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SCOTLAND.

SA ANDREWS -- ANTIQUITIES, THE CATHRDRAL, &c .- SAMUEL RUTHERFORD -- THE OLD CASTLE-THE MARTYRS-ACTION OF THE ESTABLISHED PRESBYTERY OF EDINBURGH -DR. WALLACE'S CASE.

In going fi m Dundee to St. Andrew's is necessary to go round by Broughty Ferry, but the fine railway bridge across the Frith already begun will ere long save the traveller repeated changes and delays. From the ferry we had a fine view of Broughty, with its villa-covered hill in the rear, where dwell the jute and linen princes of Dundee. In that lordly castle upon the top lives one who, with his neighbor and brother, prior to the American war, were mechanics with their bag of tools on their backs, passing from factory to factory seeking "lackles to mend." Now they have more money than they themselves can tell, and what their business does not absorb is lavished on mushroom palaces or hoarded for the contention of legatees.

Passing through the well-worked fields of Fifeshire I read the remarks of a Vienna correspondent of an English paper as to women hod-carriers, with the inference that "Austria had much lee-way to make up yet," and it struck me that he had only to look out the window with Canadian eyes to say the same thing of Britain, for within sight were gangs of women at work in the potato-field, and did I not see at Dundee, on starting, a dozen fish-wives with creek of fish enough to load as many horses, and farther south, close to the highway from the railway station into the town of Kelso, a group of young women and young men, both with their legs bound in straw bands, hard at work forking manure, and perhaps strangest of all, last week, within range of the windows of the northern home of the noblest woman in Britain, a member of her sex afield between the stilts of a plough. Much has been done, but much remains

But here is St. Androw's. It is but a small place, (population 4,000) but full of interest for the lover of Scotland and its hallowed antiquities. Under the guidance of a kind friend we are soon in one of its four ancient streets, (South street) all of which converge at the central point of interest, the Cathedral. Leaving behind the massive archways of the west port, we visit the spots made famous by the residence of Chalmers in modern times, and in older days of Rutherford and Blair, Mary of Guise, and the Queen of Scots, &c., &c.

The remains of the Cathedral, 300 feet from porch to altar, dating back to the .twolfth; century, are magnificent even in ruin. More ancient by six or eight hundred years are the still better preserved tower and chapel of St. Rule or St. Regulus, supposed to be a Greek monk directed by heavenly vision on a mission to Scotland, and wrecked upon this spot, he gave it the name of St. Andrew and founded a church of pure Caldee faith. But the most interesting spot in the enclosure, if not in St. Andrew's, is the humble grave where rest the remains of that hely, elequent, ardent that have not been established by regular lover of Christ, Samuel Rutherford. I proof." "These three gentlemen dissent and shall not attempt to express the feelings appeal to the coming Assembly. A letter and thoughts produced by the scene, especially with the simple and truthful epitaph before me:

"What tongue, what pen or skill of man, Can famous Rutherford commend? His learning justly raised his fame, True greatness did adorn his name Ho did converse with things above, Acquainted with Immanuel's love."

Following along the top of the cliff, past the sandy knoll where witches used to be burned, we come to the ruins of the old eastle upon a portion of the rock, having the sea upon two sides, the remainder protected by a deep moat which has been recently cleared. The arched gateway, approached by a draw-bridge, with part of the main building above and on each side, still remains. From yonder window it was that the rapacious tyrant, Cardinal Beaton, who has been mildly termed the "Woolsey of Scotland," watched the execution of Wishart at the stake in that recess across the street. How the whole scene rises to view as if it might have been yesterday instead of three hundred years ago. It was from that same window that the body of Beaton was suspended to the gaze of the awestricken crowd when overtaken a few days after with such summary retribution. He was surprised by Norman Leslie and fifteen companions, all the more easily for the very efforts he was making to add to the strength of his position. With one hundred men they kept the eastle one hundred and fifty days against the Earl of Arran and his army. The capitulation was speedily followed by its destruction. Among its rains long, and will within a few years become the great well in the centre of the court the terminus of the Frederickton (N. B.)

yard and the dungeon beneath the tower in the North-east corner, were long matters of tradition, but they have now been clear ed, and from the latter a large quantity of bones were removed. The old man in charge is eager to show this strange relic of medieval barbarism to all interested in the history of the martyrs. The low door through the massive wall is unlocked, and while our eyes are getting accustomed to the darkness he lights a couple of candles in a wire frame, and turns to what seems the mouth of a well protected by a circular wall waist high. Of old there was a windlass above, and recoutly the old man has rigged a very serviceable rope ladder, by which we were invited to descend. My elder companion declined to trust himself to it, but summoning all my gymnastic skill I was soon eafely at the bettom, where, with the help of the candles lowered by a string, I made a leisurely and minute survoy of the gloomy, bottle-shaped cell, hewn from the living rock,24 feet deep and 10 feet m diameter, while our cicerone from above recounted the names and history of the most prominent prisoners, religious and political, confined here at different times, and how the sister of one of the latter (Ogilvie) with rare heroism and tact effected his escape by means of a change of clothing on the occasion of a visit. Here Wishart passed several weeks before his martyrdom, his promised safe-conduct faithlessly disrogarded. Here his almost qually Christ-like companion in tribulation, Patrick Hamilton, was immured for a day and a night before being led to the stake between the old College and the new Fire Martyrs' church in the adjoining street. Our walk finished with the simple and stately monument to the Martyrs' memory, a little further on, which bears the honored names of "Hamilton, Wishart, Mill, and Forrest."

Annd such scenes as these I found it hard to repress indignation and disgust to find such men as Rationalistic Tulloch and Nambypamby Boyd (A. K. H. B.) occupying the room of Chalmers and Rutherford, and amid their luxury and case self-complacently giving vent to expressions of pity if not contempt for the mistaken zeal and foolish self-sacrifice of such men as we have just been referring to, whose names will live and the power of whose lives will be felt amid ages yet unborn.

From the papers I see that the Established Church Presbytery of Edinburgh, in privato meeting held yesterday, pronounced a decision in Dr. Wallace's case. Five separate resolutions were proposed, and by the one which was ultimately adopted the Presbytery declared that Dr. Wallaco's preaching is calculated to unsettle the minds of ordinary hearers, and to create doubts as to the fundamental truths of our religion; that in the orcumstances, and considering the peculiarities of Dr. Wallace's style of preaching, it is desirable that an opportunity should be given him for explanation," and therefore they appointed a committe to confer with him and report. This was not strong enough for Drs. Phin and Stevenson, but too strong for Dr. W., "masmuch as the motion contains reflections on his munsterial behaviour from Mr. Mack, of Brompton Falls, P. E., has been published, which shows that in him Dr. Wallace has a most formidable antagonist "with no button on his foil."

CANADIAN ABROAD.

May 15, 1878.

RIVIERE DU LOUP.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIE,-I think that the well-timed romarks which appeared in a recent number of the B. A. P., regarding the imporportance of more frequent reports, as a means of stunulating the interest of members and adherents of the Canada Presbyterian Church in her Home Mission work, should lead to some practical results.

With the view, then, of contributing a little towards the supply of this felt want, I beg leave to present to the readers of your vainable paper the following sketch of the small though interesting mission station at Riviere du Loup.

SITUATION.

Riviere du Loup is a small town very prettily situated on the South shore of the was until recently the terminus of the Quebec and Riviere du Loup branch of the G. T. R., but now, owing to the junction with the Intercolonial R. R., the trains run to Trois Pistoles, 30 miles further down. It is connected with Inttle Falls, N. B., ly

was the same of the property with the same of the same

and Riviere du Loup R. R. The Govern ment built here, some years ago, a very fine wharf, where two lines of steamers call regularly.

THE MISSION.

This place has been for a number of years a centre for the operations of the French Canadian Missionary Society. In May, 1871, the Rev. Mr. Dion, a graduate of the Presbyteman College, Montreal, was appointed to labor hore, under the auspices of the Society, with the view of conducting sorvices in English and French. In April of the following year Mr. Dion and the people here petitioned the Presbytery of Montreal to be taken under its care. Then petition was granted, and this place was then added to the list of Presbyterian Mission Stations. In July last Mr. Dion resigned and left the place. During the remainder of the summer they received more or less regular supply from probationers. No regular supply during winter.

In April last the writer of this sketch was appointed by the Presbytery of Montreal to labor here during the summer months.

The population of Riviere du Loup is about 2,500, of whom about 70 are Protestants-representing 17 families. Of that number about nine tenths are members or adherents of the Canada Presbyterian Church-the rest are Episcopalians, who have a church here, but service only during the months of July and August each year. The attendance at present is about 40 After the 1st of July we expect the attendance will be at least double what it is now, from the influx of visitors. At that time, also, we're open the station at the Portage, 5 miles up the coast, where a number of people from different parts of the country, who own houses there, pass two or three months

We have yet no church, the room occu pied as a place of worship having been at one time a shop

By pulling down counters we have succeed ed in making it very confortable Small though our numbers are, we are not without strong hopes of occupying a much better place of worship before very long. A few weeks ago, the Committee completed the purchase of what is said to be the most beau tiful spot in the village as a site for a church and school house—cost \$800.00. This however, was not done without very great opposition on the part of the Roman Catholics, who made use of the Notary Public, to whom was entrusted the preparing of the papers to throw all the obstacles he possibly could in the way of the Protestants, in acquiring the property. In this they suc-ceeded so far as to pay \$30 more than the amount first agreed upon.

I mention this merely to show how intensely these poor people hate the light.

It is the intention to commence the erection of a small brick church, with basement for school room, with as little delay as pos-sible, in order to have it ready for use next spring. We, of course, expect to get out-side assistance, more particularly from visitors here, as also of Caucona, who have, in past years, been very liberal in that respect.

FRENCH EVANGELIZATION.

The French Canadian Missionary Society has appointed a Colportour to labor in this district during this summer. Ho makes Riviere du Loup the centre of his operations. I cannot yet speak of his work as he has been only a short time here.

PROTESTANT SCHOOLS.

After a struggle of about twenty years, the Protestants at length succeeded, about school, which though in operation for so short a time, has already been the means of doing a great deal of good under the management of the present teacher—Mr. D. Campbell, an under graduate of McGill College, and a student of the Presbyterian College. Management College, Montreal. The school has been brought from a low to a very high state of officiency. In addition to his ordinary work Mr. C. has done a good deal of excellent Mission work—superintending Sabbath school, visiting, conducting meetings, reading sermons, &c.

It is a matter of great regret to all the people that Mr. C. is obliged to leave in August to resume his studies. To a man of kindred spirit I know of no more inviting sphere of usefulness than this place offers, for I look upon the efficient maintenance of the school as second in importance only the supply of cospel ordinances. This is the only Protestant school between Quebec and Metis, a distance of 410 miles.

tending visitors, I can safely say, that in respect to convenience, cheapness, &c., Riviere du Loup offers advantages not in ferior to Murray Bay, 80 miles above, or Caucona, 5 miles below this point.

A MATTER OF INTEREST.

It may not be out of place to refer here to a fact perhaps not very generally known, St. Lawrence, 125 miles below Quebec. It | and which, I doubt not, invests this place with a little interest to a large number of your readers, and that is, that in the beautiful little Protestant cemetry here sleeps the great and good Rev. Win. Rintoul, of happy memory. From the beautiful mar-ble monument that marks the spot I trans-cribe the following lines: "He closed a faithful and devoted life (18th Sept., 1851)

Himself." Is there not some grounds for the thought that the existence of a promisone years ago?

CONCLUSION.

I need not dwell upon the importance of this place as a centre for Mission work Its importance should not be estimated so much by the number of the people as their destitute and unfavorable surroundings. In this respect I think in common with other places similarly situated in the Province of Quobec. It has a strong claim upon the sympathies and prayers of the whole Church. It is a gad fact that not a few of those whose parents were Protestants have become French Canadians in language, habits and religion—changed in everything but their names, which they still retain, for example such as Fraser, &c. It is clearly the duty as well as privilege of the Canada Presbyterian Church to supply these people with missionaries and teachers, and thereby not only counteract the influence of Romanism, but bring the people directly

under the influence of the truth. I shall now close with the hope that the facts I have attempted to state may prove of sufficient general interest to justify the large space which this will occupy in your valuable columns.

D. W. R.

CHURCH BUILDING.

in your issue of the 23rd, is one which,

I think, will meet with a hearty response

Editor BRITISH AMERICAN PRESBYTERIAN DEAR SIE, -The letter on "Church Build-

from all the friends of our Church, and especially from those most interested in mission work. It is cheering to see the manifold manifestations of energy in the Church at the present time, to see the liberalty, the wisdom, the carnestness flowing out in varied channels, are good evidences of a strong, sound life; and without an unfavorable discrimination in regard to any of the proposed schemes, surely all must feel that the subject of your correspondent's lotter on church building in its close relation to Home Mission work is one of the deepest importance. I shall not write at any length at present, as the subject has been so ably introduced, but having been so impressed for a long time with the great need of such a fund, that I had a communication almost ready to mail on the subject, when the PRESBYTERIAN came to hand, I wish, if nothing more, to express my satisfaction notining more, to express my satisfaction and gratitude to your correspondent. His scheme is indeed magnificent. It is so its magnitude, and, properly carried out, would be so even more truly in its results. So far as experience in actual work in new mission fields goes to strengthen or substantiate his position in regard to the great stantiate his position in regard to the great need of such a fund, the testimony of our missionaries will indicate with only too great unanimity. Such a scheme cannot be completed at once, but there is no doubt that it can be carried out if the Church is determined to do so. And nothing will so soon bring us to that determination as a knowledge of the condition of the mission field new and it presents for the first the condition. field now, and its prospects for the future. What that is may be readily seen. Already the demand upon our Home Mission funds is considerably in excess, so that our contributions must be increased to prevent serious embarrassment, or the partial abandonment of a portion of the field; and the immense immigration to the almost boundless new territory of the Dominion indicates what the mission field will soon become in extent. In a few years, and during that time, the alternative before us will be either grandly increased contributions, in whatever form, or the sad speciaclo ot a church entirely unequal to her flome Mission work. The effort needed is great, but the results in success or failure the slow and regular growth of older lands, but with a rapidity almost bewidering, so that in a few years there will be presented to us a fact which will stagger even our to us a fact which will stagger even out western notions of the rapidity of the growth of nations—a mighty country of rast extent and great population, with scarce the history of a decade; and, in God's providence, it will devolve upon us as a Church to supply the means of grace to the people during these years. It will be argued that this very fact makes it impracticable commiss to divert any of the means which will be so much needed for the immediate supply of stations into any other channel, even to church building. This does not follow. Contributions to a special tund, well understood and heartily approved of by the people, need not, and will not interfere with the ordinary contributions to the Home Mission work; and, besides, even if it did so to some extent, is Advantageous as a watering place—to in ending visitors, I can safely say, that in missionary enterprise in Canada is that new congregations be made self-sustaining as soon as possible. And nothing will so much contribute to this, for the amount of money actually spent, as the speedy crection of suitable churches. The adoption of such a scheme as that suggested by your correspondent would tend naturally to change the complexion of our mission work. This. coupled to a system by which our mission-aries were continued in the same field of aries were continued in the same field of labor long enough to become acquainted with the people, would bring about a revolution in church extension. Let men be placed, or go, not merely to preach a certain number of Sabbaths, and make a certain number of visits, but to do a certain reach that work the establishment of

Church, let our missionaries, as far as practicable, feel fliat in going to a new field ing Mission Station here now may be the they are voluntarily responsible for this, fruit of the precious seed sown by that hon-oured servant of Christ more than twenty-ward to this as a fact very soon to be reg lized. Let them have, to strengthen and encourage them in this, ench a fund, and if the sphere is such as to warrant the planung of a congregation at all, its dependence ought to be of short duration. And not only so, but in this way, in a few years, the sphere from which the revenue of the Church is to be drawn will, by these very congregations, soon be immensely widened, and that revenue increased, and that, too, where it is most available, in strong, active centres throughout the newly settled coun-

The work is ardious, but the need is great, and the reward is glorious. Courage and energy will, under God, lead us to great

Yours truly, G. Bruce.

May 31st, 1872.

THE LATE REY, R. KENNEDY.

edutor British American Presbyterian.

DEAR SIR, -I request once more room in your paper for a few sentences respecting the widow and children of the late Rev. Robert Kennedy. The former statements in your columns respecting the case made it pretty well known generally. I have now to say that in response to the appeal ad" dressed to the ministers and people of the Presbyterian Church in Canada, a considerable number of contributions have been entrusted to me, doing much credit to the Christian sympathy and benevolence of those from whom they have come. Tho amount, however, is not yet such as was expected for the purpose intended, viz, to make some provision for the support of the bereaved family, in a great measure helpless. It was proposed that what might be raised should constitute some kind of investment for relief, until the children should be grown up so far as to do for themselves. Now, the amount which has hitherto como in, together with some contributions known to be forthcoming, will not reach \$250. whereas it was hoped that at least doublo that amount would be obtained; and that was a moderate calculation, spread over our Church. Some more donations are therefore respectfully solicited, and whatever may be the total sum realized, will be invested for the benefit of the family. Mrs. Kennedy will soon return to her nativo Scotland, where she has relatives. This is necessary; she could not maintain and educate her young children in Canada. In Scotland she will be able, if health be granted to her, to accomplish her parental task far more easily than here, as I know from her plans and her capacity.

Now, the expenses of giving them a cheap intermediate passage to Glasgow have been kindly provided for by friends, without touching at present the other contributions at present in my charge. These will remain a little longer in the bank at interest, until some more hearts are moved to make an increase. I may say that £100 sterling, or \$500, may be counted upon in behalf of this very deserving case; and I can confidently promise, from knowing Mrs. isennedy a industry and wise management, ti at she will turn to the best account whatbe a thousand-fold greater. Seldom ever may be bestowed for enabling her, has there opened to any church such a des- when she gets to Scotland, to make a fair the Protestants at length succeeded, about two years ago, in establishing a Dissentient tiny. A country capable of sustaining start for the right and godly up-bringing two years ago, in establishing a Dissentient tiny. A country capable of sustaining start for the right and godly up-bringing children, when the right and godly up-bringing of her interesting children. She has won of her interesting children. She has won golden opinions as to character and capability in the minds of those who have become acquainted with her in Canada; and the remembrance of her fellow Christians m this country who have substantially sympathized with her in her affliction, will be engraven on her heart. May I then further ask that some more contributions from individuals and congregations be sent to me, towards making up the moderate sum that has been specified above.

ANDREW KENNEDY. London, Ont.

TO "A CANADA PRESBYTERIAN."

DEAR SIR,-It was only a day or so ago that I observed that you had replied to myletter, published some considerable time since in the BRITISH AMERICAN PRESBY-TERIAN, in reference to a communication of yours touching the observance of Christinas

Through some misadventure, the number of the 11th April, containing your letter, never reached me. I propose now to be at you full tilt, but cannot attend to the matter until next week. Meantime you may buckle on your armour.

Yours truly, T. D. B.

June 4, 1878.

Oft in my way have I stood still, though but a casual passenger, so much have I felt the awfulness of life.—Wordsworth.

Contributors and Correspondents.

· SCOTLAND.

DINA GRORAT WATERLET-SIR DAVID TANKER-TRY. "R. "VIORT AGAIN.

Dunder new-a-days is said to be famed for its heresy and marmalade, but it has other ecclesiastical and industrial reputation. Who that has heard of Dundee has not heard of Mr. McCheyne? In Reformation times its zeal for orthodoxy was such as to give it the name of the "Second Geneva," and despite the raillery of the Scoteman and Herald, and its own Advertiser, let us hope the time is far distant when it will cease to furnish such antidotes as Wilson and Bruce to the latitudinarianism of its Knights and Gilfillans. Yet the manner of these contendings for the faith is happily as greatly changed since the times of Cardinal Beaton and Archbishop Sharp. I couldn't help thinking of this when walking down the Cowgate, I found myself face to face with the East Port, a narrow old archway, sols relic of the city walls, no longer sither useful or ornamental, but suffered to linger as a memorial of one of Scotland's noblest worthies. It was here that George Wishart braved the danger of infection, and the still greater danger of fanaticism, that he might proclaim the message of free grace to the plague-stricken sufferers who had been excluded from the city. He escaped then the assassin's dagger, but only to sin the martyr's crown

Though many of the old confined and

crowded wynds and closes still remain, modern waterworks and sanitary restrictions manage to keep postilences at bay, yet the overcrowding is fearful, and ito one like myself, from the broad. free west, the dense, surging crowd that fills the Moraygase and Market Place, High-st. and Nather-gate on Saturday and Sabbath evenings is an impressive sight. The very prosperity of Dundee-most marvellous since the American war-seems only to add to the evil, increasing population without better providing for the operatives. Close to this East Port are the largest miles which the city contains, the works of Messra. Baxter & Bros. Here the roar of ten housand flax spindles, like the deafening thunder of a waterfall, drowns the clatter of the carts and lorries on the pavement. It was one of the proprietors, who began life with a sugar boiler's cap on his head, who died the other day and left £50,000 to the Free Church Sustentation Fund, and hundreds of thousands to other charities and to friends. To Sir David Baxter Dundee also owes the splendid park on the heights in the rear. From the public spirit of others of its public men the place has recoived many an ornament, and the people many a boon. At the head of Reform-st (the finest in the town) there is an open space surrounded with a cluster of noble erections, most prominent of which is the beautiful "Albert Institute." containing a public nall, free library, reading room, and museum, which, with the imposing arch at the docks, commemorates the visit of the Queen and her departed consort. Then follow the Exchange buildings, Independent Church, Seminaries, Post-office, and last, but not of least interest to the traveller. Lamb's Temperance Hotel. From personal experience of its comfort, I take pleasure in commending it as a sample of what such houses might be -worthy of any city in the kingdom. The other day I listened with interest and instruction to the conversation of two mid dle-aged professional travellers at the Sunday dim er-table. One of them had been to hear Mr. Knight, and had nothing special to remark but the absence of the Gospel and the presence of a great many big words, such as "adumbrations of the mind," "re-cuperative power of Christianity," (his text had been, "cast down but not destroyed,") and when they concluded that he had better have taken simpler terms, as re-coup was more of an English commercial phrase than common Scotch, I quite agreed with them in the inference if not the argument. I was much amused at the Cockneyism of one of those men when he confided to me his disgust at the manner in which these Scotch ciergymen were trying to turn a brother out of his living, but quickly silenced him with the reminder of how it was in England as far as wrangling was concern ed. He was too good a churchman not to admit the need of it there. Mr. Knight, I hear, is leaving for the con

tinent, and his people have presented him with a purse of £150. With a new church in course of erection they evidently have their hands full at present. But it is near mailtime, and St. Andrew's must be reached this afternoon.

CANADIAN ABROAD.

Editor BRITISH AMERICAN PRESENTE HAN

MR. Frirm.—It was my good fortune a few days ago to be present at the put he Church, Montreal. As these were to me nevel and instructive, I believe a short to tice of their will not prove unmirresting to your readers.

The American Presbyterian Church was established in Montreal as a separate organization in 1828, and over since has been one of the great centres of good influence in that city.

Its success, in many respects remarkable, has been mainly due to a series of most excellent pastors, and to the missionary spirit of its mombers.

In 1878, their hurch being half a century in existence, they determined to hold commemorative services of mutual rejoicing on account of the success which has hitherto attended their Church, and of thanksgiving to God for his goodness to

A very good prelude to these services was the wiping off of every dollar of church debt. Only a few weeks ago Rev. Mr. Wells, the paster of the church, a man of undoubted piety, ability, and enterprise, urged people the propriety of holding their jubice in a church free from debt.

The response was so hearty that in a hort time nearly \$20,000, was subscribed, instead of the \$15,000 which was asked.

The commemorative services proper bean on the Sabbath, and were continued on the Monday and Tuesday evenings following. On Sabbath morning the present pastor delivered an historical address. He set forth clearly the circumstances under which the church had been established—its struggles, its growth, its influence, its relastruggles, its grown, its innuence, its reations to other churches, &c. Many soul-stirring memories were revived in connection with its early history, and the characters and labors of its pastors in those times, and many indications of God's goodness were pointed out as ground for devout thanksgiving and rejoicing

A former paster of the Church, Rev. Mr. McLeod, of Philadelphia, preached in the evening, mingling the reminiscences of the past with many a home thunsting truth and fervent appeal.

Monday evening was devoted to fraternal congratulations from other chardnes of the city. Ministers of the various denominations spoke on the occasion, testifying to the good work done by the American Presby terian Church in Montreal, and congratula ting its pastor and people on its prosperity and prospects.

The services were brought to a close on Tuesday evening by an address from Rev. Dr. John Hall, of New York. I must not omit, however, what formed one of the pleasantest parts of the programme. Previous to the address on Tuesday night, through the kindness of the paster and people of the Church, a large company of the rotestant classes of Montreal had the pleasure of meeting Dr. Hall at tea in the lecture room, and of enjoying an hour's good Christian fellowship together.

I would like to do more justice to the various meetings and addresses in councetion with this jubiles, but I know your space forbuls. Enough has been said to indicate their nature and scope, and give ground for the practical conclusion that church jubilees are good things. They may mspire church members to rise and heave ; able speech, that the remit be disapproved Like golden weddings, they serve to bring a desembly not to pass said remit into a up memories of past pleasures and past standing law of this church. He showed up memories of past pleasures and past struggles that should never be forgotten. I know more than one church where it would be well for the younger members to hear the trials throughout their father's in Presbytory rolls the names of any Prespast in securing for them the heritage of a byters within the bounds of a Presbytory pure worship of the true God. The heart of the aged Christian is refreshed when the the ministry and would, if passed into law. story is told woven with the threads of his own life, or when ias was the case in this jubileel some one with whom as a young man he took counsel and labored together, returns a tried veterar of the cross, to share the rejoicings in the dear old church.

Above all it is a becoming and beneficial thing for a body of Christian people to go back over such a period of their past his-tory, and mark God's goodness and his guiding hand.

Hoping that many of our churches may colobrate their jubilees in like manner, I remain, Mr. Editor, yours, &c., VIATOR.

SYNOD OF MONTREAL.

The Synod of Montreal, in connection with the Canada Presbyterian Church, not Tuesday evening, 18th inst., in John Street ! Prestyterian Church, Belleville, and was i opened by a sermon from the retiring Moderator, the Rev. D. N. McVicar, L. L. D.; institute a some convenient hour on the Sabins text was Heb. 4, 15: "For we have not vice at some convenient hour on the Sabins text was Heb. 4, 15: "For we have not vice at some convenient of the review of the convenient of the conveni a high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin." After referring to the greatness of and to which the Lord Jesus Christ had been exalted, a greatness which attracts, and not repels, he considered him first as a tempted Saviour, showing that while he was not tempted in all the minute particulars in which his people are tempted, yet he was tempted in all that was essentially characteristic of their temptation—that his temptation was vicarious, and designed to show his people how to meet, resist and overcome temptation—secondly as a sympathizing Savour pointing out what true sympathy is, and entering into the special and peculiar circumstances of another, and so feeling for hun as to endeavour to litt him up out of his sorrow that such sympathy Jesus in a remarkable manner manifested when we carth as in the case of the widow of Nain and of Lazarus-Thirdly, our duty in view of these two considerations, and as spoken of m the text and context, namely to hold tast our profession or, as he showed the word should be understood, our confession, and to cajoy freely the great privilege coming bonny to a throne of grace.

After the cailing of the roll and reading over the changes which have taken place during the year affecting it, the Rev R. F. Burrows, D. D., was chosen M. dernter for the ensuing year. On taking the chair he reasonable regulations made by the Direcgave a short address referring back to memories of the past and to future prospects. Several c Lamittees were appointed and the Second adjourned to most yesterday morning atten o clock. There was a good attendance of members and more are expocied to day.

The Synod met on Wednesday morning, victs at 10 o clock in John Street Prestyterian! Charch, believille, and spent the first hour ili de ictional exercions.

The greater part of the day was occupied in considering ocertures, on various subjects, to the General Assembly and the Synod

One was in relation to placing the Theological College on an equal footing in regard to support and equipment. Another on the subject of additional provisions for aged ministers and the widows of deceased ministors on the principle of mutual insurance. It is proposed that as many congregations as possible should be induced to agree to pay a certain sum on the death of a minister or the retirement from the active duties of the ministry on account of age; and thus mutually to make further provission for them above what is already made by the Widow's fund and that of the aged and infirm inmisters fund. The overture was remitted to a committee to consider t). subject and report at the next meeting of the Synod. A third was in relation to a special mission at Alexandria, in the county of Glengarry, which was transmitted to the General Assembly with the recommendation of the Synod. A fourth was on the subject of temperance, praying the General Assombly to petition the House of Commons for a prohibitory liquor law, and that other steps be taken to suppress the very great evils of intemperance. It was sent up to the Assembly. A fifth related to a principal for Montreal College, praying that there be one appointed.

The evening session was wholly occupied within the subject of the state of religion within the bounds of Synod. A report from a committee on this matter was read, in which an account of special evangelistic services, in a number of congregations, was given, which appear to have been successful in doing much good. The matter was disin doing much good. The matter was dis-cussed at donsiderable length. Various hindrauces to vital religion were spoken of such as intemperance, conformity to the world on the part of professing Christians, membership, in secret and other societies, composed of all descriptions of persons in point of character, the present rage for penny readings and concerts. The report was referred to a committee to draft a suitable resolution on the subject and report this morning. A large number of persons were present to hear the discussion on this The Synod was to meet this morning again at ten o'clock. They accepted yesterday a kind invitation from the Principal to visit to-day at half-past three o'clock the Deaf and Dumb Institute.

The Synod met again on Thursday morning at 10 o'clock and, after devotional exercises, entered upon the consideration of a remit to Presbytonies, from the General Assembly, on the statue of retired ministers and ministers without charge. It affirms that according to the constitutional practice of Presbyteriane r me out Pastors, Professors and Ministers occupying some position in the work of the church are entitled to have their names on the roll of Presbyteries and that any exceptions must be made on their own merits. It was moved by Rov. A. Wilson, in what was characterized by several members a very clear, logical and that it was not in accordance with fact, as it is not the constitutional practice of several large bodies of Presbyterians to ignore byters within the bounds of a Presbytery; that it is inconsistent with the scarcity of open the coor for great partiality. The mo-

An amendment to the effect that, as the remit was not sent down to the Synod, and as the matter was of great importance and required to be well considered, no farther action be taken by the Synod at present, was

The Rev. A. Wilson, as Convener of the committee on religious instruction and sorvices in the Provincial Ponitoutiary and Rockwood Lumatic Asylum, at this city, gave in a roport. from which it appeared that through the medical superintendent arrangements had been made for a Sabbath afternoon religious service conducted by the Ministers in town, of the various denominations, in the Asylum, and that so far those services appear to be interesting to the patients and calculated to do much good; that the committee endeavoured, through the Minister of Justice, to have a regulation made by which ministers of ovangelical dobath for the benefit of convicts of their own persuasion, that instructions were given by him to the directors to make such a regulation: but that the regulation made by them was such that it amounted to nothing; as it provides that such a service may be held only immediately after those held by the Chaplain, namely, at the hours of 11 and 3 o clock the former being the hour at which ministers are engaged with their own services, and the latter when all the convicts are locked up and the guards permitted to leave the prison, and that it would cause, if it could be carried out, the convicts to attend two services in immediate succession; that the Warden, thinking he might carry out the spirit and intention of this regula tion, made arrangements for a service for Presbyterian convicts in the afternoon of the Subbath as a quarter past two, but so much did the chaplain oppose this and insist that the latter of the regulation should be carried out, that it had to be given up; and the committee had again brought the matter before the Minister of Justice, but had not yet received a final answer.

Much and strong feeling was manifested in the Synod with respect to the character of the religious services in the prison—the use of a Ritualistic Hymn Book, in which nearly all the leading errors of Romanism are taught—the forced conformity to such services and the use of such books-the unters, and the opposition manifested by the chapiam to immisters holding a special and a paratic service for this benefit of those of their own denomination in the afternoon at the same hour as his service—and that long dolay in fanty granting what is so reasonable and justifies well as what might promote the re-red and statement welfare of the con-

The following esolution was unanimously carried, nore by That the report he received and the action of the committee approved; that the thanks of the Synod be tendered to the committee, and especially to the Convener, and that the committee be

re-appointed and instructed to continue the correspondence, and should they see fit, to bring the whole matter before the General Assembly.

In the afternoon the Synod visited the greatly pleased with what they saw and heard.

The evening session was occupied chiefly The session was closed in the usual

PRESBYTERY OF BRUCE.

This Presbytery held its quarterly meet-ing in Lineardine on the 29th and 80th ult. There was a full attendance of minis-

ters and a fair representation of elders present. An extract minute of a special meeting of the Presbytery of Huron held at Ashfield on the 20th ult. was read, intimating that they had accepted of the Rev. Alex. Grant's resignation of the Furen part of his pastoral charge, that the church would be preached vacant on the 11th May, and that they had granted the prayer of a peti tion of the Kirk Session of the congregation of Huron, which asked that, as their congregation is within the geographical bounds of the Presbytery of Bruce, that they be transferred to that Presbytery. After hear-ing Messrs. McLennan and Bell, commissioners from said congregation, it was moved by Mr. Anderson, seconded by Mr. Tol-mie, and agreed to, That this Presbytery looks upon the congregation of Huron as coming under its jurisdiction on and after the 11th of May next. The Rev. D. Camoron was appointed ad interim Moderator of the Kirk Session. A petition was received and read from the congregation of North and Centre Bruce asking for the moderation in a call to a minister, and Messrs. Mckin-non and McEwan, commissioners, were heard in its support. The Presbytery, find-ing that there is a movement in North Bruce for a separation from Centre Bruce, appointed a committee consisting of the . Messrs. Tolmie and Straith, ministers, and Mr. McCulloch, older, to visit these congregations, with power, if they see cause, to cite all parties to appear for their interests at an adjourned meeting of the Presbytery of Bruce, to be held at North Bruce on the 20th May next, at 2 o'clock p. m. Mr. Straith, on behalf of the Committee appointed to draft a memorial to the General Assembly auent our Synodical connection, read a memorial, which was adopted. Messrs. Fraser and Straith were ap-Assembly. Mr. Wardrope asked leave of the Presbytery, in view of the efforts that are being put forta in behalf of Knox College, to withdraw his motion anent the morging of the colleges. Leave was granted. Mr. Frasor, on behalf of the committee appointed to review the financial statement of the several congregations within the bounds of the Presbytery, read a report which was received, and the committee commended for their diligence. Mr. Cameron, on behalf of the Committee appointed to prepare an overture to be presented to the General Assembly anont the appointment of the Standing Committees of the Church, reported in substance as follows: That the Prosbytery of Bruce would respectfully recommend that the members appointed by each Presenters at the Committee of Bills and Over bytery on the Committee of Bills and Over-tures be the Standing Committee to nomnate the members of all the Standing Commate the momers of all the Standing Committees of the Church. The Rev. Mr. Stratth tendered his resignation of the pastoral charge of the Eldershie part of his field for the following reasons:—1st. The increase in the congregations renders it unpossible for him to do justice to both. The congregation of Pauley along the pay large congregation of Paisley alone is now large enough to require the time and energy of any one man. 2nd. He trusts that the in-terests of Salem Church, Elderslie, may be promoted by securing for them a connection which probably would not be available in after years. The Rev. D. G. McKay, who has intimated his acceptance of the Port Elgin and Dunblane call, being present, gave in a part of his trials for ordination August next. The Rev. Wm. Reid, A. M., was nominated as the next Moderator of Moderator of t members of the Committee on Bills and Overtures. An application was read from the congregation of Lucknew, asking leave to sell a part of their church lot, the proceeds to be applied towards building a manse. Leave was granted. On applica-tion of the Rev. Mr. Cameron, the following assessors were appointed to act with him as a Session until elderabe elected, viz: Rov's. John Anderson, Duncan Davidson, and A. G. Forbes, ministers, and Wm. Malcolm, older. At Mr. Stewart's request, Mr. Dan can Davidson was appointed Moderator of the Culross Kirk Session in his place. communication was read from the Rev. D. McNaughton, asking the Presbytery to make application to the General Assembly to have his name put on the roll of proba-tioners. The clerk was instructed to correspond with those congregations that have not yet seat in their statistical and financial reports to do so immediately .- A.G. FORBES,

DR. CAIRNS AND SCIENTIFC THEORISTS.

At the inaugural services in connection with the United Prosbyterian Church at Barras Brilge, England, Dr. Cairns of Berwick, in addressing the meeting, expressed great gratification that the cause of both English and United Presbyterianism should be so rapidly rising in the locality, and that the cause of Christ should be advancing along with it. He said this in no sectarian spirit; for he rejoiced in the prospority of any Church-no. matter by what name it was called, no matter what might be its distinctive creed, no matter what its form or government—if only the saving doctrines of Christ's Gospel were preserved and kept in power and life in the midst of it. (Applause.) He believed he was warranted in expressing the belief that the different sections of the Presbytorian body—

soon, he trusted, to be happily merged into a larger and broader Presoyterianism—were not unfaithful to the grand saving doctrines of Christ; and that they would put forth all their resources for the evangelization of the masses, that they would try to enlighten all who might be ignorant, and prepare them not only for a sectarian heaven, but for the heaven which was the common home of all in routine business. The next meeting of who loved our Lord Jesus Christ with sin-the Synod was appointed in Ottawa on the cerit. He had frequently expressed his Tuesday after the first Sabbath in May, obligations to the Wesleyans for the constant edification he had received from their hynn s, their literature, and their history, as well as for their efforts for the success of the Christ.an Church; but, in addition to the Wesleyans, he was anxious that they should everyone cherish the liveliest sentiments of friendship and brotherhood for the whole Methodist family. To the Church of Eng-land, so far as it was true to its own noble articles, and to the life and soul of its pray-er-book, he desired to express his obligations also. Notwithstanding their differences of opinion, netwithstanding the deep regret and lamentation felt because of its being overclouded and shadowed by errors of Romanism on the one hand and rationalism on the other, he trusted that that great and noble Church—which had so illustrious a past, and which he hoped would yet have an illustrious future in a state of separation from the national authorities—he trusted that that Church would reform itself, and purify itself, and adapt itself to the necessities and requirements of the age in which they lived. (Applause) After expressing most kindly sontiments towards the Congregationalists, Baptists, and all who held fast to the simplicity of Christ's Gospel, the rev. speaker said it was impossible to live in such times as the present without feeling that they were constantly being called upon to speak the truth, and to show the most determined courage in doing so. They now lived in an age of unparalleled material prosperity, and had seen a development of civilization which had brought with it the greatest dangers. There was not only a danger to nations in adversity, however, but there was one still greater to those in pros-pority; and hence he must ask whether they did not all feel in this England of ours, in the midst of the nineteenth century, that they were exposed to the very greatest dau-ger from the wealth of the country, from the diffusion of its material prosperity from the highest to the lowest ranks of society, and from that indulgence of the more son sual or animal parts of their nature which the people of all classes seemed to practise. Many of them seemed to have no regard for the future; they seemed to turn away altogether from the gospel as something tame, and cold, and unsuited to the materralistic views of the age; and, therefore, it was the duty of all Christian ministers to try to check this giving way to temptation, and to recall the grand truth that man was made after the image of God for a bright and glorious immortality. (Applause.) Another great evil to which they were exposed, and which necessarily followed in the wake of the other, was the evil of unsettlement in religious opinion. It was hardly possible that in an age of great material prosperity-and more especially if it was an age of comparative peace and tranquillity, in which sovere disasters or affliction, such as war, and famine, and lence, did not come often upon the nation -it was hardly possible that there should not be this unsettlement, that man should not become dissatisfied with old impres-sions and beliefs, and, if physical science was making rapid strides, that he should not have a tendency to reverse all the old views and theories. Ho was not going into an argument with regard to Darwinianian or Huxleyism, or any other theory in par-ticular; but he must say, in looking at these, that he always same back to the same issue. If, for instance, the human race was sooner or later to be brought to the conclusion that man was a more devolopment of matter, that man was to expire with matter, that he had no individuality or personality, that he had no external existence, no moral responsibility, no religious nature, then he must challenge science to tell him what was its worth and value. If the last word which science had to speak was to tell them that there was nothing which were cordially sustained. He is to higher than the more development of mat-Le examined in the remaining subjects at the ter; that man was a form of matter coming next ordinary meeting, and be prepared for out of some more brutal development; that ordination and induction about the first of he was to go back to it after a struggle of he was to go back to it after a struggle of thirty, forty, or fifty years on earth, and be as if he had never been; that there was the General Assembly. The Rev. D. Cam-eron and Win. Kay, elder, were appointed verse—if this was the last word which science had to speak to him, then he must ask science to demonstrate what it was all worth. Such a theory might be true-granted it was true—but, if so, it would be the saddest, the most discouraging, the most deplorable truth ever made known cither here or in any other quarter of the globe. (Applause.) Until the sciencists demonstrated the truth of their assertions very plainly he would never give up his faith in God, in mans immortality, in his responsibility, and in the coming into the world of One whose mission was to tell there of the blessed destiny hereafter pro-pared for the righteevs and the good. (Hear, hear.) He had taken the liberty of referring to these matters, because he deemed them appropriate to the time and place, and beappropriate to the time and pince, and because they were ideas which had a tendency to mislead the popular mind. It was a pleasure to think, however, that the gospel of Christ—which had always successfully confronted errors that were idealistic Romanistic, and ritualistic—was yet strong enough to check and beat down all doctrines that were opposed to its sublime teachings. (Applause.)

> Great thoughts and great emotions have a place in human history which no historian has hitherto given them; and the future is to be more determined by these than the past .- Channing.

Shakospeare says, we are creatures that look before and after; the more surp 1812g that we do not look round a little, and 600 weat is passing under our very eyes. - Jar-

Many flowers open to the sun, but only one follows him constantly. Heart, be then the sunflower, not only open to receive God's blessing, but constant in looking to him.-Richter.

JUBILEE.

Subbuth School Teacher.

LESSON XXIV.

June 15, 1878.

PROPHETIC BLESSINGS.

Gen. alvin. 15, 16, and alia. 8-10.

COMMIT TO MEMORY Thy. 10.

Parallel, Passauls, Heb. xi. 21, Isn. xlii. 1.

Read with ch. xlviii. vs. 15, 16, Matt. vi 81, 82, Jos. vvii. 17, Numb. zxvi. 84, 87; with xlix. 8, Hos. vi. 12, Numb. x. 14; with 9, Rev. v. 5 : with v. 10, Numb. xxiv. 17, John xix. 15, and John xii. 82.

CENTRAL TRUTH -God's "word is true from the beginning." Ps. exix. 160. See also Isa. xlvi. 10.

INTERNATIONAL TEXT.—The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. Gen. xlix, 10.

To understand Jacob's course in bestowing such blessings on Joseph's sons, we have to remember, (1) Rachel was the wife (Gen. xliv. 27), so far as we know, the only wife he meant to marry; and Joseph was her eldest son. He was, in his father's thoug' its, entitled to a double portion. He had personal claims besides, from his saving the family. (2) Reuben, Simeon, and Levi had all done evil in one way or other, and as we see from ch. xix. 4-6, he was authorized of God to show displeasure with their sin. (3) Joseph having two sons— now eighteen to twenty years old—the dou-Jacob, called "Israel," when strongthening himsoif—Jacob, in his weakness—makes an effort (v. 2) on his sick bed, when received ing a visit from Joseph and his sons, to give the blessing. Rank, priesthood, and a double share of goods were included (I Chron. v. 2). Judah obtained rank, Levi the priesthood, and Joseph the double portion, compensating him for all his hardships. The sight of Joseph recalls Rachel, whose death was such a blow, ("Rachel died upon me."—Murphy.) The interview is formal, solemn, and in a deeply religious spirit.

I. JOSEPH'S DOUBLE PORTION. Consider (a) The mode of blessing. Jacob blind; cmbraces the young men; Joseph puts than as they were born, so that Jacob's right hand may rest on the elder (1 Kings ii. 19). Jacob changes that, under divine guidance.

Here is the first "laying on of hands," an old, natural method of conveying guilt (see Lev. xvi. 21), favor (Mark v. 22), or office (Acts viii. 19, and 1 Tim. v. 22). The blessing is in the form of prayer. It is also a prophecy.

(b) The substance of the blessing. It hints at three persons in form: the God before whom his fathers walked (Gen. xxvii. 1); the God who fed him (Gen. xxviii. 20); (see 1 Tim. vi. 8); the angel who redeemed him (Gen. xxxii. 80).

Yet there are not three Gods, but one. As Luther noticed, the word "bless" is singular. We see the same idea in Numb. vi. 23-26, and in the apostolic benediction. We do not find formal statement as to the needed for statement as to the product for statement as to the mode of existence of the Divine Being in the Old Tostamont. The great danger to mon was from "Gods many;" but we find language which the doctrine of three persons explains. The manner in which three sons explains. The manner in which three are one, it is still harder to explain than the manner of "soul, body, and spirit," in cursolves; but the fact of it is revealed. If no New Testament is clearer as to this fact than the Old. The blessing puts Joseph's sons among Jacob's. "let my," &c., v. 16. This is its distinction. It includes a numerous seed, described by a word from the enormous increase of fish in the sea.

How was this fulfilled? (a) In the great numbers of Ephraim and Manasseh. See (as above) Numb. xxvi. 84, 87. (b) In the (as above) Numb. xxvi. 84, 87. (b) In the superiority of Ephraim to Manassch (Numb. i. 83, 86). Ephraim often stands for the ten tri-es (Ps. lxxx. 1, 2). Sometimes for ill, like Judah. Joshua, the second leader of the nation was of Ephraim.

Learn from this il; dependence on God. Jacob feels it now. He is grateful for de liverance from evil (see phrase in the Lord's prevent)

prayer).
(2) God takes whom He will; Shem ba-(2) God takes whom He witt; Shem before Japheth; Isaac before Ishmael; Jacob before Esau; Judal and Joseph before Reuben; Moses before Arron; and David before his bathers. We no more understand the why than did Joseph.

This settlement of Joseph's claims, and

the adoption of his two sons, as if they were Jacob's, propares for the blessings of ch. xlix. to Judah's share in which we now turn; because it is the centre, the hope in Israel's mind inherited from his father, and founded on ancient promises. See Gon. xxii. 18, and xxviii. 14.

II. JUDAN'S PRE-EMINENCE : ch. zlix. 8-10. 11. JUDAN'S PRE-EMINENCE: ch. XIX. 8-10.

This blessing promises to the tribe (1)

renown. "Judah" (i. c., praise, Gen. xxix.

35, a play on the name, "thou art he
whom thy brethren shall praise. (See
the history of this great tribe as in David
and Solomon.) All the tribes called by his
name at least bridge. Love. (2) (2) as name at length, Judaci, Jews. (2) Great success over enemies, v. 8. (3) Great strength, "lion," able to kall the prey, feed on it securely, and then retire to his lair in the mountains. Hence a lion became Judah's standard. (4) Long possession of power, v. 10. "The sceptre shall not depart from Judah," which we should read generally as meaning, "Judah shall hold out, and have rulers and law-makers among his sons, till all distinction of nations

ceases, by the coming of Shiloh.

This has been, in one form or other, regarded as the advent of the Messiah by
Jows and Christians. The exact meaning of the word—which is a new one—has been in dispute. The pupils cannot be expected to know the arguments on the point, but they may be told that two n sanings have been given, both referring to the prophecy to Christ.

(1) Oue reading makes Shiloh a proper name (not unlike Solomon), meaning Peace or Peace-maker, from a verb signifying to rest. So Christ is called Prince of Peace in Isa. ix. 6. Luther and many other good authorities are for this.

(2) Shiloh, a compound word meaning "he whose right it is;" this, it is supposed, is quoted by Ezek. xxi. 27, which see, and referred to, Gal. iii. 10. We are not careful to settle the point, since all the versions, all the early Christians, all the early Jews referred it to the Messiah.

Objections. (a) It may mean 'Come to Shiloh," i. e., the tribe. This modern Jews and unbelievers try to support, to get rid of the prophecy. But we have no proof that Shiloh then existed; nothing particular happoned there; and the grammar is against it. (3) This prophecy is not quoted in the New Testament. But it would not have had force while the Jews (Judah) still continued as a nation and Jerusalem stood. Its force was for those who see Jerusalem fallen.

The fulfilment is in the dispersion and complete breaking up of the Jews, when the people, Jews and Gentiles began to be gathered to Christ. Gal. in. 28.

Learn (1) The value of prophecy. Isa. xlı. 26. History fulfils it.

All things are for Christ. To H n shall the gathering of the people be.

(3) God is to be trusted for the words yet unfulfilled. •

(4) How far reaching is influence—these patriarch's character telling on unborn mil-

ILLUSTRATION.

THE SCEPTRE DEPARTED FROM JUDAH. How complete was the breaking up of the Jewish state, when by Christianity, the people were being gathered to Christ, may be learned from the eloquent words of Josephus. (Wars of the Jews, Book vn.) "And where is now that great city, the metropehis of the Jewish nation, which was fortified by so many walls round about, which had so many fortresses and large towns to defend it, which could hardly contain the instruments prepared for war; and which had so many ten thousands of men to fight Where is this city that was believed to have God himself inhabiting it? It is demolished to its very foundations, and hath nothing but that monument of it preserved, I mean the camp of those that have destroyed it, which dwells upon its ruins; some unfortunate old men also he upon the ashes of the temple. Now, who is there that revolves these things in his mind, and yet is able to bear the sight of the scene, though he might live out of danger?"

YOUNG MEN DEPEND ON YOUR OWN EFFORTS.

Fight your own battles. Hoe your own row. Ask no favour of any one, and you will succeed a thousand tunes better than those who are always beseeching some one spatronage. No one will ever help you as you can help yourself, because no one will be so heartily interested in your affairs. The first step will not be such a long one, perfers that contribute your affairs. haps, but, carving your own way up the mountain, you make each one lead to an-other, and stand firm in that while you hold out still another. Hen who have made their fortune are not those who have five thou-sand dollards given them to start with, but started fair with a well-carned dollar or two. Men who have by their own exertions acquired fame have not been thrust into popularity by puffs, begged or paid for, or given in friendly spirit. They have out-stretched their hands and touched the pub-lic heart. Men who win love do their own wooing, and I know a man to fail so signally as one who had induced his affectionate as one who mad indicated in successful agrandination at o speak a good word for him. Whether you work for fame, for love, for money, or for anything else, work with your hands, heart, and brain. Say "I will will agrand to the work of the same and the s and some day you will conquer. Naver let any man have it to say, "I have dragged you up." Too many friends hurt a man you up." Too many friends hurt a man more than none at all.—Grace Greenwood.

CHARACTER BETTER THAN KNOW LEDGE.

A prominent minister, speaking of the impressions made on his young mind by two of his early Sunday-school teachers, said of the second: "He was a man of less culture than the first; but of more sweetness. My recollections of him are pleasanter. 1 remember the stories he told me, and I think of him gratefully." Many another scholar estimates his teachers similarly. It is not so much what a teacher knows as what he is, that gives him power in winning the young hearts he would lead aright. The appeal is personal to every Sunday-school teacher, as well a . a every other disciple of Jesus, as to his character and conduct: "Let your light shine before men, that they may see your good works, and glorify your Father which is in heaven."

PRESBYTERY OF BRUCE.

nected with Chesley or with some other convenient Station. On application from North Bruce it was separated from Centre Bruce, and erected into a pastoral charge. Mr. Straith, the Moderator of their Kirk Session, was authorized to moderate in a Session, was authorized to moderate in a call there before the next meeting of Presbytery. They promise a salary of \$600, together with manse for the support of the minister. A memorial from Centre Bruce was read asking for the moderation in a call, stating that they were prepared to raise the sum of \$400 for the support of a ministent was the prepared to raise. ter, and asking the Presbytery either to re-commend them to the Home Mission Committee for a supplement of \$200 or to suggest some way by which their congregation might be strengthened. The Presbytery agreed that with a view to the strengthene giving more time, the consideration of their petition be deferred until next meeting of Presbytery. The Rev. John Stewart was appointed ad interim Monerator of the Rick Session of Centre Bruce. The Presental Control of the Rick Session of Centre Bruce. bytery of Bruce will hold its next quarterly meeting at Tiverton, on the last Tuesday of July next, at 2 o clock, p. m.

A. G. FORBES, Prec. Clerk.

Our Houng folks.

SHA'N'T AND WONT.

She'n't and Wont were two little brothers, Angry, and sullen, and gruff; Try and Will are dear little sistors, One scarcely can love them enough.

Shan't and Won thooked down on their neges Their faces were dismal to see, Try and Will are brighter than roses In June, and as blithe as the bee.

Sha'n't and Wont were backward and stup 1-Little indeed did they know; Try and Will learn something new daily, And seldom are headless or slow.

Sha'n't and Wont love nothing-no' nothing So much as to have their own way, Try and Will give up to their elders, And try to picase others at play.

Sha'n't and Wont came to terrible trouble, Their story is too sad to tell. Try and will are now at the infant school, Learning to read and to spell

GUNDA AND THE TIGER.

My papa and mamma lived in India in a very pretty place among the Himalaya Mountains. All round us were the hig! mountains with their tops white with snow; but down where we lived there was no snow but benatiful trees, flowers, and green grass. A river ran near the house, that always made a rearing noise tumbling over the stones, and we could see the white foam on it a long way up the hills, until at last it looked like a line of chalk.

Our house was a compound—a large square enclosed by a thick fence, and shad-ed from the sun by trees. There was a veranda round the house, up to which you went by steps, and all the rooms in the house opened out upon it. There were several other houses in the compound besides the one we lived in. There was one house for cooking in, another for washing; two or three for the servants to live in, for the people in India have a great many black servants—it is too hot there for white people to do any lard work. Then, there was the tailors hard work. Then there was the tailor's house, and the shoemaker's (it is a tailor who makes all the ladies' and children's dresses in India.) I had a black nurso—ayar they are called there—and I was able to speak Hindostance before I could speak Euglish. She used to take me up at four o'clock in the morning; and as soon as I had my bath and was dressed,I went for a drive, sometimes with papa or mamma sometimes with only my bearer, a Hindoo man, who took me out to drive and walk, and some-tames to ride on a little poly up through the hills. I was very fond of my bearer. He and I used to go for walks in the even-ing, and pick flowers and fruit, and sit by the river. He was deesed in a white mushn dress, and a white muslin turban round his head. He often told me stories about himself when he was a little boy. He had been a heathen—that is one who prays to something else than God. He told me he used to pray to ugly idels made of wood and stone, and thought that they were his gods; that he used to think the river Ganges was a god. He used to believe that the little white Brahmin cows with the hump on their backs were nearly gods. He said when he wasa littleboy in the holy city of Benares, where the cows were allowed to walk through the streets and to eat whatever they liked, the popule walld not turn them out of their houses if they choose to go in, nor stop them from taking anything they liked; and he told me that these poor poople thought that if they could torreent theirselves a great deal they would please these ugly gods. So some of them would tie up their arms with they became quite useless, or put their bodies into some queer shapes, or stand on one leg until they are quite worn

Gunda and I were talking about these Gunda and I were talking about these things one morning, when we were out be fore breakfast, sitting by the river; and when we had done, I got on my pony, and we went back to the house, where we were just in time for breakfast. After breakfast, the sun was very hot, and every one lay down to take a sleep; and all the laws were open to lot in the air through the house. I was lying on a sofa fast asleep, and my bearer was lying on a mat in the room. The only person awake in the house was the tailor; he was sitting out in the veranda working at a dress for mamma. He was sitting near the nursery door; and the baby was left in the cradle just outside that she might be cool. The tailor was told to mind her. He had been busy for some time, with his head down, looking at his work, when he looked up, and what did he see coming into the compound? A large tiger! It walked slowly in, as you may have seen a cat do, and came towards the house. The The Presbytery of Bruce held an adjourned meeting at North Bruce on the 20th inst. The resignation of the Rev. Mr. Straith, of the pastoral charge of Saless Church, Eldershe, was accepted, but said resignation to take affect only when that station shall be provided for by being connected with Chesley or with some other. en doors, as you have in this country. The noise wakened me an l, and I was going to cry, when my bearer took my hands in his, and said, "Salub, you must not be afraid.
God will take care of us," and knelt on his
mat, and nolding my hands, said, "Heavenly
Father, take care of us. Save us from the tiger. We ask thee in Jesus' name." Just then mainta came running into the room to see if we were safe. She saw I was there, but not baby. "O! the baby!" she cried; "the baby's outside!"

"Wait," said Gunda, "I'll go for the

"O Gunda! no,"cried I, "you'll be eaten," and I caught hold of him, to keep him from going; but Gunda said, "Salub, God will save the baby and me."

Just then some one called out, "The tiger is in the veranda." Gunda pushed aside the mat, and ran out, while I dropped on my knees, as I had seen him do, and asked God to save Gunda and the baby. I had hardly done, when Gunda rav in, holding the baby safe in his arms. The tiger waning the veranda, but never looked at Gunda; God saved him; he had hardly got inside the mat, and made it fast when he heard the ger spring upon the buby's cradle and fur tight.

it over. We all stayed very quiet, until at last we saw the tiger go slowly out of the compound, as he had gome in. When papa came home and heard how Gunda had saved his baby, he took his hand and said, "Gunda, I will never forget your kindness. You risked your his for my could's. May feed risked your life for my caild's. May God bless you."

"O l" said Gunda, " It was not a great thing for me to do. I was not afraid. I knew God would take care of me. Did he not shat the mouths of the hons when Dan-iel was put in their den; and could he not shut the tiger's mouth, and save your child and me too?"

But we could not go outside of the comwould not have been safe; and we thought it very hard to have to stay there always. Papa and some other gentlem a went out every day with guns and dogs to look for the tiger, and at last they come home one day and said they had shot him. They got him skinned, and laid the spotted skin on the floor, where it looked so pretty, and very often poor little baby sat on it, but int-

TOBACCO GIVEN UP.

During the progress of the great revival in the north of Iroland, there were many things which marked the power of the Spirit's work. It is by no means unusual to meet even Christian men, who have become so enslaved by an appetite for tobac-co, that they "cannot give it up." This is a sad confession, and the frequency with which is made is one very strong argument against the use of the article by Christian men. If Christ has made them free, they ought not to suffer themselves to be they ought not to future themselves to be brought into bondage by any bodily appotite. The body ought to be kept under, and brought into subjection. Thus thought the Apostle Paul, and thus will think all who possess his spirit.

During the revival in Donegal, it reached Denoughmere, where the use of tobacco prevailed generally, and where the paster had in vain sought to break its power. He had found, as so many others have found, how hard it is to argue, even with Chris tian men, against the power of a dominant appetite. But during the revival, he said that as many as forty persons had given up the use of the article. One man, in middle life, took him aside one day and said to him: "I wished to say to you that I have given up the use of tobacco altogether; and I have rosolved, by the grace of Gcd. to give every penny it would have cost me to the missions, and to spend every moment I must have spent in smoking in reading my Biblo."

If a revival were to visit our land, produce on the mind of every Christian such an effect as on this man of Donegal, what an addition to the funds for missions, and what an increase of Bible reading there would be !-National Baptist.

THE TYRANNY OF APPETITE.

In Mrs. Stowe's story, entitled "My Wife and I," there occurs a thrilling passage regarding the degrading vice of a druckard's appeatic, which reveals its desperate tyranny. It is where Bolton is given

those dens to which the possessed of the devil thee when the fit is on them, and where they rave and tear and cut them-selves until the madness is worn out. This has happened to me after k periods of self-denisl, and self-control, a. I illusive hope. It seems to me that my experience is like a man whom some cruel fiend condemns to go through all the agomes of drowning, over and over again—the dark plunge, the mad struggle, the subscation, the horror, the agency, the clutch at the shore, the weary clamber of the steep rocks, the sense of relief, recovery and hope, only cation estimates that the entire amount of to be wrenched off and thrown back to benefactions for educational nurnoses in the to be wrenched off and thrown back to struggle, and sin's again. If I had fallen dead, after that first glass of wine I had tasted it would have been thought a horrible thing, but it would have been better for my mother, better for me, than to have lived as I did."

ONLY TIGHT.

"How flushed, how weak he is! What is the matter with him?"

"Only tight."

"Tight?"

"Only 'ight"-man's best and greatest gift, his intellect, degraded, the only power that raises from bruto creation trodden down under the form of a debasing appe

"Only tight"-the gentle sister, whose strongest love through life has been given to her handsome, talenced brother, shrinks with can mpt and disgust from his om-brace and brushes away the hot, impure kiss he prints upon her cheek.

"Only tight"—and his young bride stops in the glad dance she is making to meet him, and checks the welcome on her lips to gaze in terrer on the reeling form and flushed face of him who was the god of idolatry.

"Only tight"-as the father's face grows dark and sad, as with a bitter sigh he swops over the sleeping form of his firstborn.

He has brought sorrow to all these affectionate hearts; he has opened the door to a fatal includence; he has brought himself down to a level with brutes, he has tasted, exciting the appetite to crave the poisonous draught again, he has fallon from high and noble manhood to babbling idiocy and leavy stupor; brought grief to his mother, noble manifood to babbling idiocy and lienvy stupor; brought grief to his mother, distrust to his sister, almost despair to his bride, and bowed his father's head with sorrow, but blame him not, for he is only took!

Sir Henry Thompson, one of the most eminent physicians of England, and known as the friend of Professor Tyndal, has write ton a letter to the Archbishop of Centerbury, in which he says :--

"I have long had the conviction that there is no greater cause of evil, moral and physical, in this country than the use of alchoholic beverages. I do not mean by this that extreme indulgence which produces drunkenness. The habitual use of fermented liquors to an extent far short of what a processor to read no that condition what a accessary to produce that condition, and such as is quite common in all ranks of society, injures the body and diminishes the medical power to an extent which I think few people are aware of. Such, at all events, is the result of observation during were than twenty wears of professional. ing more than twenty years of professional ife devoted to hospital practice, and to private practice in every rank above it. Thus I have no hesitation in attributing a very large proportion of some of the most dan-gerous and ratal maladies which come unthe floor, where it looked so pretty, and very often poor little baby sat on 1, but nttle tinnking how nearly she had been eaten by the same tiger, only that God took care of her.

Trimptrance.

Trimptrance.

gerous and fatal maladies which come univerself as those which every reclical man has to treat, to the ordinary and daily use of fermented drink taken in the quantity which is conventionally deemed moderate. Whatever may be said in regard to its evil influence on the mental and moral faculties, as to the fact above stated I feel that I have a right to speak stated, I feel that I have a right to speak with authority; and I do so solely because it appears to me a duty, especially a. this moment, not to be silent on a matter of such extreme importance . . . My main object is to express my opinion as

a professional man in relation to the habitual employment of fermented liquor as a boverage. Lat if I v utured one step further it would be to express a belief that there is no single habit in this country which so much tends to deteriorate the qualities of the race, and we much disqualifies it for endurance in that competition which in the nature of things must exit., and in which struggle the prize of superiority must fa. to the best and the strong-

It will be noticed that this testimony comes hard upon beer drinkers. It is to fermented liquors and the moderate use of them that this great physician attributes the mischief.

Ecclesinstical Intelligence.

The people of Japan are beginning to complain about the centralization of the power of the government. The native Christians imprisoned at Horura have been released. In the Provinces of Jetsizbp and Prusho the farmers are rebellious, in consequence of the action of the government in taking down the edicts against Christianity. There has been much fighting, but the insurgents have accomplished nothing.

Bismarck seems to have no intention of discontinuing his proscription of the Reman Catholics in Germany. The Government of the Empire, it is said, has resolved to apel the Redemtporists, Lazarists, and the Congregations of the Holy Ghost and Sacred Heart, as well as the occupants of close convents, from the courtry within the coming six months.

The Rappodiana mission lately estabperate tyranny. It is where Botton is giving his reasons why he dare not marry, and it is as tollows:

"One sip would flash to the train like fire, and then all fear, all care, all conscience would be gone, and not one glass but a dozen would be meetable. Then to you might have to look for me in some of whom seventy five are communicants. There are 408 famine orphans under the mission, and 2,432 boys and girls in its fifty-two schools, chiefly vernacular.

The property of the Auburn Theological Semmary is worth \$800,000, and doubts are expressed whether the title to the real estate at Auburn, and possibly to some of the invested funds, would not be invalida-

From the Nonconformist's interesting summary of what has been accomplished by American missions in Turkey during the past forty years we quote as collows :-Figures but imperfectly represent moral influences, but experienced renders will understand what is implied in such facts as these: that up to the present time the Americans have established in Turkey 222 common schools, have founded 76 churches, have educated and licensed 110 pastors and teachers, have opened 200 preaching stations, have founded 4 theological colleges, have set up 11 girls' school, and around these various institutions have gathered a Protestant population of over 20,000 souls. They have circulated in the various languages of the empire 250,000 comes of the Sacred Scriptures, besides 500,000 other religious and useful books, many o. them translations of European favorites and classics, and a host of college and school books, such as grammars and works on arithmetic, astronomy, algebra; physiology, mental science, and domestic economy." The same article also refereste Robert College, Constantinople, whose 400 students are instructed in English indiaitinted iuto English lit rature; to the colleg at Beirut, where Arabic is the lan-

Saguege of the melituion.

1. 1. Oak 3 11 1.

PRESCYPERIAN PRINTING AND · Publishing conpany (Limteh)

Notice is theneny given, that the parties whose a times and places of residence are then though below, and who are all British subjects, intoined below, and who are all British subjects, intoined to apply, after the expiration of not month from the first publication hereof in the Outario Gatetie, to His Excollency the Lieutemant Covernor to Council for a Charter of Incorporation by letters patent, under the provisions of the Act passed by the Parliament of the late Province of Canada, in the 27th and 28th year of Her Majesty's reisu, chapter 33 and initially "An Act to authorize the grading of Charter of theorperation to Manufacturing, Mining, and other Companies."

1. The maines in foll of the applicants and

ing of Charter of Incorporation to Manufacturing, Mining-and other Companies."

1. The names in full of the applicants and their places of residence, are as follows:—C. Braces: Thomseon, of the City of Toronto, in the County of York, and Province of Univide, Publisher; Hughs Mullers, of the same place, Dungsist; Thomas Whidlaw Taylon, of the same place, District Chartery, John & Macdonald, of the same place, County Treasurer; William Backlay McMurren, of the same place, Barristor; and Almander, of the same place, Barristor; and Almander, of the same place, Barristor; and Almander, of the care of the City of Ottawa, in the County of Carleton, and Province aforesaid, Merchant.

Morehant.

2 The proposed corporate name of the Company is "The Production Printing and Publishing Company of Toronto.

3. The object for which incorporation is sought is to print publish and circulate a newspaper, and to do any other kinds of printing and publishing.

4. The operations of the Company are to be carried on at the City of Toronto, aforesaid.

5. The nominal capital of the Company is \$20,000.

5. The nominal capital of the Company is \$20.00.

6. The number of shares one thousand, and the amount of each share twenty dollars.

7. The amount of Stock subscribed is \$7.000.

3. The amount to be paid in before the Charter is granted is at least \$1,000.

LETSE MOMURRICH,
Solicitor's for Applicants.

Dated this 2nd Mey, 1873.

Aritish American Arcsbyterian

FRIDAY, JUNE 6, 1878.

TOPICS OF THE WEEK

This has been a week of ecclesiastical meetings; the yearly assemblies of the difforent church courts of the Province having been in Session busily arranging the work of the year in their different denominations.

The proceedings in all of them have been interesting. The chief point discussed in nearly all of them has been that of Union. Up to the time of our going to press no naws has arrived in connection with the two Assemblies in Scotland.

The Canada Presbyterian Assembly has been holding its meetings in Toronto; the Synod of the "Kirk" in Montreal; the Weslevan Conference in London; the New Connexion in Dunuville; the Congregationa Union in Brantford; and the Primitive Methodist Conference meets to-day in To-

THE GENERAL ASSEMBLY AT BALTIMORE.

The proceedings of this Assembly were not in general of any very great interest to us in Canada. It is always interesting to notice the operations of a large and powerful body of Christians, especially of such as are substantially alone with ourselves, not only in essentials, but also in circumstan. tials. The work set before our brethren on the other side is of a gigantic character, and they are addressing themselves to its performance with great energy, and with an encouraging amount of success.

In spite, however, of the liberal manner in which funds have been contributed to the different schemes, the work is hampered by debt. In some of the departments the expenditure seems to have been largely above the income. But with the amount of wealth and willingness among the Presbyterians on the other side, we make no doubt that by another year the balance will be all on the other side.

On Thursday, the 22nd, the Rev. Drs. Endie and Calderwood, as deputies from the United Presbyterian Church of Scotland, were introduced, and delivered interesting and eloquent addresses, that of Dr. Eadie being chiefly an historical outline of the reer of the U. P. Church, with descriptive touches of some of its distinguishing peculiarities; while that of Dr. Caiderwood printed out some things in the working of American Presbyterianism which specially interested the deputies as Scotchmen and Presbyterians. After the Scotch deputies. the Rev. Mattee Prochet, a delegate from the Waldensian Church, was heard, and his fraternal greetings most cordially responded to.

On Friday, the 23rd, the reception of delegates from other Churches continued. The first was Rev. H. D. Gansy, of the Dutch Reformed Church. After him the Rov. Kenneth McLonnan, of Peterboro. Ont., appeared as the representative of the Presbyterian Church in Canada in connec tion with the Church of Scotland. Mr. McLennan delivered an eloquent address, in the course of which he gave an outline of the course of the Church he represented. and spoke of the strong hopes of their being one Presbyterian Church in Canada from the Atlantic to the Pacific. He then grace | the connection which exists between civilifully referred to Canadian loyalty to British in titutions and British rule, though in such a way as could not be offensive to the most ardent worshipper of the stars and stripes, and concluded by cordually wishing the sister Church in the United States all possible prosper ty in her great work.

The Rev. George Paterson, and the Rev. James Bennot represented the Presty terian Churches of the Lower Provinces. and delivered very appropriate speeches

The Rev. Dr. George B. Bacon appeared next, as a delegate from the congregational. Churches of the States, and very cordially

belonging to the body he had the honor of representing. Finally, Rev. Mr. Kerr, from the U. P. Church of North America, was introduced and spoke.

In the report and discussion about the sustentation of the ministry, the rather strange fact was stated that in that large Presbyterian Church represented by the Assembly, there are only 1,600 pastors, out of 2,700, that systain some relation to the different congregations, and out of 4,400 ministers in all, a very la je number of the ministers receive no more than \$600 per annum. It is proposed to raise the minimum, if possible, to \$1,000. In connection with the fund for the erection of churches, it was stated that the recorpts for the year were \$110,774, contributed by 1,908 churches. The amount expended in assisting congregations to build had been \$88,091. In the last three years since the Union, through the operations of this Fund, 585 churches had been completed-free from debt-and property secured to the Church of the value of \$3,000,000.

On Monday, the 27th, the Report of the Committee on Narrative was "taken up. All hindrances to the possibility of Union with the Presbyterian Church of the South, so far as the adverse legislation of war times was concerned, was removed, though the near prospect of any such Union is nothing great.

The Assembly broke up on Tuesday, the 29th May, after a pleasant and not very exciting session.

We learn that the Rev. John Dunbar, after a pastorate of twenty years in Glenmorris, left on Tuesday last for a three months sojourn in his native land. We

We understand that the Rev. John Laing, B. A., for the past year Principal of the Ottawa Ladies' College, has resigned that position. While those who are more im mediately interested in the success of the institution over which Mr. Laing has so ably presided have reason to regret his decision, we are free to confess that it is with feelings of pleasure we make this aunouncement, because Mr. Laing is eminently fitted to do good service for the Church as Pastor, and we trust he may shortly be settled over a suitable charge.

Book Notices.

THE LADIES' REPOSITORY .- The contents of the June number will be found varied and interesting throughout. The opening paper their relation must be recognized as immoveably established. "Other foundation

make of Scribner in our columns shows the estimation in which we hold it. The June estimation in which we hold it. The June heart of humanity. Ho was God man. In number is not behind its predecessors in all the histories of His life which have been ability and interest; and it is promised that the next issue will contain greatness specially attractive.

HARLEE'S MAGAZINE .- The June number of Harper has a great many engravings, the none of very considerable ment. The Socials "Old Kensington and "The New Magdalen " are finished, but Charles Read's story "A Simpleton" is still continued. The Editorial department contain clerical, histori- by scionce; but there were many things, in cal and scientific articles of considerable

GENERAL ASSEMBLY.

ANADA IRESBYTERIAN CHURCH.

The fourth annual meeting of the Canada Presbyterian General Assembly was constituted in Looke's church in this city on Tuesday evening. A large number of Ministers and elders were present, white many of the citizens testified their interest by attending.

SERMON. The Roy. Wm Fraser, of Bondhead, the retiring Moderator, preached a most appropriate discourse, from the 9-11 verses of the m chap, of I Cor.nthians, "For ye are labourers together with God ye are God's husbandry, ye are God's building According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereon. For other foundation can no man lay than that is laid, which is Jesus Christ. - We regret that we are only able to present our readers with an unperfect out me of the sermon .- After remarking upon zation and the character of the houses which men bund for tuemserves to aweil in, the preacher pointed out the unfavourable colaition of the people of Corneth for the reception of the great truths w. ch the Apostie inboured to impress upon their minds. Corinth was cimmently corrupt, sensual, in those days, and mevery way opposed to the purity which Christianity demanded of its uiscipies. Of His followers Christ was ac-

presented the greetings of 3,000 charehes his work at Corinth, the Apostle was not altogether satisfied, and he took care to warn the Church against the danger to which they las and ceremonials: reminding them that they should be builded upon the foundation of the apostles and prophets, "Jesus Christ himself being the chief corner-stone." This was equal to the proposition elsewhere expressed in the New Testament that Christ was the only all-sufficient saviour of smful man. Ho would then look at that proposition in one or two of its leading aspects. In the first place, Josas Christ is the divinely appointed saviour-the foundation of the Christian structure is laid by God, not by man. For proof of thisit was not necessary history of the Jews and of Christ are correlative parts of the same eternal truth, and the former received in the latter a completion and a fulfilment. The Old Testament, he said, was full of Christ, the very earliest to Abraham, Isaac, and Jacob; the prophetic and poetic utterances of king David, the great psalmist of Israel; the still more diand the New Testament dispensations. The ception might be taken to the education or critical sagacity of those who had written that record, there could be no question about their perfect good faith. He pictured the state of the Jews at the time of months sojourn in his native land. We the birth of Christ, and referred to the man-wish him a pleasant and prosperous journey. Itestations of the awful majesty of the Divinity on several occasions during the interesting period immediately preceding and following that all important ora, the utter-ances of old Simeon at the consecration of the son of Mary, the miraculous evidence of His divinity and divine son-ship afforded at His baptism, and the record of John the Baptist concerning Hun, all of which agreed perfectly with the predictions of the pro-phets and the estimate formed of His character and position by the Christian Church. Of the first thirty years of his life we had no scriptural account, except that he grew in grace and stature. Even in that period, however, there were several mainfestations of his true character, as was instanced by his conduct among the doctors when he wont up to the feast—indications that were unmistakeable of the union in one nature of the Divine and the human. He pointed out how well the prophecies regarding Christ's life agreed with the facts of that life. The prophetic and historic Christ were necessary portions of our belief, and is an ably written and appreciative article on "John Kuox."

Seribner's Monthly.—The free use we the great platform of human nature, and his sympathy welled out to the common written—all, at least, deserving of any no-tice—scarcely one had attempted to cast discredit upon the purity of His life. But if the dectrine of His purity were all that were established, the great foundation of the Christian Church would have been taken away. The doctrine of His divinity, was one of the elementary portions of the Christian religion. It was a mystery that He should have been both human and divine, and could not be understood. It was something that could not be accounted for almost every department of nature, and of for less importance to mankind, which seience failed to account for. The Saviour had spoken of himself about eighty times in the four gospola as the Son of Man, and great stress was laid upon this by those who looked upon Him as merely human; but disbiples for the great truth of His divinity.

His disciples always spoke of Him as the Son of God; and as such he was proclaimed from heaven on two occasious; and while the teacher of the same harmonic truth. He taught others how to address the First Person of the Godhead, He used the term "My Father" when doing so Himself. The Bible was full of such assertions of His Godhead as, "I and my Father are one." But Christ did not leave us to doubt whether or not these were merely van boastings. Nothing was left for the credu-lity of mankind; they were furnished with undenable and direct proofs. The miraculcus works which He performed, His power to forgive sin as instanced in several of these miracles, and His own assertion-"Before Moses was, I am"—were infalli-ble preof of H13 Divine Sonship. The propnets testified that it would be so, and the Scriptures said it was so, in the mem-erable words. "God so level the world that He gave His only begetten son," etc. How favorally did His teaching compare with that of the Scribes and Pharisees, of the learned Greeks and cultured Romans. Ho illustrated His toaching by his example, purity and morehty were characteristic alike of His info and His precepts.

That Christ should have been offered up a sacrifice was necessary for the salvation of the world, otherwise the element of peace between God and man as a consequence of his information would have been wanting. He accounted for this from two causes -first, because man is the sub-Jeet of a law which condemns him, and secondly, because the soul that broke that law

law, and to bring redemption to the condemned. In conclusion, the preceder urged up-on his brothren the necessity of ever keep-ing before their minds, and the minds of were exposed intrusting too much to formu- those around them, the precious doctrine act forth in this text.

On the conclusion of the sermon, the meeting of the General Assembly was formally opened with prayor, after which the roll was called by the Rey. Mr. Cochrane.

The first business proceeded with was the election of a new Moderater.

ADDRESS OF RETIRING MODERATOR

The Moderator in retiring from the chair thanked the Assembly for their kindness and courtesy to him while he occupied that seat. He congratulated them and the Churchgenerally on the progress made since last year-(applause)-such progress as had to man. For proof of thisit was not necessary to travel far. It was to establish this that was the aim of the whole Scriptures, whose chief characteristic, from beginning to end, is that they bear testimony of Christ. The to be able to say that the finances were great deal in advance of what they were last year, and that all the church schemes were in a very prosperous condition at present. [Applause.] The result of the session of the theological schools had been most satisfacof its chapters recording that invaluable promise that the seed of the woman should bruise the head of the serpent. Then there were the promises made by the Almighty itation for the purposes of the education of the new Ministry of the future. (Hear, hear.) It would, he understood be a beautiful building, and be a fitting tribute to the rect prophecies of the evangelical Isaiah: memory of the Christian hero whose name and so on to the time of John the Baptist proof of the readiness with which the people and the New Testament dispensations. The record contained in the New Testament he would assume to be true, and whatever excalled upon the Assembly to elect his suc-

ELECTION OF MODERATOR.

The nominations for the post of Moderator were then read, from which it appeared that sixteen Presbyteries declared for the Rev. Wm. Roid, M.A., two for the Rev. Mr. McPherson of Stratford, and one for the Rov. Mr. Black of Kildonan, Manitoba.

Rev. Mr McPherson, having obtained pormission to withdraw his name from the list of candidates, moved that the Roy. Mr. Reid be elected Moderator for the ensuing year.

The motion was seconded, pat, and car ried unanimously. Rov. Mr. Roid, in rising to return thanks, said that his first and strongest feeling in accepting the position to which they had been pleased to call him, was one of deep and sincere givitude for the honor conferred upon him. His next feeling was one of self-distrust in view of the responsibilities and varied duties devolving upon him. He had too long occupied a sent near that of the Moderator, not to be aware of the difficult and delicate duties entailed by the position, and to have the consciousness that in many respects he was lacking in the qualifications required. But while he had thus consciousness he could honestly say that it would be his carnest endeavor to rerform those duties with impartiality, and to the best of his ability. In meeting the Supreme Court of the Church at that time in Toronto he could not but remember that it was exactly thirty-three years since he, for the first time, sat as a member of the Synod, then the Supreme Court of the Church. On the roll of the Synod at that time there were just sixty ministers. In the course of the sittings of the Synod, the Ministers forming the United Synod were received into communion with the Prosby-terian Church of Canada in connexion with the Church of Scotland; adding sixtoen names to the number, thus making a total of seventy six. Of that number there were four, including himself, who were members of the General Assembly, and five others were still connected with the Church, although all of them. though all of them were not in active service. He claimed their indulgence for a few moments, while he briefly referred to some of those who occupied leading positions in the Church thirty-three years ago, and paid a tribute of affectionate and grateful respect to the memories of those fathers, looked upon Him as merely human; but these statements were made without exception along with the significant word the present generation were aware of, for the disconficient of them. He never styled Himself a Son of Man, always the Son of Man, which as of itself an assertion of superiority, and in preparation of the mind of History, and in preparation were aware of, for the dissemination of the truth, and for the establishment of Presbytorianism. The first name he would mention was that of Alexander Gale, at that time of St. Andrew's Church, Hamilton, and afterwards connected the present generation were aware of, for the dissemination of the truth, and for the establishment of Presbytorianism. The first name he would mention was that of Alexander Gale, at that time of St. Andrew's Church, Hamilton, and afterwards connected the present generation were aware of, for the dissemble of the truth, and for the establishment of Presbytorianism. ed with the Toronto Academy and Kuox College. He was Synod Clork, and as such was faithful, painstaking, and exact, and a faithful preacher of the gospol. He was greatly beloved by his congregation at Hamilton, and it must be truly said that the influence of that congregation, seconding as it did the zeal and the missionary labors of their pasters, was largely instrumental in promoting the cause of Presbyterianism throughout the western portion of the Pro vince, for the Presbytery of Familton at that time extended as far west as Amherst-burgh, and as far north as settlements reached. Mr. Gale died in 1954, being at the time of his death superintendent of mis-sions. Henry Esson, of St. Gabriel street, Montreal, and afterwards professor of philo-sophy and literature in Kurz Cellege sophy and literature in Knox College, was a man of great genius, and extensive learning. He died in 1952, and two scholar-ships have been founded in Knox College, bearing his name, by a gentleman, not a Presbyterian, as a token of regard for Mr. Essin's memory, and in acknowledgment of the benefit derived from 1 instruction of the bonofit derived from 1 instruction, William Rintoul, at that time minister at Streetsville, and for a shirt time before his death, at St. Galviel Street Clurch, Montreal, was also a good scholar and faithful preacher, and at frequent periods of his ministry a largely engaged in missionary work. He died in 1851. The Speaker then mentioned the following additional names, all in terms of warmen mentioned that the contraction of the second of ofwarmcommendation'—TheRov. Pobert Mc. Dowall, of Frodoricksburg, on the roll of the Synod in 1840, died 1842. The Rev. Wm. Bell,

Urquhart, of Cornwall; George Galloway, of Markham, and Robert Boyd; of Prescott. All the above gentlemen had their names on the roll in 1840, and have since passed away the roll in 1840, and have since passed away from the the scene of their earthly labours. The Speaker, in concluding his address, besought his hearers to laythemselves out during the session for doing the work of the Church, and gaves ome useful advice as to the method of proceeding with business that might come up for transaction. The year which had been in many requests one come up for transaction—The year which had passed had been in many respects one of merest and progress. He begged them to bear in mind their obligation to one whose name he trusted would never be forgotten by Presbyterians, he meant John Knox, who died in November, 1572. He hoped that they would never give up or lightly esteem those great principles for which that Refor-mer contended. (Applause.)

On the conclusion of the Moderator's address, Mr. Cochrane was appointed Assistant Clerk of the General Assembly, and the meeting soon after adjourned till eleven o'clock to morrow.

MEMBERS OF ASSEMBLY.

The following are the names of the Commissioners appointed by the different Presbyteries in attendance at this year's Assem-

PRESENTERY OF MONTREAL .- Rov. William Ross, and Elders James Brodie, and Poter McLood.

PRESBYTERY OF OTTIMA.—Revs. Wm. McLaren, John Crombie, William Moore, James Pait, James Carswell, Wm. Burns, and Elders John Hardio, Alexander Ander. son, Alexander Mutchmoor, James Forgue, and John Riddle.

PRESENTERY OF BROCKVILLE.—Revs. Andrew Rowat, David Taylor, and Elders Walter Korr and Adam Elliott.

PRESENTERY OF KINGSTON -- Roys. David Wishart, John McMechan, Walter Coult-hard, and Elders Walter Guthric and Samuel

PRESBYTERY OF COBOURG.-Roys. John M. Roger, Wm. Bonnett, Wm. Lockhard, Wm. Mitchell, and Elders Thos. Lockhart, Wm. Hall, and Wm. Best.

PRESENTERY OF ONTARIO.-Roys. Alex. Dawson, R. H. Thornton, and Eldors Ebenezor Burrel, and Robert Irwin.

PRESENTERY OF TORONTO.—Roys. Dr. Alex. Topp, Prot. W. Gregg, James Dick, James Pringle, Wm. Meikle, Prof. W. Carter, Wm. Reid, M.A., John Campbell, M.A., and Elders T. W. Taylor, James Brown, Wm. Wilson, James McLennan, and David Honderson.

PRESETTERY OF SIMCOE. - Revs. Wm. Fraser, John Gray, Robert Merdie, Robert Kuowles, Donald Boyd Cameron, and Edders James Borrowman, Daniel Macallum, and Thos. Dallas.

PRESATTERY OF OWEN SOUND.—Rovs. Robt. Dowar, C. C. Stowart, and Elder David Dane.

PRESBYTERY OF HAMILTON.-Rovs. John McCall, Geo. Burson, J. A. F. McBain, D. H. Fletcher, Simon C. Fraser, A. B. Simp-son, and Elders Hugh Young, Win. Hendor-son, Robert Alexander, and John Dalton.

PRESBYTERY OF PARIS.—Roys. Hector McQuaig, Thomas Lowrie, James Robertson, Walter Inglis, Wm. Cochran, Peter Wright, and Elders Thomas Nichel, James Bain, Daniel Perrymann, W. Wilson, and Andrew PRESERVERY OF GUELPH.—Revs. Thomas

McGuiro, Hugh Thompson, George McLennan, Geo. Smellie, Robert Torrance, A. D. McDonald, and Elders James Robson, D. McIntosh, W. Loutlet, J. A. Davidson, and Thomas Rutherford.

PRESENTERY OF DUBLAM. - Roys. W. Blain, J. McMillan, and Elders James Murdoch and Geo. Johnstone.

PRESBYTERY OF BRUCE - Revs. W. Ferguson and J. Straith.

PRESERVERY OF LONDON.—Roys. Rich. Scott, N. McDiarmid, J. Rennio, J. Lees, J. Scott, J. J. Proudfoot, James B. Duncan, George Sutherland, and Elders A. McCal-ium, J. McAllan, Daniel Waters, and Thos. Poterson.

PRESNYTHRY OF CHATHAM.—Roys, Alex. W Waddell, J. Becket, J. Gray, Rob. H. Warden, and Elder W. Stainforth.

PRESENTERY OF STRATFORD. - Roys. Thos. Macpherson, David Allan, R. Hall, David Waters, Jas. W. Mitcheil, Peter Scott, and Elders Michael Ballantyne, Jas. Thom, Adam L. Angus, Matthew Reid, Gilbert Mc-Intyre and D. Robertson.

PRESENTERY OF HERON—Roys. John Ross, Robert McLean Jones Thorhas Gold-smith, Matthew Bain, Arch. McDiarmid, Fmlay McQuaig, and Elders Androw McKay, Goo. Walker, Jas. Torrance, J. Strachan, J. Kormechan, and Jas. Elliott.

PRESBYTERY OF MANIFORA.—Rov. James Nesbit and Prof. Geo. Bryce.

Contributors and Correspondents.

UNION .- No. 8.

MASURES FAVOURABLE TO UNION.

Before passing from the Sustentation Fund we may state that the amount paid by the U. P. Church in supplement was in 1871-2 £12,000; and in the Free Church £41,000. The membership of the U.P. Church is 180,000, that of the Free Church 263,000. There are in the Free Church 2,-550 individuals who give on an average \$75. each to the Sustentation Fund These raise about 1 of the whole. There are other 16,-500 who give for the same purpose, on au avorage, \$10 each. The largest sum any one congregation in the U. P. Church gives to the augmentation of stipends is \$3,000, that of the Free Church to the Sasteutation Pund \$15,000.

customed to speak as the temple of the hydrogen and the first of points of the complex of the control of the co of loning "status" or prostige thereby. They Saint Beitien Ananioan Prespiterian.

answers might be given to this objection. (such as that there is no Established Church in Canada, and that there is no effectual digni ty in such connection of itself, that the true dignity is for each minister, as for each individual, faithfully, honourably and success fully to discharge the duties of his high call We may apply to this matter the words of the poot, though by him applied to the faithful discharge of the secular duties of every day life:

"Honour and shame from to condition rise,

Act well your part, there all the gonour lies "

That minister will be most respected who most faithfully and wisely fulfils his sacred functions whother connected with an established or non established church. This is really the case even in Britain, where they have established churches, with all the prestige and advantages which they give to ministers. We might appeal in proof of this to the men whose names are held in most honour in the fatherland. But how much more is this the case in America where no Church is really established, and where all must depend for dignity, influence, or respect entirely on their own fidelity and usefulness, and receive according to their character and work. But even granting that there is something in this idea of "status" in so far an earthly honour is concerned, we ask should not the humble disciples of the meek and lowly Jesus be prepared to deny themselves in this matter also, for the sake of the Master whom they serve? If it -be His will and for the advancement of His kingdom, then surely we should be ready to lay all our honours at Uis feet, feeling that we can never do enough to show our gratitude to Him who redeemed us with His precious blood, and called us to the highest possible honour that can be conferred on earth—the honour of being commissioned to "preach the gospel to the poor." We are thus permitted to imitate the Master Himself, and become co-workers with Him in His glorious enterprise of overthrowing the kingdom of Satan, and establishing the kingdom of our Lord Jesus Christ in the hearts of the children of men. How paltry the labours of the statesman or the lawyer, the merchant or mechanic, in comparison with such labours that comprehend within their result both time and eternity. How lefty the position of the minister of Jesus, as look ing round with expanded mind and glowing heart; he is privileged to realize the pres. ence of the eternal King, and to behold, under the guidance of the Word and Spirit, the vanities of the present scene, and the glo ries of the future. Then he feels that he woul not exchange his position with the wealthy or the noble, and that it is a higherhonour and a greater privilege to preach the overlasting gospol than to stand before kings. This is surely honour sufficient for the ministers of Jesus. Then brethren, how shall we view this matter, of status in eternity? Let us in imagination place ourselves on the battlements of heaven, and view it from that holy place. How small and insignifican t would all such convictions appear to us there as compared with the interests of the Redeemer's cause, the prospect and triumphs of His kingdom, and the unity and harmony of His church in our midst ! Could wo now. stand on a spiritual Pisgah, and Moses-like, view that glorious land that appears to many still afar off, how ashamed would we be for our auxiety about the honours that come from men, and so little prepared to merge oven to the honour of turning our fel low-men from darkuoss to light, and from Canada the incalculable blessing of an en sin to God, and to the delightful provil or lightened Christianity, securing both order of leading anxious enquirers to the tross of and twerty in the highest degree. If we be Calvary, and of pouring the oil of consolation | here it to embody and exhibit more largely into wounded spirits. Brethren, would we than other denominations at once the Scripnot willingly deny ourselves if we believed that we could thereby be instrumental in saving one soul? This would be the case with every true servant of Christ, and to such only do we appeal. Should we not desire as our highest honour that souls should be given us as our joy and crown at the greatday? Yea, we should long to be insuramental in saving souls with an intenso de sire which would ascend before the throne in the language of one of old "Give me child

fully do His work. bringing about this union. One of the molliolls adapted to bring about the union de the will of our Divine Lord. Like the would be for the ministers of the two church es to exchange pulpits, and thus show mutu. al respect and kindness to each other, and a mutual desire for still closer ecclesiastical It was one of the steps towards that Union. one of the links in the chain of events which brought about that result. The people were groatly pleased to see this kindly spirit mainfested years before that union took place. On one occasion when brothren connected with the two Synods thus exchanged pulpits some of the people were heard to say, "Ah! Lilike to see that; that is just as it ought to be." Yes, brethron, such would be the conmine feeling of the great majority of our most earnest and enlightened Christian people respecting a miner effects to house about the proposed Union.

ren or else I die! Then let us not be auxi-

ous about our status among our fellow men.

The Minster will take care of that if all faith-

2. Another practical measure of great importanco in this connection, is friendly, social, intercourse. Many years ago one of the most devoted Presbytorian ministers in Canada-now in glory-advised this as one of the ways of bringing about the Union which has taken place. This measure indeed, was potent in its influence. Even Arabs at en mity are reconciled by eating with each other and not only in Eastern lands, but in all ages and lands, meeting around the sum social board in friendly intercourse has a powerful influence in forming and commit ing friendship. We come to know each other better, and thus projudices are 1 mos ed. We are told of a person who while walking out early on the Highland hills saw moving towards himamid the mist, a strange weird like object that seemed like a monster. as it approached nearer he saw it was a manand as it come nearer still, lo! it was his own brother. So, brothron, distance often lend enchantment to our mode of viewing each other. We'see each other through the mist of ignorance and projudice, and hence the monster shapes, which disappear when through social intercourse we become better acquainted Then we learn to esteem each other as brothren.

8. Another practical measure which we would advise, is that the several Presbyteries of the different Synods contiguous to each other, should send occasional deputations to visit each other. This course was adopted during the negotiations pending the previous union, and with excellent effect. It drew forth the kindhest feelings of our nature, and led to the warmest re ciprocal expressions of mutual respect and love for each other as brethron in Christ, holding the same faith, honoring the same Eather, and following the same Leader and Commander. It drew brethren closer together, and made them realise more than ever that Union was at once practicable and desirable. The same may be said of deputations from one Synod or General Assembly to the other. Many can recall the admirable influence exacted by a deputation from the U. P. Synod to the other Synod shortly before their Union; when such warin-hearted and large-hearted men as Dr. Ormiston spoke so pleasantly and frankly upon the points of difference and agreement, and expressed his hearty desire, for Union. How every eye beamed with pleasure and every heart beat with responsive emotions. As years ago when the Rov. George Boll, of Clifton, appeared as one of a deputation uppointed by the Synod of Canada, before the Synod of the Presbyterian Church of Canada; the members all rose to their foot in honour of the spirit which dictated the move-Let there be such exhibition of churches, and it will not take long to effect the union which we now advocate.

Let us then nobly merge all personal feeling and to the spirit of our Master consider what will be most conducive to the interests of Christ's kingdom, and the advancement of Presbyterianism on this Continent; with its healthful, intellectual, morai and spiritual influence upon the people. It is of the highest importance to that most scriptural form of Christianty, that the severa branches of the great Presbyterian family in the Dominion, so essentially alike, year identical in doctime and church; polity, should unite in closer bonds; directly orcombine our power to give to our beloved: tural polity of church government, and the grand vital doctrines of the Gospel as well as to profess the noblest lastory, consecrat ed by the greatest array of martyrs and con. fessors, then is it not our duty to unite our forces, carnestly to extend the influence of Presbyterian Christianity on the right hand and on the left? Thus we have seen that it is the duty of all Christians to unite in a visible organization when their views of Scrip ture doctrine and Church polity enable them | to do so. We have also seen that the advantages of Union are very great and that the measures necessary to effect this found in the two latter classes. Union are right, reasonable and practicable Lot us now consider the best methods of Let us then rise above all pairry, selfish considerations, and seek only to know and after Mises and Ehjah had withdrawn, let. the words of the ancient psalmist -

> Bobold, how good a tung it is.
> And how becoming wall Together uch as trother a are In unity to dwell "

Union.

THE MISSION SECRETARYSHIP.

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Sin,-If the General Assembly of the Canada Presbyterian Church should ap point a Home Mission Agent what duties would he be expected to perform-is a question asked by several of your correspond-

ents through the columns of your paper. This is an important question, and it is well that it should receive a due share of atten

As I have been nearly five years in connection with the Presbyterian Church of the United States, in which such agencies are largely employed, the greater part of the time I was under the supervision and direction of such agents, I thought a few remarks on the subject might not be void of interest. There are in that church about 4,500 ministers. Nearly 1,000 of these are employed in the Home Mission Field. It is not expected that those missionaries or stated supplies should take the place of a regular pastorate, but simply to prepare congregations for constitution. It is to cooperate with Presbyteries and supplement their work in directing those supplies, and superintending their work that those agenties are appointed. There are two general agents whose office is in New York. They are confined almost exclusively to office work. They operate in the remote parts of the Mission Field, mainly through district agents whose labors are confined gonerally to the bounds of one Synod. It is the duty of those district agents to attend to the correspondence and to attend the meetings of all the Presbyteries within their districts, to consult and advise with them, and act as their agent in visiting destitute fields. procuring supplies for vacant congregations, &c., &c. In this way they not as a connecting link between the Presbyteries and congregations, and also between different Presbyteries, promoting harmony and giving a general impetus to the work. To employ such agencies to the same extent in proportion to numbers in the Canada Presbytorian Church about four such agents would be required; but as the Mission: Field of the Canada Presbyterian Church is not so extended, and the Presbytorial supervision more efficient, one such agent might meet the present requirements.

His office should be in Toronto or some place easily reached by railway. He might spend about half his time in doing office work, the remainder in writing and becoming acquainted with the requirements of the mission field. He could go out on the. Friday or Staturday to any vacancy most requiring his services, preach on the Sabbath, and if required, with the concurrence friendship yearly, between the negotiating of Presbytery, dispense the communion hold a congregational meeting on the Monday, ascertain the condition of the congregation, both financially and otherwise, consult with them as to the kind of supplies which would be most effective, and give a general importus to the work. An agent of this kind would have a decided advantage over a member of Presbytery, whose influence is frequently impaired by being suspected, whether justly or not, of being a candidate. Such an agent might co-operate with the distributing committee in apportioning the supplies of ministers and probationers to the several Presbyteries and with the conveners of sub-committees in making the appointments within Presbytories. If the whole work of supplying the vacancies were entrusted to such an agent it could be all these distinctions in deep, heartfelt and indirectly, retard each other's progress and loving regard, to the honour of Jesus, and hinder each other's prosperity; but rather a sub-committee of Presbytery has no opportunity of knowing the plans of appointments in the neighboring Presbyteries he may and frequently does put a probationer under the necessity of travelling three times over the same road, over the bounds of the Presbytery, whereif he had the necessary information once would be all that would be required. There are two distinct objects aimed at in the Probationers' Scheme. The one is to offect the settlement of ministers, the other to supply destitute congregations with preaching, and bringing thom into a state of preparation to have ministers settled over thom. It will be seen that to secure these two ends different means should be used. The probationers' scheme appears to be adapted only to the former. In pears to be adapted only to the former. In order to secure the latter a careful classification of the destitute congregations appears to be necessary. They might be divided into those prepared to call ministers—or real vacancies,—those—partially—prepared, and those unprepared. About two-thirds of all the reported vacancies would probably be found in the two latter classes. Thisse congregations requiring Gaolic should be noted. With such a classification the Home Mission leight might be more successfully worked. Gache nunisters might be more genede the will of our Divine Lord: Like the raily sent to Gache congregations, and disciples on the mount of ransfiguration, ministers and probationers sent to congre gathers ready to call milliers. Congregano see "Jesus only," and let His will decide thous who have already called ministers our course. We should ever look mainly at might be supplied to a considerable extent relations. This course was adopted with the higher interests of Christianity and the pteries each of the members are expected to excellent effect before the Jinon of 1861, great purpose for which the Church of God, give a certain number of Subbaths each great purpose for which the Church of Gott, give a certain number of Sabbatha each, was appointed in our world, namely, the year to supplying vacances. There are conquest of the world for Christ. The last calso is number of retired ministers who words of Jean Hosian, the companion of have already accepted calls who singht reference have the fife of Jesus, all the employed in that way instead of being sent to congregations wishing to who sought not His owneglor, but the glory of the Pather that sent II in Praving that the gold with sought and Lines may be graddlying to all solves universely a fell supplement of the pather that sent II in Praving that of the Pather that sent H m Praying that Andifthose congregations who report themfeeted, and that it may result in great and supplied as much as possible with Students feeted, and that it may result in great and supplied as much as possible with Students feeted, and ordained Missionance sent, for six the words of the angient psalmist months or a year they might be brought into a condition to liave ministers method over them much somerthan by sending

ministers or probationers for two Salbatha

the all the members of the underent commit-

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work to do they have norther the time nor the opportunity to obtain the information both of the field and of the laborors necessary to enable them to make such classifi-cation and carry out such managements.

Such an agent would have both the time and opportunity and might be reasonably expected to do so. From all I have seen of the working of the system in the States and what I have had an opportunity of observ-ing of the working of the Home Mission Field of the C. P. Church during the short time I have been in connection with it I am decidedly of the opinion that such an Agent, if a judicious man, would add much to the efficiency of the Home Mission wirk.

Yours, &c., &c.,
D. McNaughton.
Latona, May 81st, 1878.

Official Announcements.

MEETINGS OF PRESBYTERIES.

OT FAWA At White Lake, on the first Tuesday of

Presbytery of Paris meets in River Street Church Paris, on first Tuesday of July at 11 a.m. The con gregational payments to Presbytory fund, will bore.

celved by the Treasurer at this meeting MONTREAL At Montreal, in Knox Church, on 2nd Wednesday of July, at 10 a, m

KINDSTON-At Picton, on 2nd Tuesday of July, at lu a m Mr Scott to preach in the evening. Guerre- At Guelph, in Chalmor's Church

2nd Tuesday of July, at 9 a m LONDON -At London, in St. Androw's Church, on 2nd Tuesday of July, at 11 a m

STRATFORE "At St. Mary's, on the 8th July, at 11

Hunon At Senforth on the 2nd Tuesday of July, at 11 a. in

CHATHAM At Windsor on the 2nd Tucsday of July, at 11 a $\rm\,m$ DURHAM—At Durham on the 2nd Tuesday of July, at 11 a m. Conorma—At Millbrook, on the 1st Tuesday of July, at 11 a m.

TORONTO In Know Church, on 1st Tuesday in July, at 11 a. m

TEMPERANCE,

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thinks.

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THANKS BROS.

Commercial.

B. A. PRESETTERIAN OFFICE, Jane 6, 1873.

WOOL

The market is hardly very that a few lots have been bought from tarmers in the for nave been bought from termers in the Western part of Causata at process droping from 30 to 34c. East of Toronic, which the quality is not quite as good, 30c is the survice price that has been paid. Owing to the serious losses satamed, consequent upon the berry shrinkage a prices since the clip of 18,2, which present depressed state of Foreign markets which govern our offices we do not autorities and induces. depressed state of Foreign markers which govern our pieces, we do not anticape to any unduc ex-tendent or rash competition and the prevailing opinion seems to be that to realize a new dollar for an old one the incoming channels be pur-chased so as to go to the American market tools to the arriver wrate of day and too should some 1997 F. Jon .. higher prices than those above-nications I, they was recede to reasonable rates as well is the object onmerces to move freely. Australian half-bred and Kentucky combing words, which go mot the same class of consumption as our combing can now be had in shandanees, a figure receively lower than Canadian Conduction, is, it 32 to grower.

PRODUCE

The market has been macrive and prices de-ining all we k. Sales could have been made, but buyers and sellers kept-standa's toart but hayers and sellers kept search to the stood on the 2nd inst. as follow. Flour, 14,040 barrels, wheat, 247,808 bushels, oats, 3,133; barley, 3,467; peas, 24,948, rvc 680 and corn 608. There were in sight on the 24th mst, 5,272,000 bushels of wheat and 250,000 of barley, argainst 5,117,000 of wheat and 330,000 of ley, argainst 5,117,000 of wheat and 330,000 of ley, against 5,117,000 of wheat and 335,000 of barley it. 1872

that it. The market has been quiet and prices weak. No 1 super sold at \$5,60 on Thursday, at \$5,55 on Saturday, and \$5,47½ on Monday. Fancy also has been easier, sales having been made at \$5.95 to \$6. Extra is quiet at \$6.50. Superior extra has sold at \$7.25. The market closes must at quiotations. market closes quiet at quotations.

OVERFUL Has been scarce and wanted. A lot sold last week at \$5, and the same price would again be paid. Small lots sed at \$5.25.

WHEAT Values have declined considerably; enquiry has been heard, but as buyers and sellers, were apart, careely anything was done until yosterday, when considerable quantities of No. 1 springs sold at \$1.25 fo.b Pall wheat has been queet and closes easier. On the street fall sells at \$1.10 to \$1.35, and spring has declined to \$1.16 to \$1.17 OATS-Have been scarce and wanted. Sev-

eral cars of Chicago, to arrive, sold at 42c., and on Tuesday 43c. was paid for eastern on the track, which would be repeated could any be had Street prices, 45 to 46c. BARLEY.—There was a car of No. 1 sold last week at 65c. on the track, being the only sale reported. Street prices have declined to 50 to

PEAS.—The market is purely nominal; none are offered or wanted. Values, as nearly as we can judge, stand at quotations. Street price have leclined to 60 to 62c.

PROVISIONS.

BUTTER-Remains quiet, with very little offering. Lots of new, suitable for tocal consumption, are wanted at 14 to 10c.

CHEESE - New comes forward sparingly, and sells readily at 12½ to 13c. Eggs-- Are in fair supply, but all find a sale at.

I to 12c. PORK-Car-lots could be had at \$18; small

lots lave sold at \$18.50 to \$19. Baron Is quiet and unchanged, lots of 300 and 500 smoked hams have sold at 13c.

LARD-Is scarce and firm at 101/2 to 11c.

FREIGHTS.

LAKE FREIGHTS—Have been very quiet; rates stand at 3c. to 3½ to Oswego, and 2½c to Kingston.

GRAND TRUNK R. R. RATES.—Summer rates

from Toronto stand as follows:—To Halifax, osc. for flour and 48c. for grain; to St. John. oc. for flour and 45c, for grain; to Montreal, 35c for flour, and 18c for grain, to Portland,

35c for flour, and 18c for grain, to Portland,
75c for flour and 38c, for grain; to New York,
75c for flour and 38c, for grain; to Boston, 8oc,
or flour and 4oc, for grain.

THRUL IT RATES TO ENGLAND -Flour 5s
od sig. per harrel to Liverpool or Glasgow;
grain 10s. 6d. per 48o lbs. hatter, land orchees,
62s 6d per 2,240 lbs to Liverpool, or Glasgow,
and 67s 6d to London, boxed meas 55s, pd. to
Liverpool, or Glasgow, and 62s. 6d to London, -Flour 5s

ENGLISH MARKETS.

The following table show the prices of the undermentioned goods in the English markets on this day week and to-day, or at the latest advices received :-May 28

	riviry.	÷0	3 (44)	- 4
Flour	278	64	278	
Red Wheat	. 128	3d	125	34
Red Winter Where	125	2 d	128	2d 4d
White do	125	žď	125	40
. ob dull	128	50	128	6d
Com	275	દેતું	275	6d
Barley	. 3s	-6d	3,3	6d
Dats Peas Pork	38	24	35s 38s	zd
Peas ,	388	0.1	3Šs	6d
Pork	65s	οŧ	65s	od
Bacon	. 38s	òί	375	63
àrd	398	64	395	o:l
Checse.	675	5d	678	6d
FLOUR, f o. c.				
Extra	\$	6 50	16.6	60
Conne			Ġ.	~

Spring Wheat, extra. 5 No. 1 Super Oatmeal Cornmeal, small lots. GRAINAL o c

Fall Wheat, Nor 15 38 33 28 27 40 37 32 30 26 23 44 65 62 No. 2 ... No. 3 Treadwell Prince Wheat, No. 2011 No...2-1 1. 1 Harley, V 1 No. 2 .68 Corn

PROVISIONS.

The following Parliament House ditty is in circuation in Edicburgh, and may amuse our clerical relands in Canada, as it has done many in Sectlacd:-

THE SONS OF THE MANSE.

Air-"This Brown Jug."

Of Law is a trade that's not easy to learn, And a good many failures we daily dissern; But, touching this mutter, I'm anxious to mention, One fact I've observed, that may claim your atten

If you look round the Bar you will see at a glauce Not a few of the foremost are Sons of the Manse.

Some glibly can speak what is not worth the speak ing:

Some can think, but they still are for words vainly seoking; If the tongue and the brains aren't duly united:

But if men who have toth archere asked to advance You willfind out that many are Bons of the Manse.

In both Heads of the Court my assertion is proved For a Grandson is morely a Son once removed; Others' names I don't mention-the task would be tedions.

And perhaps may be found not a little invidious: But I have now and then witnessed a gay legal dance Where the whole four performers were Sons of the Manse.*

The Son of an Agent, his Eon-in-law too, May be certain at first to have something to do: Political friends may secure one a start Nay, a Clork from an office may play a fair part: But in time these will not have a ghost of a chance With those dangerous rivals, the Sons of the Manso

I don't know how elsewhere these matters may be, Though I daresay in England the like things they

I remember at least that the race of the laws Had both Bishops and Judges that mot with ap

But in Italy, Spain, and in most parts of France They can scarcely have legitimate Sons of the Manse.

But talking of England, you'll keep it in view That the Manse has sent thither a nursling or two; Plain John through high honours successfully past And the Woolsack sustained his Fife "hurdies" at

While Brougham, in his pride, loved to caper and When confessed, through his mother, a Son of the Mause.

I don't mean to say that these shoots from the Church

Have left all their brothers-in-law in the lurch : Good Sons of lay Sires, not a whit behind these, Have their share of the talent, their share of the fees; But all parties will own that my song's no romance.

And that both Bonch and Bar owe a debtto the

Such wondrous results there's no way of explaining. If we do not ascribe them to clerical training; The trio begins with "the Chief End of Man." And "Effectual Calling" completes the great plan; Both Language and Logic his genius enhance Till he comes out a genuine Son of the Manse

Then here's to the Mansel both Established and

And don't, I beseech you, leave out the U.P.; Beceders good service performed in past years, Though I'm sorry they call themselves now Volum tcers;

At the old Burgher Sect I can ne'er look askance, When I think Robert Jamieson came from that Manso.

I'm bound, too, I feel, on this joyous occasion, To remember our Scottish Prelatic Persuasion; And in justice, as well as with pleasure, to tell. How our law is indebted to George Joseph Bell: Though their Church was held down and was weak

Bell, Sandford, and Alison came from the Mause.

The Manse and the Pulpit, the Bench and the Bar. With the same godless enemies over wage war. They seek to subdue, by the pen, by the tongue, Dissension, Disorder, Injustice, and Wrong How changed for the worse were broad Scotland's If she hadn't the Parliament House-and the Manso

The Manse has done its part well in Scotland and it will do the same in Canada in due time.

LEFT BEHIND.

The twilight deepens round me, All alone for evermore. Still clinging to a clay-cold hand, No'er cold to me before, As I hear my children's voices Pass laughing by the door.

God help me ! I am wicked. But I cannot bear their mirth, They all innocent of sorrow I the saddest soul on earth. O my husband i was it only The wife who knew your worth?

Love, try to look upon me; Clasp my fingers once again, For my woman's heart is breaking With its bitter load of pain, As I lay my head beside you And call you, all in vain.

Never more to neatle by you. Nover more to hear you laugh, Nover more to run to meet you Coming up the garden nath 1 Was the Hand that took you from me Raised in mercy, or in wrath?

Did I love you all too dearly? Am I punished for my sin? But I cannot live without you
Who mystrength have ever been; And you did not want to leave me? Darling, tell me once again t

Must your little ones forget you? Will they wender when they see Their widowed mother weeping as She lifts them on her knee Their little chorub faces each The counterpart of thee?

O my darling! I am weary With my weeping here below, While the moonlight through the curtains Glimmers faintly on your brow; I am half afraid to kiss it, .For it strikes so coldly now

Yet I cannot bear to leave you Lying there so still and white, Though I hear my baby's wailing Pierce the silence of the night, And I know that while I sorrow You have passed into the light.

-Caeseil's.

SILENT CHRISTIANS.

BY REY, THEODORE L. CUYLER, D.D.

The man who says a great deal ought to have a great deal in him to say. A full man has a right to speak often in the pray-er meeting. If he comes to the family gathering of Christ's flock with a rich experience, or a glowing suggestion, or a hap-py clucidation of Scripture, let him out with it i Such speech is golden. To speak at the right time, and in the right way, and to know when to stop, is a happy Those brothron who can pray with foryor, and address the meeting with pith and unc-tion, are the joy and strength of the pray-er circle. Happy is that church "whose quiver is full of them."

But every good man is not born with the gift of public speech. There are deep-minded, devout and carnest Christians who can do everything else better than to address a mixed assembly. They are constitutionally timid, and slow-tongued; there is pure gold within them, but they cannot coin it readily into current words. They can give for Christ, and they can live for Christ; but they cannot speak for Christacceptably in a public assembly. Their lives are elequent. Their actions speak louder than words. One of the most eminent scientific men in America united with the Church in middle life, and adorned his profession by a most exemplary walk; but he made a stipulation with the session that they should never call on him to take part in any devotional meeting. After forty years of age it is not easy to conquer a constitutional repugnance to public speaking. With some timid persons it is a moral impossibility. If they attempt to utter a "few remarks" they are no soener on their feet than their ideas take wing like frightened birds, and nothing comes out of them but a terrible perspiration; they sit down mortified and determined never to "make fools of themselves again."

I have a hearty liking for these shy, silent brethren—especially after I have been pestered with Brother Garulous Glib's stereotyped exhortation, which I have just heard for the forty-fifth time. These speechless Christians number in their ranks some of the most pure-minded, useful disciples that I encounter. They love the place of prayer, even if no one hears them there but that God who overhears the breathings of the inmost soul. They are always at the meetings. They sing; they listen intelligently; they are good hearers and good doers. Whatever sins they commit, they are never guilty of "vain babbling," or of talking nonsense in the name of the Lord. Bunyan's "Mr. Fearing" and Miss Much-afraid" suffered not a little Miss Much-afraid" suffered not a little from their bashful timidity; but they made better headway for heaven than loquacious "Mr. Talkative," who had a "hundred Scriptures" at the end of his noisy tongue. I can show more than one tongue-tied church member whose life is a power in community. He can open his purse for the Lord easier than he can open his mouth; he can glorify his Master by bearing much fruit in godly living. But in public meetings, his "strength is to sit

It is not the duty of pastors or of leaders of prayer-meetings to persecute these shy brethren by continually "calling them out." They will not come. It was not forcor dained that every converted man should edify the brotherhood by speaking in meeting, or else conversion would bring with it the gift of fluent speech. Christ needs gift of fluent speech. workers and givers, as well as speakers. Let those who are so invincibly diffident that they cannot serve their Master with their tongue be content to serve Him in other ways. They can commune with God in secret. They can come and worship in devout silence, or in the song of praise. They can consecrate their money and influence to the Lord. They can visit the poor, and distribute Bibles and wholesome tracts; they can let their light shine in an hundren ways. God will not held them responsible for what they can't do; but only for doing what they can. Dorcas' needlo was more useful than some tongues that I wot of. Andrew has left no recorded speeches, but he brought his powerful brother Poter to the Lord. Be of good cheer! yo shy brethren who possess your souls in silence; if you cannot speak publicly for your beloved Master, you can witness for Him by holy and useful lives. "I canna speak of my Lord," said the timid and confused Scotch woman, "but I could dee for Him."

EXPANDING THE CHEST.

Take a strong rope and fasten it to a beam overhead; to the lower end of the rope attach a stick three feet long, convenient to grasp with the hands. The rope should he fastened to the centre of the stick, which should hang six or eight inches above the head. Let a person grasp this stick with the hands two or three feet apart, and swing very moderately at first—perhaps only bear the weight, if very weak—and gradually increase, as the muscles gain strength from the exercise, until it may be used from three to five times daily. The connection of the arms with the body, with the exception of the clavicle with the breast bone, being a muscular attachment to the ribs, the effect of this exercise is to elevate the ribs and enlarge the chest; and as nature allows no vicum, the lungs expand to fill the cavity, increasing the volume of air the natural puor deposit of tuberculous matter. We have prescribed the above for all cases of hemorrhage of the lungs and threatened censumption for thirty-five years, and have been able to increase the measure of the chest from two to four inches within a few months and with good results. But especially as a preventive we would recommend this exercise. Let those who wish to live cultivate a well-formed, capacious chest. The student, the merchant, the sedentary, the young of both soxes—ay, all—should have a swing on which to stretch themselves daily. We are certain that if this were to be practiced by the rising generation in a dress allowing a free and full development of the body, are certain that it this wore to be practiced by the rising geogration in a dress allowing two boys. They are sometimes at work in the gardon, pulling up weeds, cutting the grass, making martin houses and wind independently of its beneficial results, the exercise is an exceedingly pleasant one, and as the apparatus costs very little, there need be no difficulty about any one enjoying it who wishes to Dio Lawis in "To Day."

It is children cannot leave home. Ho has had not be two boys. They are sometimes at work in the gardon, pulling up weeds, cutting the Baltimore, recently declared a policy for life insurance void, as the man to whom it was issued died of dolirium tremens. Husbands and fathers who wish to make this provision for their surviving families, must be careful how they form habits that may be careful how they form habits that may lead to this end.

MENTAL AND PHYSICAL EDUCA-TION.

There are abundant instances of the reciprocal influence of the imagination and the physical organization. Commonplace, however, as is the destrine, we have perhaps hardly learned to apply it as system-atically as could be wished. One favorite piece of contemporary slang sets forth the advances of physical education. Our young men interpret this theory after their own fashion by endeavoring to convert them-solves into finished athletes. But the misfortune is that they overlook the intimate connection between the two purposes of education. They argue—assuming, indeed, that they argue at all, which is, we need not add, a very bold assumption—that because the mind and the body are intimately connected therefore the more you develop your body the more you must improve the mind. The fallacy is obvious enough. Neither the mind nor the body can be in perfect order without a corresponding development of its ally; end any change in one reacts upon the other. But it does not follow that you can stimulate the imagination by improving the digestion, or reciprocally, that a cultivated imagination is compatible with dyspepsia. No part of this complex machinery can be touched without some influence being propagated to every other part; but the inference is not that we are at liberty to attend exclusively to one set of functions, but, on the contrary, that a good system of education should regard the harmonious development of all.

Familiar as the observation is in theory, it is strange to observe how completely it is neglected in practice. Mr. W. G. Greg has lately published an interesting essay on the Non-survival of the Fittest. If we examine into the meaning of his rather melanchely forebodings, we find that they rest chiefly on the neglect of which we are speaking. We will take one instance. The "fittest," in one sense of the word, are the men of highly-developed brains. Now it is said that in America, for example, the most intelligent and cultivated classes scarcely increase at all : while they are being gradually swallowed up by the comparatively brutal and ignorant, but more prolific masses. If this be true, it is really a case of the evil consequences of one-sided development. One class cultivate brain at the expense of the muscle; and the other muscle to the neglect of brain. Now, whatever the value of our higher faculties, it is plain that the lower are in one sense more necessary; they supply the base without which there can be no satisfactory superstructure. A man can menage to live, and even to thrive, with a very limited allowance of intellect; but nobody, were he a Shakesneare and a Newton combined, could thrive or live without a stomach. If, therefore, society is so organized in any case as to stimulate intellectual activity at the price of the still more essential quality of sheer vitality, we shall have such a phenomena as that which Mr. Greg laments. With all the advantages of keener intelligence, the weaker race will be gradually worn down by the stronger. The fittest—if by the fittest we mean the cleverest-will not survive; but the true inference will be, that in the case suggested the fittest are really the most vigorous. In short, it is plain enough that, permanently to improve any breed of men, their animal nature must be developed simultaneously with their spiritual faculties. However civilized we may become, that nation will have the best of it in the long run which has the toughest physical fibre, and the problem is how to combine this with the greatest intellectual energy.

If we ask how far our modern methods are favorable to such a result, the answer does not at first sight appear to be encouraging. Granting the general proposition that physical and spiritual health are closely connected, the doctrine scarcely seems to be verified in individual cases. There is an obvious limitation to Mr. Galton's doctrine of hereditary genius. It has often been said since the time of Bacon—though we do not know that any one has collected statistics to prove the fact-that great men seldom leave descendants. If we run over a few of the most eminent names in English literature, it certainly strikes one that the doctrine has at least a prima facie justification. If we take the eminent names that occur at the moment, they almost all give the same result. Nobody now living can boast of a descent from Bacon himself, or from Shakosnara, or Milton, or Hobbes, or Locke, or Swift, or Popo, or Addison, or Johnson, or Humo, or Gibbon; and it would be easy to increase the list without mantioning more recent names If men of ex-ceptional ability are seldom the forefathers of a distant posterity, it is evident that we cannot expect to breed men of genius as we breed race horses; and, beyond this, it seems to be also true that an abnormal develonment of certain faculties is generally accompanied by a defect of others. The man of genius is more liable to certain temptations than his commonplace brothren, though the highest results are obtained where the other faculties are too strong to be overpowered, and first-rate intellectual power is consistent with perfect health. For the great bulk, however, of even the most cultivated classes, these instances are not quite in point. Few men's minds are so powerful as to upset the balance of their faculties. But it still may be argued that, even in a class far below the great leaders of thought, the tendency is in some degree to sacrifice general constitutional vigor to the development of special talents.—Saturday Review.

NEVER AN ENCOURAGING WORD."

"He never speaks an encouraging work to us," said a servant of Mr. Towno. "Is that so?" "You may try your life out to please hum, and he never speaks an encouraging word. It is life under the harrow

there, and I've left." Ris children cannot leave home. He has

drizzle of fault-finding falls from his lips. A sound scolding, a genuine cuffing when they deserve it—and children know they serve it sometimes—like a thunderstorm, purifies the air and makes everything the better and brighter. Then the clouds clear away, and the gladdest sunshine follows. That is not Mr. Towne's way. He is nover thunder and lightning and over with it, not ho; but a perpetual drizzle, dark, damp, murky. Nothing pleases, nothing suits him. Putting his eye on his boy is a mark of ill-favor. Every child dreads his gaze, lina. Futting ms eye on ms on is a man of ill-favor. Every child dreads his gaze, shuns it, is ill at ease, awkward, squirming, autil it wriggles out of the way and is gone. There are no glad voices in his presence; no outspoken, frank, honest utterances; and hesitation in consequence, self-contraonly hesitation, in consequence, self-contra diction; for fear always beclouds the brightest mind and the simplest heart.

"There is no use telling it before father," the boys say, in bringing home a bit of news or a tale of adventure.

But, worst of all, "There is no use in try ing," as they often say. And the disheart-enment will presently merge into indiffer-ence, possibly into something more active. Eyil "speaks pleasantly" at last, and many a young person has turned from home and sought other companions for no other reason. The heart, with all its warm impulses, and with them its sense of shortcoming and incompleteness, needs enlargementmust have it in order to grow strong.

"Not one encouraging word from fathor l' Poor boys! Bridget can leave, they can't.

Nor can his wife leave. Poor woman She is a brave woman, too. What a hopeful smile she often wears. It is because she will bear up; and smile she must, an answering smile to the love of friends, the courtesy of society, the beauty of flower and grass, and the slant sunshine, through the trees. But there is no joy within. Home is a joyless spot; for her most careful housewifery there is never an encouraging word; for the taste and grace with which she tries to make home attractive there is never an encouraging word. To her love, her devotion, her painstaking, her sweet solicitudes to please, there is never an encouraging word. The glance of her husband's eye only takes in what happens to offend; the word of his mouth only expressionally her fields and these ways forther the fields and the fields are the fields and the fields and the fields and the fields and the fields are the fields are the fields and the fields are the fields are the fields and the fields are ses what he finds, and those are faults, spots, something forgotten or overlooked. She dreads him, she fears him, she shrinks from him. There is no freedom or sunshine in his presence. Perhaps in her yearning woman's heart she has longed for his return, forgetting and forgiving in his absonce the small tyranny of his exacting spirit; but the thrill of his coming is soon deadened—"no encouraging words;" and she silently slips out of his sight, to awallow her disappointment and heart-breaking alone.

There is a sense of misery in the house which no stranger can detect; perhaps this is too positively expressed; it is rather an absence of joy; everything spontaneous and cheerful, and glad held in check. A minor tone runs through the family life, depressing to every one. The prints of an iron hand are on every heart.

"Never a word to encourage !" elipped unawares from her lips one day. It does not seem much; but who that has felt it does not know that it is the secret of many a joyless childhood, many a broken spirit.

PIETY OF SCHILLER'S FATHER.

With the father's return out of war, there came a new element into the family, which had been so long deprived of its natural guardian and counseller. To be housefather in the full sense of the word, was now all the more Captain Schiller's need and duty, the longer his war service had acet him excluded from the sacred vocation of husband and father. For he was throghout a rational and just man, simple, strong, expert, active for practical life, if also some-what quick and rough. This announced it-self even in the outward make and look of him; for he was of short, stout stature and rowerful make of limbs; the brow high arch ed, eyes sharp and keen. Withal, his erect carriage, his firm step, his neat clothing, as well as his clear and decisive mode of speech, all testified of strict military training; which also extended itself over his whole domestic life, and even over the daily devotions of the family. For although the shallow illuminationism of that period had produced some influence on his religious convictions, forebeers, read regularly to his household out of the Bible, and pronounced aloud, each day, the morning and evening prayer. And this was, in his case, not morely an outward decorous bit of discipline, but in fact, the faithful expression of his Christian conviction, that man's true worth and true happiness can alone be found in the fear of the Lord, and the moral purity of his heart and conduct. He himself had even, in the manner of those days, composed a long prayer, which he in latter years addressed to God ever morning, and which began with the following lines:

"True Watcher of Israel! To Theo be praise, thanks, and honor. Praying aloud, I praise Thee, That earth and heaven may hear."

TO MAKE SOREWS HOLD.

In driving screws into soft wood, do not use a bit to make a hole. For the bit use the gimlet screw, and make a hole with the l-awl, just chough to allow the screw to t. The screw will cut its own way, as ctart. the wood is all there, it becomes compressed, and the threads are well filled and solid. In hard wood, bore a hole no larger than the core of the screw, leaving the screws to cut their full depth. A little linseed oil will assist the running of the screw in and pre-vent the breaking of the thread in the wood it will also preserve the screw against rust
—Carriage Journal.

RISKY.

Judgo Doobin, of the Supreme Court in

Scientitie and Ageful.

PLAVOR OF AMERICAN CHEESE.

We observe that the principal objection to the cheese made in this country is its rank flavor. It is richer and more buttery than English made cheese, but it is "too than English made chaese, but it is "too strong." We have carefully looked at the reported transactions of our cheese makers here, in order to learn what causes this rank flavor, and find it impute to "ripening the cheese too rapidly." This may cause its tone in some degree, but we are inclined to think it is the use of the rennet. That is used in too large quantity, out has in itself used in too large quantity, or it has in itself at the time of using, the germs which soon ripen into the objectionable flavor.

NRW SYSTEM OF BREADMAKING.

Very interesting apparatus has been introduced into Edinburgh by Mr. Henderson, baker, Fountainbridge, which promises to effect a complete revolution in the manufacture of bread. We had the other day the pleasure of visiting the premises while the manufacture was going on, and found a larger clean, well-vertileted feature structure. large; clean, well-ventilated factory, situated near Grove Street. By this new system. fermentation, sponging, and doughing are done away with, so that the bread never turns sour or sodden. In the centre of the bakehouse is a large, beautiful, and elaborate machine. The flour, salt, and water being introduced into iron vessels, they are immediately closed, the atmospheric air exhausted, and prepared air introduced, and by means of powerful mixers is thoroughly incorporated with the dough; thus, untouched by the hand, the bread is prepared in an be by the hand, the bread is prepared in an hour and a half for the oven, the machine weighing the bread and preparing it in every way. It is then received into small pans, and, still untouched by the hand, put into the oven. By this new system the bread is kept clean and pure. The new system was brought to perfection by Dr. Dauglish, and its provite ware achieved as least the provise ware achieved as the provise ware achieved as the provise ware the its merits were acknowledged by the British Association and many eminent medical gentlemen. To the journeyman baker it is goutlemen. To the journeyman baker it is an inestimable boon, giving him regular and shorter hours, a more healthy atmosphere to live in, and more pleasant work. To the public it is also invaluable. They need have no disagreeable feelings in looking into the baking process as beforetime, when the kneading, sponging, and other operations might give rise to unpleasant sensations to any one privileged to get behindthe scenes.

TO COOK RICE.

In the American Grocer we find a new method of cooking rice which may be worth a trial:—"Take a nice clean stew pan, with a closely fitting top. Then take a nice clean piece of white cloth, large enough to cover over the top of the stewpan, and hang down inside nearly to, but not in contact with, the bottom, and thus form a sort of a sack into which you put your rice (or anybody else's, it will cook as well). Then pour over it two cupsfull of water, and put on the top of the top of the stewpan so as to hold up the cloth inside and fit tight all around. Put it on the fire, and the steem generated by the water will cook the rice beautifully. More water may be added, if necessary, but only enough to keep the steam up. You need not leat it so hot as to cause the steam to blow the top of the boiler off. If you do, put it on again."

CURE, NOT COYER UP.

The odor of burning coffee or feathers does not purify the air in a room, it only disguises ill-odors. The only true way to get rid of a bad smell is to get rid of the cause, and replace the impure air with fresh. The same principle applies in every de-partment of life, the evil must be cured, not covered up. For invalids and children who spend most or all of their time within walls is of the greatest importance, as everybody by this time ought to know, that the supply of lung food should be abundant and of the best quality. There are constantly at work multitudes of vitiating forces, and only wisdom and vigilance can outwit them.

The nose stands as sentinel and cries, "Danger!" when it detects the enemy. But it can be bribed, and an injudicious draught of perfume will intoxicate it so that it cries "All right," while the foe creeps into the citadel. Let nothing about the person, the citadel. clothing, the apartment, or the domicile, re-

ACTION AND REST OF THE BRAIN.

The brain, the organ of the highest manifestations of life, performs its action like the spinal cord, and an elaborate net-work of blood-vessels distributes the nutritive fluid throughout all its parts. Yet, the mass of the brain does not keep its functional activity constantly at work. The whole organism rests after the day's labor; the brain, when not walking, preserves only its life of nutrition; therefore the relicions of another therefore the relicions of another therefore the relicions of another therefore the relicions. tion; therefore the religious of ancient Greece, not without reason, regarded Sleep as the brother of Death. The quantity of blood transferred into the organ during these two conditions, so different of sleep and wakofulness, is not the same. Dr. Pierquin had the opportunity of making observations upon a woman in whom disease had destroyed a large part of the bones of the skull, and deprived the brain of its membraneous covering, the nerve-mass, quite exposed, shone with that brilliant lustre observed in all living tissue. While at rest in sleep, the substance of the brain was pink, almost pale; it was depressed, not protruding beyond its bony case. At once, when all the organs were quiet, the patient attered a few words in a low voice; she was dreaming, and in a few seconds the appearance of the brain complotoly changed; the norve-mass was lifted, and prominent externally; the blood-vessels grown turgid, were doubled in size; the whitish tinge no longer prevails; the eye sees an intensely red surface. The tide of blood increases or lessons in its flow, according to the vividness of the draam. When blood increases or lossons in its now, according to the vividness of the dream. When the whole organism returns to quiet, the lively colors of the infused blood fade away by degrees, and the former palences of theorgan is observed again. The succession of these phenomena permitted the conclusion that increasing action of the cerebral cells attracts a considerable quantity of blood to them. - Popular Science Monthly.

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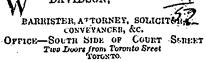
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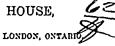
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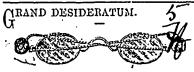
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