headlong to come glittering out again among flowers and sunshine. Some tell us that analogy is a dangerous guide, and that metaphors

compages—the imperial city view. But my conso of con-ions whose name has been to by carliest days a household not view do fall two days are. have with the clear-eyed, warm-hearted, large-souled Thomas Guthrie."

OBITUARY.

Died, on the 80th of April, Mr. Donald Gunn, Elder of the Township of Elden. Thus passed away from the Woodville congregation and session, one of a class of men whom the church at the present duy can ill-afford to lose. One who for upwards of thirty years filled the office of Elder with enlightened zeal and energy, who main tained a cheerful, unwavering, Christian obseractor for more than three score of years, and one whose word and conduct were always a standing protest against either severity or laxity in discipline, and against unseemliness in the church of what

Mr. Gunn was born in Golspil, Sutherlandshire, Scotland, on Christmas day, 1791. His occupation in early manhood was that of a contractor and builder. Possessing an unusual degree of enterprise and public spirit, and feeling that his neighbours and himself were struggling against disadvantages while the fertile counties of Canada invited settlers, he chartered a ship in 1830, which brought out to this country a considerable number of emigrants. These settled in various parts of the country and became valuable citizens.

Mr. Gunn manifested symptoms of piety at a tender age, and in early manhood identified himself with the people of God. He was elected elder previous to the disruption, but did not feel it to be his duty to accept the office at the time. Immediately after the disruption he was one of the first elders ordained in the Woodville congrogation, and from that time till his decease he discharged the duties of his responsible office with commendable faithfulness. He was remarkable for clear-sighted sagacity, for solid wisdom in counsel, for an extensive and accurate knowledge of Scripture, and also for general religious and secular intelligence. He strove to keep abreast with the times.

He, in connection with a few others, one or two of whom are still in Woodville session, regularly conducted public religious worship on Sabbath and week days for many years previous to the settlement of their first pastor.

One of the leading features of Mr. Gunn's character was uniform unclouded cheerfulness. His religious life was mainly one of sunshine. His nearest neighbours, and even those who lived under the same roof with him for many years, declare that they never saw a cloud of gloom on his countenance or the slightest evidence of a

During the religious movement in Woodville last year, his former pastor, Mr. Mc-Tavish, and Mr. Murray, the present pastor of the congregation, called on him. His first salutation was, " I am glad to see the sower and the reaper rejoicing together." · I suppose you are praying more than usual now," remarked Mr. McTavish. "No," said he, "I am not!" "What then are you doing?" replied Mr. McTavish. "I am praising I 'said he. "I have been praying for over forty years for what is now going on, and before my departure He has given the blessing. It is now my duty to praise." This Simeon-like expression he survived but a few months.

For more than two years Mr. Gunn was bedridden, though suffering but little pain. He was translated at the ripe age of eightyfour. He left behind him two so daughter. One of the sons is the Rev. R. F. Gunn, minister elect of Hanover, etc.; and the other, John Gunn, Esq., ex-Reeve of Eldon, is an elder of the Woodville congregation.

Presbytery of Manitoba

This Presbytery met in Knox Church at ten o clock, Wednesday, May 12th, and was regularly constituted. A commission was read in favour of Mr. McKerchor, and his name was added to the roll of Presbytery. The committee appointed in the matter of the Union Bill reported that they had done nothing, and that the Bill with some amendments had passed both Houses of Parliament. It was reported that Parliament had removed from the Registration ment had removed from the Registration Act almost all the objectionable features. The committee on the State of Religion reporting, were instructed to complete and porting, were instructed to complete and forward report to the Assembly's committee as soon as practicable. In view of the approaching Union of the Churches, and the probability of some changes in carrying on the Home Mission work of the Church it was agreed united of approximation. Church, it was agreed instead of entering "It is its connection the free states of the special section of the great Apostle that, to me, and so I knew that I walk the Apostles. The Approached Rome that of the the sacrod in not a few places you the broad large stones the plant approached I walk of the had trodden. I set on the broad large stones that I fancied that I saw the Apostle and that I saw the Apostle and that I walk the Apostle and the Apostle into new engagements with missionaries, to recommend the extension of the engage-

justified in grauting such feave carrier than the first of July, unless Mr. Frazer is pre-pared to take upon hims-if the responsibil-ity of such action. After much dehler-ation it was narred unanimously, to oraploy Meesrs, Polson and Danean, students in Manitoba College, under the care of the Pre-dytery, in mission work during the vacation. It was reported that Messrs, Grandinning and Bell had been appointed missioneries to the Pre-bytery by the Home Mission Committee, and Mr. Stewart by the Students' already and Mr. Stewart by the Students' already and Mr. Stewart I. ploy Meesrs. Polson and Dancan, student. by the Students' alissionary Society. It was arranged that an opportunity should be given these men to be heard in the different mission stations and supplemented ongregations, with a view to effecting settements as soon as possible. The Presbyterry, while grateful for additional supply,
strongly urged the Home Mission Commit
tee to sound additional labourers to this
Province. The Presbytsry also unaniprovince. The Presbytsry also unanitee to some decided the question.

In a formal decision it pronounced the marriage of a Roman Catholic man with a Promouldy recommended that the Home Mismously recommended that the Home Mission Committee should endeavour to retain Mr. Currie, who has laboured with much acceptance and success in the Province. Members appointed by Presbytery to examine students under the care of Presbytery and attending Manitoba College, reported examinations were held in December and March, and that they were on the whole, satisfactory, and gave evidence of diligent study. The report was received and adopted. Two of these students, Messrs. Dunean and Polson, being present were, on motion, duly see inded and agreed to, introduced by Prof. Bryce to the Moderator and members of Presbytery. The College Board finding the present buildings not sufficiently commodious and not very suitable to the wants of the College, resolved to procure more suitable buildings, and requested the Presbytery to adopt such measures as they might judgo best, to enable them to procure a loan of \$8,000 from the General Assembly for such purpose. Presbytery agreed to memoralize the General Assembly in accordance with the resplution of the Board, and instructed the commissioners to bring the same before the Assembly. A letter from the Convener of the Foreign Mission Committee and a resolution adopted by that committee were read, asking the Presbytery to consider the advisability of ordaining Mr. Flett, at present a missionary among the Indians in the neighborhood of the Riding Mountains. Mr. Flett being present was intreduced to the Presbytery, and examined very fully in reference to his field of labour, mode of instructing the people, and plaus for the prosecution of the work generally. He was also examined at length as to his views of doctrine, personal piety, and the work of the ministry, when it was unanimously agreed to ask leave of the General Assembly to ordain Mr. Flett as a missionnry to the Indians. Messrs. Bryce, Hart and Robertson, were appointed a committee to collect information relative to the property collect information relative to the property held for church purposes, and ascertain if all that is desirable is done in securing such land as may be required for the purposes of the different congregations. It was unanimously agreed to ask the Home Mission Committee of the General Assembly to committee of the General Assembly to committee the first two constants of the bly to remit for the first two quarters of the financial year, the full amount of the salaries of the missionaries, with the under-standing that only the balance of the committee's share would be remitted the last two quarters. This was adopted with the view of making congregation. ' contribu-tions larger, and consulting the nest time to have these paid by a farming community. A petition was laid on the table from Rockwood and Greenwood, asking Presbytery to organize them into mission stations as soon as convenient. The prayer of the petition was granted, and Mr. Robertson, the minister in charge of that field, appointed to carry out the instructions of Presbytery at the carliest convenience. Prof. Hart was appointed Mo-derator of Knox Church Session, in the derator of Knox Church Session, in the absence of the minister, and to take the general oversight of the congregation. On Wednesday ovening the Presbytery held a conference on the subject of Sabbath Schools, Messrs. Robertson and Black respectively introduced the best methods of making them officient and the relation of making them efficient, and the relation of the Church and parents to the Sabbath School. The discussion was general and profitable. A good deal of college business came before the court. It was reported that collections had been taken up in aid of college funds in the congregations of of college funds in the congregations of Presbytery. The following persons were nominated by congregations as members of the College Board: by Knox Church, Winnipeg, the Hon. A. G. B. Bannatyne, M.P.; D. Sinchar, Esq., D. L. S.; and D. McArthur, Esq., Banker. Kildonan congregation, Rev. J. Black, Hon. Win. Frager, and John Sutherland, Esq., M.P.P.; Little Britain, Dr. D. Young, Portago la Pranne, having failed to nominate any person, the annual meeting having taken place before the notice had been received. Presbytery agreed to recommend the electory of the families in England, in as far as their marriages have not been blessed by a Popish priest, are not married, beginning Presbytery agreed to recommend the election of K. McKenzie, Esq., M.P.P. The following were nominated by the Presbytery, viz.: Hon. D. A. Smith, M.P., G. M. tery, viz.: Hon. D. A. Smith, M.P., G. M. Micken, Esq., Assistant Receiver-General; J. F. Bain, Esq., Barrister; and Messrs. Matheson and Robertson. It was agreed to hold the next regular meeting of President in France Character. bytery in Knox Church, Winnipeg, on the the 14th day of July next, and Profs. Bryce and Hart, and Mr. Black, were ap-pointed a Committee of Presbytery to make arrangements for a public meeting in connection with the consummation of the Union of the Presbyterian Churches. The committee is to arrange the meeting in connection with the meeting of Presbytery— the first after Union—and they are empowered to add to their number from members and adhoronts of the church.—JAMES ROB-

justified in granting such leave earlier than

Protestant Marriages of the Church of Rome.

ERTSON, Pres. Clerk.

A question of curious and, where Rome has the political power in her hands, of practical interest, has just been decided by the ecclesiastical authorities in Bavaria. The question 18, Are Protestants or Catholics who have been married in Protestant churches really married according to canon law? The case which occasioned a formul decision is the following. All man Catho-

a king leave of absence, does not feel itself | lie man mancied a Protestant worden, and the marriage ecremony enaduly and legally performed in a Bayarian Protestant climali. According to Beverinn law, the couple were According to beyond may the couple were nan and whe, and the children were la-gitimate. The merciace wer an unhappy one, and the wife operated to and succeed-ed in procuring from, the coul court; a de-crea of diverce. So for all was clear. But in this matter of diverce the laws of the State and the laws of the Panish Church are at variance. Marriage according to the latter is indiscoluble. The divorced hurband being a Roman Catholic, could not, therefore, according to the laws of his Church, marry again; he now raised tho question whether his first marriage was marriage at all. If he had never been martestant woman, performed in a parish churel in Manich, in strict accordance with the laws of the land, as null and void. There was no hindrance based on degrees of affinity or any other cause. The only ground was that the marriage was not performed by a Romish priest. All mixed marriages between Protestants and Romanists, where the marriage has not been per-formed by a Romish priest, are no marriage at all, and persons living together under such circumstances are living in open sin, and their offspring are illegitimate. It may be said that this decision only effects the question of mixed marriages, where the Roman Catholic party to the marriage has ignored his Church. This is true. But formal decisions of the same Congregation of the Inquisition are not wanting which assert the same thing of marriage between Protestants and Protestants legally celebrated in Protestant churches.
Your readers will remember the disgrace-

ful case which came before the Edinburgh law courts in the year 1878. George John Robert Gordon, who had represented England in Berne and at the Courts of Hanover and Wurtemberg for many years, was married in 1848 to an English lady, a Protestant, in Rio de Janeiro, according to the laws of the United Kingdom, and by the chaplain of the British Embassy. At that time Mr. Gordon was a Protestant; the marriage was, therefore, a marriage between Protestant and Protestant, performed according to the rites of the Protestant according to the rites of the Protestant Church, and comfortably to the law of the land. The ambassador, who had for years belonged to the advance! Ritualistic party, at last joined the Romish Church. He formed an attachment for a Baroness you Boulwitz, and was married to her in the Roman Catholic church in Manchestor, on the 28th of August, 1874, his real wife being still alive. When, in the following year, still alive. Whon, in the following year, a child, the issue of this marriage, was to be registered in the registry of births, his first wife, the mother of three children by Mr. Gordon, brought an action to have the legal rights of herself and her children recentified. These who are applied to the second of cognized. Those who are curious in the matter may refer to a file of the Times newspaper of the month of June 1878. For our purpose the defence of Mr. Gordon is the matter of principal importance. In the Times it appeared as follows :-

" The defender is a Roman Catholic, and the Baroness von Beulwitz is also a Roman Catholic. The defender took the advice of the most learned of the clergy of his Church as to the validity of his marriage with the of persons learned in the law of marriage as recognized in the Roman Catholic Church were to the effect that, whatever might be the binding efficacy of the cere-mony entered into at Rio de Janeiro in vistue of the above statute (George IV. c. 91), in any civil court in Her Majesty's dominions the marriage was null and void according to the law of his Church. It was in these circumstances, he adds, and on the advice of the religious persons whom he consulted, that he went through a marriage ceremony with the Baroness von Beulwitz at Manchester, on the 28th of August 1871, he having explained to the Baroness his position."

It seems that the Vicar-Apostolic for Scotland hesitated to except this monstrous view, which Mr. Gordon declared to be that of persons learned in the law. He appealed to Rome. I do not know whether the answer has been published in England; but in the Supplement Extraordinary of the Augsburg Allgemeine Zeitung of March 12, ron Benlwitz. Here, again, is one of the proud, extravagant, prefensions of Rome. If Mr. Gordon did right, then the heads of all the families in England, in as far as Popish priest, are not married, beginning with the most exhaulted personage in the realm, and descending to all the pure cot-tage homes of the dear old country.—Berlin Correspondent of the True Catholic.

MEETINGS OF PRESBYTERIES.

STRATFORD.—In Stratford, on 1st Tuesday in July, at 11 o'clock a.m. Hunon. - At Godorich, on 1st Tuesday of July, at 11 a.m.

Bruce.—At Paisley, on the 2nd Tuesday of July at 2 o'clock p.m.

Brockville.—At Proscott, on the 3rd Tuesday of June, at 230 p.m.

Panis.—In Knox Church, Woodstock, on the first fuesday of July, at one o'clock, p.m.

SIMCOR.-At Barrie, on Tuesday, July 6th, at 11

Hamilton—In the MeNab Street Presbyterian Church, Hamilton, on the second Tresday of July, at 11 cm

Concord-At Millbrook, on the first Tuesday of July, at 11 a.m.

Kanaston.-In Picton, on the 2nd Tuesday of July, at 10 o'clock a.m.

Guerru.-In Chalmer's Church, Guelph, on the second Tuesday of July, at 9 o'clock, a.m.

Tononte.—In the Lecture Room of Knox Church, Toronto, on Tuesday, 1st June, at 11 a.m.

BROOKVILLE.—Will meet in Ersbine Church, Montroal, during Assemb at call of the Medicator.

Lority.

Say No.

Whenever you are asked to doub Paul ed aloan ut, my bus, and think Thick of the wistka on life's occur to sed Who answered 'Los,' without a motion the cost

"Think of the naother who bor you in poin Taink of hert and that will fall like the sain Think of her heart, how i rael the blow Think of her love, and then answer, Not

'Think of her dear hop's that are showned in the bow-Think of the danger to body and conf-Think of sad lives, once pure us the snow Look at them now, and then answer, No!

Think of a manhood's run-tainted breath— Think that the gir . leads to sorrow and death Think of the homes that are rundowed with

woe, That might have been heavens had some one Said No!

"Think of lone fraves, unwertand asknown, Hiding life-hopes, the fair as our own— Think of loved forms, forever laid low, Who still would be here had they learned to say

"Think of the demon who lurks in the bowl, Whose touch is rain to body and soul, Think of this, as on life's journey you go And, when the tempter assails you say No "

Charity.

The secret that doth make a flower a flower, So frames it that to bloom is to be sweet, And to receive to give No soil so sterile, and no living lot So poor, but it bath somewhat still to spare In household odors. Charitably they Who, be their having more or less, so have That less is more than need, and more is less Than the great heart's good will.

-Sydney Dobell

Vocabularies of Great Writers.

MILTON'S vecabulary (excluding his prose writings) consists, it has been computed, of about 8000 words—counting as distinct words all separate parts of speech, but not inflections of any one part of speech. Shakspeare's vocabulary, estimated on the same plan, contains abuot 15,000 words; a numpian, contains acoust 10,000 words; a num-ber, as compared to Mitton's which is ac-counted for partly also by the larger aggre-gate of things and notions among which the

dramatist's imagination moved.

The next question that occurs is. In these vocabularies what proportion is of old English stock, and what borrowed from Latin or other non-English sources that have fed composite English? In Shakspear's vo-cabulary the non-English element is about two-fifths—that is, about 6000 words out of the total 15,000 are not of old English stock the total 10,000 are not of the English stock
—a proportion nearly the same as that in
the English Bible, where, according to Mr.
Marsh's reckoning, about sixty per cent of Marsh's reckoning, about sixty per cent of words are native, In Milton's (poetical) vocabulary the non-English element is about two-thirds—that is, about 5300 words out of the total 8000. But now a distinction must be drawn. A word belongs to a writer's vocabulary if he has used it once, but in writing or in speech some walk or with the contraction. but in writing or in speech some words are used oftener than others, and therefore to used oftener than others, and therefore to determine the proportion between the English and the non-English constituents of a writer's vocabulary is not the same thing as to determine this proportion for his style. In order to apply the test to a writer's style, specimens of various lengths writer's style, specimens of various lengths with the taken from the text and average. writer's style, specimens of various lengths must be taken from the text, and every word must be counted, not once only, but as often as it occurs. Mr. Marsh has applied the test to various English writers, and has obtained some curious and rather and has obtained some curious and rather unexpected results. In the eighteenth century English style generally was highly Latinized. Yet even then the proportan of English to non-English words in a tolerably long and characteristic passage of a good author very seldom fell below 70 per cent. Swift, in one essay, sinks to 63 per cent, but usually ranges higher. Hume's average rises to 73 per cent, Jhonson's is 72 per cent, Gibbon's 70 per cent—good 72 per cent, Gibbon's 70 per cent—good testing instances, which give results on which few people perhaps would have ven-tured to reckon from guesswork or general the present century the ratio of English to non-English words has decidedly gone up. Macaulay's rate is 75 per cent-i.e. only one word in four is not per cent—i.e. only one word in four is not of old English stock; and this according to Mr. Marsh, is about the mark of recent prose-writers, though, on the whole, we should rather have expected it to have risen. should rather have expected it to have risen. As to peetry, the Lotus Eaters shows 87 per cent of pure English words; In Memoriam 86 per cent. Mr. Longle low's number is 87 per cent; Mr. Browning's 84: the result being that the proportion of English in poetry is hardly less to-day than it was in the sexteenth or seventsenth century, or carlier. Shakspeare's rate is from 88 to 91 per cent; Milton's—computed from L'Allegro, It Pensereso and Paradisc Lost, Book VI., is, on the whole, about 85-80 being the probable average for the whole of Paradise Lost.

Another very interesting point in Milton's vocabulary is the number of words he has used only once. Under the letter A alone Mr. Masson counts up 118 such words, and conjectures that between 2000 and 8000 cf Milton's total \$000 may have been apaz legomena. Mr. March gives a few samples of words thus used once only by Shakspeare—nanely abrupt ambiguous, art, less, congratulate, improbable, improper. improve, impure, inconvenient, incredible-Lastly, between 500 and 600 of Shak speare's words have become obsolete or have changed their meaning. For Milton, Mr. Marsh puts the like number at 100; but Mr. Masson gives chapter and verse for 150, which are at all even's uncommon now, though many of them have been resumed by recent poets, and some others might still be pressed into service at need.—Sat-urday Review.

Chair is ever with us, if we copy but his actions, and in sine rity of heart speak the make his notes ous units

Old Furniture.

"One emineut merit of old familiere is implied at the increstatement that it is old. If any collector in the latter part of the twentheth century should be so hopelessly lunations to wish to surround himself with lurniture made in the middle of the nineteenth century, he will probably have to be content with hagments. Very little of it will have survived in its integrity. By the side of a great deal of medern farmiture, old farmituce may touce be known by the superiority of its workmanship. The tables stand more steadily, the drawers open more smoothly, more care has been given to all the letuls. It is true that there are particular classes of turniture in which new requirements or new inventions have given birth to real improvements. For example, the easy chairs and soins of medern times are more comfortable though less beautiful than the easy chairs and sofas at a century ago. Whether we and sofas of a century ago. Whether we lounge more than our grandfathers, or whether the art of studing has been carried to Greater perfection, new stuffed turniture, when it is good, is better than old. But the instances in which the comparison yields a similar result might be told on one hand. For the most part the furniture of the eighteenth and even of the seventeenth century was far more meely adapted to its object than turniture made to answer the same purpose since. Look at the 'daven-port' which has so generally superseded the bureau or 'secretary' at which ladies wrote their letters and reckened up their accounts a hundred years back. It resumbles its pronecessor in being intended for serious work as well as for the mere scribbling of a note, and therefore it is properly fitted up with receptables for papers and memoranda of all kinds. But to get at these the writer must either raise up the desk ou which her blotting book rests, or reach round to drawers at the side-neither of which methods are very convenient in practice. In the old-fashioned 'secretary, her papers and account books were arranged in drawers and pigeon holes that faced her as she wrote, and she could get at the con-tents of all or any of them without deranging the desk in front of her or changing her position, except to raise her arm." Cornhell.

A Startling Surprise.

"Suppose that instead of astronomers having mistaken our distance from the sun when they inferred it from the transit ob-servations of 1761 and 1769, their estimate was a together right. Then, as we now know certainly that the sun's distance is not so great by fully three millions of miles, it would follow that the earth has drawn closer to the sun by that amount. Three millions of miles in a century lor, as the matter is assuming so serious an aspect, let us determine more accurately the real rate of approach. Astronomers, a quarter of a century ago, set 95,365,000 miles for the earth' distance, as determined from the transit of 1769. It was in 1854 that this measurement was first seriously questioned; and before 1859 the value now used in the Nautical Almanach, 91,400,000 miles, had been registered by astronomers as the most probable. In other words, according to this startling way of viewing the matter, the rate of the earth's approach towards the sun amounts to about four million miles in ninety years. Only 914 millions remain; and therefore this most unsatisfactory ruleof-three sum is set before us :-- If the earth approach the sun by four million miles in ninety years, how long will it be before she falls into the sun, his present distance being 91½ million miles? The answer is in 2059 years wanting three months. Only two millennia would remain for this unfortunate earth, nay, long before the first millenium was over, all life would have probably perished from her surface. Half her sunward journey being accomplished, the sun would look four times as large and pour four times as much light and heat upon the earth. Whatever faith we may have in the power of selection to modify existing races so as to fit them for varying conditions, we know that in the process a thousand years are as one day. Practically, the human race as it is at this day would have to endure the fourfold light and heat of that tremendons st.a. A very few years of his action would depopulate the earth. Fortunately, however, astronomy assures us that no such change is taking place. Of course science is never wrong, but the reason is that when wrong then it is no ence. -- Cornhill.

What is a Christian?

In facth, a believer. "He that believeth shall be saved." Mark xvi. 16.—In know-ledge, a disciple. "If ye continue in my word, then are ye my disciples indeed." John viii. 81,—In character, a saint. "Beloved of God, called to be saints." Rom. i. 7.—In influence, a light. "Ye are the light of the world." Matt. v. 14.—In conflict, a soldier. "They, there-—In conflict, a soldier. "Then, therefore, endure hardness, as a good soldier of Jesus Christ." 2. Tim. ii. 3.—In communion, a friend. "Henceforth I call you not servants but I henceforth I call you munion, a friend. "Henceforth I call you not servants, but I have called you friends." John xv. 15.—In progress, a pulgrim. These all "confessed that they were strangers and pilgrams on the earth." Heb. xi. 13.—In relationship, a child. "The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. vni. 16.—In expectation, an hear. When vni. 16.——In expectation, an hoir. And if children, then heurs; heirs of God, and joint heirs with Christ." Rom. vin. 17. In actual inheritance and possession, soon to be glorified in heaven. "Whom he did foreknow, he also did predestinate; and whom he did pr destinate, them he also called; and whom he called, them he also justified; and whom he caned, them he also glorified. Rom. viii. 29, 80.——
"What shall we say, then, to these things? If God be for us, who can be against us? For I am pursuaded that neitror death, nor life, not angels, nor principalities, nor powers, por things piesent, nor things to come, nor things present, nor things to come, nor height, nor depth, nor any other e-cature, shall be able to separate? us from the love of God which is in Christ Jesus our Lord." Rom. viii. 81, 88, 39.

Ir is more to be a mother than to be a ruler of nations, and every woman's thought should tend toward the perfection . of the race.

An English view of Spelling Contests.

The London Daity Telegraph concludes a racy article on the spelling mutch mania, which now affects thus northern continent, as follows: In these public spelling matches, which

are multiplying through the States every day, much may be discerned of a charac tensiteally American nature. The most

practical ma in 1 any respects the most irivolous people in the world, and mingled

with the scatenticus and almost mournful gravity of the American character a great deal of innocent triviality may be found. Thus, analogously, in the works of the so-called "comic writers" of America, humor e-nerally extravagant, seldom anctuous, int often dry and caustic, and thoroughly original, is dashed with bald old Joe Millers, which have gone the rounds of fifty jest-books, and which are so "ancient and fish like" that an English jack-pudding fish like" that an English jack-pudding would be ashamed to "propound" the stale wittleisms to the yokels at a country fair. Again, Americans who are individually martyrs to mauvaise honte, become as hold as brass, who never there are a platform and a stump in view, and, to use a favorite American metaphor, are ready to "tall the leg off an iron pot;" whereas the majority of English people, who would not in the least object to a quiet little "spelling match" round the fire at home or in a club smoking-room—who does not recollect the doleful "Raindeer" versus "Baindeer case": -would be appalled at the notion of exhibiting their orthographical proficiency or happly their deficiencies, on the stage of Druy lane Theatre. These contests are, however, not only essentially harmless, but may be rendered very useful; and the School Boards throughout the country might, perhaps, do orse than organize a periodical distribution of Bibles and plum-cakes as prizes to the best spellers among their scholars. It is to be hoped nevertheless, that such exotic words as "khan," "hussar," and "caoutchouc," will be ban shed from the competition, and that the American barbarism of spelling "theatre" "theater," "contre" "conter," and "parquet" "parquette," will not be imported into this country. Spelling matches, too, might find favor in provincial literary institutions, but we confess we have the confess which we have the confess we have the confess which do not yet see our way to the consumma-tion of a spelling contest at the Crystal Palace or the Albert Hall. It is proper to spell with conventional accuracy, just as it s proper to learn to dance, to skate, to play whist, croquet, and bezique, and to be able to construe an acrostic and guess a charade. These, the small change of social charace. These, the small change of social accomplishments, are not necessarily idiotic; and to middle-class minds may be useful. With regard to scrious scholars, they need not trouble themselves much about spelling according to the rules of the spelling book, as it is probable that we are on the eve of a radical reform in our old system of orthography, and that the conventional primer, with all its arbitrary and capricious absurdities, will be dismissed capricious absurdities. That reform can only into the infinities. That reform can only arrive when the present preposterous symbols which painfully, clumsily, and obscuroly strive to represent the Roman alphabet in handwriting are abolished, and a rational code of signs, suppressing capitals and aliminating vowels. So but in its stead and eliminating vowels, is put in its stead. When we really begin to write graphically, we must needs spell phonetically—we beg pardon, "fonetikali"—and it will not matter whether "caoutchoue" be written with a "k" or a "c."

Foolish Mothers.

There are frivolous mothers, and bigoted mothers, and fussy mothers, and timid mothers, and stupid mothers. But, whother a mother be stupid, or coddling, or timid, or fussy, or frivolous, the girls are absolutely at her mercy. It is hard to make a choice between despotism of the one or the other: but perhaps the greatest trials to young creatures full of life and energy is the tyranny of the timid mother. She will not allow her girls to skate because Sir John Franklin was lost among icobergs; nor to ride, because fox-hunters sometimes nor to rate, occause tox-numers sometimes get their necks broken; nor to row, because young men injure themselves in those dreadful boat races. They may not have a pet dog, in case it should go mad; nor any aconito or monkshood in their gardens, for four they should possen themselves for fear they should poison themselves. visit amongst the poor, as they might take small pox, and will not allow one of them to go alone outside the avenue gate from her dread of garreters. The description which she gives of the neighboring fields is appalling. She represents them to be the lairs of mad bulls, savage tramps, venom-ous snakes, and wild horses. Her girls cannot propose either word or play which she does not prove to be encompassed wh dangers horrible and hitherto unthought of. In their childish days they were not allowed a rocking-horse for fear it should over-balance, nor a swing in case the rope might break, nor a pocket-knife lest they should cut their fingers. The coddling mother is very nearly allied to the timid one. She is always tying comforters around her childarways tying comforters around her child-ren's threats, and applying fiannel to mys-terious places where it will not stay. She revels in chest-protectors and respirators, and her room is adorned with sticking-plactor and gallingto. The in-places plaster and gallipots. She is always inplaster and gampots. One is always in-tent on 1 oving that every one either has a cold or is taking one; and she may be seen at night in a flaunel dressing gown, going from room to room with gruel, pills, mustard-leaves, and india-rubber hot bottles.—Saturday Review, London.

Treasure in Heaven.

The peril of great price which the merchantman found made him rich forever. Poor, and blind, and naked before, after Poor, and blind, and naked before, after that he was rich beyond all the necessitie of time and eternity. Getting a competent portion of the good things of this life is right and a duty, since slothfulness is everywhere reproved, and Christians are exhorted to be "diligent in business;" but to "seek first the kingdom of God and his righteousness" is the great duty and the righteousness" is the great duty and the highest wisdom. He who has the treasure of the earth, with the treasure laid up in heaven is still a poor man.

Who are the Vulgar?

Chesterfield states that immoderate laughter is the most vulgar stamp. Charles II. declared that Presbyterianism was ac religion for a gentleman. Walter Scott gave as a reason for his change of religion that Epicopalianism was more refined than any other religious. He also referred to the pride of blood of the old Virginia Tories, who considered labor degrading, and boasted of the Episcopal religion as the only one the for a gentleman. Yet a few centuries before it was not considered vulgar for their forefathers to be unable to read and write. In New England in the last century, it was considered vulgar for a man to be without a queue. Mrs. Somerville relates that, when she remonstrated with her father for wearing one, he remarked, "If I cut it off, the whole head must go with it." Out in Kansas, I met an Englishman engaged in stock raising, and he gloried in dining at half past seven at night, the same as he used to in his father's house in London. Dining in a swallow-tail coat at half past seven was his idea of gentility. I once witnessed a State dinner in Colorado, when one man stopped short, and looked with surprise at another some time. He could not stand it, and exclaimed indig-nantly, "This is more than I can stand; he is eating his pie with a fork."

A True Student.

A critic in the London Athenaum styles the late Sir Arthur Helps, "one of the mest learned men of his age." He says, Were the only copy of a manuscript at Simancas, to Simancas he would go, were a book inaccessible save by purchase, he would buy it, were it written in a language ho did not know-bitter experience had given him an absolute distrust of translations—he would got to work to study that language. The world is so much accustomed to associatee learning with duliness, that many of Sir Arthur Help's most loving and constant readers will be as much surprised to find the former of these quali-etis attributed to him as they would be the latter. Yet, in the widest sense of the word, he was one of the most learned men of his ago. He was what is generally un-derstood by an elegant, if not a great scholar. He had the use, and was well read in the literatures of four living lan-guages besides his own. It would have been nearly impossible to begin a quotation in any one of these which he could not have finished."

Night in the Moon.

A writer in the British Quarterly indulges in a glowing description of the ap-pearance of our earth to an inhabitant of the moon; but according to the inculcations of science the " man in the moon" a creature of imagination, for we can not conceive how it would be possible for a human being to exist without air or water.

At last, however, night sets in. Gradually it comes after the sun has gathered up his smiting beams, and gone down to his All at once we are planged into comparative obscarity, for again there is no twilight to stay the steps of the departing day. But, looking up into the sky, we behold a vast orb, which pours down a milder and more beneficient splendour than the great lord of the system. It is such a moon as we terrestrials can not boast; for it is not less than thirteen times as large and luminous as our own. There it hangs in the firmament without apparent change of place, as if "fixed in its everlasting seat." But not without change of surface. For this great globe is a painted panorama, and, turning round majestically on its axis, pre-sents its oceans and continents in grand succession. As for Europe and Africa, locking the Mediterranean in their em-brace, roll away to the right, the stormy Atlantic offers it waters to view, and then the two Americas, with their huge forests and vast prairies, pass under inspection. Then the grand basin of the Pacific, ht up with island fires, meets the gazer's eye, and as this glides over the scene, the eastern rim of Asia and the apper portion of Australia sail into sight. The Indian Ocean, and afterwards the Arabian Sea, spread themselves out in their subdued splendor, and thus, in four and-twentyor monkshood in their gardens, by should poseon themselves, other forbids her daughters to st the poor, as they might take and will not allow one of them of garreters. The description of garreters. The description twes of the neighboring fields is She year sents them to be the constellations to shine out with a distinctness which is never prefileded on hours, " the great rotundity we tread" turns a distinctness which is never paralleled on earth. They glitter like diamond points set in a firmament of ebony. Stars and clusters which never see by the naked eye flock into view and crowd the lunar heavens.

Believe and Receive.

Christ has wrough a perfect salvation for every sinful soul, and saves the moment we will let him. Salvation is all around

us like a flood, yet we perish.

A ship was sailing in the southern waters of the Atlantic, when her crew saw another vessel making signals of distress. They bore down toward the distressed ship and hailed them.

What is the matter?"

"We are dying for water," was the re-

"Dip it up, then !" was answered. "You There there is was answered. "You (Mannot utities), which weigh on an are in the mouth of the Amazon river!" average from to twenty-live pounds, There those sailors were thirsting, and are first scraped then carefully wash-suffering, and fearing, and longing for water ed; after whichey are reduced to a suffering that the mount of the sailors will be a suffering that the mount of the sailors will be a suffering that the sailors will be a suffering the sailors will be a suffering that the sailors will be a suffering to the sailors will be a suffering t er, and supposing that there was nothing but the ocean's brine around them, when, in fact, they had sailed unconsciously into the broad mouth of the mightiest river on the globe and did not know it. And though the the globe and did not know it. And though to them it seemed that they must perish

to them it seemed that they must perish with thirst, yet there is a hundred miles of fresh water all around them.and they had nothing to do but to "dip it up!"

Jesus says, 'If any man thirst, let him come unto me and drink." Thirsting soul. believe, and drink! None need to p rish.

"There's a fulness in tod's mercy.

Like the fulness of the sea."

Come to Josus and live! Onen the heavy.

Come to Jesus and live! Open the heart, submit to Christ; trust him; let him serve, and the work is done.

Scientific and Liseful.

TARP OF PINE.

A pine surbing to a well or spring which has but a could discharge where it coules has but a main discussion where it coulds in contact with the water often causes it to taste of the wood. If boards so used are soak d in milk of lime, or a solution of potash and sode, before being put into the well there will be no trouble.

10 COOK SWEET APPLES.

This is a very good way of treating sweet apples: Stew them in a porcelain kettle with just enough molasses and water the cooked the water than the cooked the cooked the cooked than the cooked that the cooked tha to prevent burning til cooked through, and then teamfor them to the oven with and then transet when to the even with all the liquid residum to dry and brown. This gives a baked apple, half jellied, de-licious in flavor and mosture, that anyone ean love.

ON COOKING "GREENS."

Every housewife thinks she can cook "Greens." It is the simplest of all dishes; and yet, in most cases, they are not well served, for much depends upon the manner in which they are boiled. The water should be soft, and a tablespoonful of sat added to alarge-size! pot of it, which should be boiling hotwhen the greens are thrown in; and then it should be kept on the boiling gallon, but uncovered well. thrown in; and then it should be kept on the boiling gallop, but uncovered, until they are done, whichcan be told by their sunking to the bottom of the pot, and they should be skimped out as quickly as possible into a counder, so that all the water will run out. Press them with a small plate, then turn upon a plat-ter, add a large piece of butter, and get me ter, add a large piece of butter, and cut up fine. Serve while speking het.—The (London) Garden.

BOZWOO?.

The supply of boxwood (Bixus sem-pervirens) demanded from the best kinds of wood engravings, is gradually falling short. The largest blocks are the produce of the countries bordering on the Black Sea, but the yield has become your slight Sea, but the yield has become very slight, and, unless the forests of Abkhasia are opened to the trade, it must soon cease. In 1873, 2,897 tons, valued at 430,621, were exported from Poti. From 600 to 7,000 tons of the fines' quality annualy pass through Censtantinople on the way from Southern Russia and Turkish pots to foreign markets. About 1,500 tons of an inferior wood is annually supplied from the neighbourhood of Samsoon. The hoxwood forests of Turkov are nearly enaust. and, unless the forests of Abkhasia are wood forests of Turkey are nearly enausted. In Russia a considerable quantity of choice wood still exists, although theorests near the sea have been denuded. The wood of Trebizonde is generally interes; nevertheless, from 25,000 to 80,000 dt are annually exported.

HOW THE SPIDER BUILDS.

Having first decided upon the location of her nest, the spider probly takes position head downward up the "leeward" side of the twig or small ranch, or upon its top, and then, turning habdon men outward, expresses from her inner men outward, expresses from her inner men outward. a drop of gum, which instantly dry so as to form a fine end of silken three. This is taken by the wind tand to form a fine end of sitken threa. This is taken by the wind tand careff experiments have proved that a curret of air is absolutely necessary to the existence of the line, and wafted outward, whing from side to side, and usually tending upward from its extreme lightness, untat last it touches some other branch at accater or less distance from the first. Then this stoppage is perceived by the bider, she turns about and pulls in the lack line, until she is sure that the othernal is fast. If it yields, she tries again and gain, until successful. If it holds she taches her end firmly by pressing her siners upon the wood, so as to include the line. The first and most important stein the confirst and most important stein the construction of all geometrical is has now been taken, and the spider of meet with no serious difficulty in compling her task.

Popular Science Monthly

POISONOUS COLF.

Many of the colours deed from coal tar are known to possess isonous qualities, and all of them are leed upon with Cheyno communicates the British Medical Journal a case poisoning by these dyes in a relativé cis own, a little boy, about two years and half old. The symptoms were of a m puzzling kind, till suspici n fell on ruby-coloured merino frock. Two olese frocks were sent to Dr. Dupree for alysis, and he reports that the darker | contained .018 grain of arsenous oxider square inch; the lighter one, which'd probably been washed, contained onl trace. Both had been dyed, it is believ with corallin. It would seem that the le of such goods should be prevented statute, unless accompanied by a raily certificate of their freedom from area. They doubtless derive their poises properties from the fact that theologing material is prepared by the act of arsenic salts on

700A.

This elegant adelicate starch is the product of a planat is cultivated very extensively in thalay Peninsula, where its culture is almenticely in the hands of the Chinese, to tubers of the plant (Manihot utiliss), which weigh on an ed; after whichey are reduced to a pulp by boingssed between rollers. This pulp is cally washed and shaken up with abund of water, until the fecular separates audies through a very fine sieve into a traced beneath. The flour so obtained inatedly washed, and then placed on mud bleached by exposure to the sun ar. It is finally converted into the perpisce of commerce by being placed iradio-shaped frame covered with car, it is slightly moistened and analysis. and subject a rotary motion, by which means it imulated. It is next dried in the sun anally over the fire in an iron pan greatily vegetable tallow, and is then fear the market.—Journal of Chimiter

1

The Living Room.

Let us begin with the frank abandon-Let us begin with the frank abandon-ment of very formal parlor, but, taking the largest and pleasantest and most accessible room in the house, let us give it up to the wife and children in the duytime, and to wife and children in the daytime, and to the meeting of the whole family when evening coules. There is not much need at the present time to emphasize this aug-gestion, for it is our-which experience and necessity have already made to a good many people, and now that the problem, "How to get a dwelling at within noderate means" is being solved by the increase of "flats" and apartment houses, the "parlor" must be given up, there being the "parlor" must be given up, there being no provision made for it in the common plans. But it is by no means my notion that the hying room should be a homely, matter of fact apartment, consecrated to the utilities, while the Muses and Graces are left to kick their heels in the hall On the contrary, we want in the living-room, for a foundation, that the furniture shall be the best designed and the best made that we can afford, and all of it intended to be used and necessary to our comfort; not an article to be allowed that doesn't earn its living, and cannot prove its right to be there. These wants being provided for first, then we will admit the ornaments of life—easts, pictures, en-engravings, bronzes, books, chief neurish-ers in life's feast; but in the beginning these are to be few, and of the choicest, and the greatest care is to be taken in admitting a new-comer. The room, from the very first, ought to represent the culture of the family,—what is their taste, what feeling they have for art; it should represent themselves, and not other people; and the troublesome fact is, that it will and must represent these, whether its owners would let it or no. If young people, after they have secured the few pieces of furniture that must be had, and made sure that they are w at they ought to be, have some money left to get a picture, an engraving, an east they ought to get a work to sure or a cast, they ought to go to work to supply this want as seriously as they would the other, which seems the more necessarily ie other, which seems the more necessary, but in reality it is not a bit more necessary. I look upon this ideal living room of mine as an important agent in the education of life; it will make a great difference to the children who grow up in it, and to all whose experience is associated with it, whether it be a beautiful and cheerful room, or only a homely and bare one. The relation of these things to education is all that gives any dignity or poetry to the subject, or makes it allowable for a reasonable man to give much thought to it. But it has a real vital relation to life, and plays an important part in education, and deserves to be thought about a great deal more than it is. It is therefore no trifling matter whether we hang poor pictures on our walls or good ones, whether we select a fine cast or a second-rate one. We might almost as well say it makes no difference whether the people we live with are first-rate or secondrate.—Some Chapters on House Furnish-ing;" Scribner for June.

Two Queries.

Will you write editorials on the best mode of sustaining Sabbath-schools during winter—also on most useful reading matter for both sexes and all ages?

matter for both sexes and all ages?

So writes a correspondent to the Christian Observer. The editor strikes the nail twice fairly on the head, as follows:

1. The best way to keep up Sundayschools during the winter is for teachers to have the love of God burning warmly in their hearts. This will make them so warm and dry that they will no more mind going to Sunday-school on a raw, chilly day that they would going to a party.

2. The most useful reading matter for both sexes and all agos is the Bible; and

both sexes and all agos is the Bible; and the is the only book that can be so generally recommended, the only book that re-commends itself alike and equally to mails reason and women's tenderness, to the savago's experience and the child's

After the Bible, and far after it, there is an immense variety of excellent reading matter to choose from. Without knowing the sex the age, the culture, the tastes of the individual, an intelligent choice is im-

Special Antices.

ELECTRICITY! THOMAS EXCRESION Ec-LECTRIC OIL!-WORTH TEN TIMES ITS WEIGHT IN GOLD.—Pain cannot stay where it is used. It is the cheapest medicine ever made. One dose cures common sore throat. One bottle has cured bronchitis. fifty cent's worth has cured an old standcough. It positively cures entarrh, asthma, and croup. Fifty cents' worth has oured crick in the back, and the same quantity lame back of eight years' standing. The following are extracts from a few of the many letters that have been received from different parts of Canada, which, we think, should be sufficient to satisfy the most skeptical: J. Collard of Sparta, Ontario, writes, "Send me 6 doz. Dr. Thomas' Eclectric Oil, have sold all I had from you and want more now; its cures are truly wonderful." Wm. Maguire, of Franklin, writes, "I have sold all the agent left, it acts like a charm—it was slow at first, but takes splendidly now." H. Cole, of Iona, writes, "Please forward 6 day. Themsel Edecture Oil fam pearly doz. Thomas' Eelectric Oil, I am nearly out, nothing equals it. It is highly recommended by those who have used it. J. Bedford, Thamesville, writes—"Send at once a further supply of Eclectric Oil, I have only I bottle left. I never saw anything sell so well and give such general satisfaction." J. Thompson, Woodward, writes—"Send me some more Eelectric Oil. I have sold outirely out. Nothing takes like it." Miller & Reed, Ulverton. P. Q., writes—"The Eclectric Oil is getting a greet reputation here, and is daily called for. Send us a further supply without de-lay." Lemovne Gibb & Co. Buckingham. Lemoyne, Gibb & Co., Buckingham. P. Q., writes—"Send us one gross Ecleo-tric Oil. We find it to take well." Sold by all medicine dealers. Price 25.

cents. And NORTHROP & LYMAN, Toronto, Ont., Sole Agents for the Dominion.

Norn-Eclectric-Selected and Elec-

J. BRUCE & CO.

Artists and Photographers,

118 KING STREET WEST, TORONTO. (Opposite Rossin House.)

Operating done by Mr BRUCE, so well known as Chief Operator and Manager at Notman's for the past six years.

PORTRAITS IN EVERY STYLE-THE FINEST IN THE DOMINION.

Satisfaction guaranteed at moderate prices. Discount allowed to Olergymen and Students.

NOW READY.

THE

Variations of Popery

By the late REV. SAMUEL EDGAR, D.D.

Dedicated by permission to His Grace

ARCHBISHOP OF ARMAGH.

With an introduction by Rev. J. GARDNER Robb, B.A., Toronto, and additions bringing the work down to date.

This is confessedly a most masterly and exhaustive work on the great engrossing subjects now attracting universal attention, and no Protestant who reads it carefully can fail to "give an account of the hope that is in him.

The work is published in one thick octavo volume, cloth boards, 686 pages, price, \$8.50 post free, on receipt of price, or delivered by our agents wherever they visit.

AGENTS WANTED

For this and other popular works,

ENCOURAGEMENT VERY LIBERAL.

MACLEAR & CO.,

Publishers.

12 MELINDA STREET, TORONTO.

ESTABLISHED IN 1843.

PRESBYTEFIAN Year Zook & Almanac

And to be continued Yearly. Edited by REV. JAMES CAMERON, CHATSWORTH, ONT.

NOW READY,

NOW READY,

The YEAR BOOK is intended to be a handy book of reference on all important matters connected with the Presbyterian Churches of British North America; a means further of spreading information among Presbyterian people, as to the history, work and prospects of Presbyterianism in this land and in other lands; as a beginning also in the work of cellecting statistical eccleanatival and historical interiors, that may be useful in after times as a contribution to the history of the Presbyterian faith in this section of North America, and as an offering, lastly, from Canada to her sister Presbyterian Churches throughout the world, for the work, already begun, of ascertaining the strength of Prsbyteriusm in Christendom, of bringing its seattered branches to know each other better, and of uniting thom in such work as may be common and possible to both.

The YEAR BOOK will, therefore, contain a calon dar marked with days funious in Presbyterian Church history, the officers and members of the four Churches now negotiating regarding Union, the Presbyterian Colleges in the Deminion, with names of Professors and subjects of study sketches of the origin and progress of some of our leading Presbyterian Congregations a gilmpse of \$100.

names of Professors and subjects of study sketches of the origin and progress of some of our leading Prosbyterian Congregations a glimpse of the branches of the Prosbyterian family in other parts of the world; obituaries of Prosbyterian Ministers in Canada deceased do 'ng the past year, 'ogether with short articles on 110sbyterian topies of practical interest, such as Presbyterian Literature in the Dominson, Pastoral Sustendation Fund, Mission Work, and Reumenical Council of Presbyterian Churches.

work, and requirement council of Presoytorian Churches.

Correspondence has been opened up with leading men in various countries for obtaining official documents and personal information, and our replies have been prompt and cordial.

Neatly Bound in Stiff Paper Wrapper, 25 cents. In Limp Cloth, 40 cents.

JAMES CAMPBELL & SON, Toronto And all Booksellers and Newsdealers

1875.

POSTAGE FREE!

Harper's Periodicals.

HARPER'S MAGAZINE. The Mogazine has done good, and not evil, all the days of its info —Brookli Eagle

HARPER'S WEEKLY.
The ablest and most powerful illustrated periodical in this country — Louisville Courier Journal.

HARPER'S BAZAAR. The Organ of the great world of fashion.—Boston

TERMS FOR 1875.

HARPER'S MAGAZINE, One tor HARPER'S BAZAAR, One year HARPER'S BAZAAR, One year \$4.00 4.00 4.00

HARPER'S BAZAAR, One year 4 00
One copy of either will be sent for one year Pointee
Prepaid by the Publishers, to any Subscriber in
the United States, on Receipt. Four Dollars.
HARPER'S MAGAZINY, HARPER'S WEIGHT, and
HARPER'S MAGAZINY, HARPER'S WEIGHT, and
ALTERIAN STATE OF THE STATE OF THE STATE OF A SAME COPY OF CHIEF OF THE STATE OF THE S

REFRINTS

British Periodicals.

The policitical formant rouning the Elyropean that tions, the stiffe between Church and Sixto, the discussion of Science in its relation to Theology, and the constant publication of new works on the seaned kindred dapic, will give unusual interest to the leading foreign Roviews during 1875. Nowhere else can the inquiring reader that in a condensed form, the facts and arguments necessary to guide him to a correct conclusion. THE

Leonara Scott Publishing Co'y. BARCLAY St., Now York,

continue the reprint of the four leading Reviews

EDINBERGH REVIEW, (Whig.)
LONDON QUARTERLY REVIEW,
(Convenative.)

WESTMINSTYPH REVIEW, (Liberal

BRITISH QUARTERLY REVIEW, (Evangelical.)

BLACKWOOD'S EDINBURGH MACAZINE.

TERMS :- Payable strictly in advance.

The Postage will be prepaid by the publishers without charge to the subscriber only on the express condition that subscribins are paid incertably in advance at the commencement of each

OLUBS!

A discount or twenty per cent will be allowed to clubs of four or more persons. Thus four copies of Blackwood of one Review will be sent to one address for \$12.90 four copies of the four Reviews and Blackwood for \$48, and so on.

To clubs of ton or more, in addition to the above discount, a copy gratis will be allowed to the getter up of the club.

PREMIUMS

Now subscribers (applying array for the year 1975 may have without charge, the numbers for the last quarter of 1974 of such periodicals as they may subscribe for.

Or instead, new subscribers to any two, three, or four of the above periodicals, may have one of the "Four Reviews" for 1874, subscribers to all five may have two of the "Four Reviews," or one set of Blackwood's Magazine for 1875.

Neither promiums to subscribers nor discount to clubs can be allowed unless the money is ramitted direct to the publishers. No promiums given to clubs.

ciuos.
Circulars with further particulars may be had on application.

The Leonard Scott Publishing Co., 41 BARCLAY ST., New York.

A REPRESENTATIVE & CHAMPION OF AMERICANART TASTE!

· Prospectus for 1975-Eighth Year.

ALDINE, THEThe ART JOURNAL of America ISSUED MONTHLY.

"A Magnificent Conception Wonderfully carried out."

"A Magnificent Conception Wonderfully carried out."

The necessity of a popular medium for the representation of the productions of our great artists has always help recognized, and many atternits have been made to meet the watt. The successive failures which so invariably followed each attempt in this country to establish an art ournal did not prove the indifference of the people of America to the claims of high art. So soon as a proper apprachation of the want and an ability to mucal the were shown, the public at once railed with enthusiasin to its support, and the result was a great artistic and commercial triumph—THE ALDINE.

THE ALDINE, while issued with all the regularity, has none of the temporary or timely interest characteristic of ordinary periodicals. It is an elegant miscellance of pure, light and graceful literature; and a collection of pictures, the rurest specimens of artistic skill, in black and white. Although each succeeding number affords a fresh pleasure to its friends, the real value and beauty of THE ALDINE will be most appreciated after it is bound up at the close of the year. While other publications may claim superior cheapmess, as compared with rivals of a similar class, THE ALDINE will be most appreciated after it is complete volume can or disult can complete volume and original conception—alone and unapprecated—abscitately withou competition in-price of character. The possessor of a complete volume can not displicate the quantity of fue paper-and engravings in any other shape or number of volumes for ten times its cost, and then, there is the chrome, besides.

The hational feature of THE ALDINE must be taken in no narrow sense. True art is cosmopolitan Vhile THE ALDINE is a strictly American institution, it does not comb o steal on its cost of the production of paticy art. Its mission is to cultivate a broad and appreciative art tasto, one that will discriminate only on grunds of intrinsic morit. Thus, while placing before the patrons of THE ALDINE, is an important feature of the pat

The judicious interspersion of landscape, marino, figure, and animal subjects, sustain an unabated interest, impossible where the scope of the work confines the artist too closely to a single style of subject. The literature of THE ALDINE is a high and graceful eccompaniment, worthy of the artistic features, with only such technical disquisitions as do not interfore with the popular interest of the work

PREMIUM FOR 1875.

Every subscriber for 1875 will receive a beautiful portrait, in oli colers, of the same noble dog whose picture in a former issue attracted so much attention

MAN'S UNSELFISH FRIEND

will be welcome in every home. Everybody loves such a dog, and the portrait is executed so true to the life that it seems the veritable presence of the animal itself. The Rev. T. De Witt Tahmage tells that his own Nowfoundland dog (the fineat in Brooklyn) barks at it! Although so natural, no one who sees this promium chrome will have the slightest fear of being bitten.

Besides the chrome, every advance subscriber to THE ALDINE for 1873 is constituted a member, and ontitled to all the privileges of

THE ALDINE ART UNION.

THE ALDINE ART UNION.

The Union evens the originals of all THE ALDINE pictures, which, with other paintings and engravings, are to be distributed among the members. To every series of 3,000 subscribers, 100 different pieces, valued at ever \$2,500 are distributed as soon as the series is ful, and the awards of each series as made, are to be published in the next succeeding issue of THE ALDINE. This feature only applies to subscribers who pay for neyear in advance. Full particulars in circular sent on application enclosing a stamp

TERMS.

One Subscription, entitling to THE ALDINE one year, the Chromo and the Art Union,

\$6.00 PER ANNUM IN ADVANCE. (No charge for postage.) Specimen Copies of THE ALDINE, 50 Cents

THE ALDIVE will, hereafter, be obtainable only by subscription. There will be no reduced or club rates, eash for subscriptions must be scutt the publishers direct, or handed to the local convasor, without responsibility to the publishers except in eases where the cortificate is given, bearing ing the factinule signiture of Jauns Surrey. President.

An serse withing to act permanently as a local converser will receive full and prompt information by applying to THE ALDINE COMPANY.

JAMES SHIELDS & CO.,

IMPORTERS OF

GROCERIES,

And Maudaconters of

Biscuits and Confectionery.

Corner of Yongo and Temperance Sts ,

TORONTO.

Ayer's Hair Vigor,

For restoring Gray Hair to its natural Vitality and Color.



A dressing which is at once agreeable, healthy, and effectual for preserving the hair. Faded or gray hair is soon restored to its original color with the gloss and freshness of youth. Thin hair is thick-

ened, falling hair checked, and baldness often, though not always, cured by its use. Nothing can restore the hair where the follicles are destroyed, or the glands atrophied and decayed. But such as remain can be saved for usefulness by this application. Instead of fouling the hair with a pasty sedi-ment, it will keep it clean and vigorous. Its occasional use will prevent the hair from turning gray or falling off, and consequently prevent baldness. Free from those deleterious substances which make some preparations dangerous and injurious to the hair, the Vigor can only benefit but not harm it. If wanted merely for a

HAIR DRESSING,

nothing else can be found so desirable. Containing neither oil nor dye, it does not soil white cambric, and yet lasts long on the hair, giving it a rich glossy lustre and a grateful perfume.

Prepared by Dr. J. C. Ayer & Co., PRACTICAL AND ANALYTICAL CHEMISTS,

> LOWELL, MASS. PRICE \$1.00,

NORTHEOP & LYMAN, Toronto, Sole Agents

Ayer's Cathartic Pills.

For all the purposes of a Laxative Medicine.



Perhaps no one medi-Perhaps no one medicine is so universally required by everybody as a cathartle, nor was ever any before so universally adopted into use, in every country and among all classes, as this mild but efficient purgative Pill. The obvious reasonis, that it is a more realiable and far more effect.

tried it, know that it cured them; those who have not, know that it cured them; those who have not, know that it cured them; those who have not, know that it cured them; those who have not, know that it cures their neighbors and friends, and all know that what it does once it does always—that it never fails through any fault or neglect of its composition. We have thousands upon thousands of certificates of their remarkable cures of the following complaints, but such cures are known in overy neighborhood, and we need not publish them. Adapted to all ages and conditions in all climates; containing neither calomel or any deleterious drug, they may be taken with safety by anybody. Their sugar coating preserves them ever fresh and makes them pleasant to take, while being purely vegetable no harm can arise from their use in any quantity.

They operate by their powerful influence on the internal viscera to purily the blood and stimulate it into healthy action—remove the obstructions of the stomach, bowds, liver, and other organs of the body, rostoring their regular action to health, and by correcting, wherever they exist, such derangements as are the first origin of disease.

Minute directions are given in the wrapper on the box, for the following-complaints, which these Phily rapidly cure:—For Dyspopals or Tadigestion, Listless—Rest, Lusquer and Libbs of Appetite, they should be taken moderately to stimulate, the somethy action of the Restandance, Sick Readuache, Janadice or Greens Sickriess, Rilious Colic and Billious Fevers, they should be indicausly taken for each case, to correct the diseased action or remove the obstructions which cause it.

For Dysponsery or Diarrhoea, but one mild doso is generally required.

Por Ethermatium, Gour, Grevel, Palpieral and its prefers.

For Dysponsery or Diarrhoea, but one mild doso is generally required.

For Enemmatium, Gour, Grevel, Palpieral action of the Heart, Pain in the Side.

Froe Drapsy and Bropsical Swellings they should be taken in large and frequent doses to produce

the system. With such change those complaints disappear.

For Dropsy and Bropsical Swellings they should be taken in large and frequent doses to produce the effect of a drastic purge.

For Suppression a large dose should be taken as it produces the desired effect by sympathy.

As a Dinner Pill, take one or two Pills to promote digestion and relieve the stomach.

An occasional dose stimulates the stomach and bowels into healthy action, restores the appetite, and invigorates the system. Hence it is often advantageous where no serious derangement exists. One who feels tolerably well, often finds that a dose of these Pills makes him feel decidedly better, from their cleansing and renovating effect on the digestive apparatus.

DR. J. C. AYER & GO. Practical Chainstein

PROSPECTUS OF

"THE LIBERAL,

TORONTO.

MESSREJOHN CAMPTON A CO, From sample MI or the "London ADA SREEL R." buying determined to extend their; observations to Toronto, the capital and centre of the Presince arrangements are now nearly completed for the arraine out of the project. It was at last their attention to cary the name which had so wed than 1 which to cary the name which had so wed than 1 when the name of the Monkana ADVE 11-11 n." and n pre-hintagry prospectus was issued to that effect Logal difficulties, however, having been thrown in the way of their usian the name, (1 the publisher of a journal, issued in this City, art. 7 a somewhat similar title). Missus, John Caymon & Co, havedecided atther than enter into litination over a disputed point of law, to adopt the mane of

THE LIBERAL, TORONTO.

Their publications will then cousist of the follow-THE LIBERAL, published daily at To-onto;

THE DAILY ADVERTISER, published at London;

London;
THE WELLLY LIBERAL and WESTERN AP-VIRTISER, issued at Toronto and London.

VIRTISER, issued at Toronto and London.
THE LIBERAL WALL commence it a career as a 22column journal, well printed on good paper, and
will be enlarged as rapidly as advertising patronage makes additional demands on our space. The
Pai himmentary Repects will be well condensed and
thoroughly impartial. To that end the services of
the and o perienced strongraphers have been seared. The publishers believe the public will appreciate a journal chied in a pithy and readable
style, and which will sim at quality rather than
quantity. The estional corps includes several of
the ablest journalists in Canada, and the public
may expect THE LIBERAL to take an immediate
position in the front rank of Canadian journals.

The first issue of The Liberal will make its apperance about the 20th of January.

It is the expectation of the publishers of the "London Dally Adventisen," with the additional news facilities which will be at their disposal, to make that paper one of the best informed journals in the Province, outside of Toronto.

in the Province, outside of Toronto.

The circulation of our cight-page weekly, now over 14,000 copies, will present to the business men of Toronto, Londou and Ontario generally, the most widely-spread medium of communication-with one exception—in the Province, and it is believed that within a limited period from this date the circulation of the paper will be at least 20,000 copies. It will be the aim of the publishers to make it the best weekly in Canada. They have pleasure in announcing, as one of its features for 1875, a first-class Agricultural and Hortcultural Department, specially edited for Thin Wightly Linghal And Westelm Adventrage, by Mr. W. F., Clarke, for some years editor of the Canada Farmer.

Pontically the publishers have no new departure to announce. While maintaining their attitude as outspoken and independent journalists, they will, in the future as in the past, he staunchly and progressively liberal in their views and autorances, and continue to extende copilal sumport, to the and continue to extenda cordial support to the Administrations respectively of Mr. Mackenzie and Mr. Mowat.

THE LIBERAL will be issued daily from the office, 67 Yonge street, east side, second door south of King street. Subscription price 10 cents per week, or \$6.00 per year prepaid. Single copies 2 cents. The subscription price of THE WERKLY LIBERAL AND WITSTIRM ADVERTISES IS \$150 per anum, vayable strictly inadvance.

John Caneron & Co TORONTO, December 23, 1874.

"EVERY SATURDAY"

MERGED INTO

THE LIVING AGE has been published for more than thirty years, with the warmest support of the best men of the country. It has admittedly continued to stand "at the licad of its class," and its success is now greater than ever before. It has alsorbed its younger compatitor, "EVERY SATURIBAY" and is without a rival in its special field.

A weekly magazine, of sixty-four pages, THE LIVING ACK gives more than

THREE AND A QUARTER THOUSAND

THREE AND A QUARTER THOUSAND double column octave pages of realing-matte venry, forming four large volumes. It presents in an inexpensive form, considering its great amount of matter, with freshness, owing to its weekly issue, and with a satisfactory completeness attempted by no other publication, the best Fasues, Reviews, Criticisms, Tales, Poetry, Scientific, Biographical, Historical and Political Information, from the entire body of Foreign Periodical Literature.

During the coming year, the serial and short stories of the

LEADING FOREIGN AUTHORS

LEADING FOREIGN AUTHORS
will be given, together with an amoint unapproached by any other preciolical in the world, of the best literary and scientific matter of the day, from the pens of the above named, and many other, foremost living Essayists, Scientists, Critics, Discoverers and Editors, representing in every department of knowledge and progress. The importance of The Living Age to every Amorican reader, as the only satisfactorily fresh and COMPLETE compilation of an indispensable current of literature,—indispensable because it embraces the productions of

THE ABLEST LIVING WRITERS. in all branches of Literature, Science, Art and Politics,—is sufficiently indicated by the following recent

OPINIONS.

"Reproduces the best thoughts of the best minds of the civilized world, upon all topics of living interest."—Philadelphia Inquirer.
"In no other single publication can there be found so much of storing literary excellence."N.X. Exceive Bet

"In no other single publication can there be tound so much of storling literary excellence," N.Y. Exeming Post.

'The best of all our celectic publications,"—The Nation, New York.

'And the cheapest. A monthly that comes every week."—The Advance, Chicago

"The ablest essays, the most entertaining stories the finest poetra of the Enclish language, are here gathered togother."—RI. State Journal.

"With it alone a roader may fairly keep up with all that is important in the literature, history, polities, and science of the day."—The Methodist, N.Y.

"The best periodical in America."—Rev. Dr. Couler

"The best periodical in the world."—Alfred B. Street

Street "It has no equal in any country."--Philadelphia

"It has no equal in any country."—Philadelphia Press.

PUBLISHED WEERLY at \$3.00 a year, free of postage Volume begins January 1 Now subscribers countting now will receive the intervening numbers gratis.

LITTELL & GAY, Boston.

CLUB PRICES FOR THE

Bost Home and Foreign Literature.

l' Possessed of The Laving Aok and one or other our vivacious American monthles a subscribet all find alin cli in command of the vokole situa on!—Philla. Bulletin. tion."—Philla. Bulletin.]

For \$10.50 (covering prepayment of postage on both periodicals, instead of for \$10.00 with postage on the prepaid, as heretofore) The Leving Age and either one of the An-oriest four dollar monthly magazine (or Harpers Weekly) or Bazer, or Appleton's Journal, weekly) will be east for a year, or, for \$25, The Leving Age and Scribner's St. Nicholas Address as above.

\$2,500 A YEAR MADE WITH GUE CRAND COMBINATION PROSPECTUS. Represents 30 different books. Agents say this is ta

BEST THING EVER TRIED. The books well themselves in every family, and good men can make a business for life in one county. Agents Wanted on these and our magnificent Editions of Family Sibles. Full particulars free on Application. Address JOHN E. POTTER & CO., Publishers, Philadelphia

DR. J. C. AYER & CO., Practical Chemiste.

LOWELL, MASS., U. S. A.

DINE COMPANY.

MAIDEN LANR, NEW YORK

DR. J. C. AYER & CO., Practical Chemiste.

LOWELL, MASS., U. S. A.

So, young or old, nake more money at work for sain their paper moments, or all the time, in an attainy thing olse. Particulars free. Postervito States contability of the Company.

MAIDEN LANR, NEW YORK

THE Convener of the Assembly's Committee on Subbath School, is dedicas of gaining intermetion from all parts of the church before preparing his report, and would be greatly aided and obliged, if the Oleaks of Fresbyteries and Synods, or the Secretaries of Sabbath School Conventions, would forward to him, notices of meetings neld during the year. And he respectfully asks, as a favor from them, a synopsis of the main d'enssions and hading points, or any resolutions passed or recommenda tions made. He would especially solicit cuperintendents of Salbath Schools, or any other friends of the cause, to favor him with any valuable information or important sugges-Hon .- J. Ingstraon, Convenct, Samia.

Official Zanouncements.

ADDRESSES OF TREASULERS OF OHURCH FUNDS OF THE PRES-BYTERIAN CHURCH OF CANADA IN CONNEXION WITH CHURCH OF SCOTLAND.

Temporalities Board and Sustentation Fund-James Croil, Montreal.

Ministers', Widows' and Orphans' Fund-Architald Ferguson, Montreal. Freuch Mission-James Croil, Montreal

Juvenile Mission-Miss Machar, Kingston Ont. Manitora Mission-George H. Wilson, Toronto Scholarship and Bursary Fund-Prof. Ferguson Kingston

Births, Murringes, and Deaths.

At Ingersoll, on the 7th inst, at the residence of Mr. Leavens, brother-in-law of the bride, by the Rev. Donald Mchenzie, formerly minister at Embro, assisted by the Rev. J. M. Gootsvillie, M.A., of Hospeler the Rev. Donald McDonald, minister of Khox Chunch, Arthur, to Cathonne M. youngest Caughter of the late Donald Ross, of Winter, West 2077a, and sixter of the Rev. Alexa Ross, M. A., of Picton, Nova Scotiu.

In the house of the bride's father, on the 1st inst, by the Rev. John Dunbar, Clemmorris, Mr. Alexan-der McPherson, to Miss Elizabeth, daughter of James Sharp, Esq., all of South Dumfries.

DIED.

At Innorkip, on the morning of the 25th ult., Mary Scouller, wife of Mr. Robert Pettigrow, aged 61 years.

At Leeds Manse, on the 2nd June, Benjamin, fourth son of the Rev. James McConechy. aged seventeen years.

PARCELS OF TRACT NO. 2 "GIVING AS AN ACT OF WORSHIP" have been sent to all the ministers on the 101l of the Synods, as far as possible, for distribution among the congregations If any of the congregations or mission stations have not received them, and wish a supply, they are requested to send their application, stating number required, to

W. KING, No. 615 Craig Street, Montreal.

A GREAT OFFER! HORACE WATERS & SONS 481 BROADWAY NEW YORK; will dispose of 100 PIANOS & ORGANS of first class innikers, including WATERS, at EXTREMELY LOW PIECES for cash DURING THIS MONTH, or part cash, and bulance in small mouthly payments. The same to let. WATERS' NEW SCALE PIANOS, are the best made; The touch clastic, and a fine slinging tone, powerful, pure and even. WATERS' CONCERTO ORGANS count be excelled in tone or beauty; they dety competition. The Concerto Stop is a fine limitation of the Human Voice. Agents Wanted.

A liberal discount to Tenchers, Ministers, Churches, Schools, Lodges, etc. Special inducements to the trade. Illustr. Cut.logues Mailed.

OVER 28,000 IN USE



CAUTION.—In consequence of several inferior and spurious imitations being offered, which are obviously in disregard of our patent rights, since the Philadelphia Lawn Mower has become established, all persons are hereby cautioned against infringing thereon, whether as makers, sellors or users; and we certify that the "genuine machine" is supplied in Canada by MR, WILLIAM RENNIE, Toronto, our representative for the Domicion. GRAHAM, EMLEN, & PASSMORE.

Don't fail to get the genuino Philadelphia Lawn Mower. Seven sizes. Send for circulars, &c.

WILLIAM RENNIE,

Corner Adelaide and Jarvis Streets, Torento.

PURE GRAPE WINE, UMFERMENTED,

FOR SACRAMENTAL PURPOSES,

and the

BEST WINE FOR MEDICINAL PURPOSES Manufactured by R. SMITH & CO., Fairfield Plain, P.U., Brant Send for Price List and Testimonials. NEIL C. LOVE, Druggist, 155 Youge Street, Agent for Toronto.

AKIN & McLELLAN, General Agents for the Province of Quebec, tox 100, Point St. Chanes, Montreal

RIDOUT, AIKENHEAD & CROMBIE.

IMPORTERS.

Domestic Hardware, RODGER'S POCKET AND TABLE CUTLERY.

TORONTO.

THE TOLEDO BLADE

OF NATIONAL REPUTATION AS A FAMILY PAPER. The Largest and Best Weekly in the country Contains every desirable feature of News, Politics, Bilence; Dollestic, Acadeltural and Hoartcultural adiairs. Bilads one year, \$2.00; till Jan. 1st, 1870, \$1.00. Five Bladses, 3 months, \$2.25. Smith's Bible Dictionary, last edition, price \$3.50, 1870 pages, 12. illustrations, and Brade one year, \$3.25. All papers postage free. Address J. P. JONES, Publisher, Tolche, O.

HOSIERY!!

CRAWFORD & SMITH

large special attention to their New Stock of

MERINO AND COTTON HOSIERY

Children's and Lautes' Scotch Merino Hose, Children's and Ladies' English Merino Hose, Candrea & Coloured and White Cotton Rose, Ledies Coloured and White Cotton Rose, Children's and Ladies' Baibriggan Hose, Children, sand Ladies' Lisle Thread Hose Ladies' Scotch and English Merine Underclothing Cents Scotch and English Merino Underclotning.

91 KING STREET EAST.

ALEXANDER & STARK,

(Formerly Blaikie & Alexander.)

STOCK BROKERS.

Orders from the country for the purchase or sale of

MORTGAGES,

and DEBENTURES,

Promptly attended to.

10 KING ST. EAST, TORONTO.

Oroceries.

IF YOU WANT THE

BEST AND CHEAPEST

GREEN AND BLACK TEAS.

Sold in Canada, call on or send your orders to the

VIGTORIA TEA WAREHOUSE

The oldest and most reliable Tea Store in the De-minion,

93 King Street East, (SIGN OF THE QUEEN),

And 258 Yongo Street Corner of Trinity Square

Where you can select from a Stock of over 3,000 packages, comprising over 50 varieties, grades and mixtures, put up in 5, 10. 15 and 20 lb. Cannisters and Catties, at the prices given in lists, and also in original packages of 20, 40 and 60 lbs., at the

LOWEST WHOLESALE PRICES

GREEN TEAS.

х) .			hor Yi
1	Hyson Twankay	•••	***	40
2	Fine Moyune Young Hyson		***	50
3	Superior	***	•••	60
4	Extra Fine do	***	***	70
5	Curious do	•••	***	80
6	Extra Curious do	***	•••	90
7	Fine Old Hyson	***	***	50
ĸ	Superit do	•		60
ğ	Extra Fine do	-4	•••	70
lÒ	Finest do .	***	***	80
1	Superior Gunpowder	***	***	60
12	Extra Fine do	***	***	70
13	Extra Curious do	***	***	80
4	Fine Imperial	***	***	50
15	Superior do	***	***	69
ß	Extra Moyuno Imperial	***	***	70
7	Extra Moyuno Imperial Very Superior do	***	***	80
18	Natural Japan .	***	***	30
9	Fine Cultivated Japan	***		50
œ	Superior do	***	***	€₩
15	Extra Fine do	•••	***	70
ю	Finest Imported		***	80
23	Finest Scented Capers, for Fine Orango Pekoo	flavour	ng	60
1	Fine Orange Pekoe	***	***	60
5	Finest do		***	70
	BLACK AND MIX	ED TE	ls.	
0	Fine Breakfast Congou	•••	***	40
7	Superior do	***	***	50
8	Extra Kaisow do	***		CO
X)	Extra Fine do do			70
0	Finest do do best l	mporte	d-the	-

	BLA	CK ANI	MIXE:	D TE	AS.	
0.	Fine Breakfa	ist Cong	ou	•••	***	40
7	Superior	do		•••	***	50
Ś	Extra Kaisov	v do				CO
Ŷ	Extra Fine d	o do			***	70
n	Finest de		best in			•
_	Prince of	Poas				80
1	Good Soucho				•••	40
ā	Fine d	lo lo			•••	50
		lo			***	ĞĞ
		lo		***	•••	70
	Extra Fine o			4-4	***	
	Finest Assim			•••	***	80
	Fine Colong		•••	***	***	60
			***	•**	* *	50
Š	Superiordo		•••	•••	***	60
	Ex.Fine do	4	•••	***	***	70
v	Finest Impor	teu		***	•••	80
Ť	Fine Mandar		ıro	***	***	40
z	Superior	do		**		50
	Extra	фo		***	***	60.
	Extra Fine	do		***	_	70
5	Finest Impor	rtea			••	80
6	Fine Houqua		ıs Mixto	ıro	••	40
7	Superior	do	do			50
	Extra	do	do			600
9	Choice	do	do			70
O	Choice upon	Choice.	whice	leas no	laman	Bill

E. L. also calls special attention to his far-famed SOLUBLE COFFEES

Made in one minute without boiling, put up in 2, 10 and 20 lb. tins, at 25 and 30c. per 15. Guaranteed superior to all others.

ESAll orders by mail and otherwise punctually attended to. 25 lbs. of Tea and upwards simped to one address to any Railway Station in Ontario free of charge.

EDWARD LAWSON.

BUCKEYE BELL, FOURDRY.

Established in 1837.

Superior Belts of Copper and Tin, mounted with the best Rotary Hangings, for Catogories, Sonois, Faust, Fateraust, Cowar Goorse, Fate Alasus, Toware Goorse, Fate Alasus, Toware Goorse, Fate Alasus, Toware Goorse, Telly Warranted.

Illustrated Catalogue Sent Five.

VANDUZEN & TIFT, 102 and 104 East Second Street, Cincinnati NO DUTY ON CHURCH BELLS.



MENEELY'S BELLS.

The genuine Trey Church Bells known to the rubile since 1826; which have acquired a reputation unequalled by any and a saic exceeding that of all others. Catalogues free, P. O. Address, either Trey or West Trey, N. Y. MENEELY & CO.

MENEELY & KIMBERLY.

BELL FOUNDERS, TROY, N.Y. Manufacture a superior quality of Bells.
Special attention given to CHUICCH RULLS,
TA. Illustrated Catalogues sent free. No duty on
Church Bells.

Music.

THE MATHUSEK

Is the most Powerful, Musica' and Darable Picko mado. Its Grand Quality of Tone is unequalled, and is pronounced by renowned Artists, Perfection.

For a modern priced Pm. - of Warranted Quality Durability, 8west, Smooth and Treasing Tone, the product of the combined shill and experience of the oldest Manufacturer in New York,

Get the Fischer Piano!

are the Oldest and Best, and, comparing quality and price, are

The Cheapest.

Sole Agents for the above Instruments, Catalogues sent on application. V holesale and Retail.

NORRIS & SOPER,

Caterpillars I

FRUIT, OR NO FRUIT!

PLANTS AND CURRANT-BUSHES.

The Chinese Garden Powder

kinds of Shrubs, Plants, and Current-bushes.

PRICE 25 CENTS PER PACKET.

HUGH MILLER & CO.,

VICK'S

FLORAL GUIDE

For 1875.

Published QUARTERLY.—January Number just issued, and contains over IOO Pages, 500 Engravings, descriptions of more than 500 of our best Flowers and Vegetables with Directions for Culture, Colored Fiate, &c. The most useful and elegant work of the kind in the world.—Duly 25 Cents for the year.—Published in English and German. Address-

JAMES VICK, Rochester, N. Y.

HARDWARE.

RODGERS' Ivory handled Table and Dessert Knives

RODGERS' Sotts Carvors and Stools

Table, Desert, and Tea Spoons.

TORONTO.

JUST ARRIVED. LARGE QUANTITY OF

CROSSLEY'S TAPESTRY CARPETS, THE VERY NEWEST PATTERNS AND

TEN PER CENT. DISCOUNT TO MINISTERS.

134 YONGE STREET

TORONTO

STAINED GLASS WORKS,

Ecclesiastical and Domestic Stained Glass Windows executed in the best style.

JOSEPH McCAUSLAND, PROPRIETOR,

Medical and Dental.

Toronto, Ont.

J. W. ELLIOT, DENTIST,

> EXTRACTORS MOULDING-FLASES.

43 and 45 King-st. West, over E. Hooper & Co. Druggists.

OCULIST & AURIST,

TORONTO.

The Best in the World!

PRINOM ORGANS

8 ADELAIDE-ST., TORONTO.

FARMERS AND GARDENERS should look to their

destroys Insects, Grubs and Caterpullars, on all

167 King Street East.

ELECTRO-PLATE

Table Mats, Tea Bells, &c., &c., &c.

RICE LEWIS & SON, HARDWARE MERCHANTS.

CHOICEST DESIGNS.

ELSEWHERE,

WILLIAM CORDON,

CANADA

ESTABLISHED 1856. FIRST PRIZE PROVINCIAL EXHIBITION 1871-72.

BANNERS AND FLAGS PAINTED TO ORDER

R. G. TROTTER, DENTIST,

53 King Street East, Opposite Toronto Street

Uses his own new PATENT PILLERS.

R. A. REEVE, B.A., M.D.,

22 Shuter Street, corner of Victoria;

ESSECULIA MONTHAL

S

Mark Salati Mark Salati ON. Ŏ

Ø

ALC: N

C

Show inst. Ç 15th t Mantle THURSDAY, \mathbf{Z} જે

Rooms

NOVELTIES CANADA PERMANENT

1 121, King Street I sr. James catheral.

DATE

ENGLISH,

ä

LOAN AND SAVINGS COMPANY.

INCORPORATED 1835.

PAID UP CAPITAL. RESERVE FUND TOTAL ASSETS. ... \$1,500,000 430,000 3,200,000 OFFICE:-MASONIC HALL, TORONTO STREET.

SAVING BANK BRANCH. Money received on deposit, and intorest allowed at 5 and 6 per cent per annum payable half yearly. Being guaranteed by the capital and assets of the Company, amply secured by mortgages on approved recl estate, depositors are at all times assured of perfect safety

J. HERBERT MASON, Toronto 1st November, 1874 Manager

ALL

Persons troubled with Coughs, Colds, Loss of Voice, Irritation of the Theat and Lungs, &c., should, without dolay, uso

DAVIDS' COUGH BALSAM. Price 25c. per Bottle.

J. DAVIDS & CO., 171 KING STREET EAST, TORONTO.

STOCK'S EXTRA MACHINE OIL.

Office of the Joseph Hall Mannfacturing Co., Oshawa, Ont., July 17, 1874. GEORGE STOCK, Esq., Toronto.

GEORGE STOCK, Esq., Toronto.

DEAR SIR,—We have been using your oil on our machinery for some years, and have no hesitatic a in saying it is the only good oil of the kind we have ever had, and it is the very beat machine oil we have ever used. We recommend it to all our farmer customers as the best oil they can easily buy. We suggest that you put it up in 5 ganion cans for their use, and we feel sure at will sell freely. Any one who gives it a trial will confinue to use it.

Yours truly, F. W. GLEN, President. As foreman of the above works, I beg to say I would rather have Stock's Extra Oil than Lard, Olive or any other oil I have ever used.

Address

A. HENDERSON

A. HENDERSON

STOCK & WEBSTER. 65 Colborne St., Toronto. D. S. KEITH & CO.,

Address

PLUMBERS, GAS & STEAM FITTERS BRASS FOUNDERS AND FINISHERS,

Manufacturers of PETROLEUM GAS WORKS. Engineers and Plumbers' Brass Work, &c., Conservatory and Green House Heating. Importors and Wholesale Dealers in Iron and Lead Pipes and Plumbers' Materials.

Zusiness Cards.

109 KING STREET WEST, TORONTO

ESTABLISHED 1854.

A MODONALD Renovator and Dyer,

Of Gentleman's Wearing Apparel,

No. 24 Albert Street, Cor. of James,

Doussette & Roger, Successors to Boultbee, Fairbairn & Pousette BARRISTERS,

ATTORNEYS, SOLICITORS, &c. PETERBOROUGH, ONT.

. P POUSSETTE, B A MERRYFIELD

Boos and Shoe Maker, 190 YONGE STREET.

A large and well assorted Stock always on hand.

A LEX. GEMMELL,

BOOTMAKER, Sign of the " Go den Boot.

97 KING STREET, WEST, Has in Stock a very large assoriment of Gentlem Sewed Boots, Home Made First-class English Boots at reasonable prices

YOUNG, J.

Late from G. Armstrong's undertaking Establishment

UNDERTARER 351 YONGE STREET TORONTO. Funorals furnished with every requisits

Agent for Pisk's Patent Metallic Burial Cases

用 M

The great 11 mo of America as I Puroper FAVORITE in the Comes of the wealthy and titled, where MLPHI decides,

titled, where MLBH decoles.

STODART—The excellence of the Stodart Plane is largely due to the personal watchfulness and reserved tasks of Mode. Resident, the senior itember of the breson, amunicaturing firm. The instinements are rich in quality, thorough in volcomship, and durable. The smoint qualities of these Planes is excellent—the similar qualities of these Planes is excellent—the state at Work (Talange) MARSHALL & WENDLLL—Bost for the piles. Best to stand in time at any price.

GEO, WOODS & CO'S ORGANS—Have reached the linghest grade of perfection yet attained. Verify this.

SIMMONS & CLOUGH-Very popular. Respectionee One of the finest toned Organs I not heard."-Phillip Puralip.

ALSO, DEALLES IN CANADA ORGANS.

LESLIE, SKIRROW,

& SMITH. 93 YONGE STREET, Toronto.

CHINA HALT,

71 King Street East, Toronto. NOTICE.

The undersigned will sell out the remainder of his stock of Banded Broakfast, Dinner, and Test sets, also Banded Theor Sots at very much reduced prices, to make room for new Designe coming in next Spring.

Try our prices and soo our large stock before purchasing elsewhere,

Ast Irish Beileck China.

GLOVER HARRISON IMPORTER.

LAWLOR'S SEWING MACHINES

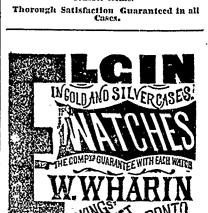


TORONTO BRANCH

E. C. EVANS. Manager. All kinds of Sewing Machines and Boot and Shoe Machinery

77 KING STREET WEST,

 ${f REPAIRED}$ On the premises, by first-class workmen, on reasonable terms.



23KMQ STORONI CXCLOPEDIA

OF THINGS WORTH KNOWING, A valuable book for the HOUSEKEEPER, FARSIER, MERCHANT, and MECHANIC Re-liable information upon every subject. 530 pages, Royal Octavo. AGENTS WANTED. Millers' Bible & Publishing House

1102 & 1104 Sansom St., Philad'a, Pa.

VOICE OF GOD. By Rev. ALFRED NOVIN, D.D.

A new and valuable Book of absorbing interest. It is a Complete Compendium of Secret History, Elography, and Chronology, It contains all the History and Chronology, Licontains all the History and Chronology, Love of the Bible, Hogeraphical Accounts of its Patcharchs, Prophets, Priests, Kings, and Heroes. Also, the operarences of Jour Hundred Years, from the last of the Prophets to the Birth of Chelst quot found in any other slagte volume). A rogal octave of 800 pages, embellished with numerous handsome engravings. Liberal terms to Agents.

Millers' Bible & Publishing House By REV. ALFRED NEVIN, D.D.

1102 & 1104 Sansom St, Philada. Agents Wanted for Dr. March's Great Work, "OUR FATHER'S HOUSE,"

With its riches and becuties, its Blooming flowers, Singing birds, Waving points, Bolline clouds, Reautiful bow, Secred mountains, Dolightic, Irvert, Mighty oceans, Blazing heavens and countes beings in millions of worlds. We want a live young man or lady in each town and county. Good pay. Send for circular and full particulars. P. W. ZIEGLER & Co., 518 Arch St., Phil., Pa.

CONSTANT SHPILOWHENT—At Lone, Maio or Female, 830 a wook warranted. No capital required. Particulars and valuable sample sent free. Address with 10 cent return stamp, O ROSS, Williamsburg, N.Y.

MARYLAND FARMS and Houses, 10,006

MARYLAND FARMS and Houses, Near religional Location healths. Titles good. Address W.M. S. HIPGERLY, Attorney, Donton, Maryland.

\$200 amonth to agents everywhere. But Co. Address Exonusion Mrs. Co.