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Contributors and Correspondents.

NOTES FROM THE NORTH-WEST.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—My last letter left me at Sault Ste Marie. From thence we proceeded to Silver Islet, which we reached on Wednesday afternoon. Mr. H. H. McPherson, who supplies this station during the summer months, met us at the landing, as also Mr. Livingstone, one of the leading adherents of the Presbyterian cause in that place. For the present, Mr. McPherson is the only Protestant minister there, though Wesleyan Methodist preachers having left at the last conference, and no other having yet arrived. Mr. McPherson reports the attendance in the morning at 40, and in the evening over 100. There is a strong desire on the part of the Presbyterians to have an ordained minister settled among them as speedily as possible. As the church erected by the Silver Islet Company is common to all denominations, only one service would be required of us, but it is stated that the Company would willingly supplement his stipend, if he could during the week engage in teaching. There is no school whatever in the place, and the young men and women are growing up without education and discipline of any kind whatever. To a young man, ready for ordination, and who asks a quiet place for study, and who at the same time he would be the means of doing much good, Silver Islet presents many inducements. I trust this point will be supplied ere Mr. McPherson leaves.

While various conflicting reports are current concerning the resources of "Silver Islet," in a mining point of view, the weight of evidence is in favor of its productiveness and value. From 6 to 15 barrels of the ore are taken daily out of the mine, and the Company are increasing the number of miners and extending their operations. The first fatal accident that has occurred since the commencement of this enterprise, happened on the Tuesday evening before we arrived. A Norwegian miner, only two weeks in the country, fell down one of the shafts and was killed. The funeral took place in the afternoon. We were there, attended by all the miners—the exercises being conducted by Mr. McPherson.

From Silver Islet to Prince Arthur's Landing, is a run of only two hours. Here we met Mr. McKerracher, who has charge of the Station for the summer months. Prince Arthur's Landing has grown up within the last four years, and owes its importance chiefly to the fact that it is the beginning of the Dawson route to Port Garry. Like all new places, things are as yet in a very unsettled state. Our Church is as prosperous, perhaps, as any of the other denominations, but having no place of worship, is placed at a disadvantage. A site for a Church, in what seems an eligible location, has been secured, and in the event of a permanent minister being sent, the building will be commenced forthwith. The growth of the "Landing" depends very much on whether it shall be selected as the starting point of the projected railway. In any case, however, the prospects of our cause are such as to call for permanent supply of ordinances.

These three places—Sault Ste Marie, Silver Islet, and Prince Arthur's Landing—must, for a time at least, be dealt with as special cases by the Home Mission Committee. The cost of living is great, and salaries sufficient in ordinary places are entirely below what is demanded in such localities.

At the "Landing" we met with the Rev. Mr. Nisbet and family, and the Rev. Mr. Black, waiting for the "Manitoba" to take them on to Duluth, thence to Fort Garry. Messrs. Nisbet and Black sailed on the 1st July from Collingwood, on the "Cumberland," and expected before this date to have arrived at Winnipeg. But the vessel got aground at Owen Sound for 36 hours, and when they reached Prince Arthur's Landing on Sabbath morning, the "Algoma," which should have taken them on to Duluth, was found disabled, and unable to proceed. Our brethren were therefore compelled (at their own expense) to remain at the hotel until our arrival on Wednesday evening. I cannot but think, that the Collingwood Line, in all fairness, should have at least paid the hotel bill of all the passengers, thus detained at great inconvenience and loss. This they decidedly refused to do, although one of the company was on board when the request was presented. The "Manitoba," in consideration of the circumstances, dealt very liberally with our brethren, and it gives me pleasure, for this and other reasons, to recommend the Sarnia route to the brethren

going to the North West. Duluth was reached Thursday afternoon, where all the passengers for Winnipeg via the Northern Pacific Railway, disembarked. Short as our voyage had been, many pleasing friendships had been made, and much Christian intercourse enjoyed, which made our parting more than mere sentiment. But it is thus through life. We meet but to part.

The city of Duluth (there are no towns or villages in the United States), is beautifully situated at the head of Lake Superior. As to its present population and prospective growth, opinions differ. Some say it has a population of 6,000—others again make it as low as 4,000. Some assert that at no distant day it must rival Chicago or St. Louis, others that its best days are over, and that it will decline in population and commerce. A Canadian from Montreal, whom we met on the streets, asserted that "it was a grand fraud and swindle"—that "the bottom of Duluth was already clean gone under," and that no honest man would remain if he could get away. This man is preparing to emigrate to Winnipeg, Manitoba, having already shipped most of his goods. He only remains in "Uncle Sam's territory" till he collects his debts—an undertaking, he declares, exceedingly hard to accomplish. Other Canadians, who have evidently been more successful in their operations, speak in exceedingly glowing terms of its certain expansion and rapid growth.

Duluth can boast of 10 Evangelical Churches, some excellent hotels, and stores of every description. It can also, I regret to say, (so far as my observation goes), more than equal the most debased city in the U. S., for drinking saloons and taverns. Every second door on the principal streets is a groggery—Dutch or American. The amount of drunkenness in this small place must be something fearful.

On Friday morning, the 11th, our party started for Moorhead, via the Northern Pacific Railway. Before leaving we received a telegram from Winnipeg that the steamer "Dakota" would wait the arrival of our train, and leave Moorhead direct for Winnipeg in the evening. After a run of 11 hours over one of the bleakest and seemingly most barren portions of Minnesota, we reached Moorhead, and embarked on the "Dakota." Our quarters are certainly not the most inviting. The boat is by much the smallest of the three at present plying on the Red River, and hardly worthy of regular passenger traffic. The accommodation in the state rooms, all told, extend to 20 persons, and there are more than double that number, I should judge, on board. The result is that every inch of sleeping accommodation on floor and deck is taken, and with the thermometer approaching blood heat, and mosquitoes by the legion, our stumbers are certainly not peaceful. The prospect of three such days and nights is not pleasing, but it may prepare us for harder times in Manitoba. If the New Province is to increase according to the sanguine expectations of Canadians, there must be railway communication forthwith between Ontario and Winnipeg.

On board the cars to Moorhead we met the Rev. Mr. Lyon, of St. Paul's, one of the District Mission secretaries of the American Presbyterian Church. He has under his care all the Mission Churches and Stations in Minnesota and Dakota Territory; and was on a visit to the more remote portions of his diocese. At Brainerd, the junction of the railroad, we met the Rev. T. G. Smith, of Fond du Lac, Wisconsin, on his way home from Winnipeg, where he has supplied Knox Church for the last 2 Sabbaths. He reports favorably of our progress. On Saturday we met the "International" on her voyage up from Winnipeg to Moorhead, having on board Miss Dorothy, the music teacher in the Ladies' School. She goes to spend her vacation in Western Ontario.

All are delighted with the beauty of the Red River scenery. If it were not so winding, its beauty would be still greater in our eyes. But to travel 600 miles instead of 200—by the direct route—is enough to weary, if not disgust the most enthusiastic admirer of Nature's flora.

Reports reach us that the grasshopper plague has again appeared in Manitoba and that the crops in certain localities are likely to be a perfect failure. To the many struggling pioneers of our New Province this must be a sad drawback. It is to be hoped that the coming harvest may prove more abundant than what is now expected.

As I write these closing lines, we are coming in sight of Fort Garry, having accomplished the journey in 9½ days. The weather is all that can be desired. After our Presbyterian meeting on Wednesday, I shall send another communication. Meanwhile,

I remain, yours sincerely,
W. C.

Steinet Dakota, Red River, July 14, 1873.

LAKE SUPERIOR LETTER.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—You requested me to write to you from this interesting place. I promised to do so, but culpable negligence has hitherto prevented me. Perhaps your readers would like to know exactly what and where Silver Islet is; for though their geographical knowledge may in general be pretty extensive, yet they may be presumed unacquainted with the exact position and size of the Islet, inasmuch as, were it marked on any ordinary school map, I believe it would require a microscope to see it. The island from which the village or shore derives main support and everything, was originally only a little rock projecting out of the water three quarters of a mile from shore. It was about seventy feet long by about thirty feet wide. It is exactly at the head of the peninsula between two large bodies of water—Thunder Bay and Black Bay. The former is a most magnificent bay. In length from North to South it is about thirty miles; in breadth eighteen. On the west of it are the two rising towns, Prince Arthur's Landing and Fort William, with the beautiful valley of the Kaministiquia, along which, by the way, in the estimation of every individual in this region, is the only sensible route for a railroad, from the head of navigation to the great North West, into which settlers are now pouring every week, both from Canada and the United States. South-west of Fort William are the McKay mountains over a thousand feet in height. Thunder Bay is guarded on the South by Pie Island, which in height varies from two hundred to nearly eight hundred feet, and on the East of this bay there is Thunder Cape which rises through a series of six steps from South to North till it reaches to the height of thirteen hundred and fifty feet. This cape therefore forms the Western side of the Peninsula, at the head of which Silver Islet is.

Small the Island originally was, but it is now greatly growing in size. Massive crib-work has been sunk in the lake around it, and filled with the rock from the shore. There are on it six or seven buildings, one of which is a large boarding house which very inadequately accommodates nearly a hundred and twenty men. Extensive additions are being made this summer. Men have been working night and day endeavoring to carry out as soon as possible the plan at present contemplated, which will make the longest extent of the island eight hundred feet, and then there will be ample accommodation for the future. The miners, of whom there are about ninety, with the exception of a very few, all board on the island. The work in the mine is carried on night and day, each miner being required to work just eight hours per day—long enough, however, to be in such a dismal place, two hundred and fifty feet below the surface of the water. The vein, which still works well, is nearly perpendicular, and runs North and South. The quantity of silver daily taken out since last winter has varied from one to eighteen barrels, each of which would average nearly \$500 in value. A large quantity of silver also has been taken up by the diver from the bed of the lake.

There are on shore over four hundred inhabitants dwelling in houses all of which belong to the Company, as everything, in fact, here does. A neat little building, with a bell on it and an organ in it, serves the purpose both of a day school and a church. Until about three months ago it was used on Sabbath forenoon by the Roman Catholics, who number about one hundred and eighty, and by the Protestants in the afternoon. Of the latter the Presbyterians are largely in the majority, and they therefore feel that they should have a minister of their own. There was a Methodist minister here when I arrived by the first boat—the "Manitoba," which, by the way, I would like to commend for its good behavior in not whistling on the Sabbath, and its temperance principles. On account of ill-health however, he left a little over two weeks after I came. Since then I have been the only representative of the Protestant ministers here. But another Methodist minister is now daily expected. Considering the place, where there are so many young men from so many different parts of the world, and away from all the restraint of a home, the people are, as a general rule, well inclined. There is a very good attendance in the church on Sabbath evenings; but in the evening the attendance has hitherto been far too small. There is no proper reason why it should not be as large as in the evening. One great blessing to this place is the fact that no intoxicating liquor is allowed to be sold. The only liquor lawfully kept in the whole place is secreted in the general provision store, and no one can get any of it without the doctor's prescription. Though well knowing the evils of intemperance at one time I did not look with much favor on a prohibitory liquor law, but after seeing its effects even on a small scale here, I believe it would be a benefit anywhere.

For the information of the members of the Students Missionary Society by which I was sent here, and with the working and objects of which your readers ought to be well acquainted, I may state that from what I know of the people here I do not think that this year the Missionary to Silver Islet will be any burden at all to the Society; and further, that after this there will be no necessity of sending a missionary either to this place or Sault Ste. Marie, for the Rev. Wm. Cochrane, who last week passed through this place en route for Manitoba, told me that it was the intention of the Home Mission Committee to send an ordained minister to each of these places this Fall, and one also to Prince Arthur's Landing. This Mr. Editor, is just as it should be. These important points have been hitherto neglected by our Church. Hence the people of Thunder Bay think that the Presbyterians are "slow." And slow they are too in all the outlying portions of our country. Even when they do send missionaries for a few months during the Summer, seldom is it that they send ordained men. Hence the children of Presbyterians are everywhere baptized by ministers of other denominations and are growing up with little respect for the church of their fathers, and often, which is far worse, with none for any other. Now would it not be well were our Church, instead of sending only Students to a few of these out of the way places, to remove ordained men for a time from their regular congregations which have never known what it is to be deprived of the means of grace, and allow Students to take their places? I believe the change would be agreeable and certainly it would be profitable to all concerned. The ordained minister himself would be benefited and so would his congregation, at least when he returned. He would be inspired with a missionary spirit that can be organized in no other way, and on his return he would make that spirit be felt to a certain extent among those who seldom think of the necessities of those beyond their own circle. And I have often thought and now feel firmly persuaded that it would be a benefit to the Church as a whole, were the outlying districts better attended to and a sure footing secured on them, even though this could be done only at the expense of neglecting for a time regular congregations.

I have already written far more than I intended. If you think the above remarks are worthy of being inserted in your valuable paper you are welcome to them; if not strike out what you choose.

It is delightfully cool and pleasant here.
Yours truly,
PRESBYTERIAN MISSIONARY,
Silver Islet, July 16, 1873.

VACANT CONGREGATIONS.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—It is stated in your paper of the 18th inst., where the last meeting of the Presbytery of Chatham is reported, that to next meeting "the clerk was instructed to invite as many of the elders and managers of the vacant congregations of the Presbytery as can find it convenient to be present, to confer concerning the best method of securing settled pastors for these congregations as soon as possible. The vacant congregations of that Presbytery are not named, of course, and whether there are special circumstances connected with these congregations which have led the Presbytery to take the action above stated, I do not know. It is quite probable that there are no special circumstances in any of their cases. But at any rate I admire the spirit of the Presbytery, and think it worthy of imitation, in trying to secure settled pastors as early as possible. The long vacancies of many of our congregations have arrested my attention for years past; and not only my attention, but also my wonder. It will not be alleged by any person, that for congregations to remain long in a vacant condition can be of advantage to them; in all cases, or at any rate, in most of them, it is quite the reverse. Their numbers both in communion and adherence, are almost certain of being diminished; their Sabbath-school, missionary, and other organizations are likely to suffer, without settled pastors they cannot have the benefit of regular visitation; in cases of sickness, and adversity, and bereavement, they must call in the services of strangers to direct and comfort them; and it is not impossible that some party or other may try to upset their distinctive convictions, and to get them away to another sheepfold, which the presence of a stated pastor would help to counteract. There are other disadvantages of a minor kind, but they need not be stated, everyone knows that for any congregation to remain long vacant is undesirable, if not perilous. And why is it that so many of our congregations remain vacant for twelve, fifteen, or eighteen months? some of them even for a series of years? I would wonder the less if all these congregations were comparatively small and poor or if they were to give calls and prove unsuccessful, or if they had a mere number of men from whom to make a selection. But is it so? Of course there are always evils of our congregations, which

from their limited numbers and means, may not be able to fill up their vacancies speedily; and a few others, though prompt in calling, are not successful. But are there not others again—some of them large and wealthy—who, after hearing a considerable range of probationers, and of settled ministers as well, allow a large number of months to expire before they even present a call, and if that is unaccepted, allow as much time to expire again before they decide for a second call. I fear, Sir, that the evil referred to—for evil it must be called—arises in a great measure from an appetite in the line of sensational preaching, which kind of preaching (it is supposed) would cast other kinds into the shade, and serve to increase congregational numbers, as also congregational finances. But men of the calibre of Spurgeon, or Beecher, or Ormiston, are "few and far between," and if more plentiful than they are, would not be likely to accept six, ten, or even twenty hundred dollars a year. Let our vacant congregations be more prayerful, more intent on spiritual advantage, less desirous of mere oratory in the pulpit, and it is almost certain that they would be the sooner able to agree on an object of choice, and very probably, too, would succeed more speedily in obtaining a settled pastor among them.

The question, however, is quite a fair one, whether, in the event of a congregation being long vacant, the Presbytery should not step in, and some way or other endeavor to have the vacancy supplied. There is surely a defect among us on this point. It is well said in our Church Manual, that "the duty of the Presbytery is generally to superintend the congregations and sessions within their bounds." Yes; and Presbyteries are not supposed to be obtrusive when they counsel any congregation within their bounds in regard to church attendance, or family prayer, or mission support. Well, if any of their congregations were tardy in endeavoring to obtain a minister, or if, after endeavoring, they proved unsuccessful, the Presbytery would not be obtrusive, but wise, if they dealt with them in regard to the matter, and urged them on, or consoled with them, as the case might require. It is not intended for a single moment to narrow the liberty of congregations; let them have complete and unfettered power to elect the probationer or minister whom they wish to be settled over them in the Lord. But if that power be kept in abeyance, if it be not employed in reasonable time, let the Presbytery urge them to the exercise of it; or if they have exercised it, and failed, perhaps more than once, surely the Presbytery would be doing a right thing, a kind thing, if they sought a conference with them to secure a settlement among them "as early as possible." The system of the Wesleyans and other Methodists in regard to ministerial appointments is not at all according to my liking. But still it has one thing to be urged in its favor—perhaps others—it provides against congregational vacancies, before a circuit is deprived of a minister, another minister is provided for it; and the moment the former leaves the field the latter takes possession of it, so that not merely preaching, but prayer meeting also, and class meetings, and household visitation, and magazine circulation, &c., &c., are carried on without interruption. In connection also with another body there was once a law which not unfairly may be mentioned here. More than a century and a half ago, it was provided by the law of patronage for the Church of Scotland, "that if a patron did not exercise his right of presenting an individual to a parish within six months after it became vacant, the Presbytery should (*jure devoluto*) take measures for inducting a minister into the parish." It was clearly implied in that law that a parish that was vacant six months was vacant long enough, and that after it had been vacant so long, it was time for the Presbytery to try and amend the matter. Circumstances of course are altered now, and what may apply even now to one country, may not apply to another country. But looking at our Church in its present circumstances, and comparing the amount of demand with the amount of supply, I cannot persuade myself that any fair-sized congregation among us should remain vacant for six, nine, or twelve months without having called one to be a minister among them. And if such a step is not taken, is it not the duty of the Presbytery of the Church to stimulate them, or take measures thereamong? Vacancies in other spheres are filled up, or provided for, "as early as possible"; and if it is so with common and high schools, if it is so with places of merchandise, why should it not be so with our Presbyterian pulpits? But I will not enlarge farther on this point. Let me only repeat my hearty conviction that the Presbytery of Chatham have acted wisely, and that what they have done in the matter referred to should be taken notice of by other Presbyteries.

Yours truly,
C. P.

July 23, 1873.

A WORD ON MAKING THE BEST OF IT.

BY THE REV. P. WILSON, OF ST. CROIX, N. B.

In one of my rambles in the country, I saw beside the way two rustic cottages; doubtless very plain simple kind of folk lived in them; yet very opposite must have been the complexion of their characters.

The little cottage landscape became impressed upon my memory; and all the journey on that soft air and under that summer sky, "making the best of it," was the subject to which this simple scene invited my leisure reflection.

I have known children of Christian parents depressed and discouraged in early days, because the worst was made of them. "It is useless teaching her music, she has no ear."

I have seen, in visits to the sick, the wondrous influence upon the invalid of a room made the best of. The medicine bottles were all put away, not placed in a regimental row upon the mantle-piece, reminding the sick girl that she had been "all that" ill.

I have before me a scene at the present moment witnessed many years ago. A christian mother had gathered around her a few girls, who in their leisure hours liked to enjoy the luxury of doing good.

But to come home. Certainly we ought to make the best of ourselves; if few of us can afford to do otherwise. In all humility of heart, but with all strength of will, the whole trinity of our nature, body, soul and spirit ought to be made the best of.

The body surely is not too mean a thing for thoughtful painstaking and care. Of course I do not mean that it is made the best of when it is bedecked with fine raiment, or bespangled with costly jewels, but I do mean that it might be suitably clothed, and more than all, scrupulously clean.

As to the mind, no one can doubt the power of industry in making the best of that. In his "Conduct of Life" Emerson asks, humorously enough, "Who can doubt the power of training who has seen the industrious bees?"

Take the heart also into this estimate, and think of human temper and tastes, likes and dislikes. Naturally we may be very fretful or resentful, or careless, or discontented, or at times, or vain. Hard work is this heart work; but if we are sensible of any special failing, we know how to make the best of our disposition by self-denial, and self-conquest.

Have you noticed how many little things help to make the best of it? Little shreds of time were all poor Kitto could obtain; but from them sprung the golden harvest of his precious volumes.

To make the best of our mistakes is a duty incumbent on us all. To be disheartened never, but always to learn by disaster and defeat. The sailor boy, sadly rocked amid the storm, high on the giddy mast, had managed slip and perhaps a fall; but he went to the deck again with a stronger will, till he gained the steady eye and the safer hold; to make the best of our blunders may not be pleasant, but it is practicable.

And surely, though the doctrine be true, it would be neglect indeed if we despised our opportunities, and the duty of making the best of them. They come and go in brief seconds of time. A word, a look, a sentence, often shapes a character and moulds a human history.

And now my jottings upon making the best of it are all transcribed save one. Forgive me, but do you make the best of wet Saturdays? Catch the moments of intervening sunshine, or of gentle shades. Come carefully clad, but come, and you will help the pastor to make the best of his sermon, the leader to make the best of his singing, and the congregation to make the best of the service.

And now, in closing, I will add, always look at the best side of other people's character. Look at the worst of your own if you like; that will do you no harm. Most people have a good side to their character, and I think, though I may be mistaken, that we should all be happier and more useful if we kept a kindly eye upon the best side of the character of our friends.

THE MEANING OF TROUBLE.

Men often think that suffering is punishment. When they come into trouble they say, "What have I done that God should punish me?" As if this were the supreme idea of providential grace! As if this were an honorable interpretation of the great constitution which belongs to all time, and to the race!

"Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." That is a part of the constitution by which men are lifted from a lower to a higher sphere; from imperfection toward perfection.

The string that has been cut of tune, low down, upon which the key is placed, comes groaning and sighing up to its concord; and the sighing and groaning a sign of disgrace and penalty in the string? It must come into tune with the other strings, and the groaning and sighing are simply caused by the process of bringing about the result.

Now troubles and weaknesses are, as it were, prophets' eyes looking for strength; and the drift or intent of trouble and sorrow in the world is up-building, plenteous, reparation, restoration, and final glorification. — Beecher.

GO TO HEAVEN BOLDLY.

Let men say what they will; don't act as if you were afraid men would know where you are going, or as if you were ashamed of the place, your company, and your principles.

Be as earnest, active, diligent, and persevering in striving to get to heaven as you are about your daily business. Heaven is sure to those who thus seek it. No man will be ashamed, or regret at the close of his life, that he marched boldly on through all the scorn and reproach of the ungodly world. There are times when faith has peculiar trials, but it is good for us. It works patience—patience, experience, etc.

Never let any man doubt where you stand, or what are your principles. It is not necessary to call attention to the flag under which you fight and war. Hold it up boldly. Be a good standard bearer. On your flag let the words be, Christ and his cross. Men will see it. — Presbyterian.

PREPARE.

We must all give account of our stewardship. Will it be a good or a bad one? Will it give us joy or sorrow? Will it be greeted by the "Well done," or the displeasure, of our Lord? We are making up the report every day. What are we inserting—generous deeds, or selfish ones? evidences of supreme love to Christ, or supreme love of self? record of duties well-performed, or duties neglected? of burdens borne, or burdens avoided? sacrifices made, or sacrifices shirked? of industry and perseverance, or idleness and vacillation? Some are making up the last column of the report. They cannot blot a word from the past: it is all in the book, and must stand for ever. But there is still a little space for better deeds. Shall they be inserted? Will the last acts of life be as sordid as the former, or noble, generous Christian? Is there moral force remaining equal to the demands of the closing hours? Many noble impulses have been stifled in years gone by: will they triumph now? Generous intentions have failed of execution: will they now be executed? Th' at chance is come; will it be improved? Angel scribes wait to set down the closing deeds of many lives: what shall they be? Eternity will reveal the decision. — Baptist Union.

THE LATE DR. THOMAS GUTHRIE.

There was a touch of sentiment in the funeral, a few weeks ago, of this great and good man, that was more German than Scotch. Considering what his life-work had been, however,—what he had done for the poor of Edinburgh and Glasgow and the rural districts of Scotland, and what he was in himself, it is fitting that there should be something more than usual bald Scotch coronation when men bore his body to the burial. There was something of medicinal romance in Thomas Guthrie,—a romance that was interwoven with irrepressible humor, as there was with Augustine and Luther and John Knox, breaking out continually in action and speech and look, and exhibited on the platform and in pulpits as well as in his parochial visits, sometimes in the most grotesque forms, and again as in the buoyancy of a child at play. This humor was a part of the man's nature, flashing through even grim sorrows of his life, like the tender sallies of Lear's foot upon the wintry moor. And so, on that first spring-like day of 1873, while the iron bell was tolling its slow peals over the city, and the shops were shut and flags on the distant castle walls were at half mast, and St. John's Kirk was hung in heavy festoons of black, and the streets were lined with spectators more perhaps from the wynds of the Old Town than the streets and squares of the New, and the long procession was marching past Carlton Hill, and the Mount and the National Gallery towards that resting place of Scotland's mighty dead—the Grange Cemetery, and provost and magistrates in their robes of office lent an effect like gorgeousness to the ever-shifting panorama, it was eminently becoming that an array of children from the Ragged School, girls, rough, lawless and wild, and boys on whose features the stubbornness of sin had been stamped in, rescued through the patient efforts of the departed, should march in advance, and there stand around the open grave and with tearful eyes and sobs of grief pile a wreath of flowers upon the coffin of their father in God. The very appropriateness of the ceremony touched all hearts and made it free from affectation.

I first heard Dr. Guthrie preach in 1857. It was my earliest visit to Edinburgh. Strolling out on Sunday morning, I mingled with a crowd of people entering St. Cuthbert's Chapel, and upon being shown to a seat I noticed at once that every part of the vast edifice was being rapidly filled. Presently a tall, spare, elderly man, in a black gown, and with long greyish hair stirred by the wind through the open casement over the most benevolent and grandest of faces, ascending the pulpit stairs, stood still for a moment facing the people, and then, with a voice so clear and sweet that in the hush its lowest tones were distinct, offered a prayer. I never heard anything more filial. Thoughts, feelings, words, nay, the very Scotticisms, were all child-like. No sooner was the invocation ended than I asked of an elderly dame at my side:

"Pray, who is this minister, madam?" "Is it the domno ye are spiering arter? Dinna ye ken, na? Wha should it be but Dr. Guthrie!"

Here then, unexpectedly, was I sitting under the preaching of the greatest pulpit orator Scotland has produced since the days of Dr. Chalmers. Of course I listened, but I found it almost impossible to criticize or analyze. The refinement and grace, the picturesqueness and pathos manifest in everything the speaker said and did took away every purpose from the hearer but that of listening. And then the naturalness and influence of his illustrations; his mysticisms and hidden meanings and apocalyptic speech; his command of feeling; the wide range of his voice; the fiery flow of his zeal, alternating with his persuasive pleading; and, above all, the way his simple idiomatic expressions flowed above his text, like clear water through which it could be always seen; caught every hearer up to the third heaven. More than any preacher I ever heard, Dr. Guthrie arrested the attention and controlled the emotion of the audience.

When he once preached in London, an American lady, of superior intellect, who was a regular attendant upon Mr. Punshon's preaching, went to hear him. The church was thronged. Up the stairs to the pulpit door, on the open window beds, and in every "cogin' of vantage," through the aisle and in organ-loft and doorways, men and women had crowded in, to hear the famous Scotchman. I had frequently watched the play of thought and feeling on my friend's face as she listened to the vigorous and brilliant eloquence of the great Wesleyan, but I never saw a tear on her cheek, and it was with a sort of physical curiosity that I observed her now. Preliminary exercises finished, Dr. Guthrie stood up to preach. The tall angular figure, the scattered hair over the kingly head and brow, the magnetic face, and the clarion tones of his voice, were what I had then become familiar with. They evidently impressed the vast audience as they had formerly impressed me, and when, as if it were John Baptist himself who was calling attention, he pronounced the words, casting his eyes as if towards the coming Jesus, "Behold the Lamb of God which taketh away the sins of the world!" he had under his touch, keys to every heart in the house. His exordium was of the simplest,—his descriptions wonderfully graphic,—and as he carried his hearers along so gently as hardly to be perceptible through the three years' drama of the Saviour's life, sighs, and choking throats, and sobs began to be manifest. I looked for my lady friend. Her form was bent slightly forward, her face was aglow with interest, and her tears, like the first large drops of a shower, were falling upon her cheeks.

As a pastor Dr. Guthrie excelled even more than as a preacher. He was alike friend with the great and the mean, at home as much in the wynds of the Cowgate as in the apartments of Inverary Castle. His terse language made him a great favorite with the Scotch poor.

"People think it weakness," he said patiently one day "to forgive an insult. Then God would be the weakest in heaven and on earth, for no one in heaven or on earth forgives as much as He." "Preach first, brother," he said to a younger clergyman, "and then if you and

I have been digging from the same moss-bed, I'll give the people a new old text."

Dr. Guthrie was not a logician, nor a finished scholar, nor a man of science. In each of these he was excelled by many of his co-workers. But as a man of earnestness who brought to the pulpit not only the living spirit of the gospel but illustrations of its power, as well from the mountains and moors and lochs of his native land as from the fens of the Cowgate and the wynds of the fish market, clothing all with the poetic power of the true orator, he had no equal in Scotland.

A story, undoubtedly authentic, is told of a visit he made last year to Inverary Castle. It was a fat day. The Gordons and Southlands and Devonshires were there. Lord John Russell was a visitor, and Mr. Gladstone, and the Earl of Derby. Before breaking up for the night the host requested Dr. Guthrie to conduct family worship.

"Certainly," he said, "and let us begin according to Scotch custom by singing a psalm."

He read the hymn and named the tune, calling upon one person and another to lead. No one being able to perform the duty, a moment's embarrassment followed, when Mr. Gladstone arose and said:

"I will pitch the tune, Dr. Guthrie, which he did, performing the part of precentor as if he had been a parish clerk. A hundred years hence, when the persons then present shall have become historic characters, the scene might become a subject not unworthy of a great artist.—A. S. Dodge in the "Christian at work."

ASSYRIAN EXPLORATIONS.

The Daily Telegraph prints another letter which it has received from Mr. George Smith, who has commenced excavations at the mound of Nimrud. The mound is ascended principally by a cutting or ravine on the west face, near the southern end, and the appearance of the surface on reaching the top is as follows:—At the north end the cone represents the ancient ziggurat or tower. It is furrowed and cut into in every direction, and shows great gapping tunnels and trenches in various places. On descending one of the cuttings, we enter a deep tunnel which has exposed the stone facing of the base of the building. The excavations by which he discovered this base of the pyramid or tower are well described by Layard in his work. The stones by which the facing is formed are large and heavy, roughly squared, and disposed with some light show or ornamentation. In a tunnel on the east face we found an entrance left by the former excavators, and having procured a light, made our way through a succession of low galleries in the base of the structure. The roof has fallen in at many places, and the whole of these are dangerous; their condition is now so ruinous, that it is generally impossible to tell whether they are recent cuttings, or galleries in the original structure. Coming out again into the open air we find, south and west of the tower, the ruins of a temple dedicated to the Assyrian Hercules. The space occupied by this temple now resembles a succession of hillocks of clay, with fragments of brick and alabaster, and some pitfalls and treaches. In one place there appears above ground the head and top of a fine stone lion, the companion sculpture to which is now in the British Museum. In another place we see the tops of two winged bulls forming one of the entrances to a chamber, and ends and edges of inscribed slabs are visible in different directions. Passing a considerable ravine we find a second group of objects south of the temple, and on the western side of the mound. These remains belong to what is called the north-west palace, a structure built by the Assur-nazir-pal, King of Assyria, who reigned about 880 years before the Christian era. The most perfect series of sculptured and inscribed slabs in the British Museum came from this palace, and the visitor to the mound can now trace walls and chambers ornamented with carvings of the king and his attendants, with winged figures and sacred trees, all in good preservation. On the north side of the palace there remains an entrance ornamented by colossal figures, and a similar one on the west face. At the east of this palace, and some little distance from it, lay, partially excavated, the broken fragments of some gigantic figures, with lions' feet, wings, and human heads. These once formed an entrance to some building, but what structure they belonged to cannot be determined without further excavations. South of the palace of Assur-nazir-pal, and still on the west face of the mound, are the remains of a second palace, built by his son, Shalmaneser, now in far more ruinous condition than the first. The slabs had been torn from the walls, and even the winged bulls taken from the entrances to ornament the neighbouring palaces of a later king. The palace of Shalmaneser is called the "Centre Palace," and it lies on the left as you ascend the mound. There have been found in it interesting relics of several monarchs, from Shalmaneser, about B. C. 850, to Tiglath Pileser II., about B. C. 750; but this portion of the mound now shows little of interest. South of the centre palace, and on the right as we ascend the mound, are the remains of what is called the "South-west Palace," a structure built by Esarhaddon, who reigned 680 years before the Christian era. The monarch commenced this palace late in his reign, and died before it was finished. The walls, many of which are still visible, are ornamented by slabs taken from the centre and north-west palaces, and it appears to have been the intention of Esarhaddon to polish off the sculptures of the former monarchs and carve his own on the slabs. Some of the sculptures are upside down, and all are in disorder; but some good specimens can still be seen exposed at the south end of the palace. East of Esarhaddon's palace is a large and elevated space, in which detached portions of buildings had been excavated, these have all been described as the "South-east Palace," and were generally supposed to be the work of the last King of Assyria, Assur-bani-pal. These remains, however, belong to two different buildings—the most

northern the Temple of Nebu, and the southern a palace. These buildings do not now present any points of interest, the whole region having the appearance of a series of pin-tails. North of the Temple of Nebu, and extending round the eastern side of the mound to the tower, are the ruins of a considerable wall which once shut the palace in from the gaze of the inhabitants of Calah, as the city was originally called.

DR. CANDLISH ON UNION AND THE MUTUAL ELIGIBILITY OVERTURE.

Messrs. Maclaren and Macalven have lately published the sermon preached by Dr. Candlish in Free St. George's on the first Sabbath after the rising of the Free Church Assembly. The text is in Ephesians iv. 3—"Endeavouring to keep the unity of the Spirit in the bond of peace." The subject was suggested by the suspension of the union negotiations by last Assembly, and one of the objects of the publication is to preserve, in a convenient form, the documents printed as an appendix. These are four—viz., the minutes of the Assembly on the report of the Union Committee; the Act directing this finding to be communicated to the other Churches; the dissent of Mr. Nixon, Dr. Begg, Dr. Forbes, and others; and the explanatory statement of Dr. Dall, Lord Dalhousie, Dr. Candlish, and others. The 132 names appended to the dissent are printed here; and the 577 names subscribed to the statement. In the preface note it is explained that the statement was prepared by Dr. Candlish without consultation with anyone, as a relief to his own mind, but, being approved by those to whom he showed it, it was left for the signatures of any who wished thus formally to express their concurrence in its sentiments. The sermon will not be considered of the secondary importance its author assigns it. It is a most reasonable, wise, and powerful plea for the unity spoken of in the text, marked by all the earnestness, grasp of mind, originality, and yet sobriety of exposition which distinguish Dr. Candlish's pulpit efforts. The catholicity of the sentiment is a prominent feature; there is nothing in the whole of the sermon to which unionists or anti-unionists, adherents of the Free Church, or any evangelical Church will take exception. The unity commended to hearers and readers is the holiness and love which are the characteristics of all true Christians. A few sentences at the close explain in a very forcible and telling manner the conscientious difficulties of the present state in the Free Church about agreeing to suspend negotiations for a union which they are persuaded ought to be carried through. It is made very plain that the concession made to the minority in this matter was not so easy and simple as it was sometimes assumed to be. Yet this is not done in the way of imputing blame to the opponents of union. On the contrary, the whole spirit of the discourse is in harmony with the closing exhortation, that all bitterness, and wrath, and evil-speaking, and malice should be put away.

STATISTICS OF LONDON.

Colonel Henderson, the Chief Commissioner of Police, at the request of the Sheriff, supplied his Majesty with some statistics of London, which greatly interested him. The area of London, consisting of the metropolitan police district, 688½, and the City police district, 17, is 690 square miles. The population, from the census tables of 1871, of the metropolitan police district is 3,810,744, and the estimated increase to this date, 1873, is 140,018; the city police district is 74,807, affording a total population of 4,025,659.

The total length of streets and roads patrolled by the metropolitan police is 6,612 miles, or as far as from London to Teheran, and thence to Point de Gallo. As the crow flies, from London to Point de Gallo the distance is 6,600 miles. Teheran is in the direct line between these two places, 2,300 miles from London, and 3,800 miles from Point de Gallo.

The number of inhabited houses in the metropolitan police district is 619,489, in the city police district 9,805—giving a total of 682,794.

The number of omnibuses is 1,400, and of hackney coaches 8,108. The estimated number of horses drawing public carriages, allowing two horses for each hackney carriage and six horses for each omnibus (which is about the average number), is 25,000.

The strength of the metropolitan police is 9,927, and of the city police 783—giving a total of 10,712.

The numbers of cattle, sheep, &c., sold last year in the Metropolitan Cattle Market were—Oxen, 240,000; sheep and lambs, 1,525,000; calves, 80,000; pigs, 8,500—total, 1,803,500.

The quantity of dead meat brought to the Metropolitan Meat and Poultry Market during the year 1872 was as follows:—Country meat, 87,170 tons; town killed and foreign, 66,875 tons—total, 154,045 tons. The town-killed meat was no doubt bought alive in the Metropolitan Cattle Market.

The English New Testament revisers are at work upon the fifteenth chapter of the Acts of the Apostles.

The English Churchmen are contemplating an increase in the number of their bishops.

Though a man may become learned by another's learning, he can never be wise but by his own wisdom.

The Presbyterian Advocate of St. John's, N. B., says that "the union question both in the General Assembly at Toronto and the Synod of the Church of Scotland in Montreal, has been satisfactorily dealt with. The terms are agreed upon, but the matter goes down to Presbyteries in terms of the Barriers Act. Apparently in a year hence or less the union will be effected. It will embrace the principal Presbyterian bodies in British America."

Sabbath School Teacher.

LESSON XXXII.

August 10, 1873.

THE BEATITUDES.

Matt. v. 1-12.

COMMIT TO MEMORY vs. 3, 4, 5

PARALLEL PASSAGES.—John vi. 2, 3; Luke vi. 19-20.

With v. 3, read Isa. lvi. 2; with v. 4, John vi. 20; with v. 5, Ps. xciii. 26; with v. 6, John vii. 37; with v. 7, Prov. xiv. 17; with v. 8, Ps. li. 10; with v. 9, 2 Cor. xiii. 11; with v. 10, 1 Peter iii. 14; with v. 11, 1 Peter, in 10; with v. 12, Phil. ii. 17, 18.

CENTRAL TEXT.—"The fruit of the spirit is in all goodness." Eph. v. 9.

INTERNATIONAL TEXT.—Blessed is every one that feareth the Lord; that walketh in his ways. Ps. cxviii. 1.

The close of the fourth chapter informed us in general terms of the substance of our Lord's preaching, the scene of it, its popularity, and the signs that attended it.

In this lesson we have a detailed account of it. Two questions are raised regarding this "Sermon on the Mount."

1st. Did the Lord deliver it at one time; or, is it a compilation from many discourses, giving a general idea of his doctrine? The Evangelist gives such historical particulars as bind us to consider it a report of one discourse. Jesus saw the multitude, He noted the height of the hill; was followed by his disciples, sat down, and beginning in a formal way "I opened his mouth," he taught them, v. 1, 2.

2nd. Is it the same discourse that Luke reports? Some, like Augustine, consider it delivered to the disciples on the mountain-top, and that coming down to the plain (Luke vi. 17), he repeated the substance of it to the multitude below. The theory of Dr. J. A. Alexander is, that Christ often gave it to the people who all needed much the same lessons, the same teaching, in substance, but not "like a settled pastor, or a fashionable preacher, afraid or ashamed to repeat himself," but free to vary his statement of the same truths with the audience. He thinks two separate occasions are referred to, Luke reporting a kind of ordination sermon to the twelve.

There are some indications of his having spoken this sermon to a company of stated hearers, rather than to a general crowd. The twelve were not yet formally set apart (see ch. x. 1), but he had a large number of regular followers.

Two remarks apply to the "Beatitudes," so called from the Latin form of the word "blessed," with which they begin.

(1). Their form is paradoxical, i. e., the statements appear absurd, or untrue, while true in reality. This form of statement awakens attention—a very important object to teachers and preachers.

(2). All the principles laid down are taught really in the Old Testament, though his hearers often overlooked them. He continues into the New Testament the real meaning of the Old, and so unites the two. (See Readings.) The "blessing" has respect to "the kingdom," the classes are described by their standing in the view of its king, as contrasted with the world's estimate of them. Remember this throughout.

They have been usually called the "seven Beatitudes,"—the order is fixed for us.

1. The world counts the rich happy—religion can make the poor happy. So, perverted religion sets men to make themselves poor artificially—monks and mendicants. Christ has no reference to them, but to the "poor in spirit," as distinguished from the proud and haughty. See Isa. lvi. 1; lvi. 16; lvi. 2. They feel themselves to be unworthy, are conscious of deserving nothing good. The kingdom suits them. They are the opposite of the Pharisees. They stand afar off, smite, &c. (see Luke xiii. 14), and cry "God be merciful, &c." The strong, and self-reliant, who can take care of themselves, and force their way, get on in the world. The lowly have rights in Christ's kingdom. He "came to call sinners"—conscious sinners, not conscious saints.

2. Many true souls "mourn," not for trials, or particular losses; but they find the world insufficient to satisfy them. Worldlings mark this a very complete world; would please them if they could only stay and get on in it. Not so the godly. See Ps. lxxiv. 19. There is comfort for "them in the kingdom." See it in Rom. viii. 18.

3. The world likes the man who "never forgets a friend or a foe," whom men fear a good deal, a "good hater," who makes others feel his power. Christ blesses the meek, who do not wonder if they are little thought of. They do not think much of themselves, why should others? But the meek are taken care of. See Moses, Joseph, and David, as examples.

4. There is such a thing as longing to be entirely good in one's self, and entirely pleasing to God; Christ calls that "hungering and thirsting after righteousness"—and promises full complete satisfaction. "Shall we be filled." See Ps. cxix. for the name of a saint—in contrast with those of Napoleon I. See 1 Cor. i. 30, for the provision.

5. The tender-hearted do not always stand well in earthly kingdoms. Despoils like for instance—"iron hand in velvet glove." The merciful God loves the merciful man and gives him relief in his own trials. See for the illustration Ps. xli. 1, 3.

6. All men want God to be on their side. Some only want to be on the side of God, if it compelled them to come away from all earthly good. Every one wants the Bible on his side. Only the "pure in heart," the single in eye, want to be on the side of the Bible. They learn the truth—see God—have "the unction from the Holy One, and know," &c. 1 John, ii. 20. Others look at God through a glass that has dust on its lens. They see light clearly. Their hearts

make room for the Holy Ghost. Others are filled already with their own conceits.

7. History is full of the men who are "great in war." The kingdom of Christ dignifies the peace-makers—owns them as "God's children."

But if they will be his, they must suffer. Even so. They will be blessed in such suffering, for while the earthly kingdoms, and even corrupt churches persecute them, "theirs is the kingdom," &c., v. 11. They may be libelled; only let it be without cause. It puts them along with prophets and martyrs (v. 12) and should gladden them.

Learn (1) The kingdom has two parts, heavenly and earthly. These are the qualities for those who go into the heavenly. They must be had on earth.

(2) These are the subjects of Christ. Are we gaining these qualities?

(3) Does our religion make us happy in this way—for "blessed" is more than happy. Mal. iii. 15. "Now we call the people happy." All men want happiness. Saints seek holiness as the main thing, and get much happiness by the way, even here and hereafter, "fulness of joy."

ILLUSTRATIONS.

TRUE COMFORT.—A young lady came to my study. I remarked, "You look very happy this afternoon." "Yes; I have found the Saviour." "I rejoice to hear it. When did you find him?" "It was when I was reading the tract 'Come to Jesus.' My burden left me as I read these words. 'He loves you; he died for you; he looks down with pity on you, he calls you to come to him. And oh! my dear pastor, I cannot doubt Christ's willingness to save me now. He is very precious to me. How sweet it is to live for him.'—Record.

MEK.—If one should give me a dish of sand and tell me there were particles of iron in it, I might look for them with my eyes, and search for them with my clumsy fingers, and be unable to detect them; but let one take a magnet and sweep through it, and it would draw to it the most invisible particles by mere power of attraction. The unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, and, as the magnet finds the iron, so it will find in every hour some heavenly blessing. Only the iron in God's sand is gold.—C. H. Spurgeon.

THE HONEST IRISH BOY.—There was a lad in Ireland who was put to work in a linen factory, and while he was at work there, a piece of cloth was wanted to be sent out which was short of the quantity it ought to be, but the master thought it might be made the length by a little stretching. He thereupon unrolled the cloth, taking hold of one end of it himself, and the boy at the other. He then said, "Pull, Adam, pull." "I can't, sir," "Why," said the master, "because it is wrong, sir," said Adam, and he refused to pull. Upon this the master said he would not do for a linen manufacturer, and sent him home; but that boy became the learned Rev. Dr. Adam Clarke, one of the greatest and best of Methodist ministers.

TEDIOUSNESS IN RELIGION.

Tediousness is the most fatal of all faults. Negligence or errors are single or local, but tediousness pervades the whole. Other faults are censured and forgotten, but the power of tediousness propagates itself. "He who is weary the first hour is more weary the second, as bodies forced into motion contrary to their tendency pass more and more slowly through every successive interval of space. Unhappily, this principle's failure is that which an author or speaker is least able to discover. Not long ago I met a clergyman in whom I was somewhat interested, a worthy man, who somehow did not seem to "get on." Nobody had anything against him, but nobody wanted to hear him preach. He was sound, solid, pious, and all that, but—venturing on the privilege which belongs to a friend, I said to him, "My dear brother, I hear only one fault found with you. People say that you preach very long—that you make nothing of preaching for an hour, or an hour and a quarter." He answered, "Well, when I take up a subject I like to discuss it fully. I like to do justice to a subject, even if I have to go rather beyond the ordinary limits." "Gentle grandmother!" I exclaimed; "justice to the subject! And is not justice to the subject shown to the audience?" Is the sermon the means or the end? Did God Almighty send you into the world to discuss subjects or to convert souls? If you are to live for the subject, if the subject is to feed and clothe you and support you and support your children, and if the subject is to recompense you at the day of judgment, why, I have nothing further to offer. But if it is only that you are to live for, then look out for the souls, and let the subject take care of itself."—Dr. Johnson

In the parliamentary debate on the Scotch Church patronage Mr. Gladstone mentioned the fact that the Highlands are the stronghold of the Free Church. The churches of the Establishment present in many cases a miserable array of empty pews. Mr. Gladstone referred to the County of Ross in particular, which was so entirely given over to Free Churchism that a single church in Dingwall might contain all the Establishment congregations of the county. From his own experience he was able to confirm the accuracy of such statement, as in the parish in which he spent his last year's vacation the minister preached to "two members and visitors of a Southern Scotch family, and to a single accidental farmer, with, I think, his sister or his wife, recently imported into the parish." The Free Church, on the other hand, not far off, was crowded. The Pall Mall Gazette thinks that there can be little doubt that the three northern counties of Sutherland, Inverness, and Ross are fairly enough represented by Mr. Gladstone's statement.

The envelope system has doubled the benevolent contributions in the Congregational Church of East Abington, Mass.

Our Young Folks.

TRUTH.

Boy, at all times tell the truth, Let noble deeds thy youth; If thou art wrong, be brave the wrong, Speak the truth, and bear the blame.

Truth is honest, truth is true, Truth is strong, and must endure, Foolhood lasts a single day, Then it vanishes away.

Boy, at all times tell the truth, Let noble deeds thy youth; Truth is strong, and must endure, Foolhood lasts a single day, Certain to prevail at last.

—Nursery.

DISTANCE OF THE SUN.

In a recent lecture on the "Constitution of the Sun," Prof. Young, of Dartmouth College, made use of the following curious illustration in order to aid his hearers in forming an idea of the sun's distance. "You know," he states, "that, if you touch a part of the body, one does not feel it instantly. If you touch the hand of any one with a pin, it will be an appreciable part of a second before he will feel it and draw his hand back. Now, if I had an arm long enough to reach to the sun, and should put my fingers into the solar flame, and burn them there, it would be a hundred years before I would find it out, and another hundred years before I could remove my hand. Such is the distance of the sun, and yet, across that space, the earth responds to every impulse of the solar surface."

AN HOUR A DAY.

There was a lad who, at fourteen, was apprenticed to a soap dealer. One of his resolutions was to read an hour a day, or at least at that rate, and he had an old silver watch, left him by his uncle, which he turned his reading by. He stayed seven years with his master, and it is said when he was twenty-one he knew as much as the young squire did. Now, let us see how much time he had to read in, in seven years, at the rate of an hour a day. It would be two thousand five hundred and fifty-five hours, which, at the rate of eight hours a day, would be equal to three hundred and ten days, equal to forty-five weeks—nearly a year's reading. That time spent in treasuring up useful knowledge would pile up a very large store. Try what you can do. Begin now. In ten years you will look back upon the task as the most pleasant and profitable you ever performed.

No position in the visible church, not even the highest office in it, is itself, a valid proof of the piety and faith of him who holds it.

Christ's forbearance to a known foe in his own household, is for His followers a most impressive example of the patience toward all men which is enjoined upon them.

The total Christian population of Lower Bengal is now ascertained to be 98,000. Of these, more than 70,000 were Asiatics, 50,000 are natives of Bengal, a little over 20,000 are persons of mixed blood born in the country, and 20,000 are Europeans. "A native church of 70,000 members does not," says the Pall Mall Gazette, "confer a very inadequate result of seventy years of missionary enterprise in a single governorship."

The following is said to be an approximately correct classification of the adherents of the various churches among the English-speaking people: Protestants Episcopalians, 12,500,000; Presbyterians, 11,500,000; Baptists, 10,500,000; Congregationalists, 7,500,000; Methodists, 15,000,000; Roman Catholics, 10,000,000—57,000,000 of Protestants, against 10,000,000 of Roman Catholics.

The following extract from the Minutes of a General Synod of the Presbyterian body, held at Antwerp, on the 6th of June, 1700, shows in an amusing light the ecclesiastical discipline of the early Protestants:—"Overture—that there are some ministers, their wives, and children, who are too gaudy and vain in their apparel, and some too sordid—therefore, that it be recommended to the several Presbyteries to reform these faults in themselves and study decency and gravity in their apparel and wages, avoiding powderings, vain cravats, half-shirts, and the like."

The anti-confessional meeting of the English Low Churchmen at Exeter Hall was a great success so far as number and enthusiasm go. The utterances of the speakers were explicit and courageous, and, if it were not that the standards and the law of the English Church are on the side of Ritualists, we might expect to see a vigorous movement for the suppression of their practices. But, as things are, it is difficult to see what the Low Churchmen, with all their brave words, can accomplish. The revision of the prayer book they cannot secure, and after this they only remedy is disestablishment. Lord Shaftesbury, who presided at the Exeter Hall meeting, seems very nearly ready to take this final step. He said:

We love the Church of England, [Cheers.] We wish to maintain her in all her integrity. We wish to promote her honor and her efficiency; but her honor and her efficiency live in her obedience to the Holy Scriptures. [Cheers.] If she waver in her allegiance, if she abandon the Reformation transmitted from our fathers, by God's blessing, to us—I say, if she waver in her allegiance, if she abandon her principles, let her go. [Loud and reiterated cheers.] Let her go, and all the bishops with her. [Renewed cheers.] I say from the bottom of my soul, from my inmost heart, and do you respond to this—Perish all things, so that Christ be magnified, [Loud and repeated cheers, the whole assembly rising and cheering again, and again, and again.]

Religious Intelligence.

The International Convention of Young Men's Christian Associations was in session last week at Syracuse. The meeting opened with 150 delegates in attendance—quite a sparse meeting, compared with those of a few years ago, when 700 or 800 were sometimes present. The smaller number does not, however, indicate a falling off in the number of associations, inasmuch as the ratio of representation has been greatly reduced, and it is found that the less numerously attended conventions more than make up in efficiency what they lack in enthusiasm. The executive committee has expended during the year \$5,952 and owes \$1,295, but hold outstanding pledges of more than double this sum. The Association Monthly, which has been a heavy bill of expense, is discontinued; and the Illustrated Christian Weekly takes its place, with a department devoted to the Y. M. C. A. The following is a summary of the annual report of the committee:

"Four hundred and twenty-six associations a larger number by sixty-two than in any previous year have complied with the request of the committee and forwarded reports to this convention. Three hundred and eighteen reported at Lowell. There are now 914 on the roll, 7 more than one year ago; 35 have disbanded; 105 organized; 38 associations have buildings, last year there were 27; these buildings are valued at \$1,754,450; 34 have building funds amounting to \$432,937; the aggregate of buildings and building funds is \$2,187,387, being an increase over last year of \$401,951. In the above enumeration are included the buildings on the eve of dedication in Montreal and Charlottetown. Three associations are now erecting buildings—viz. Halifax, Baltimore, and Philadelphia—which will be completed during the current year. There are now 42 in colleges and literary institutions, an increase of 6 within the year. A large proportion of these were organized through the efforts of Mr. Weidensaul."

The following questions were discussed during the session.

"1. What can the associations do to counteract the social temptations of young men? 2. The value of association Bible-classes and the best methods of conducting them. 3. How can the usefulness of state and provincial conventions be promoted? 4. The efficiency of personal visitation and district conventions in the work of state and provincial executive committees—how can it be increased? 5. The work and qualifications of general secretaries. 6. What can the associations do to destroy the influence of pernicious literature? 7. The relations of the associations to the churches—how can they be more firmly cemented? 8. Is there danger that the associations will become the medium of unscriptural teachings or engage in political controversy? If so, what action is necessary to guard against it?"

We should make sure that we are not merely among the disciples of Christ, but of them.

A joint stock gas company has been formed at Stratford, with a capital of \$25,000, in shares of \$50 each.

Nearly 900 newly-converted Mormons, en route to Utah, arrived in New York on the 16th.

The cholera is increasing fearfully in Vienna, and it is feared that it will become epidemic.

There have been expended within a few years in making the river Clyde navigable, \$30,000,000. The people of Glasgow think it profitable outlay.

O Lord, take my heart, for I cannot give it; and when thou hast it, O keep it, for I cannot keep it for thee; and save me in spite of myself, for Jesus Christ's sake.

You would make a law for God, prescribing the kind of death by which he shall destroy your self-love; and then too on the condition that self-love shall not die.

The very sensibility that dreads the cross is in the cancer that needs the surgeon's knife. Incisions in the dead flesh produce no pain. It is the living, inflamed flesh that shrinks.

The spiritual hand whereby we receive the sweet offer of our Saviour's faith; which in short is no other than an alliance in the Mediator. Receive peace, and be happy; believe, and thou hast received.

The English government proposes in India to make an immediate slaughter of the tigers, panthers and hyenas. The loss of human life in Bengal is estimated at about 10,000 persons annually.

Mr. George McMurrich, of the firm of Bryce, McMurrich & Co. of Toronto, has been trying the importation of English sparrows. Out of fifty birds only four lived to be set at liberty at the Union Station, Toronto.

Look out for any blessing out of Christ; and in, and by, and from Him look for all blessings. Let Him be thy life; and wish not to live longer than thou art quickened by Him. Find Him thy wisdom, righteousness, sanctification, redemption; thy riches, thy strength, thy glory.

God gives to some crosses of iron, and of lead, which are overwhelming in themselves, some he forges for us of straw, that seem to weigh nothing, and yet are no less difficult to bear. Some he makes of gold and precious stones. And it is not for us to prefer the leaden to the golden; but to prefer that our Lord's blessed will may be perfectly done in us and by us.

A mother, who had brought up a large family of children, all of whom had become members of the Christian fold, was asked what means she had used for so much success, to win them to the cross. She replied: "I have always felt that if they were not converted before they became seven or eight years of age, they would probably be lost; and when they approached that age, I have been in an agony lest they should pass it unconverted. I have girded the Lord in my anguish, and he has not turned away from my prayers, nor his mercy from me."—Home and Society, Scribner's for August.

Scientific & Useful.

The horse-chestnut is now used in France for the manufacture of starch. The nut yields about 17 per cent. of pure starch. Washing it with water containing carbonate of soda is said to remove the bitterness.

Physicians affirm that extraordinary nervous disorders are appearing among the children of the present generation. Sleeplessness is not an uncommon malady in children now-a-days. It is believed that the excessive brain-work in close school-rooms which is now demanded of children is producing the pernicious result.

RESULT OF SUPPRESSING EXCRETIONS OF THE SKIN.

Experiments have been tried by Socloff as to the effects of suppressing the excretions of the skin, by shaving rabbits and painting the skin over with some material impervious to the passage of vapor. It was found that this always, sooner or later, produced fatal results, the animal a few hours before death exhibiting intermittent cramps and convulsions, while the temperature in the rectum fell to a considerable extent. Even wrapping the animal in cotton failed to produce any material increase of the temperature of the intestines or to delay death. The inhalation of oxygen was equally powerless in preserving life. Ulcers, arising from deep-seated extravasations, were found in the stomach. Albumin made its appearance in the urine shortly after the animal had been shaved. Whatever the substance used for coating the animal, whether simply a gelatine, gum, or regular varnish, inflammation of the kidneys was the result, sometimes accompanied by enlargement of the cell elements, and sometimes by their fatty degeneration.—EBRITON'S SCIENTIFIC RECORD, in Harper's Magazine for August.

ARTIFICIAL RESPIRATION IN ASPHYXIA AND IN SNAKE BITE.

According to Grolant, carbonic acid which has entered the lungs from without may be eliminated again by means of the artificial respiration without having been changed or undergone any combustion. In cases of apparent death from asphyxia caused by charcoal vapors the employment of artificial respiration has, it is said, resulted in finally restoring the patient to life. According to Dr. Fayer, artificial respiration is the best method of countering the efforts of snake bites, and in his opinion it is the only method that gives the slightest promise of enabling a patient to overcome the effects of the poison. A bitten rabbit has been kept alive for several hours by artificial respiration, whereas under the usual operation of the poison it would have survived but a few minutes.—EBRITON'S SCIENTIFIC RECORD, in Harper's Magazine for August.

ICE CREAM.

A lady correspondent of the Country Gentleman gives the following as her mode of making ice cream.—Take two quarts of new milk, put in a tin pail and set in a kettle of boiling water. Add 12 heaping tablespoonsful of white sugar; beat yolks of 10 eggs and whites of 7, and stir in the boiling milk for five minutes; then take off, strain and cool. Flavor with anything that suits the taste. This makes a plain and nutritious ice cream, and if slowly eaten is as innocent as nine-tenths of the food we eat. To make a rich cream, use the same number of eggs, and one quart of milk and one of cream; or 2 quarts of rich milk and 14 yolks and 7 whites. Sugar and flavor the same.

WATERMELON VINOGAR.

Perhaps it is not generally known that a very fine white sugar can be made from the juice of watermelons. We had a very great quantity of melons last season, and, after we had cut out their crimson cores for eating, scraped the shells, from which we gained a large amount of juice. This we carefully strained, and put into jugs with small glass bottles in their mouths. We set the jugs out into the sun, and in time had a fine-flavored, clear, strong, white vinegar. The vinegar at a certain stage will be very bitter, but, when perfected, loses that and acquires a true vinegar taste.—Cor. of American Agriculturist.

APPETITE.

At certain seasons, as in spring and summer, the appetite of even the very robust is apt to fail, and the relish for meats and heavy food to wane. This is all right enough, for animal diet in warm weather heats the blood, tends to headaches, and is generally unwholesome, unless sparingly used. On the other hand, fresh vegetables, berries, fruit and bread are cooling, corrective, and what the palate most craves. Don't be afraid to go without meat for a month or so, and, if you like, live purely on vegetable regimen. We will warrant that you will lose no more strength than is common to the time, and that you will not suffer from protracted heart, as when dining on the regulation roast.

Many persons regard a heavy desire for food as something unrefined, indelicate, and to be constantly discouraged. This is a greater and more harmful mistake than that of coaxing the appetite. It is just as necessary for a man who works only with his brain to eat beef and mutton, as for the man who labors solely with his hands. The stomach and the brain are twins; the former being the elder, and having a prior right to care. Let that be well provided for; and it will sustain its brother. The people who starve to check a wholesome and natural appetite are the people who regard dinner merely as a feed, not the centre of an agreeable social custom and as a domestic event of the day. We are sorry for them as they must regard eating at all as a prosaic duty, obligatory on them because they have a bias in favor of living. We all know that we must eat to live; but we by no means live to eat simply because we enjoy what we eat. We are not gourmands because we relish chops, nor are we invalids because we eat strawberries.

A good appetite is a good thing; but not if it is to be worried by urging or by neglect.—Home and Society, Scribner's for August.

NOTES TO CORRESPONDENTS.

"A PRESBYTERIAN," so far as we understand, complains of the action of the Ontario Presbytery in reference to the station or congregation of Kental. We should be very happy to insert his communication, but as he has not made the facts very plain either as to the wishes of the people or the conduct of the Presbytery, we do not see that in its present shape it would do any good.

P. C. T.—We acknowledge there is a great deal of force in what he says, but we doubt that the discussion in our columns of the mysteries and absurdities of women's dress would do much or any good. Good sense and a proper estimate of what is becoming in women professing godliness will alone supply the proper remedy, and neither ridicule nor scolding will have any effect.

GENERAL AGENT FOR THE BRITISH AMERICAN PRESBYTERIAN, REV. A. MILNE, M.A. P. O. Address: 27 Box 550, TORONTO, Ont. Can.

British American Presbyterian FRIDAY, AUGUST 1, 1873.

TOPICS OF THE WEEK.

Through letters from the Missionaries of the Canada Presbyterian Churches, who are laboring in the newer sections of our country, do not come in such abundance as we could like, yet they are gradually increasing. A very interesting one from Mr. McPherson appears this morning, and we have the promise of others from different quarters in a short time.

CORRUPTION IN HIGH PLACES.

There can now be no further ground for doubting that the ministers of the Crown at Ottawa sold themselves and their country for upwards of three hundred thousand dollars to Sir Hugh Allan and his associates, in order to have the funds wherewithal to corrupt the constituencies during the general election in 1872.

We must acknowledge, however, that the evidence adduced leaves us no alternative. We may still be willing to "reserve our judgment," and for the credit of Canada we are anxious that the accused may clear themselves. But we frankly say we cannot see how this is possible. The telegrams and letters of ministers, which are acknowledged to be authentic, put this in our estimate, beyond all question.

We sincerely hope that this most deplorable occurrence will read both political parties a lesson not soon to be forgotten. That both parties have more or less resorted

to bribery in a good many of the elections of '72, as well as in those of '67, is beyond all doubt. It is utter nonsense to say that with the one side was all the purity and honour, and with the other all the corruption and baseness. It was not so. Will not then the honourable men of both parties see in this the legitimate consequences of their proceedings and vow that henceforth, let the result be what it may, they will never again spend a cent in bribing. Even the less scrupulous partisans may perhaps get their eyes opened to the folly and wickedness of what they have hitherto looked upon as legitimate party tactics.

PRESBYTERIANISM IN MANITOBA.

We this week give with pleasure another letter from Mr. Wm. Cochrane, and at the same time announce that the deputation of which he was a member reached Winnipeg on the 14th inst., all well. It is not intended that these gentlemen should go to the Mission Station, of Prince Albert, Mr. Moore's recent visit to that station having accomplished all that was needed. We observe from a Winnipeg paper that, on the 20th of this month, Mr. Cochrane preached in Knox Church of that place, in the morning, and Mr. Ure in the evening; and that a meeting of welcome was to be held in the church on the following Monday.

At a meeting, regularly announced, held in the Rev. A. McColl's Church, Chatham, on the 8th ult., for the purpose of deciding whether or not an organ should be introduced to assist in the praises of God, the motion for its introduction was carried by a majority of 9 to 6.

proceeding to Manitoba could not do better than correspond with some of the members of that Committee, who evidently mean business, as we observe they have caused a placard to be put up in the Great Western Station, Toronto, mentioning the fact and giving all their names. The same thing we suppose has been done at all the chief stations.

It will be a pity if Presbyterians should, either from ignorance or from a mistaken idea of superior temporal advantages, remove themselves entirely from the society of their co-religionists and the advantages of Church and School. Besides in Manitoba there is no need for doing this,—as yet, at any rate. Plenty of the best land can still be had on the most favourable terms in the immediate neighborhood of Presbyterian centres, and for the spiritual and temporal interests both of themselves and their children, Presbyterians going to Manitoba should bear this in mind.

For the convenience of intending emigrants to the North West, we again give the names of this advisory committee:—G. McMicken, Ass. Receiver General; D. MacArthur, Manager Merchants Bank; A. McMicken, Banker; the Rev. Professor Bryce; John Emslie, Custom House; Duncan Sinclair, Surveyor; D. U. Campbell, Agent; A. McArthur & Co.; H. McDougal, Telegraph Manager; H. Swinford, Agent Kittson's line.

ORDINATION AT PARKHILL.

On Wednesday, the 23rd inst., the Rev. D. F. Sage was ordained and inducted as pastor of the congregations of Parkhill and McGillivray, in the Presbytery of London. Notwithstanding the busy season and pressing claims of the harvest fields a large and deeply interested audience was present. An excellent sermon was preached by Rev. J. McAlpine, of Widder, from Mal. ii. 7: "The priests' lips should keep knowledge," &c. The charge to the minister was given by Rev. J. Rennie of Carlisle, and to the people by Rev. R. Scott, of Plympton.

At a meeting, regularly announced, held in the Rev. A. McColl's Church, Chatham, on the 8th ult., for the purpose of deciding whether or not an organ should be introduced to assist in the praises of God, the motion for its introduction was carried by a majority of 9 to 6.

On Sabbath last the Rev. A. Milne preached his farewell sermon at Wellington Square and Waterdon to very large and attentive congregations. During the two years he has lived amongst us he has won the affections of all in both churches, and also of a large circle of friends outside of our own denomination.

Ministers and Churches.

A unanimous call has been given to the Rev. Hugh Cameron, of Ross and West-
morland, to be minister of Kippen congregation.

The General Assembly of the Welsh Calvinistic Methodists was held this year at Dolgelly. The meeting was a very pleasant one.

The Rev. T. B. Taylor was on the 23rd July ordained and inducted to the congregation at Lucknow in connection with the Church of Scotland. Rev. J. Wilkins, Stratford, preached an impressive sermon from 2 Cor. vi. 1. Rev. J. Liveright addressed the minister, and Rev. H. Gibson the people. The Town Hall was well filled by a numerous and attentive audience, who seemed deeply interested in the solemn services.

We forgot to mention last week, says the Essex Record, that a very pleasant affair happened at the residence of the Rev. J. Gray, Presbyterian minister of Windsor, on the evening of the 11th inst. A number of the congregation assembled at his house, and the ladies, through William McGregor, Esq., presented him with a purse of \$112 as a mark of the esteem in which he is held.

A Commission appointed by the Montreal Presbytery, at its last meeting, to visit the Indian Lands' Congregation for the purpose of enquiring into its state and prospects, met there on the 23rd inst., and found the congregation in a very healthy and prosperous state, enjoying much peace and harmony. Much of this is owing, under God, to the exertions, tact, and prudence of their Moderator, to whom they owe a lasting debt of gratitude.

The Presbytery of London, in connection with the Canada Presbyterian Church, met at Delaware on Tuesday, 22nd inst., for the purpose of inducting the Rev. Jas. R. Hays into the pastoral charge of the church in that village.

The present manse in Petrolia being judged unsuitable for accommodation for the pastor, Rev. J. McRobbie, it was agreed at a recent meeting of the congregation to sell it, and erect forthwith a new one in its stead.

The Nonconformist newspaper, of which Mr. Edward Miall is Editor, states that Presbyterianism has made greater progress in England of late than any other denomination. The Union of the English section of the United Presbyterian Church with the Presbyterian Church of England is expected to make this progress still more noticeable.

TOTAL ABSTINENCE IN THE CHURCH.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—In your issue of the 1st July, the Rev. Prof. McLaren is reported to have said in an address at Ottawa: "I desire to say some words on the relation of the church to temperance. . . . I cannot make total abstinence a term of communion in the church, because I find no law in Scripture which so treats it. The short cut is not always the safe one, I am reminded of what I have read in Pilgrim's Progress. Great Heart and his band once came to a place where their road divided. They were uncertain which path to follow. One looked much cleaner and more promising than the other. But Great Heart struck a light and examined his roll, and he discovered that the path which seemed the cleaner of the two, ended in a pit of mire no one knows how deep."

I am reminded of Mrs. Prosser's fable of a number of race-horses in agitated conversation over the fact that another horse had just come out ahead of them all and won the prize. Each saw overwhelming reasons why himself, and not the actual winner, could fairly win the prize plate.

Great branches of the Church of Christ have tried the experiment of requiring abstinence from the ordinary use of intoxicating liquors as a condition of communion with the church. The experiment has had not a few years to show its results. It was entered upon not simply as a human experiment, but because the principles of the commands of Christ, in their opinion, made it a duty.

Whately says, "A crude theory, in the language of some men, means one which (being new) has not occurred to themselves." And, no doubt, the practice of the church absolutely refusing the sanction and countenance of her communion to the ordinary using and dealing in strong drinks, having had its origin, growth and honor in another connection and not in the Presbyterian church, makes it wear, to certain eyes, the appearance of crudeness and heterodoxy.

It is with sincere and deep sorrow that I learn that so excellent a divine and temperance man as Mr. McLaren sees it his duty to teach the coming pastors of the Lord's flock as he announces. In the old slavery times in the U. States, infidels and scoffers rejoiced that the O. S. Presbyterian church said and maintained that the Bible was on the side of slavery.

A MINISTER OF THE C. P. CHURCH.

Rev. D. J. McInnes, of Allenford, was lately waited on by many warm friends of all denominations in Anabel and Derby, and presented him with the sum of \$114 on the occasion of leaving his present field of labor.

PRESBYTERY OF HAMILTON.

On 22nd July the Presbytery of Hamilton was convened at St. Paul's Church, James street. The Rev. Charles Campbell, Moderator, in the chair. A communication was read from the Presbytery of Kingston, intimating their acquiescence in the translation of Rev. J. O. Smith to St. Paul's Church, Hamilton. It was then moved by Dr. Bell, That Mr. Smith's induction take place to-night at 7:30. The Presbytery appointed Mr. Muir to preach and preside, Mr. Livingston to address the minister, and Dr. Bell the people. Intimation of the induction was then given to the congregation, numbers of which were present. Commissioners were then read in behalf of the following elders:—Joshua G. Wright, from Clifton, Alexander Craig, from St. Andrew's, Hamilton; and William Alexander, from Quelp; and their names were ordered to be added to the roll. The Moderator read a letter from the Rev. Dr. Bell, resigning his charge at Clifton. Mr. Bell gave his reasons for this step—that his general health is not good, that he required rest, cessation from the labours of the ministry, and that he did not think three months' holidays, which had been suggested by the congregation, would benefit him. He stated that he had summoned the congregation, and that Commissioners were present. A commission was read appointing Mr. Alex. Gray, and another appointing Mr. Ducaan. On motion the commissioners were heard. Mr. Burnett moved, seconded by Dr. Hogg, That Mr. Campbell be appointed to preach at Clifton on the first Sabbath in August, and declare the Church vacant. Moved by Dr. Hogg, seconded by Mr. Alexander, That the Presbytery accept Mr. Bell's resignation of the charge of Clifton, that they deeply sympathize with him in his affliction, and pray that the great Head of the Church may still render him useful in the work of the ministry. The Presbytery also agree to retain Dr. Bell's name on the roll as a minister without charge. The Presbytery then adjourned until the evening, for the induction of Mr. Smith.

INDUCTION OF REV. J. C. SMITH, M.A.

The proceedings were opened by the appearance before the pulpit of Rev. Dr. Bell, of Clifton, who gave notice that the Presbytery of Hamilton, then sitting in the vestry room, were about to induct Rev. Mr. Smith into the pastorate of the Church, and putting the customary question whether any one present had objections to offer. Then Rev. Mr. Muir, of Galt, entered the pulpit, and, after singing and prayer, read the 6th chapter of Isaiah and preached from the text, "And I, if I be lifted, will draw all men unto me." The sermon over, he recounted briefly the circumstances under which the Presbytery had met for this induction and spoke of the hearty and unanimous call which the congregation had given. The Rev. M. Smith was then called upon to come forward, when the Rev. Mr. Muir put to him the usual questions as to his belief in the doctrines of the Church, as set forth in her standards, his determination to maintain the same; also, as to the discipline of the Church and his submission to the authority of the Presbytery; also, as to the supreme authority of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland. After prayer Rev. Mr. Muir approached the Rev. Mr. Smith, took him by the hand, and addressing him said, that in the name and by the authority of the Presbytery, he inducted him into the charge of the congregation as their minister. All the other ministers of the Presbytery present then came forward and gave Rev. Mr. Smith the right hand of fellowship. This done, Rev. Mr. Livingstone, of Simcoe, ascended the pulpit, and delivered to the newly inducted minister a most impressive charge. He did not, he said, assume to speak as a superior to an inferior; Presbyterian ministers were equals with each other, but he had to say to him what it was needful for himself (the speaker) and all other Ministers to remember, that the office of the Ministry was one of great responsibility, and of duty both to God and man. Rev. Dr. Bell then addressed the congregation on the subject of their duties towards their pastor. It was their duty, he said, to sympathize with him, to co-operate with him and to pray for him. It was too often imagined that upon the minister of the Church devolved all the duties there were in connection with it, and that people joined the church expecting in some way or other that good would be communicated to them, forgetting that as Christians they should do good as well as receive it. No one should think he did his duty by entering a church merely to receive spiritual good for himself: he should besides be the doer of spiritual good to others, else he was not obeying the Gospel. After the benediction, Rev. Mr. Smith stood in the vestibule and there received the congratulations of the members and adherents of the Church as they passed out.

According to a correspondent of the Fall Mall Gazette, the Indian census shows that the progress of Christianity in Bengal has been by no means so unsatisfactory as is generally assumed. The total Christian population in Lower Bengal alone is ascertained to be 93,098. Of these more than 70,000 are Asiatics, 50,000 are natives of Bengal, a little over 20,000 are persons of mixed blood born in the country, and 23,000 are Europeans or non-Asiatics. A native or semi-native church of 70,000 members does not seem a very inadequate result of seventy years of missionary enterprise in a single governorship. It is announced that the directors of the London Missionary Society have appointed Rev. Dr. Mullens their foreign secretary, and the Rev. J. Pillans, of Camberwell, to visit the missionaries and the native churches in Madagascar, to confer with them on many important questions suggested by the great progress of Christianity in that island. The deputation left London on 2nd July, and will be absent from England about twelve or fourteen months.

FAREWELL SOCIAL. THE REV. MR. McLAREN'S DEPARTURE.

Knox Church, Daly Street, was crowded on the evening of the 22nd inst., upon the occasion of a farewell social and presentation taking place to wish the Rev. Mr. McLaren and his respected wife God speed in the reverend gentleman's new sphere of duty.

Among those present on the platform we noticed Robert Blackburn, Esq., in the chair, Rev. Wm. Moore, Rev. Mr. Henderson, Rev. Mr. Whittles, Hon. Malcolm Cameron, Mr. C. R. Cunningham, Mr. J. Durie, Mr. J. Henderson, the Rev. Professor McLaren, the guest of the evening, and several other clergymen and laymen.

Before the good things were partaken of, which by the way were provided at the liberal hands of the ladies of the congregation, the Rev. Mr. Moore asked a blessing, and the choir, under the leadership of Mr. Joseph Potts, the precentor of the church, accompanied by Professor Hoepke on the harmonium, sang the 133rd psalm, "Behold how good a thing it is."

After tea, the Chairman said, in a few words, that the cause of their assembling that night was to take leave of their pastor, the Rev. Wm. McLaren, and they did so with mingled feelings of pleasure and regret, pleasure because he was going to fill a most important position, and regret because they would lose his services as a minister. One of the most pleasing features of the evening's programme was the presentation of a silver inkstand at the hands of the Session through Mr. John Durie, which gentleman he then called upon.

Mr. John Durie then came forward and read the following address:—

REV. AND DEAR SIR,—On your retiring from the pastoral charge of Knox Church to the Chair of Systematic Theology in Knox College, Toronto, the members of your Session felt that they could not permit you to depart without some token of the high respect they entertain for you, and the deep sense of the value of your ministerial services in this section of the Lord's vineyard, and they have chosen the present occasion as a fitting time to place it in your hands. By the unanimous vote of the General Assembly of our Church, you have been called upon to occupy a position of great responsibility, one of the highest that the Church has in her gift, and we have felt it to be our duty, however reluctantly, to acquiesce in the Assembly's decision. During the three years in which you have labored here in the ministry of the Gospel, we have felt it a pleasure and privilege to be associated with you in the spiritual oversight of the congregation, and although the period of your service has been short as compared with that of our former and first, much loved and respected pastor, the Rev. Thomas Wardrop, it has been long enough to convince us of your worth and the loss we sustain by your removal. While carefully watching over the interests of the flock committed to your charge, in your pulpit ministrations we have found you to be sound in doctrine, practical, earnest, vigorous, and at the same time tender, and the fruits of your labors do appear and we doubt not will appear. In bidding you farewell we entertain the thought that you are not to be lost to us; that you will visit us as often as opportunity may offer to see how it fares with us, and that along with the rest of the Church, with which we are connected, we will share in the benefits flowing from your labors in the school of the prophets. In your new duties we pray that you may be greatly prospered—that from under your teaching many able ministers of the New Testament will go forth to bless our land and other lands. This silver inkstand you will receive, and kindly place on your study desk in your new home: may it serve as a memento awakening only pleasant reminiscences. That you may be long spared to labor in your Master's work, and that the blessing of the God of Jacob may rest on you, your beloved partner in life and your children is the prayer of—in behalf of the Session of Knox Church, yours faithfully, JOHN DURIE, Session Clerk. Ottawa, 22nd July, 1873.

The inkstand, which was a very handsome one, bore the following inscription:—"Presented to the Rev. Wm. McLaren, by the members of his Session, as a parting token of affection and respect for him, on his retiring from the pastorate of Knox Church, Ottawa, to assume the chair of Systematic Theology in Knox College, Toronto. Ottawa, 21st July, 1873."

Mr. John Henderson then read an address from the Temperance Committee, on behalf of the congregation.

Miss Amelia Mutchmor read an address, presenting a handsome silver water pitcher and salver to Mrs. McLaren, and a stereoscope with a set of beautiful views.

To Mr. McLaren,

BELOVED PASTOR,—Amid the laborious duties and anxious cares which the spiritual oversight of your congregation required, you have ever been watchful over the lambs of the flock. Since you came amongst us you have ceased not to teach and preach Jesus Christ to young and old with such power and earnestness that our present building in too small to accommodate all those who wished to unite with us. Let us rejoice that the good seed you have been honored in sowing has borne fruit, and the Lord has been pleased to add many to the Church from the Sabbath School of such as shall be saved. We trust that the same precious seed may continue to bear fruit abundantly, and that your earnest prayers may be answered in the ingathering of our entire Sabbath School within the fold of our blessed Redeemer, the Church militant proving our entrance to the Church triumphant. Our heartfelt prayers will be offered up that He whose faithful servant you are will continue to bless your labors with abundant success in the important work of the Church to which you have been called. May the spirit imbued in the teacher be infused and impressed into the students that they may honor and adorn their high and holy calling, holding forth the Word of Life with fidelity as you have done. To your beloved

wife, M.A. McLaren, some of us are personally indebted for earnest, faithful teaching, the result of which eternity alone can unfold. Our fond love and warm attachment to you both, as well as our extreme regret in parting with you cannot be expressed in these imperfect words. Please have the kindness to accept for yourself this gratifying and views, and for Mrs. McLaren this water picture and tray, as a slight token and affectionate remembrance of the love and esteem in which you are held by Knox Church Sabbath School. As you go from us our hearts will follow you, and our prayers, so often joined in imploring the same blessings, will continue to unite at the throne of grace until they cease in the never-ending song of praise when we meet beyond the river, where parting shall be no more. Respectfully and humbly presented in the name and on behalf of Knox Church Sabbath School. AMELIA MUTCHMOR. Ottawa, 22nd July, 1873.

CALEDONIAN GAMES.

DEAR SIR,—In your last issue of the 4th inst. is the following short article: "Dr. McCosh has brought the Caledonian games along with him to Princeton; and on Saturday last a large assemblage gathered to witness the various running, jumping, vaulting, and throwing matches, in each of which there were several competitors." Previous to seeing the above I had entertained the highest opinion of the piety and ability of the Reverend Doctor; but since then I confess that he has fallen at least ten degrees in my estimation. I did think that the Rev. Principal of the Princeton College had understood Christianity and true Science better than to patronize games and sports for either Scotland or England.

Elisha the Prophet was the Principal of a college in ancient Israel. We read of his leading the plough occasionally, &c., of his students plying the axe at times; but we never read of his introducing games and sports into his college. The Lord Jesus Christ, the great teacher, in the establishment of His mission, made choice of twelve apostles and some seventy disciples, whom he had for some years under training; and although they wrought at fishing and other occupations yet we never read of his introducing to them either games or sports from Scotland, England or anywhere else.

All games and sports are essentially Pagan. They were commenced by Pagans; they were carried on by Pagans; and are practised to this day by Pagans. That man possesses a body that needs training and developing I fully admit, but that the practice of games and sports as they at present obtain accomplishes this I still deny. Games and sports are always practised as an end and not as a means; and therefore I maintain that more bodies have been injured than benefited by them. No person has read more on, nor given more attention to, gymnastics for the last ten years, than the undersigned. It has been his custom to practice daily all kinds of gymnastics. Vocal gymnastics; corporal gymnastics; and immaterial gymnastics. And this he does in the name of the Lord Jesus, to the glory of God and for the benefit of humanity. Where professed Christians can engage in games and sports in their serene spirit with an enlightened conscience; then games and sports are not only justifiable, but commendable. Until that time Christians should leave games and sports to "the world, the flesh, and the devil."

A UTILITARIAN GYMNAST.

BRACKBRIDGE, July 14, 1873.

VISITING THE POPE.

The following is the etiquette observed when the Pope receives visitors: After passing through the ante-chambers, you are introduced to the Pope's presence. His Holiness sits at the end of the room, under a canopy, on a small throne, raised one step from the floor, in an arm-chair of velvet gold, with a writing-table before him. You kneel at the door, again in the middle of the room, and a third time just before you reach the throne. The Pope presents his foot, and you kiss the white slipper where the gold cross is placed. You remain kneeling until his Holiness motions you to rise. To men of the world the sign is made instantly, and the conversation taken place standing. To religious persons, monks, and even secondary prelates, the sign to rise is frequently not made at all, and they speak while still kneeling. Some high personages also speak with the Pope while kneeling; M. de Merode always, though so intimate with Pius IX. There is nothing extraordinary in this, for monks kneel before their confessors for a whole half-hour. It is an Oriental usage, which is common in the religious world at Rome, and seems to shock nobody. Sometimes, indeed, persons squat down familiarly on their heels. Cardinals and bishops kiss the Pope's hand, and sit on a gilt stool. Some French bishops insist on kissing his foot. No lady is admitted to an audience except queens and princesses, with their ladies in honor. As to the other ladies, the Pope meets them in the gallery of gardens, not in the apartments. The toilet for ladies, of whatever rank, is black, with a veil. Men take off their gloves. The Pope remains seated with cardinals and bishops. He rises to receive princes and princesses. For kings, he advances to the middle of the room and receives them there. For emperors he goes as far as the ante-chamber. When the Pope returns the visits of kings or emperors, etiquette requires them to come down to his carriage and open the door. It is a tradition that Popes are charming in their audiences. Everything is arranged to astonish and disconcert the visitor. One would say that the secretaries and chamberlains guard the majesty of God. The result is a contrasting effect; at the first smile of this venerable divinity one's heart is moved. Christina of Sweden could not refrain from tears in the presence of Alexander VII. The infamous Alexander VI. (Borgia) was literally captivated. He had a frankness which was most charming. He gave a public audience every Thursday. Pius VI. was very handsome for an old man. Gregory XVI., though of morose memory, was enchanting. As for Pius IX., everybody on retiring from the audience exclaims, "He is an angel!" Never was there a Pope of more amiable disposition.—Ez.

THE PRESBYTERY OF HAMILTON.

This Presbytery held their ordinary meeting in Knox Church, Hamilton, on the 8th inst. There were fourteen ministers and two elders present. Mr. Thomas Wilson, of Caledonia, was appointed Moderator for the next twelve months. The Presbytery admitted the Rev. Alexander Burr, lately a missionary in Trinidad, under the United Presbyterian Church of Scotland, as an ordained minister of the Canada Presbyterian Church. This was done in consequence of leave asked and obtained from the General Assembly. The Presbytery also obtained leave to take Mr. McClung, who has completed his preliminary course of study, on trial for license to preach the Gospel. Mr. Milne, of Waterdown and Wellington Square, laid on the table of Presbytery his resignation of the charge of these congregations, and stated that ill health alone was the cause of his taking this step. Mr. W. H. Simpson also laid on the table his resignation of the charge of the congregation of Kilbride. He stated that emigration had greatly reduced the numbers and friends of the congregation. A representation from the congregation to the same effect was also read, followed by a petition that the Presbytery adopt such measures as they may deem best for the security and permanence of the congregation. The Presbytery appointed a deputation to visit Kilbride, call at all the information they can respecting its condition, and especially ascertain if a connection with some neighboring congregation or station could not be effected, and report at an adjourned meeting to be held in Knox Church, Hamilton, on Wednesday the 23rd inst., at 11 a. m. Mr. McCall gave in his Quarterly Report of the Home Mission Work of the Presbytery, and while there was much to be thankful for, there were also certain congregations in which certain things, relating chiefly to finance, that were not as satisfactory as was desirable. Deputations were appointed to visit these congregations for the purpose of estimating and directing them in this and other departments of congregational duty, and to report.

RELIGIOUS INTELLIGENCE.

The Wesleyans in England, according to their organ, the *Watchman*, suffered last year a not diminution of membership of 240. This year there is a small increase.

Mr. Anderson, missionary of the United Presbyterians, writes from Old Calabar in a jubilant strain, because of the recent recognition of the Christian Sabbath by the heathen authorities of Duke Town. Mr. Anderson says:

The Ottawa "Citizen" states that notwithstanding the rough treatment experienced in Manitoba by the Mennonites they are so well pleased with the Province that they intend on their return to Europe sending out one thousand families to settle therein.

It is proposed shortly to make a vigorous effort to raise the equal dividend of the Scotch Free Church Sustentation Fund to £200 per annum. The minimum of £150 has been reached for some time, but £200 now goes no further than £150 did when that point was reached.

MONUMENTAL MARBLE MEMORIAL OF DR. GUTHRIE.—The marble effigy and tablet intended to be erected as a memorial of the Rev. Dr. Guthrie in the lobby of Free St. John's is now completed, and will be erected in its place soon. Mr. Brodie has done full justice to a subject such as a sculptor might covet for a trial of his art. The features are beautifully chiseled, instinct with life, and the simple drapery well accords with the unaffected dignity and natural grace of the original. Even to the careless arrangement of the neck-tie, everything is in keeping. The medallion is in high relief, the head itself being cut out of the marble till it may be seen almost all round. Good taste and originality of conception appear in the setting of the portrait. It is enclosed within a Gothic oval of Sicilian marble, which makes a pleasing contrast with the pure transparent white of the block of Carrara in which the figure is sculptured. Still further to relieve the composition, a wreath of olive and palm branches—symbols of peace and victory—is carried over the shrine in which the figure is enclosed, and on the inner rim of the frame there is a fillet of forget-me-nots etched in with gold. Beneath the portrait there is the following well-conceived inscription:—"To the memory of the Rev. Thos. Guthrie, D.D. Born 12th July, 1808. Died 24th February, 1873. First Minister of this church from its erection in the year 1845. An eloquent Man and Mighty in the Scriptures."

Perhaps no better evidence of the life, energy, and power of Presbyterianism in the Northern States could be given than in the number of Churches to which the Assembly has appointed delegates. They are in all sixteen, viz.—1. General Assembly of the Free Church of Scotland; 2. General Assembly of the Church of Scotland; 3. General Assembly of the Presbyterian Church in Ireland; 4. Synods of the Presbyterian Churches of Great Britain and Ireland; 5. General Assembly of Canada; 6. Synod of the Presbyterian Church in Canada; 7. General Assembly of the Reformed Church in America; 8. General Assembly of the United Presbyterian Church of N. A.; 9. General Synod of the Evangelical Lutheran Church of the United States; 10. Synod of the Presbyterian Church in the Lower Provinces in connection with the Church of Scotland; 11. General Assembly of the Cumberland Presbyterian Church; 12. General Assembly of Welsh Presbyterian Church in America; 13. General Synod of Reformed Church in France; 14. Free Church of Italy; 15. The Synod of the Waldensian Church; 16. National Council of Congregational Churches in the United States.

A subscription has been commenced with the view of presenting a testimonial to Dr. Bogg, the great anti-Union leader in the Free Church. The Dr. is about to pay a visit to New Zealand.

"I took my usual Saturday's walk through the town to announce the approach of Sabbath. I was about ten o'clock when I called at Adam Archibong's. I found him surrounded by the other head men of the town. Adam at present exercises the regal power, and it is expected that he will soon assume the regal title, and be styled Archibong III. I gave him and his counselors the usual salutation, made the usual announcement (of Sabbath), shook hands with Adam and two or three more, and took my departure. On leaving the yard, one of the younger gentlemen came and asked me very softly: 'Has the King told you?' 'Told me what?' 'That he is going to stop Sabbath market.' 'Oh! he told me that some time ago; but he has said nothing about it just now.' 'But he has already given orders that Egbo is to be blown immediately—no market to-morrow, or on Sabbath coming!' I was surprised and delighted, I cannot tell how much. 'But he has not spoken to me on the matter. Do you think it advisable that I go at once and thank him, or wait till I hear the proclamation?' 'Better go now. It will please him well to hear what you have to say.'"

So Mr. Anderson returned at once, and pronounced a benediction on the King for what he had done. The proclamation was: "Henceforth on God's Day no market to be held in any part of Duke Town territory; no sale of strong drink, either native or imported, in doorways or verandahs; no work, no play; no devil-making; no firing of guns; no Egbo processions or palavers, etc. Any person violating the provisions of this proclamation will be subjected to heavy Egbo penalties." The next day the church and school-rooms were overflowing in consequence of this proclamation. A party of seven have just set out for this mission, of whom three are now agents of the society; but they have already made good progress in the Ege language.

A CONTRAST.

"The Word of God is not bound."

Two lamps passed over the city at night. When the lamps burnt low and the stars were bright...

The first did in joyous accents tell How the work of the Lord it prospered well. How the spirits were strong, and the power of Hell...

"I beheld," he cried, "the beautiful Jew. Where hynns to the praise of the Lamb once shone..."

"On an altar all gorgeous with jewels I gazed, The light of a hundred tapers blazed; I saw bearing on their heads the golden plates..."

"Alas!" cried the other, in sudden tone, "A different burden I bear to God's throne— The cries and the tears, the despairing groan..."

"The priest and the Levite have passed them by— They are none of ours," he cried in a cry; But God is just who reigneth on high...

"For none have striven those souls to win, And their only care is a temple to sin, Where the powers of evil are worshipped within..."

"Yet these wandering sheep are dear to his Lord, And to save their souls brings a richer reward Than is won by the costly gifts outpoured..."

And upward still did the angels soar; But only a vital tear each bore, And the prayers of the selfish ascended no more..."

—Church Times.

"FROM OCEAN TO OCEAN."

The following are the concluding remarks of the Rev. Geo. M. Grant in his new book. They are characterized by sound philosophy, eloquence, strength and manliness...

Looking back over the vast breadth of the Dominion, when our journeyings were ended, it rolled out before us like a panorama, varied and magnificent enough to stir the dullest spirit into patriotic emotion...

A full-fed river sliding slow, By heads upon an endless plain, full-fed from the exhaustless glaciers of the Rocky Mountain, and watering "the great lone land..."

"Where's the coward that would not die To fight for such a land?"

Thank God we have a country. It is not our property of land, or sea, or wood or mine, that shall ever urge us to be traitors. But the destiny of a country depends not on its material resources...

The Empire, a common Imperial citizenship, with common responsibilities, and a common inheritance. With childish impatience and intolerance of thought on the subject, we are sometimes told that a Republican form of Government and Republican institutions, are the rage of our own...

We have a fixed centre of authority and government, a fountain of honor above us that all reverence, from which a thousand gracious influences come down to every rank...

"In our halls is hung the armoury of the invincible knights of old." Ours are the old history, the misty past, the graves of forefathers...

A HOUSE ONE THOUSAND YEARS OLD.

The loftiest house, and the most perfect in the matter of architecture, I have ever seen, was that which a wood-chopper occupied with his family one winter in the forests of Santa Cruz Country...

The British and Foreign Bible Society has just ordered editions of the Scriptures as follows—10,000 Chinese New Testaments, 10,000 Bohemian Bibles, &c., and 12,000 Bohemian Bibles, small 8vo.

Says Mr. Spurgeon—"There is not a Christian beneath the scope of God's heaven from whom I am separated. The pulse of Christ is communion; and we go to the Church that seeks to cure the ills of Christ's Church by stopping its pulse."

A CHRISTIAN BRAHMIN IN A SCOTCH PULPIT.

On Sunday last, in the Free Church, Portree, the Rev. Narayan Sheshdholi preached both forenoon and evening. In the forenoon he chose for his text Ephesians ii. 1-9. The sermon was one which will not soon be forgotten by those who heard it...

A MODERN MANAGER ON THE MODERN DRAMA.

"My dear girl, you do not know what you say. There is scarcely a respectable theatre in London; I mean respectable for such a girl as you, unprotected and alone. Heaven forbid that I should bring all the London managers; there are some noble exceptions to the general rule of infamy and degradation..."

FOR LADIES ONLY.

It has come to be pretty generally acknowledged, even by the male portion of the community, that ladies of the present day are over-dressed. Ladies may retort that this conclusion is arrived at by men from want of taste or fear of their pockets...

THE HABIT OF READING.

"I have no time to read," is the common complaint, and especially of women, whose occupations are such as to prevent continuous book perusal. They seem to think, because they cannot devote as much attention to books as they are compelled to devote to their avocations, that they cannot read anything. But this is a great mistake...

It is the habit of reading rather than the time at our command that helps us on the road to learning. Many of the most cultivated persons, whose names have been famous as students, have given only two or three hours a day to their books. If we make use of spare minutes in the midst of our work, and read a little, if but a page or a paragraph, we shall find our brains quickened and our toil lightened by just so much increased satisfaction as the book gives us...

ONLY TWO.

Only two ways. One broad, the other narrow; one leads to destruction, the other to life; many go by the one, few by the other. Which is your way?

Only two sorts of people. Many sorts in men's opinion; only two in God's sight—the righteous and the wicked, the wheat and the chaff, the living and the dead. Which are you?

Only two deaths—the death of the righteous and the death of the wicked. Which do you think you will die? Which would it be if you were to die this moment?

Only two sides at the day of judgment—the right hand and the left. Only these two. Those on the right hand will be blessed—"Come, ye blessed of my Father." Those on the left will be cursed—"Depart, ye cursed." All must appear before the judgment-seat of Christ to receive the things done in the body, whether good or bad. What words will be spoken to you?

Only two places after death—heaven and hell. The one happy, the other miserable. In the one will be heard forever songs of joy and praise; in the other weeping, and wailing, and gnashing of teeth. God will be in the one, and angels and spirits, and all the redeemed of the Lord; in the other, none but devils and lost souls. Which of these two will be your place? Which, if you were to die now?

THE PRAYER MEETING.

The prayer meeting is not for the head, but for the heart.—It is a family gathering of the disciples, where each one comes bringing some leaf or bud of "experience," to cheer and comfort others; and the pastor is present as one of the family, a brother in the Lord, and the less of sermonizing and expounding, or exhorting in the prayer meetings the better; and in proportion as heart speaks to heart its joys and sorrows, its victories and trials, will the hour of prayer be freighted with permanent strength and joy to the church. If it is advisable to have a religious lecture during the week, then appoint an evening for this purpose, but do not kill the prayer-meeting by trying to marry the two.—Abbot E. Kittredge.

THE LORD'S PRAYER.

Did you ever think, short though it is, how much there is in it? Oh, it is beautiful! And like a diamond in the crown of a queen, it unites a thousand sparkling gems in one.

It teaches all of us—every one of us—to look to God as our parent—"Our Father."

It teaches us to raise our thoughts and desires above the earth—"Who art in heaven."

It breathes the saint's reward—"Thy kingdom come."

And a submissive and obedient spirit—"Thy will be done on earth as it is in heaven."

And a dependent, trusting spirit—"Give us this day our daily bread."

And a forgiving spirit—"Forgive us our trespasses, as we forgive those who trespass against us."

And a cautious spirit—"Deliver us from evil."

And last of all an adoring spirit—"For thine is the kingdom and the power and the glory forever. Amen."

A drowning man plucked out of the jaws of death is nappier with three feet of bare rock, than others with thousands of broad acres; so the humble Christian happier with the hope of Heaven than the men of the world are when their corn and wine do most abound, and all things go well with them.

CAN AND COULD.

Do you know them? You must, I think, for Can and Could live in your neighborhood.

Last night I found Can at his arithmetic lesson. It was a hard lesson. Not a boy in the class had mastered it that day, and the teacher had given it out a second time. Can said "No" to a moonlight skating, in order to give his time and mind to the lesson.

"I can master it, and I will," said Can. "This lesson don't beat me the second time."

"Shall I not help you?" asked his older sister.

"I'll try," answered Can. "I feel like going into it with a will; and where there's a will there's a way." That is the spirit which accomplishes. Nor did he go to bed till every example was carefully ciphered out.

Let us look at Could, who is in the same class.

"If I only 'Could' learn this horrid lesson," he said, looking on his book and then looking off. He took up his pencil, made a few random figures on the slate, and then went off to dogs' heads. Such funny dogs' heads as he drew!

"Is that studying your lesson?" asked his mother.

"If I only 'Could' get it!" he said, fretfully. "It is too hard and dry for any fellow."

Can and Could both have cows to drive to pasture and work to do in the yard. Can is up bright and early. In summer weather, his cow is cropping her breakfast on the hillside long before Could is out of bed. "If I only 'Could' wake up!" he says. "Pie, Could! Be up to your work like a man!"

When they grow up, Could will look around upon the want and ignorance there is in the world, and say, "If I 'Could' only be a George Peabody, I would build houses for the poor and better the condition of the lower classes."

Can has no grand projects in his head like that, but he quietly orders a load of coal to the house of a poor widow whom he knows; shows a man where to put a fine grapevine on his premises which will give beauty, shade, fruit, and enjoyment to his little family; slips a five dollar bill into the hands of a struggling student, making this one and that one all the happier and better for having known him.

Could sees the wickedness and crime which people get into, and cries, "If I 'Could' only be a Howard or a Father Taylor, how much I would do to reform men!" and he speculates and speculates on the matter until he falls asleep over the fire and does nothing.

Can is no standstill. He sees a poor man in the gutter and runs to lift him up. He persuades him to take the pledge, finds him work, and stands by him with kind and encouraging words. The man is rescued and once more becomes a useful citizen and a comfort to his family.

Follow up all the sayings of "Can and Could," and see if your observations do not agree with mine. You are one of the other, I dare say. Which are you, which will you be, which do you mean to be, "Can or Could?"—Child's Paper.

Random Readings.

Gifts may differ, but grace as such is the same in all God's people. Just as some pieces of money are of gold, some of silver, others of copper; but they all agree in bearing the King's image and inscription.—Toplady.

When Christ is with the Christian, the means of grace are like flowers in the sunshine, smelling fragrantly and smiling beautifully; but without Christ they are like flowers by night, their faint tints of fragrance are sealed by the darkness.

In the gut of the Lord Jesus, we have obtained pardon, justification, sanctification, and eternal life, all of which contain a mine of wonder. Perhaps to penitent hearts the chief of all these is forgiveness of sin, and of such sins as ours.—Spurgeon.

Some one, in casting up his accounts, put down a very large sum per annum for his idleness. But there is another account more awful than that of our expenses in which money will find that their idleness has mainly contributed to the balance against them.—Fuller.

It is so little we spend in religion, and so very much upon ourselves; so little the poor, and so without measure to make ourselves sick, that we seem to be in love with our own mischief, and strive all the ways we can to make ourselves need more than nature intended.—Jeremy Taylor.

Religious truth cannot be demonstrated the same way as mathematical. Still the evidences of a design in all things are almost as strong as positive demonstration. All nature reveals the supernatural. And the strongest of all these evidences is in the great and ingenious mechanism of the human system. We are truly fearfully and wonderfully made.

Christians might avoid much trouble and inconvenience if they would only believe what they profess, that God is able to make them happy without anything else. They imagine that if such a dear friend were to die, or such and such blessings were removed, they should be miserable; whereas God can make them a thousand times happier without them.—Payson.

Another peer, following the example of the Duke of Somerset and Earl Russell, is about to publish a book on the claims of Christianity. Viscount Stretford de Redcliffe has written a work with the title, "Way am I a Christian?"

A pension of £800 per annum has been conferred on Dr. Livingstone, in recognition of the value of his researches in Central Africa. During Livingstone's absence the pension will be paid into the hands of trustees.

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Official Announcements.

MEETINGS OF PRESBYTERIES. KINGSTON.—Next meeting of Kingston Presbytery to be held in Brock Street Church, Kingston, on the first Tuesday of October, at 3 p.m., Mr. Coulthard to preach in the evening.

DEED. In the 4th Con. of West Gwillimbury, on Sunday, July 19th, 1873, Mr. Alexander McKay, a native of Sutherlandshire, Parish of Kildonan, Scotland, aged 71 years, 2 months and 11 days,

Special Notice.

DR. HOWE ON THE USE OF FELLOWS' HYPOPHOSPHITES. Mr. Jas. I. FELLOWS, Decr 25, 1872. During the past two years I have given your Compound Syrup of Hypophosphites a fair though somewhat severe trial in my practice, and am able to speak with confidence of its effects.

TO IMMIGRANTS.

The attention of parties intending to settle in Manitoba is hereby called to the fact that at a recent meeting of Knox Church Congregation, Winnipeg, the following gentlemen were appointed to act as an Immigration Committee, for the purpose of affording information and advice to such immigrants as may desire to settle in the most eligible localities available in the Province for settlement, and other matters affecting the welfare of new settlers; namely:

SONGS OF THE BIBLE! The new Sunday-school Singing-book by W. A. GARDNER and A. J. ANDERSON, is a very varied, the lyrics so excellent, the music so animated and devotional, and the type so clear and distinct, that it has at once become a favorite.

Commercial.

PRODUCE. The market has continued quiet, but with prices steady. Crop reports become increasingly favorable daily, and the chances seem to be in favor of a crop average in quantity and choice in quality. Stocks stood on the 28th inst. as follows:

WHEAT.—There were sales of round lots of spring last week at \$1.25 f.o.b., and for anticipated fall \$1.32 was paid. Since Friday the enquiry seems to have fallen off, there being nothing definite reported.

OATS.—The only movement has been in Chicago. Car-lots have sold at 39c. to arrive; and at 40 and 41c. delivered and l.o.b. cars. These prices would still be paid.

CORN.—Car-lots have sold at 45c., and more can be had at the same price.

BUTTER.—Sales of selected have been made at 14 to 15c., and the same price would still be paid, but there is very little offering.

New Advertisements.

GOLDEN GRIFFIN. THE LARGEST FIRST-CLASS GLASS GLAZING HOUSE IN TORONTO. CLERGYMENS' SUITS MADE TO ORDER. AND READY-MADE. COUNT ALLOWED. King Street East.

REMOVAL. COPP, CLARK & CO., BOOKSELLERS AND STATIONERS, HAVE REMOVED FROM their old store on King Street, East, (till their new premises are ready) to 102 BAY STREET.

Undertakers. H. STONE, UNDERTAKER, 347 Yonge Street, Toronto.

J. YOUNG, UNDERTAKER, 351 YONGE ST., TORONTO.

Miscellaneous. GOLD PENS. The Subscriber invites attention to his fine and Choice Assortment of ALKIN, LAMBERT & CO'S Superior Office, Students, and Ladies' GOLD PENS AND HOLDERS.

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Canada Presbyterian Church. Missionaries Wanted.

Books. TEMPERANCE, From a Bible Standpoint. A LECTURE delivered before the ONTARIO TEMPERANCE AND PROHIBITORY LEAGUE, by the REV. R. WALLACE.

JAS. BASTEDO, SURGEON DENTIST, 73 Bay Street North, where appointments can be made.

New Advertisements.

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BLACK AND MIXED TEAS. No. 26 Fine Breakfast Congou, No. 27 Superior, No. 28 Extra Nankow, No. 29 Extra Fine, No. 30 Finest do do best imported—this price of teas.

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THE ADVISOR—Religious and temperance. THE BAND OF HOPE REVIEW—Religious and temperance. THE CHILD'S OWN MAGAZINE—Religious.

THE S-S MESSENGER. 12 cents per copy to schools, when not less than 10 copies are taken. Sent for Specimens.

WILLING & WILLIAMSON'S LIST. History of Scotland. New edition, 8 vols. \$16.

Choice Humorous Works of Theodore Hook. \$2.25. Soldiering and Scribbling, by Archibald Forbes \$2.50.

Work in Palestine, by Capt. Warren \$1.25. Robin di Roma, by W. W. Story, \$2.00. Complete Works of Bret Harte, \$2.25.

Golden Lives, Biographies of the Day, by H. A. Wood, Q. C. 2 vols. \$8.50. Choice Works of Mark Twain, \$2.25.

Life of George Croft, by Mrs. Groft, \$1.50. Memoir of Rev. W. C. Burns, cheaper edition, \$1.00.

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China Breakfast and Tea Sets, Dinner and Dessert Sets, Chamber Sets and Bottles, Fancy Table Jugs, in Stone and Terra Cotta.

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R. MERRYFIELD, Boot and Shoe Maker, 180 YONGE STREET.

ALEX. GEMMELL, BOOTMAKER, 97 KING STREET, WEST.

Miscellaneous. CANADA SEINED GLASS WORKS, ESTABLISHED 1856.

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