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TORONTO, CANADA, FRIDAY JULY 10, 1874

Whole No. 126

Permit ar correspondent to offer his negratulations on the tun that Union sectiations have taken during the sittings the Summer Courts at Ottawn D.M. the chuda before the brightness of the mmor sun, and now all is bright and speful. I rejoice in the happy tun, I leel glad as it I were a member of one of a Chinches concerned. It presents to supects to me, a general and a particu-r one. In general it is joyin news to pear of scattered and aren branches of Presbyterianism anywhere in the world coming togother, even though it were at the of the carth. In particular, so far a his case is concerned, your correspondent ppens to have many and warm friends all the four negotiating Churches, in me of them more than in others, but are are a few at least in each. Therefore is interest in the work going on is all the his interest in the work going on is all the more interes. His prayer is that no other doud may arise to darken the fair prospect. To that case the daughters of 8cbiland will have outstripped their old and honoured mother in the race, as why should they

It is almost too late to refer to the now fameus Swing trial of Chicago, the eclose of which are fast dying away, and it will soon coase to be as promisent as it has been. I have no intention, however, or entering on the merits of the case, I merely wish to notice one or two phases of it. In the first place the secular papers so-called gave much space both to the reporting of the whole case and to the discussion of it on its merits. So far as the reporting of the whole case and to the discussion of it on its merits. So far as the reporting of the asse is concerned there is no room for complaint. On the other hand those of us that are professedly religious men feel that we are under deep obligations to the present of Chicago for such a minute report of the whole proceedings. For good or for evil, the readers of the papers in and around the fast eity of the West got a full dose for some of ceelesiastical news. It may be presumed timat a pretty large proportion of the readers have not perused as much of that cleas of reading for a quarter of a century as they have done in the last three months. The same ratisfaction cannot be expressed in reference to the discussions that appeared in the daily papers Whenever the ments of the question were touched on, it was abundantly apparent that the rentlement who weed to facile hed on, it was abundantly apparent the gentlemen who wield to facile on all topics that belong so the sphere pans on all topics that owners so the almost of the daily paper, and every one knows what room there is for vertaining in the breadth and endless variety presented by what is ombiaced in that sphere, no never-theless uttaily at sea when they propose to discuss that which belongs to the depat; satisficiently. There have been many samples of the same or similar pheno-ans. When Ruskin deals with Painters mean. When Ruskin deals with Painters and Painting he is too all intents and purposes infallible, if he ever fails ordinary mostals are unable to tell. But when he deares to enter on the domain of political concemy he becomes as other more, instead of being a gol. Sir William Hamilton displayed a similar weak cas when he left the charmed arrele of Mental Philosophiy and presumed to break a lance with Scottish Thicologians on the subject of soccastly and five will. These gentlemen of the daily press if they were modest enough to seknowledge that they don't know everything, but that they are slow to les, they would gain and keep the respect betty deserve. But no, forseoth they mas deservo. But no, forsooth they mast the greatest minds from the time of Augus-hie' to the prosent day. It seems as if Professor Paton ought not to say a single word to the young men the Church has en-treated to his eare until he has takon seems! with the editors of the Chicago daily papers. If that is what we have source to, a much more direct method night be helepted. Let the segment be broken up. sic Frofessors sont to de pastoral work, or tissues to come missionaries, and lat the indents apond some operars in the edif-crisis passes of the Fribma, Times or Inter-crisis, and the work will be dess both expedically and efficiently. We saviges the absence from a disciplination to send up and western to the Assembly that is to meet in Arveland next year saking an ememment of the Assembly that is to meet in the arrest type asking an ememment of this effect to be massed. After that we will be a saviged to the massed of the company of the c way the Ventiningter Symbols, that the to the table to the trade

NOR-WISTERN STATES.

(From our own Correspondents)

MOR MISTERN STATES.

(From our own Correspondents)

MISTERN STATES.

(White Mister Misses is the man of an Old Test ament or a New Testament of New Test want of thought. The same thing is com-in the Picas of Scotland, old atail Picab-terian Scotland. Men like Kinght are virtually deficed by the accular press, while all others are signatured as crazer and all others are signatured as crazer and illibral and behind the age, as the lineal descendants of the linquistors of Spain and Italy. But I have dwelt long enough on that phase of the subject, perhaps too

long.

In coming into contact with the people in this part of the country I have noticed the diversity of opinion that he entertained the diversity of opinion that he entertained regarding the trial. Diversity of course may be expected. So far as my experience has sone, but that is not very far, the majority sympathies with Professor Paton. Not only do they admire the ability with which he conducted the case all through, as well as the moderation and good temper that clusted size of the procedure. Here we want that clusted size the moderation and good temper. as well as the moderation and good temper that characterised his procedure, they are strongly of the opinion that he was right, that he was under an obligation to do what he dul. The iceling is growing on the part of very many that indefiniteness in the of very many that undefiniteness in the Church englist to be watched more carefully than it has been, and while the unking of a man a hieretic for a word is never to be oncouraged yet it should be under-stood that any departure from a point of faith that is vital is not to be borne for a moment. Considerable surprise is felt at the attitude assumed by some of the Chunghia papers of the east. That the Eunquelia should be hostile to Professor Paton is not very strange considering its autoccleuts. should be hostile to Professor Paton is not very strange considering its autocedeuta, thought it has avowed very compliateally that Mr. Swing is not an exponent of the new school side, a position which most understood before. It is, however, felt eventually strange that the Observer should so urcently persist in advising Professor Patron to withdraw from the Prosecution. The Observer has lather to been regarded as an ultin defender of the Calvinistic faith, but it cannot be consultered as any longer. but it cannot be considered so any longer. Whether enthusiasm for the principles of the Evangelical Alliance has carried the senior editor of the latter paper away from the morning of old school doctrines, or has infused into him a spirit of exceeding theorabity beyond what i sed to characterisc him, I know not, at all events many feel much disappointed at the position of the Observer on the controversy. It is to be Observer on the controversy. It is to be hoped, however, and prayer is to be devontly offered up, that the Lord wil over-rule all these disturbing elements and make them in the end to work out the further development of sound doctrine and the proof the Church of Christ in the

Michigan, July, 1874,

DR. FRASER'S MEETINGS.

In accordance with the decision of Assembly, Dr. France, the Medical Missionary of the C. P. Church to China, is mow vasing the congregations the rightent the church The Dr. began by going to Montreal where he preached on Subbath June 28th. In the morning in Erskine Church, and in the evening in Cote Street Clureli, and in the evening in Cote Street Clureli. In both churches the congregations were large and a deep interest was manifested in the ser-At the close attention was specially vices. At the closu attention was appeared to the work of Foreign Missions Nazaceth St. and St. Joseph St. S. Schools were also, visited during the afternoon and short addresses given. A pleasing incident short addresses given. A pleasing incident showing the interest taken in the work may be mentioned. The Dr. was taking ton with a friend near Montreal, and at part-ing \$20.00 was slipped into his hand as a contribution towards outfit and passage.

BRAVERTON

BAROL PETERDANCE AT COMMENCE STANDARD PRESENT MI LIBOUR A SON CHORCE WINTED.

M. Entrol., It is, I think, no small solvice rendered to the Church by your paper, that thereby the Church is holped to know herself. "The members—the grographically distant congregations and mali quaphreally distant congregations and main-violate, and mission tickle too, will more likely have the same care one for another; and whether one number suffer—we shall hope to see more—all the members affer with it; or one member be honored, all the members resoice with it.

I have seen members of the C. P Church they were told of whole large congregations going up to the house of God daily for nearly a week, and that not at some extraordinary revival; but not less frequently tian on two oceasions in every year, at Com-munion seasons. Others, I have found, looking at those cases as instances of conlooking at those cases as instances of con-gregations yet enshrounded in the old fogy clothes of past forms, or rigidly coldified in slappes of suprogressive ideas of worship. Woll, sir, I am for progress, and with little patience of submission to forms and prac-tices in the Honse of God, whose only or chief claim to acceptance is, that they are "of the old time," and are venerable "trachief claim to acceptance is, that they are "of the old time," and are venerable "tra-ditions of the olders." On the other hand it is, I blink, a "popular fallacy," that un-wase, absurd, and obstructive prejudices are to be feared and looked for only among things and ideas that seemed old-fashioned

to be feared and looked for only among things and ideas that seemed old-fashioned because existing in the past. Let us penetrate to the root, and always peck to discover what is scripturally truek again; and morally good, and for addication. I would regard at a safen and step quite the opposite of true progress, if I heard, of, to undance, the compregation of the, G. E. Church at Beaverton, proposing to shorten the extraorder of the progress, and the second step of the progress, and the second step of the progress, and the second step of the precious and refreshing season I fall it to be. There is evidently a large amount of remaining the purpose of the precious and refreshing season I fall it to be. There is evidently a large amount of causine religious life, life born of the spirit of God, welespread throughout the congregation. Mestings for public wership extended from Tuurslay the 26th to Monday the 26th inclusive. Large-timeshore came. Discounter cliqued by minusters. In addition to these services, the congregation resolved first if the a number of prayer meetings at different convenient points. At least four weal attended prayer meetings were held daily. These were conducted by the elders. The office of the bloomlying in and understood and the progress of the contract of the contract

only for the observed constitution and bearing the vessels of the Lord at cummunious seasons.

The first day of these religions exvices bore the impression strongly in upon my much that it was in most regard for wear able form and the custom of the fathers will easenablege of continuances, earned, yet lively and caper, somed to utter one coice, "I was glad whou they said unto me, Let us go into the house of the Lord." There was no occasion afterwards for modifying this happy first impression. All through, the sum of the people manifestly were feeding out the west. The deeper the other than the sum of the sum of the sum of the result of th

showing the interest taken in the work may be mentioned. The Dr. was taking to awith a fixed near Montreal, and at parting \$20.00 was slipped into his hand as a contribution towards outfit and passage.

On Weinestey seeining the Dr. hald meeting at LaChute, and on Thursday even, ing at 8t. Andrew's.

The good results of three meetings is easily seen. The interest of the people deepened in Foreign Missions. Expensibly in that Mission is which our national as a church is new particularly directed by seeing and hearing the musicionary who is except the seeing and hearing the musicionary who is except the seeing and hearing the musicionary who is except the seeing and hearing the musicionary who is except the seeing and hearing the musicionary who is except the seeing and hearing the musicionary who is except the seeing and hearing the musicionary who is except the seeing and hearing the musicionary who is except the seeing and hearing the musicionary who is except the seeing and hearing the musicionary who is except the seeing and hearing the musicionary who is except the seeing and hearing the musicionary who is except the seeing and hearing the musicionary who is except the seeing and hearing the musicionary which is except that the seed of S. Schools, which the Le. never fails to visit, and address if possible, an impression is usual which can hear the seed of S. Schools, which the Le. never fails to visit, and address if possible, an impression is usual which can hear the seed of S. Schools, which the Le. never fails to visit, and address if possible, an impression is usual which can always the seed of S. Schools, which the Le. never fails to visit, and address if possible, an impression is usual which and address if possible, and address if the work, and in the case of S. Schools, which the Le. never fails to visit, and address if possible, and in the case of S. Schools, which the Le. never fails to visit, and address if possible, and address if the second of the case of S. Schools, which the Le. never fails

the Reaverton congregation is justly attri-bitable with either aliberality or lack of concern in the prospentity of the Lock when york. But there expects to me obvious complounes the subsemme sention exer-ting an excessive model of the senting an excessive dynamical model of the upon much to be desired promising of our ones and well organised effects to build a suitable house for the public weaking of God numericately.

Port Perry, 4th July, 1874.

MANITOBA MISSIONARIES.

Sir, In your last issue, an extraordinary letter appears honded "What does it mean"? I have no anytery to release the

return to the writer, but led some times are gare as the locality seamed of streets of the writer, but led some times of the writer, but led some times of the writers of the writers of the writers and the manufactured is a now in Season, and writer the case. The Calings have been along the control of the case of the Calings have been along the case of the case. The Calings have been along the case of the case o near "? I have no anxivity to relieve the distress of the writer, but lost some true "friends of Manntoba," should be misted by his unitualful statements I write a correction. The writer states that the "College

the High School, on the 27th ult., and 962 worth of prizes were distributed to the descring pupils. The improvement in the attendance and efficiency of the High School, since Mr. P. C. McGregor, B.A., an Mr. J. Wilde respectively became lead master and assistant, was the subject of addresses by leading citizens. At the sizes a handscens and centre writing & 2 th and and the state of the city of the ome and costly writing deak and sold nanceone and costly writing deak and gold pened, accompanied by a very flattering address, were presented to Mr. McGreger by his pupils. A semilar precent was also made to Mr. Wijkie, the assistant. Both gentlemen replied facility.

A SUMMER RESORT

A SUMMER RESORT.

About this season of the year many readers of This Paussyrenava will be seeking
for suitable localities in which is eighent afew weeks in search of selaxation and instituto all such we can recommend. Brickvilleas offering thany inducements. The lown is beautifully eitmated on the St. Lawronee,
which at this point is over two miles in width, inst at the termination of the Thousand Islands. There are numerous walks and drives in the neighbourhood, and those found of the water can secure boats at any time, while for pure six the locality same to see the secolied. It is also easy of access.
Leaving Torento by the afternoon Steamer, Brockville is reached next morning about half past 9 o'clock. After rejoying for hours the ever changing and lovely soonery of the Thousand Islands. To uninsters and others whose time may not allow thom to make the trip to Fort William or go down to the seasile, the St. Lawronee between Torento and Montreal offers a pleasant change at a very moderate expenditure of time and money. Should any of one distinguishing the season of the season of the money. Should any of one distinguish a very moderate expenditure of time and money. Should any of one distinguish and season the season of the season of the money.

The Rev. Mr. Donald, and the Buv. Mr. Paurd, m appropriate specifies, moved and seconded a vote of thanks, which was cordially tenderal to the lecture; for his very able address.—Port Hope Times.

We have often stated that anonymens communications will receive up attention at our bands. If correspondints really what their letters to appear, they should not forget to furnish their ranges, not patter, and publication, but as a guaranter of good faith.

efflic. entit de ? de anties server membrat uf m s

The Anster and Bespie.

A Bong of Three Words.

OKARE, LABORARE, ET CANTARE.

Three blissful words I name to thee, Three words of potent charm, From eating care thy heart to free, The life to shield from harm Whose these blissful words may know, A bold blithe fronted face shall show And, shod with peace, shall safely go Through war and wild alarm

First, ere thy forward foot thou move And wield thise arm of might, Lift up thy heart to Lim above, That all thy ways be right To the prime source of life and power Let thy soul lise, even us a flower That skyward climbs in sunny bear, And seeks the genial light

Then gird thy leins to manly toil, And in the tell have joy; Greet hardship with a willing simile, [37] And love the storn employ.

Thy glory this the harsh to tame. And by wise stroke and technic fiame In flod-like labor's fruitful name Old Chaos to destroy.

Then 'mid the workshop's dusty din. Where Titan steam hath sway, Croon to thy self a song within, Or pour the lusty lay; Even as a bird that cheerly sings In narrow cage, nor frets its wings, But with full-breasted joyance flings Its soul into the day.

For lofty things let others strive With roll of vauntful drum. Keep thou thy heart, a honeyed hive.
Like bee with busy hum. Chase not the bliss with wishful eyes That ever lures and ever flies. But in the present joy be wise, And let the future come ! -John Stuart Blackts, in Good Words

Ali to the Glory of God.

A minister sat in his study, preparing a sermon on the words, "Whether therefore ye set or dr nk, or whatsoever ye do, do all to the glory of God". He therefore to the glory of God" He thought on his theme till his soul glowed with a divine enthusiasm. He described a man as rescued from sin and death by God's infinite grace, bearing the divine image, doing a divine work, exemplifying before men and angels the elevating, purifying power of true piety, revealing to others the sources of this divine power, lighting the flame of devotion en other altars, and thus glorifying God among men. He described this, not merely on the true work of a creature loyal to the ator, but as the noblest employment to which men or angels can attain. At last, reaching the practical application, he paused to reflect, "Frst of all, myself, and the work which engages me this moment. Am I writing this sermen for the glory of God? Has any ambitious thought, any desire to win the praise of men crept in? Have I embered him only in whose name I speak, and the immortal souls to whom I speak, and the immortal souls to whom I speak; or have I hoped to hear this and that intelligent hearer say, 'That was a fine discourse?' Have I thought of my reputation? Has any inferior motive secretly taken the place of the higher? Am I doing this that the place of the higher? this ' to the glory of God ?'

Thus pausing, pen in hand, with heart uplifted, he applied the touchstone to his own case, and then completed his notes. When he preached it many felt the teaching power of divine truth faithfully

The day after the sermon those who heard were engaged in their several vocations. The legislator, dealing with important in-terests, which affected the welfare of a whole nation, stood up for justice and right regardless of the frowns of those whose selfish gardens of the frowns of those whose senian schemes he frustrated by his fidelity. "I will do it," said he, "to the glory of God." And the demagogues, whose plans were defeated by his firm adherence to the right, called him impracticable, and a fanatic but deep down in their hearts they felt that a divine power lifted him above the reach of the sordid motives by which they were governed, and thus God was glorified in him.

The merchant was in his store dealing with a wealthy customer who was careless of the price of things. The goods had been examined and the price named, and the transaction was terminated. All at once, as if gently whispered in his ear, the words came to the merchant, "Do all to the glory of God." "Sir," said he to the buyer, "I have made a mistake; I named the price at it was a month ago. Within a few days these goods have fallen in value. I will charge you, therefore twenty per cent less.'

And the buyer gave a glance of surprise made a playful remark, and departed his purchase. But, as he went his way, he walked slowly, and was thoughtful. He was saying to himself, "I wonder if it is really religion that makes some men so fair in their dealings." Thus God was glorified in him. And over the hill, in a lonely field,

laboring man was digging a ditch. He stood in the mire, and his clothes were soiled with it. He was alone, and so he communed with his own heart "All to the glory of God!" What can I do to the glory of God!' What can I do to glorify him? If I had influence, I would use it for God. If I had money I would give liberally to good causes. But I must dig this ditch, work in this mud here alone. I can do nothing 'to the giory of Cod.' But he worked away steadily, industriously and did an honest day's work. And when the farmer came to look at the field, he said to himself, "This man works as well when he is alone as when he knows that I am elose at hand. I wonder if it is because he is religious that he does not need watching, like some others?" Thus even a ditch was "to the glory of God." Thus God was thed in him.

And in the evening of the same day, a poor wislow sat in her garret patching her bey's jacket. She, toe, had heard the ser-men. "Ah," said the to herrelf, "how aladly would I do something for the glory of Gol if it were in my power; but what the I do? It takes every moment of my

time to work for my cuildren, and even i can hardly get food and cicthing for them. I can do nothing. I must be content to let others have this joy, and win a brighter crown than hes within my reach." But said, "How carefully this mother trains the children. How regularly she comes to church with her boy, even if he does wear a patched jacket for want of a better one. What a treasure is a Christian mother!" Thus God was glorified even by poverty .- Rev. Dr. Cranc, in S. S.

Models of Prayer,

We have been interested in looking through the Scriptures for the purpose of comparing the prayers therein recorded with those which we hear from time to time in public and we are astonished to see how they in point, expression, directness, and above all, in length, from those heard in those days in the christian pulpit. It is not exaggeration to say that we have listened to a single prayer longer than the whole ten that we find in the Bible put together. The first is in Genises xxiv: 12-14. and contains one hundred and ten words, and it is not more than one minute in length. The next is in Exodus xxxii: 12-15, and contains one hundred and eleven words, and is not over a minute long. The third is in Joshua vii: 7-9, and contains ninety words. The The fourth is in 2 Kings xix: 15, 16, the prayer of Hezekiah; it is composed of one hundred and thirty-four words, and two minutes would be ample time to repeat it. Another is found in Nehemiah i: 5.11, and is about two minutes in length; another is in 1 Kings viii: 12-61, an important dedicatory prayer, offered by Solomon himself, at the dedication of the temple, and it did not occupy more than six minutes; while that of Daniel ix: 11-19, was probably four minutes long. In the New Testament, the prayer of our Saviour Wohn xvii) is well known; it is contained in twenty-six verses and is five minutes long, while the model prayer—the Lord's Prayer—is far briefer still. Now here are ten prayers from those who certainly know how to pray, and they are all less than thirty-five minutes long, or an averave of three minutes each; and yet we sometimes hear men pray thirty and forty minutes, and after wondering all over the moral universe, and wearying their fellow-worshippers with vain repititions, utterly fail of the prime object of all public prayer—to lift up the hearts of men to comnune with heaven, It must be an extraordinary occasion, equal at least to the dedication of the Jewish Temple at Jerusa-lem—an occasion that none of us shall ever see—to justify a prayer more than five minutes long. There are few "Oh's" and "Ah's" in these models. Their authors do not often say, "O Lord, Lord," but tenderly filially, directly, quietly, simply they ask the blessing they desire, as though they were children who knew that they were addressing One who was more willing to give them good gifts than they were to ask them at His hand.—Gospel Banner.

The Bunyan Statue at Bedford.

On the 3rd of June, Lady Augusta Stan ley unveiled the statute of John Bunyan, presented to the town of Bedford by the Duke who bears that name. Business was suspended, the town was crowded with visitors, and gay with flags, and merry with bands of music. The statue, which is erected on St. Peter's Green, is nine feet high, and contains about two tons of bronze. On the Pedestal are scenes in relief from the "Pilgrim's Progress." The front represents the termination of the fight with Apollyon, and on the sides are the meeting of Christian with Evangelist, and the burlened Pilgrim's release from his load and interview with the angelic messengers. At the back of the pedestal the following words are inscribed:--"It had eyes lifted up to Heaven; the best of books in his hand; the law of truth was written on his lips. It stood as if it pleaded with men." In the Corn Exchange there were several relics exhibited: Bunyan's will, found in his cottage at Elstow, yellow with age, dated Dec. 22, 1665, and with signature distinct; a page of a church record, written by Bun-yan himself, stating in clear language and penmanship how certain brethren and sisters were called before the Church and admonished for various faults; ancient editions of "Foxe's Book of Martyrs," in which on three separate pages Bunyan had in rude verse written his admiration of men who went to the flames; an old-fashioned pint mug used by Bunyan while a prisoner; the walking-stick which accompanied him on his itinerations; a quaint worm-eaten cabinet given to the "Bunyan Meeting" trustees by his great-granddaughter in 1802 and a small oak round table made from the wood of Bunyan's pulpit. Bunyan's cottage at Elstow has been restored; but original portions of the building still remain, and in the vestry of Bunyan's place of worship in Bedford the veritable arm-chair in which he sat.

While thousands of people were assembling round the statue, a procession was being formed at the Shire Hall, which marched through the town to St. Peter's Green, including the civic authorities, Members of Parliament, and ministers of various denominations. Lord Shaftesbury, Sir C. Reed and Baroness Burdett Coutts were unavoidably absent. In arriving at the statue, the Mayor took the chair, and was supported by Dean Stanley and the Rev. Drs. Brock, Stoughton, and Allon, &c. The Mayor, in a few preliminary remarks, reminded those assembled that it was about two hundred years ago that Bunyan was pursuing his in Bedford and the neighborhood. Then his worship told how the Bedferdshire people appreciated Bunyan's labours; how he lived humbly about a mile from the spot where they were assembled; how, for twelve years he languished in the county prison. He then called upon Lady Augusta Stanley to unveil the statue. The band played the National Anthem, and the people cheered loudly when the bronze representation of Bunyan appeared. Dean Stanley being called upon to address the crowd add:—The Mayor has called upon me to say a few words, and I shall obey him. The Meyer has done his week, the Dube of Bedford has done his, the soulptor and artist have done theirs, and now I ask you to do yours in commercing John Bunyan. Every one of you who have not read the "Pil-grim's Progress" if there be any such perion, read it without any delay; those who have read it a hundred times, read it for the hundred and first time. Follow out in your lives the lessons which the "Pilgrims Progress" teaches, and then you will all of you be even better models of John Bunyan than this magnificent statue which the Duke of Bedford has given you."

Mr. Wright, of Birmingham, the Nonconformist representative, spoke of Bunyan as pre-eminently a man of the people; and after some brief remarks from other gentlemen, the programme, as far as the Green was concerned, was finished. An hour later a procession of 3,000 Sunday-School children marched up to the statue, and afterwards adjourned to a neighbouring field to spend the afternoon as a holiday.

In the afternoon there was a meeting at the Corn Exchange, presided over by the Mayor. Its principle feature was an address by Dean Stanley. He commenced by quoting the worls, "As I walked through the wilderness of this world I allighted on a certain place where there was a den." In paydous the legal planes which Padford onsidering the local claims which Bedford had on Bunyan, however, he declined to arrender the claims of England as a nation. The wandering gipsy life he led gave him a national character. From his marches with the army to Leicester he probably gathered the imagery for his "Holy War.". From his journey to Canterbury it was pos sible he had got his idea of the Delectable Mountains. In London it probably was he got his notion of Vanity Fair. None of these places, he granted, could rival his birthplace, the village of Elstow, and even Elstow could hardly rival the Bedford Den. It was the duty of the people of Bedford to sec that Bunyan's glory never faded from them. It was in Bedford that he became the most famous preacher of his time. His teaching was got from a body that had produced many illustrieus men—a Havelock among its soldiers, and a Robert Hall among its preachers. Lord Macaulay remarked that the seventeenth century had produced in England two men only of original genuis, and both these were Nonconformist—the one John Milton, and the other John Bunyan. (Cheers.) He (the Dean) ventured to add this further remark, that the whole of English literature had produced only two pure works of popularity and both of these were by Nonconformists.
(Applause.) One was the work of a Presbyterian journalist, and was called "Robin-son Crusoe" (applause); the other was the work of a Baptist preacher, and its name was the "Pilgrim's Progress." (Applause.) The Rev, Dean then proceeded to contrast between the time in which Bunyan lived and the present day, and said that, thanks to the discomfiture of the giant "Old Intolerance," such things as were common then were now out of the question. (Applause.) Nonconformists and Churchmen might well join together in doing honor to Bunyan, because the "Pilgrim's Progress" was one of the few books that acted as a bond to the whole Christian Church, It was a book which, next to the Scriptures, had contributed to the culture of the human race. (Applause.)

The meeting was afterwards addressed by Earl Cowper, Dr. Brock, Dr. Allon, and others, and the proceedings, which were altogether of a very harmonious character, were brought to a close by the awarding of the customary votes of thanks.—London (Eng.) Weekly Review.

Watch the Books.

How large a propertion of mothers and guardians exercise anything which can be called watchful care as to what books and papers the children shall read? And yet the booksellers' shelves groan under the weight of the most dissipating, weakening and insidious books that can possibly be imagined; and newspapers which ought never to enter any decent house lie on the table of many a family sitting-room. Any one who will take the trouble to examine the records of any large circulating library will be astonished at the immense demand which there is for these average novels. And in our parlours and chambers to-day, myriads of little girls are curled up in corners, pouring over such reading—stories of complicated modern society, the very worst kind of reading for a child; stories "whose kind of reading for a child; stories exciting pages delight in painting the love of the sexes of each other, and its sensual pliases." And the mothers do not know what they are reading; and the childrin answer, when asked what they read: "Oh, anything that comes along!"—Anna C. Brackett.

Sources of Power.

What wood and water are to the steam engine, food is to the body. By the burning of the wood, water is converted into steam, and that gives power. By the con-sumption of food and its digestion power is given to the body to work, and the brain to think. As there is more heats in some woods than others, so there is more woods than others, so there is more "strongth" or power, or nutriment in some kinds of food than in others. If persons have to "vork hard" bodily, or have to think intensely, they must eat more than if they did not labor much, or think much.

Great thinkers, are great feeders, as Count Cavour, Prince Bismark, Charles Summer, Henry Ward Beecher and Daniel Webster. Observant men, who have had large numbers of workmen in their employ, have long since noted the fact that the most work could be got out of those who had the best appetite.

Hence, to study easily, that is, to get lessons easily, children and college students should eat heartily, and if they will only eat at three regular times daily, and nething between meals, of plain, nourishing food, there is very little danger of eating too much, and there is a reasonable certainty of mun, and there is a reasonable certainty of their having good health and becoming efficient etudents and fine scholars. The time may some when persons will order their food with a view to the amount and character of the labor to be performed.—Half's Journal of Health. The Revival in Scotland.

Messrs. Moody and Sankey closed their evangehatic work in Glasgow during the week ending May 19th. The gatherings of people were immeuse. We give the description of the last service, taken from the Times of Blessing :

"Sabbath .- The last day of Mesers.

Moody and Sankey's stay in Glasgow was indeed a great one. Two meetings were hold in the Crystal Palace—the first at 9 a.m., for young women, masmuch as many could not get within the Palace on Tuesday evening. The morning was happily one of evening. The morning was happily one of the finest. The large place of meeting was quite filled with women, the only men admitted being members of the cheir and ministers. After the hymn 'Valley of Blessing was sung, Mr. Moody read part of Luke ii., and said he wanted to call attention to the words in the 7th verse. "There was no room for them in the inn." Room for other people, but no room for Chust, who, though He might have come with all the glory and grandeur of heaven, had to be laid in a manger. There was no room for Him in any town of Judea, Samaria, or Galilee. Nobody wanted Him, though He came to save all from death. And now, to-day, what nation wanted Christ? Was there any on earth that would have Him as its King to-day? If a man should get up and say, 'Thus saith the King of Heaven, he would be hooted down. Very few churches wanted Christ. We have the forms of Christianity, but not the real, personed, living Saviour. And applying the subject to individuals, he would ask, 'Was there room for Christ in their hearts?' The Sou of Man has come knocking, knocking, but no room for Him. Mr. Moody presented a glowing picture of the home in Bethany, where there was always a warm welcome for Jesus when no other house was open for Him. He pressed on the large audience the necessity of opening their hearts for the Son of God at once if they would be saved. Was it not strange that so many said, 'If I become a Chris-ian, I shall have to give up so much?' On the last Sabbath I shall speak to you in Glasgow, I want to plead with you to receive the Saviour into your hearts. I made room for Him nineteen years ago, and never once regretted it. He will come in if you only open your hearts and allow Him. May God help you to decide the

"Mr. Moody engaged in prayer, and in timated that a meeting for inquirers would be held in the Palace after the other meeting was dismissed.

"Evening.—In the evening a gospel meeting was advertised for 6.30. As it was the last, it was also by far the largest, and in many respects the greatest and most wonderful of all the many gatherings seen in Glasgow during the past three months. Mr. Moody, anticipating that, as the meeting was to be unrestricted, the Palace would be occupied by many who had already heard him speak, wished to address a special meeting of those who did not profess to be converted. When he arrived at the gardens, such a scene as presented itself was probably never before witnessed by any one present. The grounds between the gate and the Palace were densely crowded with men and women, boys and girls, who could not have numbered less than 10,000 persons. Within the Palace, which had been packed long before with some 6,000 people, all was calm and peaceful. Short addresses were delivered from the platform by the Rev. Mr. Gualter, Trinity Free Church, Aberdeen, and by the Rev. Dr. Joseph Brown, Glasgow. Mr. Sankey came in about 6.30, and sang the hymn. 'Nothing but leaves,' after which it was intimated that Mr. Moody was addressing the crowd outside. While the choir sang another hymn, the audience quiedy left the Palace, and joined those who were listening to Mr. Moody. He spoke from the box of a carriage, from which ne easily swept the whole of the assembled thousands, who listened with rapt attention to the words which fell from his lips. With a warmth never exceeded by him, he pressed on his listeners the acceptance of a free salvation. In closing, he referred to the kindness he had received in Glasgow, which he could never forget; and urged them, before they left that beautiful garden, to decide the matter of their salvation, so that when he was about to leave them, they might all be suof spending eternity together. If they did so, that would be the best and most memorable night of their lives; and from the shores of eternity, and perhaps from the back on that gathering. As his last words fell on the ears of the 'eager throng, who had maintained almost breathless attention. quiver seemed as by one impulse to pass through all present.

"After Mr. Howie had engaged in prayey, Mr. Moody asked the Curistians to go into Kelvinside Free Church, while he and others would meet with inquirers in the Palace. This was eight o'clock. The Palace was again filled with overflewing in a very short space of time, and for another our and a quarter the gospel was faith fully proclaimed to anxious hearers by the Rev. Mr. Stewart, Glasgow, and by Messrs. Morgan and Olney from London. Mr. Moody, after relating the cases of the conversion of a lady in Philadelphia, which had been blessed to many in Glasgow already, turned to Dr. Hutton, and asked if there was any hinderance to the conversion of all present that night. 'None,' was the unlesitating reply, given in a firm tone, heard over the whole palace. The same question was put to Dr. Bonar, and then to Mr. Sankey, and the same answer was given. It was a sclemn moment; and when Dr. Bonar afterwards engaged in prayer, with a low, but earnest voice, it seemed, as the speaker's words crept over the vast assembly, as if they came direct from the Holy Spirit himself. God seemed almost terribly near at that moment, as the shadow of evening were stealing in through the palace of glass, and all external nature was hushed in sympathy.

"The meeting quietly dispersed, while Mr. Sanksy and the cheir sang the hyan, 'Sweet by and by.' Never shall we forget this day with its memerable close; and we believe we speak for thousands when we say that we are never, likely to see another such day on this side of the grave."

A Happy Arrangement.

BY MRS. SARAH K. BOLTON.

I have been visiting with a family of late, were some things have very much pleased me. They are young people, have been married only a few years, but with great love for Jesus, combined with great love for Jesus, combined with great love for each other and their little child. they live delightfully. They are both finely educated, and perhaps this in part accounts for their taking hold of the duties and joys of hie together like the girl in the pretty song, "she carries half the basket up the hill," and feels the stronger and better for

She tells that when they were first married, she, partly from her women's nature, less scrong physically than man's, and partly from boing educated to lean upon the man she loved, commenced to depend upon hum almost entirely; thought she was not able to do anythinglin life alone; consulted him upon most trival matters; shrunk from any publicity; asked him to do a thousand things for her; wanted to be petted and caressed, forgetting often that he was tred and needed it quite as much an she; in short, had been married to be taken care of and henceforward expected no rough winds and no self-dependence. The hushand loved her, sought to please her; but anxieties came, business relations were disturbed, and the young man needed a con-selor and help rather than a burden, as she had become. He asked advice; she had had become. He asked advice; she had been so accustomed to lean unon him, that she had little strength to say what was best. He wanted something more in a wife than that; with loveliness and virtue, she must

The knowledge caused some tears at first, and then, woman-like, she adjusted herself to her condition in life. Her mind was equal to his; she used it. Her judgment was so good that it became almost a veto power in that house. She knew his business. They never extended the money they earned together until they had consulted each other. They learned together; they taught together; they planned his work together. She helped him about his office work, he helped her about the child.

Custom has made it beneath a woman to go to her uhsbands counting-room and write for him, or for him to care for the children when he comes home, when often the wife is more tired than he. Some fathers take no more care of their children than if they were a boarder in the house.

They read together; she cut out any newspaper articles that interested her for him to read; he did the same; the they were mutually benefited.

The thing that interested me most of all perhaps, in that family was that they shared their religious duties and joys together. At one meal he asked God's blessing; the next she besought it. The first evening of my visit, several guests were invited, and, to my surprise, the sweet voice of the woman commended those friends to God who gave their daily bread. I think they reme bered her words more than they would a man's.

At family prayers, one morning he med and she prayed; the next she read and he prayed—at night the same.

That young wife was strengthened by audible prayers; she learned how to express herself as well as he; she was enabled to ge to the prayer-meeting exercises, and to bear dying ones to heaven. He went out stronger for her prayers, she for his. The dying little boy knelt between them, putting his tiny hands over his face. He naturobeyed the mother as quickly as the father.

I have been in families, it deed I believe I only observed the general rule, when, if the father was absent there was no blessing and no family worship. Is it possible, then that there is no individual salvation? That if the husband and father does his duty the family will be saved?

Sound Theology.

The present tendency to decry or be indifferent toward a definite and sound the ology is illogical and raiorally bad. The ancers at dogmacies, at systematic theology, at doctrine in sermons, etc., are not born wise thought; it is very doubtful whether they are the offspring of a sound soul. Never was there more need than now of thoroughly furnished theologians in the pulpit, and their theology is wanted, not for orna-ment, but for usc. It is through the truth that Christ prayed for the sanctification of men, and that sanctifying truth, formalized in thought, vitalized in experience and forcibly sent home in pulpit address, is what alone carries the promise of being the power of God unto the salvation of men. It bad enough that the outside world is inclined to spurn sound theology; it is far worse when the church member's new yawns or frets under true doctrinal instruction: it's something pituble and shocking when s preacher in a Christian pulpit ignores the vital truths of the evangelical faith, or sets them up as targets for his relicule. tunny thus used will soon cease to be ademnly sublime with God's conscious pre-ence, and the church gathered within it find its heroic faith running into feeble sectiment, and its red blood turning to water. The fitting order for the ministry of to-day "STAND BY YOUR GUNS!"

But, while insisting upon preserving the ital substance of doctrine, it is unither vital substance of doctrine, it is neither needful nor proper to stickle for the mass form of words, nor for precisely the old methods of precenting the Christian measure. That is a little soul, making a special above of its littleness, which is forester on the watch for something had or doubtful, trying to something had or doubtful, trying to something had or doubtful. ful, trying to scent heresy in the fresh and effective preacher's magnetic speech; leady and eager to make a man an offender for a word.—Morning Star.

Patrick Henry left in his will the fallet. rewron Henry left in his will the featuring important passage: "I have now disposed of all my property in my family there is one thing more I wish I could give them, and that is the Christian religion." If they had that, and I had not given them one chilling they would be rish; and fight had not that, and I had given thou you would they make that, and I had given thou you would they make he pass.

Subbath School Teacher.

LESSON XXIX.

Jaly 19 1874. THE LEPER HEALED.

COMMIT TO MEMORRY VS. 41, 42. Parallel Passages. - Matt. viii. 2-4

With v. 83, read Luke iv. 48; with v. 89, Matt. iv. 23, with v. 40, Gen. xvni. 14; with v. 41, 42, Heb. iv. 16; with vs. 43, 44, Lev. xiv. 2-4; and with v. 45, Luke v. 15.

CENTRAL TRUTH .- Jesus healeth our

LEADING TEXT .- Lord, if thou wilt, thou canst make me clean - Matt. viii, 2.

Leprosy we can hardly fully understand, because happily it is not a disease generally known among us; and because, like all maladies of which the symptoms vary in various places and persons, different de-scriptions of it are given, and different theories are held even by medical men. But there are certain facts about which no doubt exists, and which we shall place in the simplest possible form, as introductory to this lesson.

- 1. Death comes through sin . Gen. n. 17 Rom. vi. 2d.
- 2. All disease is a presage of death, almost like the beginning of it; it is the witness to each of us that we shall die. It is the product of sin.
- 3. It was on this account that the dead and all who touched the dead were ceremonially unclean before God · Numb. vi. 9.
- 4. So God might have regarded all who were diceased or in contact with disease as word diseased or in soluted with disease as unclean. But this would have shut out all sufferers from sympathy, and interfered with the business of life. God does not legislate against the happiness of mankind,
- 5. As all men belong to God yet He took the first-born as types and representatives of all, so He takes this one disease and makes it the standing representative of all, sets on it the brand of uncleanliness, and gives to men, in it, a constant exhibition of the evil of sin in all its fruits and consequences.
- 6. Leprosy was in behof fitted to form this standing lesson. It was often loath-some, often painful in a high degree, always to be feared from its spreading and deeply seated character, taking hold not only of the skin, but of the entire system (Numb. xii. 12). It was, besides incurable by human skill. When it was thrown off, it was by the mercy of God.

This is all consistent with the fact that God included important sanitary arrangements (as when we separate small-por patients from the healthy) in his law. It is his way to do many things by one, as the sun lights, hoats, and steadies the planets of the system. And it is consistent with the facts of Scripture. Mere contact did not spread the disease (Naaman, Gehazi, 2 Kings viii. 5); the priests touched it with safety; the separation enforced was for Jews, not for strangers, and intended to give energetic expression to this idea of ceremonial uncleanness (Lev. xiii. 45). Here there was an incurable malady, appointed sign of sin, only curable by divine power. If Jesus shall heal a leper, what impression will be made?. Only one is possible. This is a Saviour from sin who is the mighty power of God. We have in this lesson, an earnest appeal, a prompt cure, and a disregarded caution.

I. AN EARNEST APPEAL. "A loper" (v. 10), made it. He would have his garments rent, like a mourner's for the dead, his head bare (Ezek. xxiv. 17). Alas! it was for himself he mourned. He was unclean for himself he mourned. He was unclean as if he had touched a corpse, or a grave, and when cleansed by the priest (v. 44) it would be precisely in the same way as if he had been defiled. (See Numb. xix. 6, 18, and Lev. xiv. 4-7). He was shut out from the city (Lev. xiii. 46; 2 Kings vii. 3), and his ghastly pallor warned all men off from him, as from one on where "the strake of him, as from one on whom "the stroke of God 'has rested.

Yet this man was no worse in himself than others. Christ's words were true of him (John ix. 8). On the contrary, he was better than many who would not believe in Jesus, or cry unto him for relief from the malantes of which this hideous disease was the type.

He makes an carnest appear " beseeching him, and kneeling down to him, and saying," an humble appeal, "If thou will," leaving the decision wholly in his hand; a believing appeal, "then canst." He was asking such a temporal blessing as was not absolutely promised. An uncertain timidity therefore is proper enough in him, which would be quite improper when plain and absolute promises are being urged before €od.

II. A PROMPT CURE. Whether he fully understood his own act or not, this poor suppliant treated Jesus as a priest, capable of dealing with this disease, and more than a common priest, who could judge of a cure, not perform it; and Jesus from pity, "moved with compassion," did what no ordinary man might do and be clean—"touched him" (v. 41), and making the response the more gracious by putting it in the terms of the request, "I will," &c., performed the miraculous act of cleansing. Its miraculous character was attested by the instant and visible departure of the symptoms (v. 42). The reality of the cure was to be attested by the proper legal authority (v. 44), "go shew thyself unto the

Jesus did this, as High Priest of God, appointed for the putting away of sin; touched the leper and yet remained pure, even as (so Calvin) he took our sinful nature yet was not sinful.

III. A DISREGARDED CAUTION. An eager crowd of men, in search of temporal benefits, would not advance the objects of our nts, would not advance the objects of our Lord's ministry. Many a Christian laborer is less useful than he might be, from the temporal benefits he dispenses becoming a temptation to insincere approaches on the part of the selfish. On the other hand, an early and emphatic display of such power as clearly identified Jesus with the Messiah (as cleaning the lepers did, Matt. xi. 5), Boston.

might rouse the rage of our Lord a enemies might rosse the rage of our Lords enemies prematurely. His hour was not yet come. Furthermore, the publicity and importance suddenly gained by a man of undisciplined mind, who suddenly becomes the centre of a wondering circle, may well enough become a snare. Who has not known of such evils? For one or all of these reasons doubtless, while enjoining the man to comply with the law (see v. 44), and obtain the priest's certificate (Lev. viv. 8). "for a tespriest's certificate (Lev. xiv. 8), "for a testimony unto them" (which shows that his touching the man was in no disregard of the law of Moses, the testimony being either to his regard for it, or to their unbelief in his claims, v. 44), he forbade his speaking of the cure. "See that thou say nothing to any man. Perhaps the Master would here set an example to all his servants, of michaes and materials of Allits, that quietness and unostentatious fidelity, that ather shrinks from, than courts, yulgar notice, that dislikes a sensation, and that instinctively revolts from its efforts being turned into a spectacle.

But as even the saved too often do, the man disobeyed the order. It is hard to keep from talking of one's self, especially when one has been the subject of something quite without parallel. "He went out and began to publish it much and to the subject of something quite without parallel." began to publish it much and to blaze abroad the matter" (v. 45), with the result which probably our Lord deprecated -he could no more openly enter into the city.

There is indeed another way of reading thus. Had the priests beforehand known that a man claimed to be cleaned by Jesus, they might have refused to endorse the claim; Christ therefore says, "Without waiting to satisfy curiosity, go and have the waiting to satisfy curiosity, go and have the matter settled,' and so he fortwith sont him away, the caution only being until the interview with the priest. The words of the Lord to Mary may be similarly regarded, as having an understood limited application, "Do not delay to touch me now—I am not not occurred by the second resulting but so the " yet ascending, but go, &c."

Learn here: (a) the cause of our sufferings—sin.

- (b) The effects of sin, loathsome, polluting, fatal.
- (c) The Saviour from sin. Jesus.
- (d) The proof of his power to put it away -he puts away its sad effects.
- (e) We are not to make an ostentatious display of what Christ has done for us.

(f) Quiet fidelity to God's commands pleases him.

SUGGESTIVE TOPICS.

Leprosy not perfectly understood-why —cortain facts—sin in relation to death—disease in relation to death—why dead unclean—why leprosy taken—how it is treated—not infectious usually—examples —proper officers to deal with it—this leper's prayer—the Lord's response—character of the cure—the directions to the man—probable reasons-his disobedience-the effect of it, and lessons to us.

The First Element of a Home.

I never saw a garment too fine for a man or maid; there was never a chair too good for a cobler or cooper to sit in; never a house too fine to shelter the human head. These elements about us, the gorgeoussky, the imperial sun, are not too good for the human race. Elegance fits man. But do we not value these tools of house-keeping we would bring into it? I had rather eat my dinner off the head of a barrel, or dress after the fashion of John the Baptist, in the wilderness, or sit on a block all my life, than consume all myself before I get home, and take so much pains with the outside that the inside is as hollow as an empty nut. Beauty is a great thing, but beauty of garments, house and furniture is a very tawdry ornament compared with domestic love. All the elegance in the world will not make a home, and I would give more for a spoonful of hearty love than for whole ship-loads of furniture, and all the upholsterers in the world could gather together.—Theodore

In 1845 the first missionaries settled in the Choto Nagpur, India, among the Kols. For five years they laboured without visible fruits. At last 4 mon came who were anxious to see Jesus. These became the first fruits of the mission. Now the converts number more than 10,000.

The Moravian Church has one out of every fifty of its communicants engaged in the mission service, and for every member at home nearly three members in the mission field.

He that stands beneath the cross, and understands the scene, dare not sin; not because there is a holl beneath him, or an cause there is a hell beneath him, or an angry God above him, but because holiness is felt to reign there. God never appears so truly great, so intensely hely, as when, from the pure energy of principle, He gives Himself, in the person of the Son, to die rather than His character shall be impugned. Who, at the foot of Calvary, can pronounce sin to be a slight evil?

Faith doth engraft a man, who is by na turo a wild olive branch, into Christ, as into the natural clive, and fetcheth sap from the root Christ, and thereby makes the tree bring forth fruit in its kind; yea, faith fetcheth a supernatural efficacy from the death and life of Christ, by virtue whereof it metamorphoseth the heart of a believer, and createth and museth into him new principles of action; so that what a treasure of all graces Christ hath stored up in Him, faith draineth and draweth them out to the use of a believer; being as a conduct-cock, that watereth all the herbs in the garden; yea, fait doth apply the blood of Christ to a believer's heart, and the blood of Christ a boliever's neart, and the blood of Christ hath in it not only a power to wash from the guilt of sin, but to cleause and purgo likewise from the power and stain of sin. And, therefore, saith godly Hooker, if you would have grace, you must first of all get faith, and that will bring all the rost. Let faith go to Christ, and there is meckness, pationce, humility, and wisdom, and faith will fetch all them to the soul; therefore, saith he, you must not look for sanctifica-tion till you come to Christ in vocation.

Our Young Folks.

Hospitality.

One day Tommy rushed into the kitchen crying out, "Mother, mother, there is an old woman down in the road sitting on a og; shall I set Pompey on her?"

- ' Set Pompey on her !" said his sister, what for?
- "Oh ! because," answered Tommy, looking a little ashamed, "because—perhaps
- "Go cut, Esther, and see if the poor woman wants anything. Perhaps she's tired with a hard day's travel among the mountains," said the mother.

Esther ran down the green, and peoping through the gate saw the woman resting under the shade of the old oak tree.

"Should you like anything?" asked Esther.

Thank you, said the old woman; I should be very thankful for a drink of

Esther scampered back to the house, and soon procured some cold water from the well, and hastened with it to the poor traveler.

"I thank you, ' said she after drinking. "It tastes very good. Do you know what the Lord Jesus once said about a cup of cold water?"

Esther was silent.

she is a thief.

"I will tell you, He said, Whosoever shall give to one of his people a cup of cold water only, in the name of a disciple, he shall in no wise lose his reward. May the Lord himself bless you little girl, as I am sure I do."

And a happy feeling stole into the child's bosom at the old woman , words, for the blessing of the poor upon her. - Children's

Hints on Politoness.

My little girl told me last night to give her some rules on politeness. I promised to indicate some very plain rules which govern well-bed persons in their inter-course with the world, promising what I think Hazlitt said to his son, that true politeness requires more than a desire to make those in our presence happy.

- 1. Girls should rise when an elder person of either sex enters the room.
- 2. If a gentleman calls upon you, do not hesitate once in a while to ask him into the family room, or give your parents to understand that you want them to come into the parlor to see your company. The young gentleman who does not wish to be occasionally in the company of your parents is not worthy of your society.
- 3. Be a true lady at home, especially at the table, else you will forget to act the lady abroad. Sit straight; eat deliberately. nay aurona. Sit straight; eat deliberately. Don't bow your kead too low to eat or drink. Don't pick your teeth or pare your nails in the presence of others. Don't rock or put your feet on another's chair, or look at a per ca's manuscript while he is writing, or take a book from him, or ask him what he has in a package. Every exhibition of idle curiosity is annoying to a refined person.
- 4. Do not address a person without speaking out the name. Some persons will take hold of your arm, or touch your shoulder or look at you. This is impolite. Speak out the name—Mrs.—, or Mr—, -, or the given name.
- 5. Don't speak in a loud tone unless your friends are deaf. Do not whisper in company unless it becomes necessary to say something of importance to your mother. If an old gentleman offers you his easy chair, do not take it; and be sure not to let your methor do anything for the comfort of visitors if you can do it your self.
- 6. You will of course never look behind you to notice a person who has passed, nor stare at any one on the street, or in the stores. If you have fine clothes, do not be ambitious to display them on the streets or in the church.
- 7. Fix on an hour for retirement, and do not deviate from it except under an extra-ordinary pressure of circumstances. You need not hesitate to tell your friends that you must be at home at 10 o'clock. They will excuse you, for you must have rest, and have it regularly, in order to pass the coming day cheerfully and profitably.

Keep Still

We fancy this is what every small boy would like to say if he only knew how: Keep still! That's what they always say to us boys. Just as if they never had been any noise in the world until we were born. Haven't old folks all been boys and girls once? Didn't some of them get boxed on the ears at school? Didn't some of them drum on the milk pans, or crack nuts with the flatiron, or slam the doors? Every thing that is smart goes off with a bang.
This would be a dull world if it were not for the racket the boys make. Noisy boys are not always saucy Some are, but we are not. We belong to the "Boy's Rattle-te-bang Society of Good Manners," and we invive all our young friends to come and join us .- Advance.

Four Good Rules.

- 1. A suitable place [for everything, and
- vorything in its place. 2. A proper time for everything, and everything done in its time.
- 8. A distinct name for everything, and everything called by its name. 4. A certain use for everything, and
- verything put to its use. Much time would be saved, many dis-putes avoided, numerous articles kept from being lost or injured, and constant confusion and disorder prevented by the strict obser-vance of these important rules.

Upon mon of small understanding noth makes so deep an impression as what they do not understand:

The State of Spain.

"Popery has to enswer for the ills from which Spain has suffered and is suffering. It expelled the Jews, the promoters of com-mer e; it drove out the Moors, the best agriculturalists it had; it dried up the fountains of reproductiveness by taking possession of immense wealth in lands and estates, and its convents and numerous army of priests helped further to impoverish the land; and its action and pernicious influence has brought Spain to the imserable condition of decadency, bankruptcy, disorganisation, and ruin it is in. Within this yery century, and when the population was a great deal smaller than it is, actually. Spain could bost the the possession of 58 archibishops, 684 bishops, 11,400 abbots, 986 chapters, 127,000 parishes with as many priests, 7000 hospitals under priestly management, 23,000 religious fraternities, 46,000 monasteries, 135,000 convents, 812,000 seculiar priests, 200,000 inferior clergy, and duo,000 monks and nuns! Those figures have greatly deminished since, but even now there is an army of 40,000 regular priests of different grades—the declared apprint of liberty good government, and enemies of liberty, good government, and freedom of thought. No wonder, then, if Carlisman raising its magnant head. It has all the active and powerful support of the Popish priesthood and their partisans, and both are reading head to optablish the and both are working hard to establish the ruin and demoralisation of Spain."—Evangelical Christendom.

Philosophy of Clothes.

The Saturday Review has something rather original to say of his when its principal object is the construction or wearing of fashionable clothes. Its observations are suggested by the examination of a journal published for the tailors trade.

"Life all drapery, or at least life viewed exclusively in its relation to drapery, cerexcusively presents a novel and surprising aspect. Political questions, for example, are studied only with reference to the gowns and bonnets which they are supposed to be likely to bring into fashion. It would appear that the fluctuations of French parties keep the drapers and milliners and their customers in a state of perpetual agitation. At one moment the Count of Chambord is thought to be coming to the front, and fleurs de lie and costumes of the reign of Francis I. and Henry IV. have to be prepared in haste. These have soon after to give way to bees and eagles and Imperial fashions, while at the same time Rupublicanism has to be recognized by a revival of the eccentraties of the merveilleuses and incroyables. It may seem strange to a philosophical mind that English ladies should be obliged to change the cut and color of their dresses whenever a new turn is given to political intrigue in France. Perhaps when woman's suffrage is estab-lished we shall find our own domestic questions elevated into their national prominence in this respect. The weather is watched by the draper with an intense interest as by the farmer, but the question in which he is interested is its probable effect, not on the crops, Lut on the style of costume."

Animals Slandered by Man.

There is a fine irony in the use we make of the terms "brutal" and beastly " "man-ly and "humane." As no brute ever kicks its mate to death, nor any beast makes itself drunk, it is a happy use of language by which our police reports invariably qualify the condition of a tipsy man wallowing in the gutter as "beastly." On the other hand it is by a pretty, if not well-deserved com-pliment to ourselves, that we describe the the first class of outrage as "brutal," and courage transcendently displayed by a hen on behalf of her chickens as pre-eminently "manly;" and when we have occasion to speak of compassionateness, complacently call the quality "humanity," as if the race from which have sprung all the Herods, Neroes, Alvas, and Magendies, of ancient and modern times, were quiet incapable of cruelty.

In one of Æsop's fables, charmingly rendered by La Fontaine, a lion is shown a picture wherein a man stands triumphant over one of the animals own kind which he has just vanquished. The four-footed critic in the fable simply remarks :-

Avec plus do raison nous au rions le dessus

We may readily imagine the transposition of terms of praise and blame which would follow were the promised experiment of teaching poor Joe (the Chimpanzee in the Zoological Gardens) the language of the the Zoological Gardens; the language of the deaf and dumb to prove successful, and an age of talking animals to be inaugurated. How the eminently sensible goose, and the calm-judging ass would recalestrate against the use of their names as synonyms of stupidity and folly! How those affectionate comrades—rats—would repudiate the use of the term 'ratting' as signifying treachery! How those quarrelsome and loosely-conducted birds, the doves, would coo satirically under their wings at our romantic ascription to them of innocence and fidelity! And how one and all would hoot, snort, bray and cackle at the utter absurdity of attaching to the word "human" any other sense than that of cunsummate perfidy and merciless destructiveness!-New Quarterly Review.

"I would not," says Mr. Beecher, "for all the comfort which I might get from the books of the Alexandrian Library or from the Lennex Library, give up the comfort which I get out of nature. . . There is nothing that grows—no weed, no grass, no flower, no fruit—that is not in some way related to God in my thoughts; and I am never so near him as when I am in the prosonce of His works—as when, night or day I am, in that solemn cathedal, the world of nature, and behind its ever changing beau-There is no such frescoes in art as God's haid paints in the heavens. There are no such relations to God as come to us through nature. In the budding, blossom; ing days of spring, in the balmy days of summor, in the fruitful days of autumn, in the days of winter, in every day of the year, there is something that is a separate leaf to me in God's cuttide Bible, now that I have loained to read it."

Pastors, Please Read This.

A writer in the Princeton Review of 1830, says: "Ministers have devoted an undue proportion of their labour to those that are grown up; whilst the young, by far the most hopeful part of their congrega-tions, have been almost wholly neglected."

Rev. Dr. Ashbel Green, shortly before his death, caid, "If I had my ministry to go over again, I would give far more attention to the children."

Rev. D. Samuel Miller, in his seventy-

ninth year, said. "After the observation of a long life, I have come decisively to the conclusion, that if I had my life to live over again, I would pay ton times as much attention to the children of my charge as I ever did when I had a charge. If I were now about to undertake the care of a new or feeble church, I would consider special attention to the children and young people of the neighborhood as one of the most cer-tainland effectual methods of collecting and strengthening a large Tock that could possibly be employed."

The Future.

The future falls under the cognizance of God alone; we encroach therefore upon his rights, when we would fain forsee all which may happen to us, and secure ourselver from it by our cares. How much good is omitted, how many evils caused, how many innocent persons deserted, how many good works neglected, how many truths ap pressed, and how many acts of injustice aupresent, and now many acts of influence ac-thorized, by these timerous forecasts of what may happen, and these faithless ap-prehensions concerning the time to come! Let us do in season what God requires of us; and let us trust to Hun for the consequences. The future time, which God would have us forsee and provide for, is that of judgment and eternity; and it is shis alone which we will not forsee.—Quesnel.

A Long Reign.

Queen Victoria completed the thirtyseventh year of her reign on Saturday, June 20th, as she came to the British throne on the 20th of June, 1887, four weeks after the completion of her eighteenth year. As reigns stand in history, her reign already can be pronounced a long one. It is the longest reign, with six exceptions, that England has known since the Conquest. Of her five predecessors of her own line (Hanoverian) only one—George III., her granfather—reigned more than thirty-seven years, George II., the longest of them all but one on the throne reigning thirtythree years .- Watchman and Reflector.

Consistency.

Let us remember that whatever unfits us for religious duties, cools the fervor of our devotions, or indisposes us to read our Bible or to pray; whatever we could not engage m with a perfectly clear conscience, wherever the thought of a suffering Saviour or a holy God, of the hour of death or of the day of judgment, falls like a cold shadow on our enjoyment; the pleasure which we cannot thank God for, and on which we cannot ask his blessing,—these are not for

Notwithstanding all the assertions to the contrary, open communion is steadily gaining ground in Baptist churches all over this continent. Here is what the President of a leading Baptist College in the United States said the other day: "Open Communion will undoubtedly be the custom of the Baptist denomination in the near future. If I was a young man I should certainly advocate it boldly, and expect to win a victory, and enjoy the fruits of my effort at reform.

The poor copies of Christ's life which are presented to us, even in lives of the most sincere Christians, resemble the copies of good pictures made by little children. The proportions are all faulty, and the colors do not blend together. There is a likeness, but so imperfect a one that we must not take pattern by the copy, but ascend up to the original, and study its every feature there, where alone it is perfect.—Maria Hare.

We are old or young as we have made attamments in knowledge. We are as pupils, to learn. Our education begins at birth; will be carried on after death. Every intellectual endowment is for use; every opportunity and appliance for our service and equipment. We may have had few and equipment. We may have had few advantages or many; the question does not hinge there, but what have we gained with our advantages, more or less?

The London Missionary Chronicle gives an interesting account of a contest in medical skill between the missionary at Inyati, in the Matebele mission, and the native doctors. The daughter of the new king, Lupengula, had been given up by naphysician found the girl to be in the first stage of consumption, and offered with God's blessing, to oure her, although the natives were much amused at the idea of "praying," they said, "to nothing for a dead body." When she begun to grow better, the native doctors tried hard to regain their patient; but the missionary succeeded in keeping her on the mission premises until, to the surprise of her father, she could walk home in sound health.

The India Evangelical Review for January speaks thus of the Santhal Mission (the Santhals are an aboriginal tribe in Bengal): "Few Indian missions can point to results so great, attained in so brief a time, as the Indian Home Mission to the Santhals. It is superatended by a managing committee in this country and depends for its support on the Christian community of India. Most of the converts deem it not only a duty but a delight to make known that Saviour on whom they themselves have believed. Most of those recently baptized, as well as many inquirers now waiting for baptism, are the fruits of the labors puforth spontaneously by the converts themselves. The report montious the addition Indian Home Mission to the Santhals. It selves. The report mentions the addition of 220 Santhals to the church during 1873. Many more have been added since the close cf that year."

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[FRIDAY, JULY 10, 1874.

ANTI STATE CHURCHISM AMONG R. C. BISHOPS.

It is said that the Roman Catholic Bishops in conference at Tulda, profess a desne to settle the difficulty Letween the Church and State in Germany, by advocating disestablishment and disendowment pure and simple. It must cone to this in the long run. It is only possible that the Emperor may refuse to agree to such a proceeding as likely rathe, to weaken than strengthen his power over recusant priests and disaffocted subjects. Time was when English statesmen believed that the great way to conciliate the R. C. Bishops in Ireland was to endew their church. That was a mistake. Let right be done by every one being required to pay for the support of his own religion, and united Germany will not be weaker but stronger.

RELIGION AND RELIGIOUSNESS.

"They are two very different things," said ry friend, "a man may be very religious and and yet have no religion." That looks paradoxical, it is nevertheless true. Religiousness is a very visible thing, but religion is unseen by the eye of man, although like a good pure fountain, it sends forth healing streams from its unseen depths.

There are religious orders who are known among men as the promoters of so-called religions. The priests and priestesses who are dedicated to worship—as the Levites the Flamens, the vestal virgins, the dervishes, the monks-are religious people; but what intelligent Christian will affirm that in every instance they were truly religious? Scriptural Christianity forms no such order or caste, but recognises a universal priesthood in all true followers of Christ, while some among them are expect ed to give all or a great part of their time to the ministry of the word, and prayer, and to the work connected with the out--ward church, not however as religious persons, that is, a class' distinct from the rest of the brethren. There is not properly a clergy or religious class in the Church of

There is religiousness also among private professors of religion, and there we find much religiousness with no religion. There are those who play the religious role-most careful in the observance of every rite and performance of every religious act. It is matter of notoriety that such religiousness exists along with indulgence in the vilest passions and consummate worldliness. The times of Louis XIV. illustrate how religiousness can be made adorn worldliness and be attended to while the heart is untouched by the grace of God. Or religiousness may assume an enthusiastic evangelical type. producing great fussiness in the activities of Christian work; much attending of meetinge, much talk, visiting; utter disregard of conventional propricties, and the use of startling and exciting means for producing a so-called religious interest. Experience proves that in all seasons of genuine revival this is one of the ways in which the good work is marred, and Satan sows his tares. Then there is a mystic and meditative religioueness, which shrinks from all form and seeks the pabulum of spiritual exercise, which abjures all activity and aims at higher holiness and merit by ascetic practices and unworldly habits. Every religion has pro-Aucad such character, and the testimony in all ages is the same, that under this spiritual getirement, asceticism and professed unworldliness, no real religion may existeven hare religiousness is not religion.

There are and doubtless have been many truly good Christians, religious in one of the above senses. Some ritualists and enthusiasts, and pietists, notwithstanding defects, linvagiven good evidence of true piety; But that piety or true religion is something distinct from, and in addition to, the religiousness which they share with those who 'ard not truly under grace. Our Lord states with annistakeable clearness, the form of roligioneness, as menifested by Pharisees in his story, "All their works they do to be boen of men." Religiousness in its low sonse, is the doing of good things with the purpose of being seen. There is much religiousness in our day. A Copie's pilgrimage, the vanous stops of which are telegraphed each day for the admiration of the faithful, and to attract the at "tion of unbelievers; a High Church proces on, with music and artistic appear.

utentions of awakening interest; a mass religious meeting, advertised with speakers from a distance; or some absurd topic of discourse; or some religious carosity or notorious religious character to exhibit so as to draw a crowd. Money thrown away on costly ethlices and fine music, to Le seen and heard by men professedly to lead them to Curist, illustrate this religiousness. Their Sabbath School zeal which elevates the school above the church, and preventy both children and toachers from regular attendance at the Christian Assembly; prayer meetings, held at unusual times, and in novel encumstances, and conducted in a way that Associations; our many benevolent and philanthropic societies, with their regular meetings; committees, vaunted contributions, begging organisations and business generally, too often tend to foster as well as produce a fussy religiousness which is not satisfied unless "men see our good works and glorify our father in heaven.' The intention in many cases is doubtless praiseworthy. The man wishes to do good, but he errs when he aims at doing good by making that good visible. "The kingdom of God cometh not with observat.on." True religion, whether associated with outward religiousness or not, consists in what is unseen. Love to God, and unostentatious, urobliusive love to man; meek and humble conformity and submission to God's will in all things: Christ-like beneficence, visiting the fatherless and widows in their affliction. and keeping one's self unspotted from the world, while the left hand knoweth not what the right hand doeth, and everything is done from regard to the Father, who seeth in secret.

We need not less religiousness, but more religion; we want the spirit as well as the body, the real thing which God approves, as well as the showy outside that man admires and praises.

THE SCOTTISH ANTIPATRONAGE BILL.

This Bill has advanced another stage in the House of Lords, and bids fair to become law. As it originally stood, the body of electors was made to consist of "ma'e communicants of full age." This was objected to in the Assembly and accordingly on its second reading the Assembly's suggestion was adopted and the electorate so enlarged as to embrace all communicants "of full age," both male and female. The Duke of Argyle on that occasion made a strong speech in favour of the measure, but at the same time urged that the different constituencies should be still further onlarged. In Committee, accordingly, it was carried that all "members of the congregation other than communicants' should, also, have a vote in the election of parish ministers. This we are afraid will breed confusion. The Assembly is to define who are to be regarded as members of the congregation in addition to the "communicants." But give whatever definition is possible, it is very evident that the communicants may be very easily outvoted by outsiders who though they may occasionally attend the church, may be utterly destitute of the very appearance of picty, and may take part in the election of a minister from very unworthy motives, and to gain more than questionable ends. The measure we believe will meny case only hasten what it is in tended to prevent.

THE POPE A TEETOTALER.

We think no church in A nerica has o late surpassed the Roman Catholic in zeal against intemperance. The Pope in his letter last winter to the Massachusetts Catholic Temperance Union, planted himself amongst the foremost of reformers. He says :-

In your zeal, consequently, to abolish this disreputable and promiseuous custom, you not only struggle against one vice, but in your efforts to stem the numberless evils flowing from this source you also advance the interests of your religion, promote the welfare of your fellow-men and the prosperity of your country. And should you with God's grace, prosecute the movement to success, you will call down manifold blessings on your own people. For Saint Augustine observes, "Sobriety is the mother of all virtues. . . It puts to flight sin and crime, shuns the dauger, is faithful to dury, and rules over the home and family with care and moderation.

We exhart you, therefore, for the true wolfare of your country, to rig rously urge onward the total abistenence movement under the guidance of the chuion. Thus will you, beyond all contradiction, deserve well of God, of the church and of your fellow men. We most couldn'll wish you the largest measure of success in your labors; and in token thereof, and as a piedge of our paternal tenderness, we most lovingly inpart to you, beloved children, and to all those who will engage in the same work with you, the Apostolic Benedic

The Rev. Jue Gray's remarks on the de ings of the General Assembly, published by ns last week, should have been credited to the Oxillia Packet. In clipping the report we gave the necessary credit, but it did not

OUR MISSIONS.

No. 2.

LAKE SU TRIOR. It is a hopeful sign for our Church to see

her extension co mordont with that of our

country. With such an adventurous class of reople as these entrusted to our care, it is of supreme importance to keep pace with the rapid subjugation of territory that the great West exhibit. It is surprising to find the large proportion of Presbyterians there are who go to these new settlements occupying places of influence and of genera usefulness. To a traveller six years ago verted mass; in Young Men's Christian sailing upon the one solitary Canadian ves sel through Lakes Huron and Superior, there seemed among the rugged and silent rocks little for missionary or any one clse to do. The writer saw Prince Arthur's Landing when a was a single sharty. Silver liket was then unknown. Nepigon had been visited only by the tourist, and although Fort William and Sault Ste. Marie were instorically important places, one could scarcely repress a smile at the contrast between their historical and local importance. Since then how great a change Canada has extended her empire from ocean to ocean. Fort William, the former " Ultima Thuic," is now less than half way across her extensive dominion. In view of such facts, no feature in the report of the Home Mission Committee at the last General Assembly was more pleasing or more important than that three missionaries had been permanently stationed at Prince Arthur's Landing, Silver Islet and Sault Ste Marie. It is true for two or thise years past there has been summer supply at these stations, but the present movement is a great step in advance. It has been the habit for theoretical Home Mission men to dec y the Home Mission Committee for its system of sending out students only for the summer, and not sending men for two or three years. This is unjust. The H. M. Committee has no such system; the requirements of our immense field demand the use of every agency at our disposal. The empleyment of students is a more makeshift. The present appointments show that the H. M. is not only fully alive to the necessities of the case, but has the proper system, when materials are at its Asposal. As to Prince Arthur's Landing, any one may see from the map the importance it is likely to have. The point of shipment from the great prairies of the North-west, by the Dawson route now, or by the Thunder Bay tranch of the Canadian Pacific, one of the first sections to be built, it must be a place of great importance. Its advantages over Duluth are manifest; it bids fair to be the largest city on Lake Superior. How happy the H. M. Committee in its choice of a missionary for that point, all acquainted with the young man sent there will be prepared to state. The mining village of Silver Islat will be but one of the many centres to be formed as the mineral resources of the region are developed. The fact that Sault Ste. Marie has been made the seat of a bishopric shows the importance a sister Church attaches to it, and latest advices seem to point cut this old village as likely to take a new beginning. Already, then, we have men enough for a Presbytery in Lake Superior district. The establishment of a Presbytery should not be long delayed. It is a most useful thing to have matters controlled by men on the spot. To bring the affairs of Lake Superior down to Southampton, or Hamilton, or Guelph, to be considered by those more or less out of sympatly with the peculiar want of distant fields, is not wise. No doubt new places will soon spring up. Judging from the past six years, and the development of shipping and trade, the coming decade will see many another missionary seat to what is now a wilderness. The great advance made is in the permanent location of men for periods of two or three years. Many of our probattoners would be far more happy and comfortable were they to take appointments of the kind spoken of. It does a young man good to watch the growth of congregations; and dozens of our young men are injured by falling into a "rut," and with their small organized congregations have not enough to develop either intellectual or missionary tastes. Missionary life is an excellent preparation for a wider sphere, and will do most men good. But the greatest benefit will follow to the stations. It is painful to think of a place for successive summers stimulated to effort by carnest and energetic students, and then allowed to rool down in the winter. Nothing can be more detrimental. Employ the students by all means, until we get sufficient mission aries to be permanent appointments for a series of years. Our rapidly developing field will place such a date a long way off: We should be thankful for the prospects of the Lake Superior region.

> The contract for completing the spire of the C. P Church, Smith's Falls, has been awarded to Mr. Richard Locke 2; \$1,420.

Rov.W. Mitchell, M.A., of Millbrook, is spending his summer holidayout Cacouna, on the lower St. Lawrence.

Ministers and Churches.

Rev. Prof. Bryce took part in the services in St. Andrew's Chu.ch, London, last Sabbath.

We shal, be glad to hear from the Rev. S. Donaldson, of Manitoba, frequently. Such letters from other portions of the misson field will be very acceptable.

The Rev. Di. J. B. Finser, who will shortly leave Canada as Medical Mission ary tor Formosa, Chara, preached in Knox Church, Ottawa, last Sabbath.

A "Social" will be hold in Gould street Presbyterian Church, this (Thursday) even ing, at 7.39, in bonom of Dr. Taylor -the first and much loved pastor of the congregation-who is at present on a visit to his son, T. W. Taylor, Esq., of Osgoode Hall. We have no doubt that many others, besides members of the Gould street Church, will take advantage of this social gathering to meet Dr. Taylor.

A concert in aid of the organ fund of St Andrew's Church, Almonte, was held in t & Music Hall on Wednesday even ng of last week. Rev. John Bennet, Paster of the church, occupied the chair. The attendance was very good, and an excellent programme was carefully gone through. It is generally acknowledged that this is the best concort that has ever taken place under the auspices of St. Andrew's Church. - Almonte

A deputation from the Cookstown Presbyteman Church, waited upon Mr. John Watson, at the Queen's Hotel, Toronto, on Wednesday evening last, on the eve of his acpartme for his native land (Scotland), and presented him with an address and a Gold Watch and chain, valued at \$175.00, as a slight recognition of his services as Precentor for the past five years, and for his liberality and assistance during his stay among them. The Watch bore the following inscription: "To John Watson, Esq., a souvenir from the C. P. Congregation, Cookstown, Ont., June 1st, 1874," to which Mr. Watson made a suitable reply.

At a meeting of the Presbytery of To onto (C. P. Church), held on the 7th instant, the o. dination of the Rev. Donald McKerracher, as missionary to Prince Arthur's Landing. was appointed to take place in Knox Church of this city, on Monday the 20th of the present month. The services to commence at 7.30 p.m. Rev. R. Gray to preach; Rev. J. M. King to preside, put the questions, and deliver the charge to the missionary; Rev. R. Wallace to address the assembled congregation. Arrangements were also made for the ordination of Dr. James B. Frazer as medical missionary to the island of Formosa. The ordination is to take place in September, of which a fuller notice will be given in due time. Mr. Thomas Fotheringham and Mr. Robert Thynne, theological students, underwent trial, and were duly licensed to preach the gospel.

The Stanley street C. P. congregation held a receting on Tuesday evening of last week for the purpose of electing elders and adopting a constitution. Rev. J. Scrimger, Chairman of the "interim session," presided, and opened the meeting with devotional exercises, after which he called on the members to nominate elders, five of whom were to be elected. Messrs. George Rogers, James Middleton, David McFarlane, James Ross and Alexander Rose were nominated, and elected by acclamation. The constitution, which had previously been prepared by a special committee, was, with some alteration, adopted. The first article declares that the congregation shall be known as the "Stanley street Canada Presbyterian Church." The second declares that there shall be no musical instruments employed in the religious services of the congregation, nor in the Sunday-school; nor shall this article be ever changed, except with the unanimous consent of the members of the congregation. The proceedings were very unanimous all through, but the constitution has to be submitted to the Presbytery for approval.

On Dominion Day the Presbyterians of Onlha held a Bazaar, which, according to the Expositor, turned out a complete saccess. Everything was to have been sold at a fair valuation, and consequently nothing but useful articles were procured for it, as it was understood from the first that its dealings were to be founded on real value. All these articles were sold off iapidly at good prices, under the management of Mrs. M. Millar, Mrs. Patorson, Mrs. Gray, Mrs. J. Perry, Miss Millar, the Misses Cook, the Misses Taylor, the Misses Leask, Miss Darling, Miss Harvie, Miss McKinlay, Miss Jackson, Miss World, Miss Parkinii, and Miss Logan, with mutual satisfaction to population are recognized, and if possible buyer and seller. The Refreshment tables, loaded with all the tempting delicacies of the season and presided over by Mrs. Hen derabn, Mrs. Cooke and Mrs McLeod, were preted in working among them are altowell patrentzed and became quite popular gether ineignificant. A missionary regulent during the day as resorts of reflection. Music, Vocal and Instrumental, varied the proceedings. The proceeds of the whole

MISSION WORK IN MANITOBA.

The following notes, by the Rev. S. Don. aldson, of Springfield, Manitoba, will be perusod with much interest by our read.

"As immigration for the season is now begun, and new settlements a e being form. ed, it is desirable that mission work should be carried on at several places, out of the reach of our Missionains. The work u continually becoming greater, and the districts in which it is to be carried on, more extensive. There vill be for toany years to come increasing demands upon the liberal ity of the churches that carry it on. At present the burden is borne by the Old Kuk, the Canada Presbyterian, and the Irish Presbyterian Churches. The work among the new settlements, though expen sive to the Cauch at home, is promising, and must very soon be cargaged in on a larger scale. There are, of course, difficulties and discouragements; such, for instance, as are inseparable from settling in a new country, but when the right man has come we hear very little of them; and such as occur in old congregations, but are more annoying and troublecome in new ones. Sometimes trials are experienced from the outset, in the conducting of business trans. actions of the church, or in the carelessness of the people about its interest. But there are frequent indications, showing that on lahom is not altogether in vam.

As an instance of a settlement to which our Church has recently sent a missionary, I shall give some particulars about Spring. feld and Sunnyside. This district is on the east of the Red River, just outside the Set. tlement Belt at Kildonan, and extending twelve miles to the east, and six miles from north to south. A mission station was opened two years age in Springfield, and was supplied on Sabbath by our Catechists, whose services were very valuable to our cause here. It was not until the present year that a missionary was sent. The attendance on Sabbath was at first very small, but afterwards the number increased. We now have services every Sabbath in Springfield and Sunnyside. The greater part of the people belong to our Church, and its prospects are very good; but it need not be expected that it can become self-supporting for at least ten years to come. Some difficulties were experienced in the working of this station at the beginning, but unanimity now prevails. A church is being built in Springfield, and another will soon be commenced in Sunnyside.

While Springfield and Sunnyside have regular supply of preaching, there are other parts of the Province in which public worship is conducted only at long intervals. The Boyne settlement, in which last summer I found about twenty families, is still neglected. It was recognised then as a sistion in connection with our Church; but since my last visit about half a year ago, # had been visited only once by any of our ministers. I found on reaching it that a new settlement was being made of Presbyterians about fifteen miles to the south of the Boyne at Pembina Mountain. Somed the sixteen I met with on the way and on my return to Headingly met with several others. In all probability Pembina Mountain will soon be a more extensive settlement than the Boyne. The country is described as very attractive and as having many natural advantages—good agricultural land, weighty timber and pure water. The most convenient so tled district of any importance is on the Assimbonie, more than fifty miles distant.

On visiting the West, I found progress in some things very slow. Six years ago a manse was commenced at High Bluff, which is not yet completed. The number of the people seemed to be greater than before, and in some respects there were undeniable signs of progress. The interest taken by the people in church matters appeared to be very slight. But there is reason to hope that better things are about to begin, and that the energy and zeal of the missionaries who are now residing there will be the means of doing much good. Although the district was divided, there is now more than enough of work for both mission-

A very important opening for Christian work is to be found here among the Sieux Indians. They came here about ten years ago from Minnesota and Dakota, and in number are about three thousand. They are encamped at different places near the road to the Saskatchewan. At one place I observed more than twenty tents, and about one hundred and fifty men were engaged at some athletic sport.

No missionaries were among them since they came from the States, but there is evidence of their being once under Christien influence. While the needs of the civilized supplied, those of these heathen savages who reside in the same violety are quiely ignored. The difficulties that might be exin the neighborhood in a few months could learn lish language t is said by the re-ple to be say, to learn and the previous affair reached the handtome sun of \$841.75 | training of an educated man would \$70

him an advantage in acquiring 18that those who live around them do not possess. But even if alight obstacles did exist they should even if slight obstacles did exist they should not prevent the work being carried on. The call to proceed in trgout, the prospect of ruscest, he excellent, and no excess of causion should prevent the work being prosected with, and the employment of means to accure a satisfactory result, depending for aid upon God. 'He list observeth the wind shull not saw; and he that regardeth the clouds shall not resp.'

ANTIPATRONAGE BILL BEFO THE COMMONS.

The Duke of Richmond's Bill for the abo tition of hy patienage in the Church of Scotland has passed through the House of Genmous. There is every bledding as Mr. Baxlor has given notice that he will then nove an amendment to the effect that it is mexpedient to proceed with such a mea-sure till the Houre is in possession of fuller information on the subject with which this Bill professes to deal.

MISSION WORK IN MANITOBA.

LETTER FROM THE CONVENER.

Mitter Dutten Autance Passitients.
Duan Sin.—In your last issue there appeared a letter saking information regarding the working of our mis-ion fields in the Kerth-west. The "Friend of Manitoba," who writes asking "what does it mean?" is not the only one who has written asking similar information. I am exceedingly pained, that at this season of the year when so many emigrants are flocking into Manitoba, we should be so feelily representate and that from curenustences over which d. and that from circumstances or

f. As regards the College, the Home Mission Committee have virtually no voice in its management. The Assembly, at its recont meeting, resolved that its panulary support should still remain with the Home support about still remain with the Home Mission Committee, but the supervision of its teaching, and the going or coming of its Professors, is in the hands of the Assembly. It is certainly anomalous that both Professors, abouth have been absent during the about he was a substitute of the assession. As regards Prefessor Hart, I am informed that he had no desire or intention to leave thefore the close of the present session. It was only after repeated calls made by the Committee of the "Kirk" that he came to the massion of the "Kirk" that he came to the meeting

One thing seems clear, that if it is absolutely necessary for our Professors to attend the meetings of the Assembly, either the date of meeting of the Assembly, there the changed to entit the College in Manitoba College must close at an exher the college in the Manitoba College in the the the there are to east the Professors. As matters at and, it does look semewhat any our sorraspondent says, that the "Incilitation can be run" without Professors at all. I can aware that Mr. Robertson, who has been supplying Winnipeg, and Mr. Black, of Kilin the absence of the Professors, but such a

the College. The same may be said respecting our missionaries. The Assembly, in 1971, erected the missionaries in Manicoba into a Prechytery, giving them not only Probyterial but Synedieal powers. They have thus the right (if they see fit to use it) of sending every year the full proportion of the names on the Prebytery rell to the Assembly. Including Mesers. Nisbet and Vincent, of the Saskatchewan Masson, there are, or were until now, seven names on the roll of the Manitoba Presbytory, warrant-

THE RUGHT GHNERAL ASSEM-

Billor Barrish Amazoan Paremerania.
Sin,—The writer Stadacona who questions the constitutionality of the proceedings of the late General Assembly of June 19th, does so with a degree of confidence in his own se with a negree of sonndance in his own view of the case that appears to me scarcely warranted, and it is to be hoped that no momber of the gnith Aussubly feels alarmed at the charge so confidently brought against it. At the outset of my remarks I would ask

S. (for he will excuse the liberty of shreviating the possible designation he has adopted to give us in support of his view, the specific parts of the constitution which would apply to the product errounstances in which the Assembly was placed, and which it violated. In any controversy that may arise the cancil chapter and review vo-lated, under the certification of S. would bring the matter to an issue more satisfacoring the matter to an issue more saturfac-torily than his mere statement of his views on the subject however correct these may be. While waiting for time, we may meantime be allowed to differ from the view expressed in that letter, and to assert meantime be antowed to dister from the view expressed in that latter, and to assert in appendion the entire constitutionality of the Assembly's proceedings. The Assembly is the light of events emerging during its sitting, took into consideration, in committee, for convenience sake, the whole state of the question along with the returns from Presbyteries. And the Assembly after the cocurrence of events that threw light on the path of its duty, and after the fullest discussion, tild as an Assembly after the consideration by the Church, the result slightly altered. These alterations of course required sanction by the Presbyteries in terms of the Barries Act, and if the Assembly saw fit, of sessions and congregations also. So far says S. all was well. But at this point all knowledge of constitutional procedure forsook the Reverent Pathers and brethrem. They ligally says S. took appn thenuselves to most again and called and oreniren. In y linguity says S. too upon themselves to meet again and called on Presbytories for returns to their own romit. In support of which he says "the Presbytories elected an Assembly to meet at Ottawa. . . and gave its members commissions to do certain work there. seminasions to decertain work right, manuely that which had evolved since last Assembly. This sentence betrays an entero misconception of the functions of the Assembly. The commissions of Presby assumy. The commissions of Fressysteries chiefly cartify to the bone fife character of the representative, and white appointing time "to consult vote and determine in all matters that come before them to the glory of Ged, and the good of his Church "do not and cannot limit expectly the control of the Assumble was heartful to be the work the Assembly may be called on to do. In abort, to say the Assembly did what Presbyteries never commissioned it to do, and that on this ground its proceedings are unconstitutional is simply abound. The Assembly, it may be necessary to remaind S., is constituted to do whatever in its sanged to suit the College in Manicha, or the Manicha, or the Manicha College in the store at an earlier date to suit the Professors. As many are that says, that the "Institution as be run" without Professors at all. I may be necessary to be done "for present as yet, that the "Institution as be run" without Professors at all. I may be necessary to be done "for many phyling Winnipeg, and Mr. Black, of Kilsana, rendered great service to the students are many beautiful to the students are suited to be students and the interests of the Christian and the interest of the Christian and the intere Rellar and Currie have doublike reached the Province before this date, although a season. Speared to have adoublike reached the Province before this date, although a season of the Province before this date, although the Charles of the Church and the Church and

What, are precedents for the mest post, but instances in which the ordinary tale has been departed from to meet some new elements and the first season of the time silver. And what times to seek for or to make a proper stance to seek for or to make a proper time to the content of the content is food it right to adopt. It is not presible for a constitution to meet the requirement and of wery situations in which the Church my find hers if. And the work of the Church, and the interest of the cause or Christ, are of greater importance time her constitution, and if the letter of her counti abon urrowly interpreted a crufe oppose an obscale to that work, the Church through her Avendby may and ought to set in the light of the spirit of her constitution, and not be bound by any interpretation of the letter mainfeatly outcary to that.

The Greater Assembly understands what

fedly contrary to that.

The G-norm Assumity understands what is and what is not constitution. And the Assembly is the interpreten of her on constitution, and not any Largest outside of her nor any individuals monous her members. And yet says 8. with evident sentences "the General Assumity must abandon the position it has taken up." In the opinion and judge must of many as competent to judge as Stadisonia, the Assumpty must do nothing of the kind, but is to be congratulated on the wisdom and sometic testing and the properties of the wind, but in the sentences of the properties of the translating of the properties of the translating of the properties of the winds and the places.

peases.

And only when the Covernment of omments are sense and reason and the rudler, that the covernment of the covernment of the covernment of red tape will Stadeous's method of interpreting the constitution and functions of the Owererl Assembly be architect. With the utmost respect for Stade.

I am, yours truly, D. D. M.

A Word of Complaint.

M AMERICAN PRESETTABLES

Editor Barties Ambaran Preservantan

Sim.—I read with delight the accounts which
were published in regard to the U sion question, in the two bodies which recently met
at Ottawn. I read with pain an account
which I saw of souse proseedings in the C.
P. Assembly in regard to the question of
Professors' salaries. I noticed that only 43
in all votes, 44 to anstain the Report of the
Committee, and 31 not to sustain it. In
plain the most of the members had left, and
of those who remained about one balf were
approach to any action at the time. I regret it obledy on second to the Professors
themselves. It cannot be agreeable to these
agreed to in a such elevantaness. I desire
avery man to be aupported in respectability
and comfort. I desire also that those who
have to provide the weans be satisfied of
tim need of marrase, and have some voice
in the matter. I feel that the Chesson as agreed to in such ofreumstances. I desire every man to be supported in respectability and comfort. I desire also that those who have to provide the means be satisfied of the need of morroses, and have some voice in the matter. I feel that the Church as a whole has sause of complaint, only if I am missakes the forces are satisfied? Hen the missakes to force the satisfied? Hen the they will not be misspilled.

mistaken? If others are assigned? then the funds will be forthcoming, and I am sure they will not be misapplied.

Lest year the Board of Management of Kerz College called for \$5,000. There is a defit. I believe, of searly \$5,000; yet in the face of this fact a gensil minority of the fundament of the forest of the face of this fact a gensil minority of the face of the face of the face a gensil minority of the face of the fa

Juan 27, 1874.

In other columns will be found letters from Rev. Wm. Cochrane and Prof. Bryse, in answer to "A Priend of Manitoba," whose letter appeared last week.

The congregation in connection with the Canada Preshyterian Church here, says the Orangeville Advertiser, has largely increased in numbers since the settlement of the Rev. Mr. Carrick as paster. Beveral additional pews have been added lately, while all mr and filled account of the control o and all are well filled at each service. It has and all are well filled at each service. It has also been decouled by the congregation to secure a manus for the musser, as soon as possible; in the meantime a hone-o has been resided for the purpose. In view of commonsing bouse keeping, the halies of the clurch recently presented Mr. Our tex with a hand-ome dinner service, sliver ora, vide a hand-ome dinner service, sliver ora, vide along the property of the com-parison of the companion of the com-companion of the companion of the com-colling. Mr. Carrack desires in the aw that. Mr. Carnek desires us to say that, "I taluable linugh the gift be in itself, its value is graphly enhanced in his selfmation by the circumstance that it has come as a pleasing proof at once, of kind consideration twoby the circumstance time range of the proof at once, of kind consideration, and confrequational estiem, for which he had confrequational estiem, for which he had warpings thanks to the hega do en tioners. Buch evidence of approximation of the worth part of the congregation, of the worth pfatheir gratter applicable are lightly are lightle, to all concerned. Is That Ho?

Heiter Buttien Anantaan Preservenian Sin,—At the laying of the corner stone of the Presbyterian Caureli, Madee, the pas-

of the Presbyterian Caureli, Madoe, the pastor is reported to have said:

"This Clouch is called St. Peter, after the state of the died confessor of Chinater the state of the died confessor of Chinater the state of the state o

advice, and g. to J. rielio.

"The corner stone. . . after three rape, was "declared to be well and properly laid—in the the mane of the Father, Son, and I May Ghord, Oase Gad." Is that so? Who ra, ped? Pater's ghoat in approval of the boner conferred upon him? If the rapa were produced by the trocal, was the lamile held by the three hand first and second fingers of the 1sth- man? Clirate told His despites to bepter in the name of the Father, Son, and Roy Ghoat. It is to be hoped that the Moderane of the Assimbly and other notables will be respectfully invited to become agnors at the clirate three the second control of the bell.

INQUERT.

30th June, 1874.

Nook Notices.

THOUGHTS ON HIGH THEMES, by late late Rev. J. George, D.D., Stratford, J. Campebil & Son, Toronto, 1874.

Campebil & Son, Toronto, 1874.

Dr. Georgo was well known and much respected by a large number in Oatario and elsewhere. He was an eloquent prescher, a vigorous and accurate thinker, a successful Professor and an accomplished divine. The present volume consists entirely offliscomuses prepared in the ordinary source of pulpit preparation without any view to publication. Its contents have consequently not that finish which they would have received if published under the writers own oys. At the same time they are such as will do honour to Dr. George and will be very acceptable, we are sure, to a large earle of realers. The volume is got up very neatly

Subscriptions are now being solicited to purchase a clock to be placed in the spire of St. James' Cathedral, on King atreet. Such a clock would be a great public convenience.

A prize clock, manufactured by Benson, of
London, is, if possible, to be secured. 1t
will cost, delivered in Toronto, about \$5,000. will cost, delivered in Teronic, about \$5,000.
An active committee has the, matter in hand, and we have no doubt their efforts will be encoursed with success. The proposed clock will have four data, and will strike the hours on a bell of four tons and chime the quarters on bells of proportionate

Roman Catholicism in Great Britain

Roman Catholicism in Great Britain.

In the Geographical Magazine (Trubner) we observe a curious article, "Blatistics of Roman Catholicism in great Britain," by E. G. Ravenstein, P.S.-S., with a statistical chart, a map showing the distribution of Roman Catholice, and of their chapels, monasteries. &c., in Great Britain, In a foot-acte, Mr. Ravenstein criticism the reformance of the Roman Catholics, and the Review of Roman Catholics, and he himself points entitled in the weak, and he himself points entities in weak, and he himself points entities amongst the price population of Raginand and Wales ne her than 4 per cent Catholics form liardly name than 4 per cent coving practice. "Summary for Great Britain." "Summary for Great Britain at the different percels, and their precentage of Feps

			Percentage of Popu						
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1671	913,600	277,200	492	8 23					

and excess and a second of the control of the contr

Livingstone-Contral Africa

Among the different many risks proper od for Dr. Living vious, there is one which some decreasing of some special strendon. It was sungested secondly, by a speaker (Dr. betwart of South Arison) in the Yree Church Assembly, while he was making a sunsmitted to the other properties of African anticular on the subject of African anticular of the properties of the other properties of the prop kind of memorial to the great pioneer of avilination and Cirvatanuity. The suggestimation and Cirvatanuity. The suggestimation and Cirvatanuity. The suggestimation and continuously. The suggestimation and the state of avilination and the state of avilination and the state of avilined the tention of the google should be taught to the native of the region where the institution right the established. This, however, is but part of the idea. In its failor form it is intended that from the fast this institution and that from the fast this institution and that from the fast this institution and the see plauned and convolidated at some future day that a safe of an at some future day that a safe of an at some future day that a safe of an at some future day that a safe of a safe of the safe of the

How much versition of spirit, and how many trinsiting words (yllowis it jue wake of elegance. When I see a load of exquisiting years for its a house. I think how much trouble has come into that house in the tear. Hards words to severate, and converted the severate, and the severate severate the severate severate the severate severate the property of the severate sev

Tea is new extensively raised in Hin-decean, the experts to Eugland in 1872 ex-ceeding 16,000,000 pounds. The Indian teas are of rare flavor, and are used by the Euglash shop-kespers to mix with the Obi-ness. The entire in India is now carried on by joint stock compense, which are now-naying from ten to twenty per cent, divi-dends. Ireland is predicting by the large in-crease in the price of coal in England. The donds. Ireland is prediting by the largers of the price of coal in England shows to coutain many rich fields which have been hitherto work a very small scale. Capitalists are beginning to look to these as preditable same and the course of t

mane to work the coal on a large scale.

A man has not risen very high who expends his energy only in seoraing and seatempt for the ord. That or will not grow that and strong which sprands its boars in the pasterefield horsing and seraping the stomes with the seatempt of the seatempt o

K NOX COLLEGE.

CALENDAR . FOR 1874-75.

Depressed to the state of the s

Truthfulness and Unsolfishness.

Of all people in the world the "truthful" are the most beloved. There is something so beautiful in truth, it is so dean to every human heart, that a person who is simply true gains respect, reverence and love without an effert. No matter for polish, a roughly truthful person is like an uncut diamond; you suspect the radiance if you see it not, and give it your appreciation. Some people are morally true and intellectually false; the heart is true, the intellect is bewildered; they are not despised, the heart shines out; but a nature that is true as steel, where heart and mind are of one accord, is a nobleman in his own right; no one can take away his peerless

But of all the faults which are "tolerable, and not to be endured," is that latent malice and "all uncharitableness" which wears the mask of truth and assumes a tone of frankness in order to be disagreeable. Reel truth may be rough, but is seldem unkind. That which apes it, and is not itself, is unkind, and arrogant, and hurtful. That which people call "speaking one's mind," telling you "your faults for your own good," is often but a seltish expression of personal envy or malice.

Self-consciousness, when it takes on the form of bragging, cannot be said to be a very attractive vice. The man who tells you directly or indirectly of his great and good actions, his large estates, his good pictures, his fine horses; or, in fact, while he illuminates anything which is his, is not placing himself in a fascinating attitude. And it is astonishing how common this is t "To become forgetful of others and only conscious of yourself" is one definition of insanity; and it is curious that a sane person can be a braggart. For one moment let him say to himself an imaginary speech, having "I" as its basis, as coming from some one else, and he will feel the bad effects of the cgo as seen from the other side.

Personal unselfishness covers a multitude of sins. What a cloak for all weathers, all journeys, is this splendid garment! How the wearer of it is sought as a companion for a walk or for a voyage! how delightful is he in the family circle! what a reflex of our own moods, be they grave or gay! Such characters, informed and ennobled, become the real saints of the world; weakened or debased, they are still dear to us; an unselfish person, be he saint or sinner, in a palace or a prison, has friends and lovers, which the self-conscious person fails to gain, even though in his determined walk it his premeditated course he may move our respect, our admiration, and even our envy; he does not gain our love.

And in this personal unselfishness we recognize one immortal flower of paradise, which throws its fragrance all around it. It is not enough, alone, to save a character—alas! it has sometimes helped to betray it—but of its beauty and charm there can be no doubt. How much do we owe to the "sweet-tempered," the "cheerful," the "unselfish" members of our families! and our acquaintance, who have lighted up our darkest hours, who come to us like strams of music, and of whom we can scarcely think but with a grateful smile! Sometimes such a character has been sent to us a sort of wandering augel; we have not known what it was to us, until it had taken its flight; in other and happier instances it remains to us a perpetual benediction.— Appleton's Journal.

How to Find Profit in Bible Study.

Any Sunday school lesson is ull of interest to that teacher who commences its study with the wish and expectation of finding good in it. "Seek and ye shall find:"
"According to your faith be it unto you;" are the injunction and assurance which God gives to all his children in their pursuit of spiritual blessings. If a teacher does not want to find good in a Bible lesson, it is not likely to be thrust on him. If he begins Bible study as a dry duty, he will probably finish it in the same way. If he enters on it as a pleesant and paying work, he will find it all that he expected. "Yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and the knowledge of God." It is into the open mouths of the longing ones that the mother-bird drops the food she has gathered. It is to those who want good, and look for it, that God gives good abundantly. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."—S. S. World.

Healthy Throats.

The drug stores are full of troches, lozenges, and compounds for speakers and singers. All these medicines have an important mission, but how much better would it be to avoid the ills than to spend one's time in trying to cure them.

1st. Speak naturally. Let no incompetent elecutionists or the barbarisms of custom give you tones or enunciations at war with those that god implanted. Study the vocal instrument and then play the best tune on it possible, but do not try to make a flute sound like a trumpet, or a bagpipe do the work of a violin.

2d. Remember that the throat and lungs were no more intended to speak with than the whole body. If the vocal organs get red-liot during a religious service, while the rest of the body does not sympathize with them, there will be inflammation, irritation, and decay. But if the man shall, by appreciation of some great theme of time and eternity, go into it with all his body and soul, there will be an equalization of the whole physical organism, and bronchitis will not know whether to attack the speaker in his throat, right knee or left ankle, and while it is deciding at what point to make assault, the speaker will go scot-free. The man who besieges an audience only with his throat attempts to take a castle with his throat attempts to take a castle with head, eyes, hands, heart, feet, unlimbers against it a whole park of artillery. Then Sebastopol is sure to be taken.—Christian

The Leprosy.

This disease has always been peculiar to warm climates, and in such, especially in Egypt, and other regions of the East, it is still found agreeing in all its general symptoms with the description of its ancient character as left in the Bible by Moses.

The disease seems to commence doop in the system of the body, and generally acquires a thorough settlement in the person of its victim before it discovers itself on the outward skin. It may lie thus concealed even for a number of years, especially when it is seated in the constitution by birth, as it often is, when it does not commenly unfold its outward symptoms until the child is grown up to years of maturity. After its appearance, too, it does not proceed with any rapid rum. Not until a number of years does it reach its full perfection of disorder, and not antil a number more have rassed away does this disorder terminate in death. A leprous person may live twenty or thirty, or if he receives the disease with his birth, forty or even fifty years, but years of such dreadful misery must they be, that early death might seem to be hetter.

The horrible malady advances with slow but certain steps, from one stage of evil to another, diffusing its poison through the whole frame while the principle of life is still suffered to linger in the midst of the desolation, and one after another the pillars of strength are secretly undermined and carried away till the spirit finds, ere yet she can escape from its imprisonment, the house of her earthly tabernacle literally crumpling on every side into dissolu-tion and dust. The bones and the marrow are prevaded with the disease so that the joints of the hands and feet gradually lose their powers, and the limbs of the body fall together in such a manner as to give most deformed and dreadful appearance to the whole person. There is a form of the disorder known in some places in which the joints beginning with the furthest of the fingers and toes one after another separate and fall off, and the miserable sufferer slowly falls in pieces to the grave. Outwardly the leprosy discovers itself in a number of small spots which generally appear first on the face about the nose and eyes, but after some time on other parts of the body till it is all covered over. At first these spots have the appearance of small reddish pimples, but they gradually spread in size till after some years they become as large as a pea or bean on the surface which they cover. When scratched, as their itchy character constantly solicits, a thin mois ture cozes out of them which soon dries and hardens into a scaly crust, so that when the disease reaches its perfect state the whole body becomes covered with a foul whitish scurf.

Particular directions were given in the law of Moses to distinguish the spot of the real leprosy from others that might resemble it in appearance. These "are contained in the thirteenth chapter of Liviticus. There are various kinds of leprosy, some more malignant and loathsome than others. According to the appearance of its spots it is called by different names. There is a white, 2, black, and a red leprosy. This shocking disease is contagious, so that it is dangerous to have much intercourse with leprous persons. On this account it was wisely ordered among the Jews that such should dwell alone "all the days wherein the plague should be in them," and should be held unclean so that no one might touch them without defilement. Hence too, it was so strictly enjoined that the earliest appearance of anything like the leprosy should be immediately and thoroughly examined.

The leper in whom the plague was ascertained really to exist was required also to distinguish himself by having his clothes rent, his head bare, and his lip covered (all of which were common signs of deep sorrow), and to warn others coming near him by crying out, *Unclean*, unclean! Lev. xiii. 45, 46.

The leprosy is still [more fearful as it may be handed down from one generation to another by birth. The leprosy of a father descends to his son, and even to his grandchildren of the third and fourth generations, assuming indeed a milder form as it passes 'own, but still showing some of its disagreeable effects in each successive case. The leprosy was regarded among the Jews as a disease sent in a peculiar manner from the hand of God, and designed to mark his displeasure against some great sin found in the person who suffered its affliction. Nor was this idea without scrae support in the dispensations of judgment which their history recorded, and in the especial solemnity with which that disease is noticed in the Levitical law.—Complied from Biblical Antiquities.

"Mothing But Leaves."

There is a religion of sentiment. It lives in refined thought, in beauty of architecture, in pathetic harmonies. It demands a system of proprieties, a subdued tone, elegance of manner in the pulpit, and in social intercourse. It must never yield to deep emotion, nor utter itself in impassioned words. It must be calm, serene, graceful, musical. Its worship must be in a shadowy temple, under a dim relgious light, amid gothic arches and cathedral aisles. It must be reminded of the distant and eternal. It feels an awe in the contemplation of mystery, and clothes God in the majesty of darkness, silence and repose! But it has no love for God, no trust in Jesus, no joy in the doctrines and duties of discipleship, no sense of reality in its creed. It is not like the palm-tree, giving out the oil of gladness, dropping rich fruit at the feet of the traveller and flourishing in renewed vigor, even to old age—but like the fruitless elm, majestic and mysterious in the evening shades, impressing us more by its heavy waving foliage than by its massive trunk. Unlike the burdened psar-tree, that holds to your hands the richest of Pomona's gifts, or the humble vine that hangs out its purple clusters to the faint and weary, this mighty, majestic and solemn tree offers us 'nothing

Mr Ruskin and Literary Savages.

Mr. Ruskin, in a recent number of his Ford Clavigera, aiming directly at the Saturday Review, thus hits a tribe of critics who are tolerably well known in this country as well as in England:

"It is quite possible for the simplest work—

man or laborer for whom I write, to understand what the feelings of a gentleman are, and share them, if he will; but the crisis and horror of the present time are that its de-sire of money and the fulness of luxury dishonestly attainable by common persons are gradually making thurs of all mon; and the nobler passions are not mearly disbelieved, but even the conception of them seems ludierous to the ordinary churl minu; so that to take so poor an instance of them as my own life-because I have passed it in almsgiving, not in fortune-hunting; because I have labored always for the honor of others, not my own, and have chosen rather to make men look to Turner and Lumi than to form or exhibit the skill of my own hand; because I have lowered my rent, and assured the comfortable lives of my poor ten ants, instead of taking from them all I could force for the roofs they needed; because I love a word walk better than a London street, and would rather watch a sea gull fly than shoot it, and would rather hear a thrush sing than eat it; finally because I never disobeyed my mother, because I have honored all women with solemn worship, and have been kind even to the unthankful and the evil; therefore the hacks of English art and literature wag their heads at me, and the poor wretch who pawns the dirty linen of his soul daily for a bottle of sour wine and a cigar talks of the 'effeminate sentimentality of Ruskin.'"

Greek Antiquities

The Augsberg Gazette contains a letter from Dr. Schliemann, giving an account of the archeological researches he made at Mycenæ towards the beginning of March. The acropelis chiefly occupied his attention It consists of a triangular rock, rising forty metres (182 feet) above the lion gate. ward the north and south it is almost perpendicular, but it forms six natural terraces towards the east and west. The lowest terrace yielding the most interesting results Schliemann struck upon two well-preserved cyclopean houses, which he thinks must have been buried before the destruction of Mycone by the Argives (468 B.C.) Besides a great quantity of broken pottery and several magnificen' vases, all of which are very ancient, he found a cow's head with two horns, a headless cow, and several fragments of cows in terra cotta, as well as a number of heautifully decorated idols. Moreover he dug out a very singular little stone bench with four feet, two serpentine hatchets. millstone of trachytes, three stone weights, three clay cones, a grinding stone, several pieces of lead, five little cones pieced in the middle and made of the most beautiful blue, green and red stone, and one similar one of terra cotta. Schliemann is forced to give up his researches at Mycenæ for the present, as the Turkish Government has accepted his proposal to continue at his own as the Turkish Government has expense the excavations at Troy. He is to employ 100 to 200 men, and the objects found are to go to the Museum at Constantinople. He will proceed at once to unearth the remaining third of the city. As soon as he will have completed his Trojan researches, he is authorized by the enlightened Greek Minister for Public Instruction Valasopoulos, to excavate at Mycenæ, on condition, however, of giving up all the antiquities he may find to the Greek Museum.

A Spitzbergen "Cold Snap."

Says a writer: "No description can give an adequate idea of the intense rigor of the six months' winter in Spitzbergen. Stones crack with the noise of thunder; in a crowded but the breath of the occupants will fall in flakes of snow; wine and spirits turn to ice; if iron touches the skin it brings the flesh away with it; the soles of stockings may be burned off your feet before you feel the slightest warnith from the fire; linen taken out of boiling water instantly stiffens to the consistency of a wooden board, and heated stones will not prevent the sheets of the bed from freezing. If these are the effects of a climate within an air-tight, firewarmed, crowded hut, what must they be among the dark, storm-lashed mountain peaks outside."

A Searching Ministry.

Every true preacher of the Gospel will be sure to become a spiritual detective. He may not know anything of his hearers, but in the course of his ministry he will speak as if he had entered into the very chambers of their heart, and read the secrets of their soul. There are some who do not like close dealings, though that seems to me to be the very ministry every Christian ought to prefer, a heart-searching, roin-trying ministry. To many, plain preaching is very distasteful; they want to be patted on the back, and praised, and extolled, and they like to have human nature lifted on high, and have sweet things said unto them. They are like those of old, who said unto the prophets, "Prophesy smooth things unto us;" but the genuine Gospel, whenever it comes with power, in this respect acts like a sieve, for vain and foolish people and offended at that which searches and tries them, and so they fall to the ground with the chaff, while the precious wheat, under such a ministry, remaing to the glory of God.—Mr. Spurgeon's New Work, "Flashes of Thought."

Ten or twelve years ago a Mohammedan fakir visited the Preabytorian missionary, Mr. Woodside, at Kapoortalah, in the Punjaub, India, became convinced that Christianity was true, and taught the people of his village so until his death, although he never was babtized. After his death one of his disciples continued his master's teachings, presenting Christianity in the light of worldly advantage. Several of his hearers betook themselves to the nearest mission station, to be more fully instructed. Four of them have been baptized and there is hope for a number of others.

Newfoundland Separate Schools.

They have been guilty of the wretched folly in Newfoundland of conceding "Separate Schools: Here are the results as described by Rev. M. Harvey in a letter to the Telegraph:

The sub-division of the Protestant Education grant is an unfortunate measure. It will tend to alienate Protestant denominations and intensify sectarian animosities it will involve an increase of the education grant to the extent of five or six thousand pounds per annum; ten thousand pounds will have to be spent in building new school-houses, though the present ones are far from crowded; each denomination will receive its own share and will use it with an eye to denominational rather than educational interests, and all united action in connection with a Normal school or a uni form system, is now hopeless. The absurd spectacle is presented of the Church of England, Weshiyan, Presbyterian, Congrego tional, children sitting in Separate Schools; and all this that the High Church parson may not have to recognise the Wesleyan preacher or act along with him in any shape and that each may be able to pass the other with a scowl. I fear all hope of real improvement in our educational system is now at an end. Let the other provinces take warning from our folly and resist with all their might the wietched separate school system. A political emergency has induced Mr. Carter and his friends to support a measure which they had hitherto strenuously resisted, and so our education is sacrificed to meet a political necessity. Our experience here proves that when once money voted for education is handed to a religious denomination no proper account of its expenditure can ever be obtained. The method adopted in the new Act is to enumerate the different denominations and divide the money among them in propor-tion to numbers. The Wesleyans, believ-ing that they had gained on the Churchmen since the last census in 1869, demanded a new one now, hoping thus to get more of the head-money. Their request had to be granted; and this necessitates an Their request expenditure of £3,000, which is wholly unnecessary after such a short interval, except for the purpose named.

How Alligators take their Prey.

These bone-harnessed monsters show great cumning in the capture of their prey. A naturalist, who kept watch to learn their habits, tied at different times a bird or a small animal to a bit of wood, and set it adrift. The alligator would approach slowly and cautiously at first, making in the water not even a ripple. As quick as a flash there is a turn; down plunges the creature, curving his back, and hurhing his tail around, so as to sweep his prey into his terrible jaws.

At the water's edge the bushes are often filled with flocks of small birds. These birds know their enemy too well to allow him to take them by open attack; the alligator therefore resorts to a stratagem. He suddenly appears floating on the surface, lying as helpless as a log, and drift to a considerable distance. The birds, at first scared away, return to the bush, and slake their thirst at the water's edge. All at once there is a splash; two inimense jaws open, and ten or a dozen birds are victimized. The cunning reptile has slily returned under the water. His quick eye often perceives a man or an animal in the water near the shore. He quietly dives, reaches the spot unseen, and attacks from below.

The long of wood trick is often played to induce birds to settle upon his back, which, as his body has the color and appearance of a trunk of a tree, might easily be mistaken for the bark.

If you should liston when near a South American river at night, ye a would hear the clacking of the alligator's teeth and the lashing of his tail upon the water. The sigh of this hideous creature is said to be awful, and is heard a mile off

Negroes capture the alligator by tying a cow's hide around the left arm, and wading into the water armed with a long knife. When the foe appears the negro offers him his left arm, which he seizes, no doubt wondering why he cannot swallow it. His wonder is raised still more on finding a long knife piercing his throator under jaw. Then there is a struggle; the red and muddy water boils around; but the alligator grows more and more exhausted, dies, and is drawn above.

and is drawn ashore.

Animals of the alligator kind belong to he Saurian or lizard family. Alligators have short snouts; the Gavial, of India, has jaws long and slender; while the crocodile's jawe are, in length intermediate between these. Reptiles of this class are not to be feared on land, as it is only in the water that their movement are sudden and formidable. There is one exception. The Varied Monitor is a species of crocodile, four or five feet long, that swims with difficulty, but runs well on land, and even climbs trees with dexterity, after the manner of a lizard.—Young Folk's News.

Family Worship.

There ought to be no sweeter hour in the day than that which comes the morning meal and the family worship. Yet it is sorrowful to see what sometimes passes for the latter. A chapter of the Bible hurried through, a rambling stereotyped prayer mumbled over, and the participants rush off to the work which they have been meanwhile thinking about, and which they enjoy a great deal better. The exercise is wrapped in fog, instead of being crowned with heaven's light. It is a mistake to suppose that fluency or education are specially needed in conducting family worship. It wants a heart most of all. Let there not be a single petition that is not born of real desire—even if the prayer be not too minutes long. Blessed be the home where the spirit of song dwells and adds its charm to the morning worship. The exercises need not be long, but it should not be crowded. Break up the formality; carry all the soullife yon have into it; and its savour shall not go through the day alone, but among all the home memories none shall be stronger to hold the grown-up children than the faith of their fathers.—Christian Work.

The New Brunswick Victory.

Most sincerely do we rejoice in the vectory won by the people of New Brunswick. Their Free non-sectarian schools are safe. The threats of coercion so unwisely used in the press, at the altar, and especially in the House of Commons, have been hurled back with a spirit that becomes men jealous of their rights as free men and citizens. It is noteworthy that in this struggle the clergy of the Church of Rome have used every effort to win; they have done their utmost, and they have met the defeat they so richly earned. The "people of New Brunswick have been fighting manfully for their neighbours as well as themselves. Their splendid victory has put to the blush the weak-kneed cringing of our politicians. A lesson has been read to the people of Nova Scotia which they will not fail to profit by. We most cordially thank New Brunswick for administering this much neeled les-

We have a word to say in the interest of peace. A religious or semi religious "fight" is deeply to be deprecated; to be avoided if is accept to be depresated; to be avoided if possible. Corruption, illegality, and a nerveless inefficiency of administration must be cured; can they be cured without a battle such as we witness in New Brunswick. We wish it were poss. e. We are sure that the triends of reform, the foes of Sectarian Schools, are willing to concede all they can consistently with sacred principles. The result of the conflict in New Brunswick shows where our Separtists will be placed if the country is properly roused to deal with the question. And unless there is reform, there is nothing in the future more certain than that the country must and shall be appe 'ed to. Now'it rests with the Local Government, and certain other powers that we need not mention, to take the initiative in a conciliatory and straightreforming movement. Let the forward general law be vigorously and honorably administered, let the "Augean Stable" in Halifax be cleansed, and there will be every disposition to avoid agitation. There must be an end to the present Sectarian System in this city. The power to make modifications that will prove satisfactory to the people generally is in the hands of certain authorities at the present movement. Will they be wise in time? Will they yield? Or will they venture to face the using storm? We say again, that in the interest of peace and good will, we carnestly desire an ami-cable solution of existing difficulties.— Presbyterian Witness.

The True Water-

Some travellers were passing over a dry, sandy desert. They were hot and tired, and parched with thirst, and they longed for some water. "See," said the guide; "look where those three palm-trees rise out of that little patch of grass; there we shall find a little spring oozing out of the ground that will satisfy us all." "That is a mere puddle, 'said one of the travellers, "it is not enough to satisfy us. Look yonder; there is a vast lake. How odd that we did not notice it before! Let us make haste up to it."

The travellers all turned where he pointed with his finger, and they saw, to their great surprise, a beautiful lake that seemed not far off. They all shouted for joy, and began to run towards it. But the guide cried, "Stop! I know this country well, and I can tell you that this lake is not real water. It is only a protence, and when you come close to it you will find it vanish away."

But the travellers said, "Have we not eyes? Can we not see for ourselves? Come, let us leave this lazy guide, if he will not come with us. So they all ran toward the lake. But when they came close to it, they found it was just as the Guide said. The lake vanished away, and there was nothing but dry sand where they had hoped to find water. Then they were very sorry, and said, "We ought to have believed the Guide; now we must go back to him."

"Nay," said one of them, "have patience. Look: there is another lake a little further off.' They raised their eyes, and, true enough, there lay a beautiful lake that seemed not a mile off. But the wisest of the travellers said, "No, that is perhaps not true water; perhaps it will vanish like the first lake. Let us go back,"

So the travellers went back to the spring where they had left the Guide, and when they came they found the water was enough to satisfy the thirst of every one of them. But one foolish man, instead of going back, went further forward, following the false lake, which kept van hing whenever he came near to it. Night came on, and he lay down all alone, ready to die with thirst. I do not know what became of him; but I hope the good Guide found him next day, and brought him back to the True Water.

Your soul, as well as your body, wants something to satisfy it. Perhaps you think you would be satisfied all your life if you had plenty of toys and pleasant games, or as much money as you liked; but you would not. Suppose you had all these things; yet, if all people disliked you, and you disliked them, you would not feel satisfied; you would say, "I do not feel easy; I do not feel at peace."

True peace comes to us when we love all people like brothers and sisters. Jesus helps us to love one another, and He alone can give us true peace. Some people eay, "We shall be satisfied and happy if we can get plenty of money, or if we can have houses and gardens and farms, or if we can make people praise us, and say we are clever." But money and houses and praise cannot give us peace. They are like the false lakes. When we get them, we find the peace is not there. It has vanished from its place, and seems to have gone further off. Pray to Jesus and say, "Giveus the peace which the world cannot give."—Parables for Children.

Good, kind, true, holy words dropped in convergation may be little thought of, but they fare like seeds of flowers of fraitful trees falling by the wayside, borne by some birds afar, haply herafter to fringe with beauty some barren mountain side or to make glad some wilderness.

Scientific and Aseful.

BOILED POTATOES.

As I don't like watery potatoes, I will give you my method of having them mealy and good. Face only so as to have them and good. The only so as to have them ready to boil by the time the water boils. Wash and put cooking immediately is enough water to cover. Builfast till tender, then pour off the water, set the kettle back the beauty of the water. upon the slove a few moments so that they may steam, keeping them covered, shake two or three times so they won't dry on, and they will be fit to cat. Take care not to let the water from the cover drip back on the potatoes, when you take it off.

A PLEA FOR THE MULLEN.

It is comething of a wonder to find anv. hody saying a word in favor of this much-despised wood. A writer has been found, however, who is willing and ready to testify to its virtues, and who has found in it a remedy for pulmonary consumption. He lungs, and the heetic flush was already on my cheek. After trying this remedy to my own satisfaction, I have thought that true philanthropy required that I should let it be known to the world. It is the common be known to the world. It is the common mullen, steeped strong and sweetened with coffee sugar and drank freely. The help should be gathered before the 25th July if convenient. Young or old plants are good, if dried in the shade and kept in clean paper

BREAKING HORSES FOR FARM WORK.

A writer in the London Mark Lane Express, in discussing the points to be considered in breeding homes for farm labor, says:
"The head should be comely, but not so small as that of the running horse, as it enables the animal to throw more weight into the collar. He should be broad and flat in the forehead, have neat, well set-on ears, prominent placed eyes, thin eyelids large mostrils, neat neck, and deep towards the chest; not very high in the withers, with upright shoulders, forcarm broad, flat bone below the knee, rather short pasterns, good round feet—not too flat or too upright, plenty of hoof, clean leg, straight back, with plenty of loms, and ribs well arched. should be long on the back rib and long in the quarter; the haunch should be strong. the hip well down, the hock joint broad; and for a breeder, no animal should be used that is not free from curb, bog or bone spavin, splint or side bones. Horses with well-developed muscles and a good constitution are easy to keep, and can endure a great deal of fatigue.

SKUNKS AND HYDROPHOBIA.

An article in the American Journal of Science and Arts presents the unpleasant animal called the skunk in a new attitude. It appears that at the West these creatures have a habit of biting people at times, and that the bite always results in hydrophobia. A large number of cases are cited in illustration. The hydrophobia produced by other animals is much less fatal than that from the skunks. From this it is possible to infor that the disease originated with to infer that the disease originated with these animals, and they have transmitted it to others, its power being, as always, lessened by transmission. They are its originators. Then, to carry out a suggestion offered in the article, it is noticeable that the odorous secretion of skunks, when administrated in proper quantities, have a very ministered in proper quantities, have a very beneficial effect upon all sorts of convulsive trouble and attacks of that kind. The inference is then made that the liquid is an antidote for the poison of the bite, and the idea is thrown out that in the skunk the source and cure of hydrophobia may be simultaneously discovered, if any scientific person feels inclined to wrestle with a prob lem of such innate strength.

WARRFULNESS FROM OVERWORK.

A symptom of mental exhaustion, indicative of a very great degree of mental strain, is persistent wakefulness. The physiological cause of this condition is well under stood. During excessive labor of the brain there is an increased flow of blood to the working organ, the vessels of the head and neck become distended with blood, as is shown by the flushing of the face. If this condition of distention is long continued the vessels are apt to lose the power of contracting when mental activity is diminished. Hence arises the impossibility of fulfilling the physical conditions of sleep, the most important of which is the diminution of the flow of the vital fluid to the brain.

THE HAND.

Profound study has led M. d'Arpentigny to the conclusion that the hands represent three types. Those whose fingers have pointed tips are possessed of a rapid insight into things; are extra sensitive and pious, impulsive. To this class belong the poets and arties. To the "square tops" belong scientific people; sensible, self-contained characters, professional men. The spade-shaped tops—thick tips, with little pads of flesh on each side of the nails—are materialists, commercial, practical, with a higher appreciation of all that tends to bodily ease and comfort. Each finger, no matter what the kind of a hand, has also one joint—that which is nearest the palm—representing the body; another—the middle—the mind; and the top, the soul. Each of these-divisions carresponds with one of the types given above. pointed tips are possessed of a rapid insight types given above.

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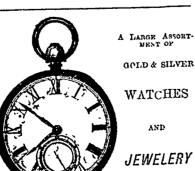
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Further information may be had on application to the Secretary B. F. FITCH, Secretary.

TN THE SURROGATE COURT OF THE COUNTY OF YORK. In the matter of the guardianship of the infant children of Savuel Higgins late

of the City of Toronto, in the county of York, Hotel keeper, deceased.

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

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

CAMERON, McMICHAEL, & HOSKINS, Solicitors for said applicant, Ann Castlo Dated this 20th day of June, A.D., 1874.

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