

British American Presbyterian.

VOL. I.

TORONTO, CANADA, FRIDAY, JULY 3, 1872.

No. 21

Contributors & Correspondents.

NEW BRUNSWICK.

Slightly Mistaken—Personal—Synod of the Lower Provinces—An Interesting Meeting.

(From our own Correspondent.)

Looking into the *Scottish American* yesterday I was amused, and I was going to say, instructed by a paragraph that I saw in it. It is one of the many examples that we have of the knowledge which those living abroad shew of us and our affairs. Our friends of the father land make very absurd blunders, but it seems that our Scottish friends of New York are just as ignorant. The readers of the paper above named are ignorant that Dr. Thomson was then about to set out as a delegate to "the Presbyterian Synod of Nova Scotia." If the writer of the paragraph had but taken the trouble to turn to the *Assembly Journal* or any of the religious weeklies that report the General Assembly that met in Detroit a few weeks ago, he would have been saved from such a blunder. What we have quired, however bad it is, is not the worst. The writer goes on to say that the Dr. is commissioned to attend, the Synod of the Established Church of Prince Edward Island! Supposing some of the Province papers had spoken of the Assembly at Detroit as a meeting of the Presbyterian Synod of Michigan, or were next year to announce that delegates were going to attend the Synod of the Established Church of Maryland, what a fund of merriment there would be furnished to our exceedingly smart newspaper men across the border. The best informed of us don't know everything.

The American deputies spent last Sabbath in St. John. They are Dr. John Thomson, of Thirty-Fourth Street, New York; Dr. Mogie, of Dover, New Jersey; and the Hon. John Hill, of Boonton, New Jersey. The two clergymen occupied several of the city pulpits with the utmost acceptance. All enjoyed the ministrations very much. In addition to two services each, Dr. Thomson preached a special sermon in the afternoon, on behalf of the building fund of Calvin Church, the congregation to which I referred on a former occasion as having got their edifice burned down in the early part of last year. A handsome sum was realised. What added to the interest of Dr. Thomson's visit was the memory of his former pastorate in St. John, he having come from England to be the first pastor of St. David's Free Church in 1848. The elder who accompanies the ministers is a vice-president of the International Convention of Young Men's Christian Association, and takes a deep interest in the welfare of young men. On Sabbath night he attended the prayer meeting held in the Young Men's rooms and gave a most fervent and telling address to a crowded audience. The words he spoke will not soon be forgotten.

Your correspondent is now in Halifax attending the Synod, not of Nova Scotia but of the Lower Provinces. The first meeting was held last night in Poplar Grove Church. The outgoing Moderator, the Rev. Wm. Duff, of Lunenburg, preached the sermon, after which the Rev. George Patterson was elected to fill the chair for the year. Mr. Pasterson is grandson of Dr. James McGregor, who was the most prominent of the Pioneers of Presbyterianism in these Provinces. Mr. Patterson has written a biography of his grandfather, a very interesting volume. He has lately issued a volume on the Trinity, a work which is spoken very highly of by many, among others, Professor Macgregor, of New College, Edinburgh, passes a high eulogium on it. He has been over twenty years in the pastorate, and a close student, and a man more devoted to the interests of the Church, in every way, is not found in the Synod. The Committees of Bills and Overtures read their report last night, and if all then announced is to come up at this Session, an unusual amount of business has to be done this

year. It hardly seems possible to get through all that was mentioned. A goodly number of the members answered to their names, but all will not be forward before to-night. There will not be less than 150 present.

Halifax, 26th June, 1872. II.

QUEBEC.

"The Heated Term"—Instrumental Music and the Union Question at the last Assembly—The Montreal College.

One of the most eminent of modern scientists has written much of heat considered as a mode of motion; I feel much more disposed to view it as an incentive to repose. Certainly the temperature of the last few days has been fitted to cool the zeal (if we may speak of its cooling anything,) of the most enthusiastic epistolizer. Nevertheless, I crave the indulgence of your readers for a short letter, trusting that in the fervency of the atmosphere, they will find an excuse for languor of style.

The main topic of interest in Presbyterian circles at present is of course the recent meeting of the General Assembly held in Hamilton. My opinion is that there is a general feeling of satisfaction with the decisions arrived at by our supreme court. Notably is this the case with reference to the deliverance, destined let us trust to be historic and final, on the much-vexed and long-pending question of instrumental music. We would not wish to fail in respect for the feelings and charity to the prejudices of the staunch lovers of the old paths, but surely the number must now be small of those who still think that this question should continue to divide the church. Surely in an age like this when the spirit of evil is abroad in so many distinct and threatenng forms, it is a waste of time and power to stand listening with bated breath and appalled heart, lest perchance the echo of his voice should mingle with the "solemn sound and grave sweet melody" of the organ.

There is, too, if we mistake not, a sense of relief at the turn which the Union negotiations have taken. Even if union is a good thing in the abstract, there are certain very concrete considerations that may well reconcile us to the Assembly's adoption of the motto "make haste slowly," at this juncture. Some will doubtless be surprized at the point which the discussion hinged, and would have looked in another direction for the crucial question. It is, however, a matter for sincere thankfulness that an extension of time has been granted to the Church for the consideration of this momentous subject. Opposing views can thus be exchanged, modified, perhaps even harmonized—the practical or theoretical difficulties that lie in the way may be softened or removed, and when union comes, as come it probably will, the foundations of the edifice will be laid more broad and strong than they now could be, and the builders will not have cause to reproach themselves with unsound props and unsightly appendages. Many, we fancy, will be inclined to think that some part of the surplus energy which has been put forth so lavishly on behalf of Union might have been diverted with advantage to other objects and run in other channels. Knights many and valorous have mounted this particular hobby in hot haste, and have displayed their powers in the lists so conveniently furnished for them in the columns of the *BRITISH AMERICAN PRESBYTERIAN*—lists, which we venture to predict will ring for many months to come with the din of the same conflict. To us in Montreal the position and needs of our college afford scope and verge enough for the expression of opinion and expenditure of effort. Much has already been done on behalf of this institution—much that deserves consideration, sympathy, perhaps even imitation, at the hands of our Western brethren. Surely it cannot be a matter for doubt or debate, that a sure basis and a complete equipment for the Montreal college are ob-

jects which yield to none in interest or importance. As this letter will barely catch the Western mail, I am compelled to close abruptly.

Yours truly,
"DIGAMMA."

Montreal, June 24th 1872.

THE LATE DR. NORMAN McLEOD.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—I was a good deal surprized at the glowing eulogy passed by the *Globe* on the late Dr. McLeod and the stock from which he sprung. It states:—"Dr. McLeod belonged to a family that for some generations has supplied a succession of excellent and in a few instances distinguished clergymen to the Church of Scotland." The fact is, Mr. Editor, the McLeods were more noted for policy and politeness than for piety, and as Celts than as Christians. You will not find much evidence of Godliness in the "Reminiscences of a Highland Parish." The ministry of the other McLeods was as barren of spiritual results as that of other moderates, and, as might be expected, the parish of Morven—the parish of the reminiscences, and of which the grandfather and uncle of the chronicler were successively ministers—continued till the eve of the disruption one of the very darkest in the Highlands of Scotland; and the reader of the reminiscences cannot fail to see that the writer did not feel deeply the lack of religious life in the picture which he drew. His love to the Church of Scotland was not of the most intense kind. His own preference was "for prelacy rather than for presbytery;" but, as he expressed it, he thought "presbytery better suited for the genius of the Scottish people," and therefore he supported it. That his utterances on the fourth commandment were in opposition to the professed standard of his Church, no one can doubt who really knows both. His last utterances are said to have been very characteristic. They were so certainly of a Church which pleads charity, which it shows not. At the disruption every missionary (to Jews and Heathens,) sent out by the Church of Scotland joined the Free Church, and Dr. McLeod and his friends took from their mission premises, libraries, and apparatus, and set up in the great cities of India a specimen of the division which in his last speech he professed to deplore. Well, perhaps he began to relent, and to see the evil of the course which his Church pursued so long, in siding with Cæsar against her brethren, and giving him, for filthy lucre, the things which are God's, while, as the result, Missionaries were robbed, another scandal added to the divisions of Protestants, and many of the best of Scotland's sons driven to worship on the high roads, the morass, or the seashore.

I regret Dr. McLeod's death, and I feel deeply that injudicious panegyric should demand my saying anything that has an unfriendly aspect of one who had many estimable qualities, but who cannot be said, while seeking to benefit his fellows, to have done much to promote vital Godliness.

ONE WHO KNOWS.

UPPER OTTAWA.

TO THE PRESIDENT AND MEMBERS OF THE KNOX COLLEGE STUDENTS MISSION SOCIETY.—According to arrangements I left the Des Joachims rapids on the 28th of May, and arrived at Mattawa village on the 31st. This village, built at the junction of the Mattawa River with that of the Ottawa, is the next place of any importance. The number of actual settlers are about 12 or 15, the half of which are Roman Catholics. It is about 200 miles from Ottawa, 50 from Des Joachims, and about the same distance from Lake Nipissangué. All the traffic from Lakes Tallou and Nipissangué pass this point down the Mattawa, and also that from Temistamangué down the Ottawa—Its position with regard to Lake Ontario is about due north from Port Hope. The passage to Mattawa proved exceedingly difficult in account of the water being high and the current swift.

Often we were obliged to pull the boat against the current by the overhanging branches, so that on the average we only rowed about 17 miles a day for three days. The rafts are now passing down from the smaller streams and lakes, and they present a beautiful sight when shooting over the many rapids of this noble river. Unfortunately for me the raftsmen are almost entirely French Canadians, and unfortunately for themselves they are Roman Catholics. They have a neat church erected here with stated service by one or two priests.

On the first Sabbath of this month they proved to be far from a Sabbath-keeping people. At about 12 o'clock they marched in procession to the evergreen arches erected that morning, and fired a number of salutes whilst the bell kept tolling incessantly. Formerly they used both horns and bells as accompaniments, but this time they were wisely omitted. Such conduct would not be tolerated where the law is enforced, but here its arm is feeble and the breakers of it go unpunished. Here, and in fact over all this district the population is fluctuating. Our services held morning and evening vary in numbers from 15 to 80, and the Sabbath school about 12. Mr. Oliver, Methodist missionary, has labored here for some months, but is at present attending the Conference at Montreal, so that I succeed him in his work. The people are exceedingly kind and receive us favorably, making our visit a pleasant one amongst them. I leave next week (D. V.) for Lake Tallou, about 26 miles up the Mattawa river, having left the Ottawa for the more direct route to Lake Nipissangué. On Lake Tallou there are more Protestants residing than there are here, and what is better still there are very few Roman Catholics amongst them. The same might be said about the settlement at South River on Lake Nipissangué. My next letter will be possibly from South River, and I hope that my co-workers in the mission field—especially those employed in the more distant parts of the Dominion—will give the public such information as will make them bestir themselves to aid us in so great a work. Wishing your society all success,

I am, etc.

THOMAS T. JOHNSTON.

This letter should have appeared two weeks ago.—ED. B. A. P.

THE "YELLOW FIN" CASE.

This case, which has been postponed from time to time, was again before the Sheriff at the Dunblane Court on Monday and following days. The case, which has created a great deal of interest in Scotland, has been preferred at the instance of the Forth Fishery Board against the Rev. George Renton, for having in his possession six smolts, or salmon fry, contrary to the salmon act of 1868. The defence set up by the defendant was that the fish in question were not young salmon. A number of scientific and other witnesses have been summoned to give evidence; among those examined on the opening days were Mr. Napier, Superintendent of the Forth Salmon Fisheries, who said he had examined the six fish in question. Yellow fins had a peculiarity about the pectoral fin, which was of a light orange colour. The tail of the pure salmon smolt is more indented. When going down to the sea, yellow fins have a silvery coat on, which was called their migratory coat. He had previously had prosecutions for killing yellow fins at Dunblane, Stirling, and Alloa. John Brisbane, Bannockburn, deposed that he had been seventeen years a salmon fisher. He had seen the six fish, and formed the opinion that they were the young of the sea-trout. John Halliday, hotel keeper, Bridge of Allan, and Donald Macdonald, Donne Castle, gave corroborative evidence. Robert Temple, water-bailiff, Tweedmouth, had been a water-bailiff on the Tweed for thirty-eight years. He had seen the smolts. The same kind of fish were known on the Tweed as salmon trout smolts, or "orange fins." In the Tweed parties had been prosecuted for a great many years for killing these fish, because they were the young of the sea-trout. George Young, Berwick, who had been a lessee of fishings on the Tweed since 1842, and was also a Fishery Commissioner on the Tweed, identified the fish known on the Forth as "Yellow fins," as what were known on the Tweed as "orange fin," which were the parent young of the sea-trout. These fish on

the Tweed had been traced in all stages from the egg to the full-grown bull trout. Those marked never came back as anything else than whittings. They never came back as yellow trout or any other fish. William Brown, Perth, said that for a long time he had studied the natural history of salmon, and had written several works on the subject. The six "yellow fins" produced belonged to the migratory species of fish. The progress of development in sea-trout was the same as salmon. They would not go to sea without the migratory dress. He had marked young sea-trout and had got them back as whittings. Dr. Gunter, of the British Museum, said he had seen and examined a great many salmon from the Scotch rivers, and he had no doubt that the specimens shown him were the young of one of the sea-going trout. There could be no doubt of that, except in one instance. The young of the sea-trout would go down to the sea with the young of the salmon, and it was possible for the young sea-trout to be larger than the young salmon. The appearance was so decided, that any person could see at once, on taking them out of the water, that they were sea-going fish. The case has not yet been decided.

THE ANTS ON THE ISLE OF MAY.

A number of gentlemen visited the Isle of May on Saturday, in consequence of the report which had been received that the island was swarming with ants. The company had the steamer *Pharos*, belonging to the Commissioners of Northern Lighthouses, placed at their disposal. They proceeded to the island in the morning, and returned about eight o'clock in the evening. The day was fine and very suitable for their purpose, and they saw the industrious little creatures in immense quantities. The professional gentlemen attached to the party were Sir Robert Christison, Professor MacLagan, and Dr. Stevenson Macadam. From inquiries made, we have been able to obtain the following additional particulars regarding this most curious phenomenon. The company on Saturday landed on the east side of the island, and their attention was at once directed to the large number of small mounds which appeared studding the ground in every direction. They ranged from one to four feet in diameter, and from a few inches to more than a foot in height. They were circular, with somewhat flattened tops. On removing the crust from any of the mounds, an immense colony of ants was found. They were of two kinds—yellow and black. At this season of the year they are busy constructing galleries and increasing the size of the mounds. Consequently, they are near the surface, thus greatly facilitating observation. In summer they are always near the surface, and chiefly on the sunny side; but in winter they go down about one foot, into the lower galleries. The manner in which a new colony of ants sets about forming a mound is, that, having taken possession of a piece of ground, they commence working beneath, and throw up earth somewhat in the same way as moles do. As the colony increases in size, additional galleries are constructed, and the mounds become larger. Till about three years ago the ants were located on the west side of the island only, but now they have spread themselves pretty well over the whole surface. The damage done appears to consist chiefly in the destruction of the herbage, partly due to the ants feeding upon the vegetable matter, and partly to their workings below, leading to an undue amount of surface drainage, which in summer leaves the ground so dry that the vegetation is scorched by the heat of the sun. The cows, sheep, and human beings on the island do not seem to have suffered any inconvenience further than the destruction of the herbage implies, excepting once or twice during the months of August and September, when the ants take wing in large numbers and fly about, forming a kind of thin cloud, and sometimes alighting on the lanterns of the lighthouse in such large numbers as to necessitate the keepers removing them in handfuls. We believe this case is quite an exceptional one. The ants have been prolific to an extent never known before, probably in consequence of the mildness of the winter on the island. Of course there is many substances that would destroy them. We should imagine that the attention of professional gentlemen will be turned to the practical consideration, how the insects can be effectively removed at a moderate cost and without destroying the vegetation. —Ed. B. A. P.

Selected Articles.

ARE THE CHILDREN AT HOME.

Each day when the glow of sunset fades in the western sky, And the wee ones tired of playing...

DR. CUYLER'S LETTERS.

BELFAST, IRELAND, June 10. '72.

"You will find many warm hearts over there, and some of the queerest brains." So wrote a brilliant Scotchman to me on my arrival in Ireland.

The battle opened with a resolution in favor of excluding all instruments of music from the sanctuary. The ablest speeches in advocacy of this stringent resolution were made by Rev. Mr. Pettigrew, of Faghlanvale; Rev. Mr. Robb, of Clogher; Rev. Mr. Robinson, of Broughshane, and Rev. Mr. Shanks, of Broadmills.

Against the resolution, and in favor of allowing each congregation to decide the music-question for themselves, the strongest speeches were made by Prof. Watts, Prof. Wallace, and Mr. Thomas Sinclair, an elder from Belfast.

The Moderator presides admirably, and some of his replies to the foreign deputations equalled anything of the kind to which I have ever listened.

Society of the Presbyterian Church," a noble body of earnest reformers. Their secretary is Rev. Mr. Harkness, of Stewartstown.

On Thursday evening the American deputation were received before a densely thronged audience. Mr. Thomas Sinclair, who introduced us, asked the Assembly to "give us a real Irish welcome."

One of the best speeches I have heard was made by the Rev. Wm. Fleming Stevenson, of Christ Church, Dublin, on the subject of Foreign Missions. Mr. Stevenson is a man of fine powers and culture; and is likely to visit our country next year as a delegate to the Evangelical Alliance.

"At even when the sun was set," was written by the Rev. Henry Twelvels, the rector of Waltham, in Leicestershire. He is a man of about fifty, and wrote that exquisite hymn in 1866.

Yesterday was one of the traditional Irish rainy days. In the morning I preached in Dr. Morgan's church in Fisherwick Place. The venerable man does not often occupy the pulpit now. Like Dr. Caudlish, of Edinburgh, he is in shattered health, and his life-work is about over.

We are just off for the Giant's Causeway. On every side lie tempting scenes of poetry and history—Ireland's greenness and glory. But from all the e we must break away reluctantly—bearing the memory of a week of rare happiness with the whole-souled Presbyterians of Belfast.

LITTLE-FAITH.

Once inconvenience of "little-faith" is that while it is always sure of heaven, it every seldom thinks so. Little-faith is quite as secure for heaven as Great-faith. When Jesus Christ counts up his jewels at the last day, he will take to himself the little pearls as well as the great ones.

It is easier set to a man against all the world than to make him fight with himself.—Tillotson.

AURICULAR CONFESSION.

TRIAL OF AN OLD CATHOLIC PRIEST.

A great sensation has been produced at Vienna by the result of the trial of Abbe Anton, the head priest of the Old Catholics in the capital on a charge of having condemned one of the practises of the Catholic Church in a newspaper article against auricular confession.

The President—I do not wish to bind you to any particular defence, but I must remind you that the court and the jury are not called here to decide on the propriety or otherwise of confession.

Father Anton—I repeat, auricular confession is not an institution of the Church; no apostle, no council, and no bull has ever ordered it. It is an error to state that Pope Innocent introduced it; at the great council he spoke of confession only, not auricular confession.

The jury, without retiring, pronounced the accused "not guilty," amidst great acclamation.

THE ENGLISH CONSTITUTION.

In the time of Edward the First, the English Constitution definitely put on the same essential form which it has kept ever since. From King Edward's days onwards, we have King, Lords, and Commons themselves, in nearly the same outward shape, with nearly the same strictly legal powers, which they still keep.

THE GOSPELS VULGARIZED.

A "Member of the Church of England" is anxious, it seems, to "help the youthful christian in his study of the wonderful life of the Son of Man," and to assist in making "the transcendent beauty and value of the Gospel revelation understood and appreciated by all."

Perhaps the most convenient way of displaying the superiority of the new over the authorized version will be to arrange a few passages from each in parallel columns.

Version designed to; AUTHORIZED VERSION. "make the transcendent beauty of the Gospel revelation understood and appreciated."

The pro and the voice of Gabriel filled her; the angel also was with astonishment and joy at his saying. And when she saw him, she was troubled in mind, and cast in her mind what manner of salutation this which she heard should be.

Marking that a city placed on a hill could not be hid, neither do men light a candle, and put it under a bushel, but on a candlestick, that he might give light to all that are in the house.

It would be easy to give more quotations. We only add that the admirable command of style possessed by the writer does not lead him to despise those less gifted than himself.

THE PROPER CLIMATE FOR CONSUMPTIVES.

Dr. E. Andrews, Professor in the Chicago Medical College, has compiled the following interesting statistics from the United States census in relation to the number of deaths from consumption in the different States and Territories.

The last two census reports (1860 and 1870) issued by our government have each a quarto volume, showing the number of deaths in every State and Territory, and the diseases causing them.

1. These two diseases are abundant near the sea, and diminish as you recede from it. 2. At equal distances from the sea they prevail most at the north, and diminish as you go south.

A similar decrease is observed if you go from north to south, as follows:—Michigan, 10 per cent.; Indiana, 14 per cent.; Kentucky, 14 per cent.; Tennessee, 12 per cent.; Alabama, 6 per cent.

From this it follows that the best resort for a consumptive or cancer patient is some point which is at the same time as far south and as far from the sea as possible.

cent. Probably the uplands of Old Mexico would be still better.

Entirely in accordance with this rule, but contrary to the popular opinion, Minnesota is a worse place than other State, having 14 per cent. of deaths from consumption; while Illinois has only 11 per cent.

The census of 1870, as compared with the one taken ten years before, shows a considerable increase of consumption in the Southern States, and a diminution of it at the North.

AGES OF THE POPES.

The eightieth anniversary of Pope Pius IX.'s birthday gives a present interest to the following information contained in Galvani:—"After Gregory XI., whom St. Catherine of Sienna had the glory of bringing back to Rome in 1378, history records the age of all the Pontiffs with few exceptions. Prior to that date the details are often wanting. We find, since 1378, that out of fifty-three Popes, fifteen exceeded their eightieth year.

NEW USE FOR CATS.

A correspondent of Land and Water writes:—"It often appears to me that people for the most part are not aware of the great use cats are to us. Of course, we know of their use with respect to mice and rats, but do we generally know of the invaluable help they can give us in protecting from birds our garden, fruit and flowers?"

Sound reason and good sense can be expressed with little art. When you have anything to say in earnestness, it is necessary to search for words? Your fine speeches which are so sparkling, in which you twist the shreds of human thought, are unrefreshing as the mist-wind, which whistles through the withered leaves of autumn.

ON THE BEACH.

A little band of exiles,
We sit in the faint starlight,
While about us thro' the heat-pulse
Of the sultry southern night.

Above us gleams Orion,
And glimmers the Milky Way;
While at our feet the ocean
Keeps moaning for ever and aye.

There is no sound from landward,
Save the rustle of withered grass,
And the sigh of the bent on the sandhills,
As the warm night breezes pass.

Till one says—"Let us break the stillness
With a song of olden time;
And our hearts will thro' responsive
To the old familiar rhyme."

Oh! strange and deep are the sources
Whence the olden memories come,
For sudden we all are singing
The song of "Home, Sweet Home!"

Oh the sweet old lit' how it echoes
Along the sandy shore,
While the cadences of the ocean
Keep wailing evermore.

And over the starlit waters
We strain our eyes in vain;
While our souls grow sick with longing,
Our hearts with yearning pain.

And we think—"Will the time come over,
When that silver shining foam
Shall bear us back on its bosom,
Away to 'Home, Sweet Home!'"

—Harriet Miller Davidson, in Edinburgh Review.

Select Sermon.

RECKLESS DRIVERS.

BY REV. T. DE WITT TALMAGE.

"The driving is like the driving of Jehu, the son of Nimshi; for he driveth furiously."—2 Kings ix. 20.

Joram, wounded in battle, lies in a hospital at Jazreel. The watchman, standing in the tower, looks off and sees against the sky horsemen and chariots. A messenger is sent out to find who is coming, but does not return. Another messenger is sent, but with the same fate. The watchman, standing in the tower, looks off upon the advancing troop, and gets more and more excited, wondering who are coming. But long before the cavalcade comes up, the matter is decided. The watchman cannot descry the features of the approaching man, but exclaims: "I have found out who it is: the driving is like the driving of Jehu, the son of Nimshi; for he driveth furiously."

By the flash of that one sentence, we discover Jehu's character. He came with such speed not merely because he had an errand to do, but because he was urged on by a headlong disposition, which had won him the name of a reckless driver, even among the watchmen. The chariot plunges until you almost expect the wheels to crash under it, or some of the princely party to be thrown out, or the horses to become utterly unmanageable. But he always goes so; and he becomes a type of that class of persons to be found in all the communities, who in worldly and in religious affairs may be styled reckless drivers.

To this class belong all those who conduct their worldly affairs in a headlong way, without any regard to prudence or righteousness.

You have no right to shut the door of your office or store against the principles of our holy religion. That ministers of Christ does not do his whole duty who does not plainly and unmistakably bring the Gospel face to face with every style of business transaction. May a man sit in his pew on Sunday night, and sing *Rock of Ages*, and roll up his eyes very piously, who, on coming out at the close of the service, shuts the pew-door, and says: "Good-by, Religion; I will be back next Sunday!" A religion that does not work all the week, as well as on Sunday, is no religion at all.

We have a right, in a Christian manner, to point out those who, year by year, are jeopardizing not only their welfare, but the interests of others, in reckless driving. As a hackman, having lost control of a flying span, is apt to crash into other vehicles, until the property and lives of a whole street are endangered, so a man driving his worldly calling with such loose reins that, after a while, it will not answer his voice or hand, puts in peril the commercial interests of scores or hundreds. There are to-day in our midst many of our best citizens who have come from affluence into straitened circumstances, because there was a partner in their firm, or a cashier in their bank, or an agent representing their house, or one of their largest creditors, who, like Jehu, the son of Nimshi, was a furious driver.

Against all this, it is high time that the Church of God wakes up. Who else will expose the wrongs? Not the law! Almost any man can escape that, if he has money enough. Sheriffs, aldermen, and police-officers have for their work to see that no defrauder of means gets too badly hurt. Once in a while, indeed, a swindler is arrested, and if the case be too notoriously flagrant, the culprit is condemned; but the officials having him in charge must take the express-train, and get to Sing Sing in briefest time, or the Governor's pardon gets there before him. We have feet of lightning when we get on the

track of a woman who has stolen a paper of pins, or a freezing man who has abstracted a scuttle of coal; but when we go out in pursuit of some man who has struck down the interests of a hundred, and goes up along the Hudson to build his mansion, the whole city hangs on our skirts, crying: "Don't you hurt him!"

It is, therefore, left to the Church of God to make these things odious and penal. Everybody knows that there stand in the membership of our churches, men who devour widows' houses, and digest them, and for a pretence make long prayers. There are stock-gamblers who are trustees of churches; in the eldership, those who grind the faces of the poor; and while the church will expel from its membership the drunkard or the libertine, which of our churches has risen up to the courageous point of saying that a defrauder, be he great or little, president of a bank or keeper of a cigar-shop, worth a million or a bankrupt, shall not come unchallenged to our holy communion? The Church of God wants nothing so much to-day as to be swept out. But an ordinary sweeping will not do the work. It needs to be scrubbed. The time must soon come when the church will see that this great load of obloquy will break her down. If a teamster, passing down the street, dashes heedlessly along, and runs down a child, the authorities catch him; but for the reckless commercial drivers, who stop not for the rights of others, and who dash on to make their fortunes over the heads of innocence, virtue, and religion—no chastisements.

Some time ago, in the city of New-York, a young man in a jeweller's store stood behind the counter, offering gold rings to a customer. He said: "Those rings are fourteen carats." The lady replied, "I want a ring of sixteen carats," and not getting what she wanted, went away. The head man of the firm came and said to the clerk: "Why did you not tell her that these rings were sixteen carats?" He replied: "I cannot deceive anybody." The head man of the firm severely reprimanded him, and said: "You never can get along in this way. It is lawful in business to make these little misrepresentations." Who was the young man? A hero! Who was the gentleman representing the firm? A deacon in a Brooklyn church! Not this church, bless the Lord!

Meanwhile, this class of defrauders increases—more during the war than before it; more now than in "war-times." In those days of large contracts, and convulsions in the gold market, and salterships in the army, multitudes of men got so in the habit of cheating that they cannot stop. In those days they bought very splendid houses and their roan span, and formed acquaintanceship with the high families on the best square; and means must somehow be obtained to continue in the same style, for keep that house they ought, and drive that roan span they will, and walk the beach at the watering-place with the Astors they must. Clear the track for these reckless drivers!

Firms not worth a dollar dazzling a whole city with their splendor of equipment! Officials having in charge public funds investing them in private speculations! Debts repudiated! Property surreptitiously put out of one's hands! Members of our State Legislature with small salaries helped into great extravagances by railroad monopolies. Three fourths of the country in debt to the other fourth! Fortunes made in three weeks! Honest men derided as imbecile, and as not living up to their privileges! New York Common Council men, with no salaries, getting rich! All the cities falling into the same line! All our streets, alleys, and courts filled with the thundering wheels of reckless drivers!

When I see in the community, men with large incomes, but large out-goes, rushing into wildest undertakings, their pockets filled with circulars about gold in Canada, and lead in Missouri, and fortunes everywhere, launching out in expenditures to be met by the thousands they expect to make, with derision dashing across the path of sober men depending upon their industry and honor for success, I say: "Here he comes, the son of Nimshi, driving furiously!"

When I see a young man, not content gradually to come to a competency, careless as to how often he goes upon credit, spending in one night's carousal a month's salary, taking the few hundred dollars given him for starting, in the purchase of a regal wardrobe, ashamed to work, anxious only for display, regardless of his father's counsel, and the example of thousands who, in a short while, have wrecked body and mind, and soul in scheming or dissipation, I say: "Here he comes, the son of Nimshi, driving furiously."

I would that on the desk of every counting-room, and on the bench of every artisan, there were a Bible; and that by its instruction all business-men were regulated, and that they would see that godliness is profitable for the life that now is, as well as for that which is to come; and that business dishonor is a spiritual disaster; and that a man may be the leader of a

Methodist class, or the trustee of a Baptist church, or an "example" in a Quaker meeting-house, or a vestryman in an Episcopal parish, or an elder in a Presbyterian church, and yet go to perdition.

Thus far, my discourse may not have touched your case, and I consider that sermon a failure which does not strike every one somewhere. I have no desire to escape personal preaching. What is the use of going to church if not to be made better? I never feel satisfied when I sit in church unless the preacher strikes some of my sins, and arouses me out of some of my stupidities. Now, you may, in worldly affairs, be cautious, true, honorable, and exemplary, but am I not right when I say that all those who are speeding toward eternity without preparation—flying with years, and the months, and the weeks, and the days, and the moments, and the seconds, toward an unalterable destiny, yet uncertain as to where they speed, are reckless drivers? What would you think of a stage driver with six horses and twenty passengers, in the midnight, when it is so dark that you cannot see your hand before your face, dashing at full run over bridges and along by dangerous precipices? Such a man is prudent compared with one who amid the perils of this life, dashes on toward an unknown eternity, not knowing where he goes. If, in driving you come to the forks of a road, and one goes to the right and the other to the left, you stop and make inquiry as to which road you ought to take. To-night you have come to the forks of a road. One leads to heaven and the other to hell. Which road will you take? The road to the right is a little rough—yea, you may find it very rough. It has been much cut up with the hoof-marks of the cavalry of temptation. There are a great many steep hills. You will see where torrents of tribulation have washed the road away. The bones of the martyrs are scattered along the road. I will not deceive you—some have found it a very rough way; but I tell every hearer to-night that it is the right way. It comes out at the right place. There is a great house at the end of it built for you. As you come up, you will see Christ ready to greet you. At the gate, you will find enough of the waters of the Jordan to wash the sweat from your cheek, and the aching from your brow, and the dust from your feet. Talk about castles of marble and granite! This one is cleft of amethyst, and chalcedony, and pearl. Talk of banqueting! The spoils of the universe are gathered at this table, and all who sit at it are kings and queens.

But notwithstanding the brilliant terminus of the road, you halt at the forks, because the left-hand road is a great deal smoother; and so some of you will drive in that way. I see multitudes of people who do not stop at the forks to make inquiry. The coursers behind which they go are panting with the speed, nostrils distended, foam dropping from the bit and whitening the flanks, but still urged on with lash and shout and laughter; the reins drawn; the embankments unwatched; the speed unnoticed. Alas for the reckless drivers! They may after a while see the peril and seize the reins, and lay back with all their might, and put on the brakes, and cry for help until their hands are numb and their eyes start from their sockets, and the breath stops, and the heart chills, as over the rocks they plunge, courier and chariot, and horseman, tumbling in long-resounding crash of ruin.

Some are drawn along by sinful pleasures—a wild team that ran away with all who have persisted in riding behind them. Once fully under way, no sawing of the bit can stop them. They start at every sudden sight or sound; and where it needs a slow step and great care, they go with bound and terror. Their eyes are a flame with terrors, and their hoofs red with the blood of men whose life they have dashed out; and what is worse, the drivers scourge them into more furious speed. We come out and tell them of dangers ahead, but with jeers they pass on. The wild team smoke with the speed, and their flying feet strike fire; and the rumbling of swift wheels over rotten bridges that span awful chasms is answered by the rumbling of the heavens: "Because I called and ye refused, and stretched out my hands and no man regarded, therefore I will laugh at your calamity, and mock when your fear cometh!"

When this world gets full power over a man he might as well be dead. He is dead! When Sisera came into the house of Jeol she gave him something to drink, and got him asleep on the floor. Then she took a peg from the side of her tent, and a mallet, and drove the peg through the brain of Jeol into the floor. So the world feels a man and flatters a man, and when it has him sound asleep, strikes his life out.

The trouble is, that most reckless drivers do not see their peril until it is too late to stop. Young man! go to the almshouse hospital, and see the fostering, disgusting end of those who have surrendered themselves to sensualities. There is no low place on their

body for disease to place another mark. Their nails dropping loose; their limbs rotting off; their nostrils eaten away; their eyes quenched; their breath the odor of a charnel-house—they writhe in the consuming tortures of a libertine's death-bed. Do they like it? Oh! no! If they had the value of the whole universe in one coin, they would cheerfully give it up if they could buy but an hour's release from the horrors which this moment shrike over the couch, where the tears of their anguish mingle with the bloody ichor that exudes from their ulcers.

Young man, before you mount the chariot of sin, go and see the end of those reckless drivers. They once had as fair a check as you, and as many a brow as you, and as stout a heart. They stepped very gradually aside. They read French novels. They looked at bad pictures. They went into contaminating associations. Out of curiosity, and just to see for themselves, they entered the house of sin. They were caught in snares that had captured stronger men than they. Farewell now to all hope of return! Farewell to peace! Farewell to heaven!

Perhaps there are some here who say: "Would God I could stop my bad practices! But I cannot stop. I know that I am on the wrong road, and that I have been a reckless driver; but I try to rein in my swift appetites, yet they will not heed." I tell such that there is an Almighty Hand which can pull back these will racers. He whose beck the stars answer, and at whose mandate the chariots of heaven come and go, is more than a master for these temptations. Helpless yourself, and unable to guide these wild coursers, give Jesus Christ the reins! Mighty to save unto the uttermost!

Better stop now. Some years ago, near Princeton, New-Jersey, some young men were skating on a pond around an "air-hole," and the ice began to break in. Some of them stopped; but a young man said: "I am not afraid! Give us one round more." He swung nearly round, when the ice broke, and not until next day was his lifeless body found. So men go on in sin. They are warned. They expect soon to stop. But they cry: "Give us one round more." They start, but with wild crash break through into bottomless perdition. Do not risk it any longer. Stop now. God save us from the foolhardiness of the one round more!

I thank God that I have met you to-night, and been permitted to tell you which is the right road and which the wrong road. You must take one or the other. I leave you at the forks: choose for yourselves!

And may God have mercy upon all reckless drivers!

THE EVEN TEMPER.

The other day I was waiting on the wharf, when, at the last moment after the cables were loosened, and the wheels were beating the water, and the ship was on the very point of sliding away, I saw a gentleman, who for some time I had remarked as anxiously awaiting something which did not arrive, hand his wife and children over the side, and descend the plank from the ship to the wharf. The moment they were off the plank it was raised, and the next moment the ship glided into the stream, a gun boomed over the water, and she was on her way over the ocean.

The gentleman and his family watched the ship disappear, in which for many weeks their passage had been taken, and which they had left so reluctantly the last moment. I in turn watched them, not intrusively nor impudently, I hope, but because I saw in the gentleman's face no signs of anger, nor, indeed, of very serious disappointment. While I was admiring his self-command—for I have seen people surly because dinner was delayed—a truckman with a heavy load of baggage drove rapidly along the wharf. He saw the situation in a moment, and was confounded and frightened. The gentleman pointed to the receding ship, and said quietly to the truckman, "You have prevented our going." There was no anger, no harsh or scolding tone. The gentleman evidently did not choose to loose his temper as well as his passage, and his mildness and generosity brought tears to the delinquent's eyes. The truth was, not that he had not lingered, but that, thinking he had time enough, he had turned aside to send a physician to his wife, and had then been impeded upon his way to the ship.

It was after all, a little thing—the gentleman and his family had only missed their passage. It was merely an inconvenience, a derangement of plans carefully laid, with the general absurdity of all baulked endeavors of the kind; but it was, for all that, a sudden and sharp test of temper. That of some of us would have snapped; and I pity that truckman, if he should ever bring the baggage of most of us too late for the ship. I saw the new Maltese minister promenading in the sun yesterday, arrayed in now and wonderful trowsers; and just as he was lifting

his hat and saluting in choice French the beautiful Maria Grunter, heiress of the whole Boar property, a butcher's waggon dashed along, and the horse threw mud upon those trowsers. But if his Excellency's soul had been soiled by the circumstance, he could not have been more furious. And as his airy salute to Miss Grunter instantly changed to an angry shaking of his fist at the rude butcher boy, who cried, derisively, "Hi! Hi! I could not help regretting that a gentleman should wear wonderful trowsers who cannot endure these misfortunes with equanimity. I have since learned that Miss Grunter has stated to a friend that his Excellency had made a serious impression upon her heart, but that it had been effaced by the lamentable spectacle of his fury upon this occasion."

It is, indeed, very possible that a man who would fall into a passion if his trowsers were spattered with dirty water, might be very calm and courageous in the presence of sudden and great danger. But life is made up of small occasions. We wish to be ready for the stinging of mosquitoes and the tickling of flies, as well as for earthquakes and strokes of lightning. It would be no satisfaction to me, if I were a married man, and my wife were always worried about saucers, and milk pans, and spots on the window, and a hue of gloves that jarred with the shade of a curtain, to know that if a squadron of the enemy's cavalry should surround the house and summon a surrender, she would be equal to the occasion. The occasion will not arise. There is no enemy; and if there were, I defy his squadrons of cavalry. Would it be any satisfaction to me when, on the most perfect of May mornings, my wife, in the freshest and fairest muslin, sat pointing and beating her foot upon the floor, to know that if I were just dying in my bed, she would be a very marvel of composure and resignation? I should not die every morning, but I should eat breakfast, and I should wish my wife's manners to be as admirable at the breakfast-table as the death-bed. And I hope she would wish mine to be the same. What satisfaction would it be to her to know that I had made a prodigious speech and saved my country the evening before, and sat absorbed in my paper at breakfast, hushing the gawdiness of the children, and snarling at the coffee? Indeed, I am inclined to believe that the boys in school can spell words in six syllables, if they can spell these in two. If your temper is equal to little annoyances, I will trust it to great emergencies.

But what is it that puts it into repair and keeps it so? Is the secret what we call temperance, merely? Is one man born placid and another irritable, and is that the end of it?

Is the minister from Malta just as admirable when he rages at the butcher-boy for spluttering his trowsers, as the gentleman who lost his passage when he mildly tells the truckman that his negligence has caused such enormous inconvenience? I knew two saints, one of whom says that his own virtue is the fruit of long toil, but that the virtue of his friend comes by nature. "I have more struggles every morning before breakfast," he says, "than my friend ever had in his whole life."

If, indeed, we are born heroes, let us be grateful. But if we are not, let us repair the defects of birth. You know that what is a conscientious effort at first, becomes an involuntary habit. When my uncle was a little boy, he slammed the door whenever he went out of a room; but one day his mother called him back, and compelled him to close the door quietly. And every time that he forgot it he was recalled, until very soon he would no more have shut the door with a crash than he would have kicked it open. My great-uncle was very careful of the manners of her children; and when she made my uncle close the door quietly, she began to teach him that he need not lose his temper because he had lost his passage to Europe, and that his manners under all circumstances were within his own control.—G. W. Curtis, in Harper's Bazar.

SING SONG.

Seldom "can't,"
Seldom "don't,"
Never "shan't,"
Never "won't."

It is a sign of Christian manhood when one, though all the selfish instincts of his nature impel him to do otherwise, thinks mercifully, and waits to be gracious, and, if he cannot form an opinion without severity, withholds his judgment till he can form one that shall have more mercy in it. Take care of the secret thoughts of the inward judgments which you form of men.—Beecher.

If there is some little thing I can do for Christ, though my minister will not know about it, though the deacons and elders will not know, and nobody will know, and if I leave it undone nobody will suffer any calamity because of it; but if I do it, it will please my Lord, and I shall enjoy the sense of having done it to Him, therefore will I attend to it, for it is no slight work if it be for Him.—Spurgeon.

British American Presbyterian.

PUBLISHED EVERY FRIDAY AT TORONTO, CANADA.

TERMS: \$4 a year, in advance. Postage, by mail, 50 cents per year, payable at the office of delivery. Active canvassers and Local Agents wanted, to whom liberal commissions will be paid. Cheques and Post Office Orders should be drawn in favour of the Publisher. Address

C. BLACKETT ROBINSON, Publisher and Proprietor Office—No. 41 Melinda St.; House—No. 6, Gerald St., Toronto.

ADVERTISING RATES.

Space.	3 Mo's.	6 Mo's.	1 Year.
One column.....	\$50 00	\$80 00	\$150 00
Half column.....	30 00	50 00	90 00
Quarter column.....	18 00	30 00	55 00
One-sixth column.....	12 00	22 00	35 00
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8 to 8 lines.....	4 00	7 50	15 00
4 to 6 ".....	3 50	7 00	13 00
4 lines and under.....	3 00	4 00	5 00

No double columns; cuts 25 per cent. extra; specials in reading matter 15 cents. per line each insertion.

Any irregularity in the receipt of the PRESBYTERIAN will be immediately rectified on notice being sent by Postal Card or otherwise.

A DENOMINATIONAL ORGAN.

An overture on this subject from the London Synod was supported by Dr. Proudfoot, who thought that such a medium as a weekly newspaper would greatly advance many interests of the Church. He could not withdraw the overture, but he would recommend the Assembly to vote it down, and hoped that all the members of it would extend their hearty support to the British American Presbyterian, published by private enterprise. Had that paper been in existence a year ago, his overture would never have been introduced.

On motion of Mr. Mullen, after some discussion, it was resolved that the overture be rejected, AND THAT THE ABOVE-MENTIONED PAPER BE RECOMMENDED TO THE MINISTERS AND MEMBERS OF THE C.P. CHURCH AS WORTHY OF THEIR HEARTY SUPPORT.—From Proceedings of General Assembly.

British American Presbyterian.

TORONTO, FRIDAY, JULY 5, 1872.

TOPICS OF THE WEEK.

From the other side of the Atlantic there is an absolute dearth of news, whether secular or ecclesiastical.

The Washington Treaty is going to live after all. The Americans have at last withdrawn their claim for indirect damages, and the arbitration proceeds as arranged.

Dominion Day and the 'heated term' are to Canadians the chief features of the week, and require no lengthened notice. The First of July is evidently established as a national holiday, and is likely to be hailed by Canadians in coming years as is the Fourth on the other side. Many will remember that of 1872 as the hottest day known in this country for years.

It is now all but certain that Mr. Greeley will be adopted by the Democratic Convention, on Tuesday next, as its candidate for the Presidency. This is much more from hatred to Grant than from love for Greeley. The motto of the Democrats and discontented Republicans is, 'Anything in order to beat Grant.' After all their plannings and plottings, we believe Grant will be the President for the next term, though it will be a close contest.

In the world of politics both sides are busily preparing for the coming election, each professedly very jubilant, and entirely confident of victory. As usual, if faith were to be attached to what one party says, we should have to believe that our present Dominion rulers are steeped to the lips in corruption, and have never even by mistake done one good thing, or adopted one beneficial measure, during all these last five years. While, according to the representations of the others, a purer set of men never held the reins of office, and never toiled more unremittingly and successfully for their country's advancement and glory. This general incapacity for seeing any good in a political opponent is surely a sign of weakness, not strength.

We publish elsewhere a stirring and timely sermon by Rev. T. Dewitt Tallidge, of New York, which, while not as applicable to Toronto as New York, may not prove uninteresting to many of our readers.

CHURCH BUILDING FUND.

There is nothing more painful in Church work than to go soliciting subscriptions from the wealthy or liberal members of other congregations in order to help a weak and struggling handful to pay off the debt on its place of worship, or build a manse for its minister. It ought not to be painful or disagreeable in any way, but everyone who has tried the work will testify to its being of such a nature that only a high sense of duty could enable one to go through it successfully. Very true, the strong ought to help the weak. No doubt the church is one whole, and what is for the advantage of one portion is for the advantage of all. There cannot be any question about its being more blessed to give than to receive, and the argument about country churches being nurseries for the strong societies in cities and towns has often been employed in a very telling manner. Yet after all, once let a poor, good, simple, trustful, brother start, pass book in hand, to solicit much needed aid for the cause of Christ in connection with his people, and let him fortify himself as he may with all his best arguments in support of his claim, and in defence of the general principle of soliciting help, and he will speedily discover that the age of martyrdom is not yet entirely past. What rebuffs he has to encounter! What hard sayings he has to listen to with equanimity! How often has he to be told that the demands of this kind are so incessant! And how often is he asked if the particular congregation has been doing its own duty, and if it could not rub along a little longer as it is till it could help itself! What scant courtesy he gets from vulgar upstarts who will spend as much on a single party, and ten times as much on a single Parliamentary election, as they would give for the cause of Christ in a lifetime, and all as if this poor brother were begging for himself, and had some private "axe to grind" by the operation. Stay, the very civility in some cases is exceedingly depressing, while the "call again" with which the intruder is occasionally waived off makes him feel the need of all his philosophy.

All this, and a great deal more, is matter of painful notoriety, while it is also well understood that only a comparatively small number are on such occasions regularly called upon, so that whatever is done in the way of helping the weak is done by these, and these only.

In such circumstances it has often been suggested that instead of this very unsatisfactory plan being followed, a central fund should be formed from which help should be voted after the whole circumstances in each case had been fully investigated, and the necessity and utility of such assistance made clearly manifest. In the United Presbyterian Church of Scotland the "Liquidation of Debt Fund" has done an immense amount of good in the way of encouraging the despondent, and calling forth the energies and liberality of those requiring assistance. More, perhaps, than any other fund has it tended to strengthen and extend that church, and bind the several parts together in healthful sympathy and fellowship. Many a languishing cause has in this way been revived, and the money thus dispensed has done indefinitely more good than would have three or four times the amount raised by private solicitation and the direct presentation of individual cases of necessity and urgency. At the same time it has saved many a worthy man from the humiliation of going from door to door like a quasi pauper, patronized by some, ignored by others, and at best only tolerated by almost all.

It is quite true that the Presbyterian Churches in Canada may not so much need the assistance of such a central fund, but every one acquainted with the facts knows how much good could in this way be effected even here, and how in many cases a hundred dollars or two might, when judiciously disposed of at the right time, make all the difference between the death and life of many a promising beginning, and many a much needed congregation. It would put heart into many a struggling new congregation. It would make them feel that they were sympathized with, and would encourage them to exert themselves in a way they would otherwise have scarcely believed possible.

If a central fund could not in the meantime be managed, could Presbyteries not organize local funds of the kind, or the congregations in particular cities have a common purse, out of which under special management, votes might be made as thought best?

We throw out the suggestion, and should like to give publicity to the views of friends on the subject. The great danger of Presbyterians at the present day, is in insensibly and practically, though not in theory, lapsing into Congregationalism, with the members thinking all but exclusively of the one congregation with which themselves are connected, without rejoicing in the prosperity and seeking the good of their brethren elsewhere. A great improvement has recently taken place in this respect, but much yet remains to be done.

GENERAL ASSEMBLY OF THE IRISH PRESBYTERIAN CHURCH.

This Assembly met in Belfast on the 8rd ult., and continued in session for ten days.

A great deal of work was done and a very hopeful, energetic spirit manifested in the new circumstances in which that church is now placed. All the ministers have commuted as by the law they are allowed to do in the same way as the Kirk clergy did in Canada. The interest from the commutation fund allowed an equal dividend of £69 for 1871, while the supplementary sustentation fund would allow £16 this year instead of £10 as it was last. Next year is expected to show a still more gratifying increase. Everything in short gives promise that the disendowment, so called, is going to be as life from the dead to the Presbyterians as well as to the Episcopalian in Ireland. The foundation of Mission premises was laid with due ceremonial on the 6th. The building will cost \$20,000.

The discussion of the question of instrumental music in public worship was very long and keen, extending over part of two days.

The question has been more or less matter of controversy since 1868, from a congregation in Enniskillen then introducing the use of a harmonium. A committee was last year appointed to consider whether it was necessary to legislate on the subject. In its report this committee condemned the use of all instruments as opposed to the common law of the Irish Presbyterian Church. Five, however, of the principal members of the committee dissented from its finding. After the report was read, its adoption was duly moved and seconded.

Mr. Thomas Sinclair, Elder, whom our readers will remember as one of the deputies to Canada last year, seconded also by the Rev. Dr. Watt, also one of the last years deputation, moved an amendment to the effect that the Assembly give no formal deliverance on the subject but leave sessions and congregations to follow their own course in reference to it. Both Mr. Sinclair and Dr. Watt argued that the use of instrumental music was in accordance with Scripture and that the Presbyterian church had erred in prohibiting its use. Mr. Sinclair argued that if this were made a term of communion then the Irish branch of the Presbyterian family must break off all connection with the English, American and Waldensian branches, and he might have added the Scotch U. P. church and the Canada Presbyterian.

On the other hand as strong ground was taken in favor of prohibition. So keen was the discussion that it was 6 o'clock on Saturday morning before the vote was taken. It was found that 152 voted on each side, and as the Moderator refused to take the responsibility of deciding it was agreed that the whole matter should lie over till next year on the understanding that in the meantime, no instrument should be used.

Deputies were heard from the Free Church of Scotland, the English Presbyterian Church, and different Protestant churches on the European continent, among the rest, from the Waldensian church.

Dr. Schaff, of New York, gave a general invitation to the members of Assembly to the International Evangelical Alliance Conference to be held in New York next year.

Dr. Cuyler of Brooklyn also addressed the Assembly.

The Assembly was finally closed in the usual way.

THE LATE ELECTION IN GALWAY.

Judge Keogh's decision in reference to the petition against the election of Captain Nolan for the county of Galway has caused an immense sensation. The judge is himself a Roman Catholic, but his sense of what was fair and honorable was such that he cared not but denounced in the very strongest terms the infamous proceedings of several of the dignitaries of his own church in connection with that election. He held that there had been clerical combination and conspiracy amounting to ecclesiastical despotism, put in open action in favour of the Home Rule Candidate, and therefore not only unseated Captain Nolan but disfranchised the Archbishop of Tuam with his suffragan bishops and several of his clergy for seven years as having acted in utter violation of all law and decency. Captain Nolan spent about \$75,000 on the contest and, thanks very much to the priests, he has lost, and most justly, both his money and his seat. In their insensate violence these priests committed and instigated every form of excess. They dragged the Divine name again and again into their appeals. They decreed the eternal torments of an eternal hell, as if it were their own peculiar prison under their own lock and key. They promised salvation to the supporters of Captain Nolan as readily as a Mussulman priest would guarantee honours to believers fighting against the infidels, and altogether comported themselves more like maniacs than men. Not content with threatening of spiritual evils they told of dark nights and hinted at assault and assassination as the fate of those who would vote against their favorite with of course the denial of all the consolations of religion to those who should be unfortunate enough to be wounded mortally in such rough and tumble struggles.

This is Popery in all its glory and vigour as it flourishes in the outlying regions of the Island of Saints. The Judge, in his charge, had to denounce various priests who gave evidence as manifestly perjured, and referring to the means adopted to carry the election could not but add that "every road was tormented and every traveller beset with the hideous cries of moral anarchy and sectarian hatred, and it was not likely that an obsequious people would stay behind when they saw their clergy marching to the poll with banners emblazoned with such mottoes as "God and Glory." The evidence established, on the part of the archbishop, his suffragan bishops, parish priests, and clergy, a determination to strain every point, and use every influence to gain their object—one object being, whether they intended it or not, the overthrow of all free will and civil liberty in the electoral portion of the county." Pleasant state of things, no doubt, but exactly what we might expect in Canada if the same class of people had a similar amount of power. What a face to talk of such people being independent. The honour and the law of England alone prevent them devouring each other, in the approved Kilkenny cat fashion.

So far, it is the same in this country. Not a political movement can be made even in Ontario by Roman Catholics without its first being referred to the spiritual advisers of those engaged in it, while in the Province of Quebec the subjection is so complete that solemn directions like the following are given to the electors, for their guidance in the coming contest:—"Send to Parliament only true Catholics, men firmly convinced that they ought, as statesmen, to have the State subject to the Church, and that it is not permitted to any people to have laws contrary to the laws of the Church." "If, however," it is added, "the electors send deputies imbued with Gallicanism, Liberalism, and Anglicanism, our Legislation will become more and more Gallican, Liberal, and Anglican, and consequently more revolutionary." It will march with rapid strides to schism and heresy. The State declaring itself independent of the Church will lay down principles whose destructive consequences have brought such evils upon Europe, and will prepare like disasters for our country." Such are the frank outspoken instructions of the conscience directors of Roman Catholic voters in Canada. Nothing but the most abject subjection of the State to the Church will satisfy them. The

Church must have all its rights guaranteed to it, and must be the sole judge of what those rights are, so that when she says a certain department comes within her jurisdiction, the State has no right to meddle with it. To vote for a Protestant or a Liberal, is said to be for "revolution" and all the abominations of communism, and yet with all this paraded before our faces we are to be told by practical politicians that it is in the last degree funnical, illiberal and narrow minded to hesitate before politically going heart and soul with a system which produces such results as the Galway election, and reads such lessons to its adherents as those now being scattered broad cast through Canada for the direction of the faithful. It may be all right. Perhaps it is. But one cannot help asking

"Are grapes of thistles and figs of thorns? And how shall men's despots set them free?"

Since writing the above, we learn that the Irish Court of Common Pleas has decided that Captain Trench is entitled to the seat for Galway, which will no doubt raise a still greater outcry among those who can only find it in their hearts to say that a few of the Galway priests were a little "warm" in electioneering.

WITHIN the past two or three weeks we have received the names of a number of new subscribers. One friend in the eastern part of Ontario, who sent us forty subscribers, along with the money, writes:—"Not one individual to whom I presented the matter has refused to subscribe for your paper. I spoke to the people first from the pulpit, and then on the following week went round to their houses and readily obtained the subscription of every one on whom I called. The people were pleased to see such a paper, and are willing to support it. It requires only a small effort on the part of each Minister and Probationer of the Presbyterian Churches, to secure for your paper a larger subscription list than that of any other denominational paper in Canada."

DEATH OF MR. JOHN CROALL, SOUTH-FIELD, SCOTLAND.—Many of our Scotch readers will remember Mr. Croall as the great coach maker and horse hirer of North Britain for the last forty or fifty years. Originally a blacksmith in Falkirk, he long ago came to Edinburgh and began business as a dealer in horses. In this he showed great energy and enterprise, and for many years had coaches on all the principal routes of travel, and carried the mails for the whole of Scotland. He belonged to the Church of Scotland, and was 82 years of age at his death. Mr. Croall left legacies for various religious and benevolent purposes, to the extent of £2,000, all free of legacy duty and other expenses. Among these he has left \$25,000 to found a lectureship for defending and maintaining the doctrines of the Christian religion in Scotland.

THE CRATER OF VESUVIUS.

The crater is an oval pit, half a mile in diameter, and 300 ft. or 400 ft. in depth; its bottom, perfectly flat, is of black rock or hardened lava, intersected with a multitude of open cracks, from a foot to a yard wide, in which is the red-hot molten lava; but on some parts of the surface and the sides of the crater are patches of yellow, orange, and vermilion, from the sulphur deposits, and pieces of rock burnt to a dull red. At the opposite end of this huge basin is a smaller hole, which is the true crater of the volcano. The late Mr. Babbage, who descended from the top, by the aid of ropes, and walked across the heated plain to the edge of the true crater, describes it as a seething caldron of liquid lava, which constantly forms huge bubbles on the surface of the boiling pool, continually bursting or subsiding, then slowly rising again. A shower of scoriae, or red-hot ashes, is cast up every fifteen minutes. This is the ordinary action of the volcano; an eruption such as that which as just taken place is the increased force of the same process. The whole bottom of the whole basin is then flooded with molten lava, and it may sometimes burst through the side of the cone, and so pour out, through a fissure newly opened, down the lower slopes of the mountain; but the lava can never pour from the upper lip of the crater, at the top of the cone, because the sides of the crater are too high. Nor does the mountain during an eruption, actually emit flames, but only an enormous quantity of vapour and clouds of fire ashes, which are illuminated by the glare of the red-hot lava beneath, and so take the appearance of fire.

Ecclesiastical.

PRESBYTERY OF PARIS.

The regular monthly meeting of the Paris Presbytery was held on Tuesday last, in the River Street Church, the Rev. Hector McQuarrie, Moderator. Messrs. Edward Cockburn and Robert Pettigrew were examined in the various branches prescribed with a view to license, and the examinations having been unanimously sustained by the Presbytery, they were licensed to preach the Gospel, after having been suitably addressed by the Moderator.

A petition from the Congregations of Tilsonburgh and Culloden was read, asking the Presbytery to appoint one of their number to preach and moderate in a call for a minister to said church. The Presbytery agreed to the request and appointed the Rev. Mr. Robertson, of Norwich, to preach and preside at said Moderation on the 23rd day of July next, at 11 a.m.

The Committee appointed to provide supply for Beachville, reported as to the filling of the pulpit during the last two months. The Committee continued until next meeting of Presbytery.

The next regular meeting of Presbytery was appointed to be held in Dunfermline St. Church, Paris, on the last Tuesday of September next, at 11 o'clock a.m.

MINISTERS AND CHURCHES.

The Rev. Mr. Rodgers of Collingwood, recently preached for the Rev. J. B. Muir, of the Old Church, Galt. Mr. Rodgers, we are told, gave great satisfaction. We should like to see an interchange of pulpits more common, as it would tend to promote a Union feeling.

The New York Tribune of last Saturday had the following: "During the absence of Rev. Dr. Ormiston, the pulpit of Reformed Dutch Church, Fifth Avenue and Twenty-ninth street, will be occupied by the Rev. David Inglis, of Toronto, Canada, (except in the morning of first Sabbath in August.)" Dr. Ormiston is believed, in Utah Territory, investigating the Mormon and Mormonism.

The new Presbyterian church on Bellwood St., East Dover, was opened for public worship on Tuesday 15th ult. The Rev. Mr. McTavish of Woodstock, preached in English and Gaelic. The building is of brick, 56 x 36, and will seat nearly 200 persons. The cost was about \$1,800, and it speaks well for the liberality and energy of the Presbyterians of Dover, considering the fewness of their number, that at the opening, the debt on the building was only about \$200. The collection on the day of opening was over \$50. The station is joined to that at Wallaceburg, and we hope that at no distant day they will enjoy the services of a stated pastor.

During the early part of this season the C. P. Church, Diddulph, has undergone extensive enlargement and improvement. For some time past difficulty has been experienced in accommodating the increasing congregation and Sabbath School, rendering it necessary that something should be done. Accordingly it was resolved in November last that an addition of one half should be added to the present building.

The matter having been placed in the hands of a Building Committee, the work was prosecuted with energy and has been brought to a successful termination. The reopening services were held on the 16th inst. In the morning at 9 o'clock the children of the Sabbath School (comprising in all about 140) met in the church and after devotional exercises by Rev. H. MacQuarrie, were addressed by Prof. MacVicar, on the "necessity and value of Bible knowledge." During the day three diets of worship were held each of which very large congregations assembled. Especially was this the case in the forenoon when not only was every available seat occupied but many had to content themselves with a standing position in front of the doors and at the windows.

At 10:30 a.m. and at 2:30 p.m. Mr. MacVicar preached, taking for his text in the morning Eph. iii. 17, and in the afternoon Gal. vi. 2. In the evening service was conducted by Mr. McQuarrie, who preached from the words of the Psalmist "Walk about Zion" &c. On Monday the 17th a picnic was held in the grove near the church at which there was an attendance of about 1000. After partaking of the abundant supply provided by the ladies, the assemblage listened to pleasant and instructive addresses from Revs. James Hall, McLearn, Prof. Bryce, Mitchell, and Dr. Waters. The proceedings were greatly enlivened by the choir under the leadership of Mr. Jamieson, precentor, who, by the way, has given a practical illustration since he has occupied this position, of what careful training may accomplish in the way of congregational singing. From the report of the Building Committee which was read by Mr. James Grant, it appears that the total cost of the improvements, including driving-shed accommodation for 20 span of horses, was \$904. This amount, we are happy to say, has been entirely met by subscriptions and the proceeds of the opening services and that the increased comfort with which the congregation can now assemble for worship will not be marred by the thought that they are in debt. The church itself has been much improved by the enlargement and is now a handsome building with accommodation for over 300, while the original plan has been preserved the whole appearance has been greatly improved.

We trust that the congregation which has so steadily grown under the faithful efforts of the pastor, Rev. Mr. Findlay, may continue to advance in all true elements of congregational prosperity and that both pastor and people may be not only a comfort and blessing to each other but a power for good also in the surrounding country—Com.

A PRACTICAL QUESTION.

Editor BRITISH AMERICAN PRESBYTERIAN. DEAR SIR.—The question as to the best mode of raising funds in our congregations for the sustaining of the ministry, &c., is one that presses itself upon the minds of Church officers, and which many find it difficult to answer. The poor rent system, and the quarterly or half-yearly subscription system, have both been found to have serious drawbacks and difficulties connected with them. We occasionally hear of another plan described as the "weekly offering" or "cavalry system." As this plan is highly commended by those who have adopted it, I am inclined to think that many others would at least give it a trial, if they knew exactly how to manipulate it. A few days ago I heard of a congregation who were desirous of adopting this plan, but who did not see how to arrange the details so as to make the plan work smoothly, and accordingly delayed until they should obtain information from some other congregation in which the system was in use. Would you, Mr. Editor, or some of your correspondents who are practically acquainted with this matter be kind enough to describe in detail, how this envelope system is worked, stating size of envelopes, whether anything requires to be written or printed on them, how they are distributed, &c. Looking for an early answer through the columns of your excellent paper.

I am, yours truly,

Enquirer.

CONVENTION OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION.

Among all the religious meetings of the past few weeks, in different places, none has been more interesting, and none more useful, than the 17th International Convention of the Y. M. C. A. of the U. S. and British Provinces, at Lowell, Mass. While Synods, and Assemblies, and Conferences have been debating and adopting plans for the work in connection with individual denominations, all branches of the Church of Christ have sent their quota to fill the ranks of this Convention, and to stir up one another's hearts in the service of the one great Commander, and under the one holy banner, The unity, not merely in theory, but also in heartfelt reality, of all true lovers of Christ, is nowhere better evidenced than in such a band to hand and heart to heart meeting as that which has lately been held in New England.

Lowell is a fine thriving city, of 40,000 inhabitants, about 25 miles from Boston, in the midst of the old Bay State. The city is of comparatively recent importance, its wealth and its population being chiefly dependent upon the huge cotton and other mills which line the banks of the Merrimack river. Their enormous size is in itself imposing; but the sight within, the long vista of machinery, powerful, and yet so exquisite in form and operation, impresses the visitor with somewhat of that feeling of helplessness, bewilderment and awe which some of the grander works of nature strike into every heart. Most, if not all, of the members of the Convention, found time to visit some of these huge "corporations,"—of which there are fifteen—and to take a stroll along the beautifully stony and gravelled dyke which divides the river, with its falls and rapids, from the large canal, which turns aside enough of its water to furnish power to the mills. The city is full of factory hands, mostly girls, and of these operatives, 4,000 are French Canadians.

Such was the rendezvous of the Y. M. C. A. this year. Not many years ago, the first of these Associations began its humble career in London, England. God has so blessed and multiplied it, that almost every State of the Union and Province of the Dominion was represented. Canada sent a good number of delegates. The whole Convention was characterized by a blessed spirit of unanimity, its motto being: "The love of Christ constraineth us," and its grand lesson finding expression in this interpretation of the initials Y. M. C. A., viz: "You must consecrate all."

The President of such gatherings is very often nothing more than a figure-head, but the venerable and dearly beloved brother who was our President, Rev. H. Hiram Miller, of Cincinnati, was the life and soul of the whole meeting. Oh! with what fond recollection do we recall that noble person, that heavenly face, which, although his eyes are sightless, and catch not the morning beam, yet seems to reflect a light of better purity and of a more constant brilliancy; how that sweetly powerful voice, which stills the tumult of business or led us in our hymns, still rings in our ears!

The daily programme of the Convention was as follows: At 6 a.m., a prayer meeting; at 8:30 a.m., another prayer meeting; 9:30 to noon, discussion of various topics and general business of the Convention; 2 p.m., prayer meeting; 3 to 5 p.m., afternoon session; 6:30 p.m., street preaching by members of the Convention, at different points throughout the city; 7:30 to 9:30 p.m., the evening session. The day sessions were held in the St. Paul's Methodist Church; the evening sessions in a very large and very elegantly decorated hall, known as Huntington Hall. Especially at the evening meetings there was a very large attendance, not only of delegates, but also of their friends, and of the townspeople generally.

Wednesday, the 12th ult., was occupied in devotional and organization meetings. In the evening a grand welcome meeting was held, in which the kindest spirit of hospitality and love was manifested. At this meeting, as at them all, one of the greatest elements of success was the hearty singing of those glorious hymns which so touch and warm the Christian's heart. Another pleasant feature of this meeting was the presence, and not only so, but the earnest and unmistakably Christian words of Governor Washburn, of Mass., and Senator Hill, of New Jersey.

The next three days were taken up with the discussion of various subjects, each introduced in a fifteen minutes' address, and handled then in a pitiful, practical, five minutes' talk. There was no prosy sermonizing—the bell did not toll that; there was no lack of speakers, often half a dozen claiming the floor at once. Some of the topics discussed were as follows:

1. How can the work be better organized? The gist of the information given was this: Have good General Secretaries for your individual Associations; have some central committee for your State or Province, and let there be some system of inter-visitations between the different Associations. It is most important to have in each State or Province some man whose work it shall be to establish new Associations, and strengthen and encourage those already in existence.

2. "Direct religious work among young men—the chief work of Y. M. C. A." Our aim is not to build up our organization, but to reach young men and bring them to our dear Master, to save them and serve Him. To do this we must individualize; we must each one have his own heart right with God, and have his own life consecrated to God's work, and then we must take aim and fire at individuals. Personal work is power. In every part of the Convention, and under every question, this grand truth was kept prominent: that in order to be happy Christians ourselves, and do good to our brothers around us, we must fully devote ourselves to Christ, and most earnestly work in a hand to hand effort with the unconverted. Without this calm and intelligent consecration and labor, the enthusiasm of big Conventions is of no greater effect on the world than a drop of water on a plate of red hot iron.

3. "Duties and qualifications of a General Secretary." The Canadian and British Associations were held up as models in this respect; and it was strongly urged that Bible study should be made the rock on which to build our work as Associations.

4. "Bible Classes." The Canadian and British Associations were held up as models in this respect; and it was strongly urged that Bible study should be made the rock on which to build our work as Associations.

5. "Lectures and Lecturers."

6. "How can Associations help young men to resist temptation?" Answer: By giving homes to the homeless, work to the workless, and Christ to the Christless.

The use of tobacco and intoxicating drink was discussed, and condemned. Various other points

were brought up, and on all many practical suggestions were offered.

On Thursday evening, Dr. Milligan and Lang, of Scotland, eloquently addressed the Convention.

All through the Convention the devotional meetings were full of the most blessed influences. A spirit of earnest devotion, and strong faith, and warm love was in them all. Many an earnest request for special prayer was uttered, and many a hearty petition was breathed forth to God. The Praise and Purpose meetings of Sunday morning were peculiarly full of the spirit of grace and supplication. One noticeable feature of all these devotional meetings was the prominence given by men of all denominations to what is known variously as "the full assurance of Faith," "the Rest of Faith," "Full Salvation," "the Higher Christian Life," "Perfect Love," "Entire Devotion," &c., as a distinct, blessed, and attainable Christian experience. On Sunday afternoon a large and deeply interesting meeting was devoted to this subject. It was led by Mr. Russell Sturges, of Boston, an Episcopalian, and was addressed by several leading Presbyterians, Congregational, and other members of the Convention, who speak such words from their own experience as it were hard to gain—"Holiness to the Lord" seems the principle of these men's lives.

The farewell meeting on Sunday evening was crowded, and most gloriously successful. Speaking, praying, singing—all was full of Jesus and His love. As dear Brother Miller spoke his tender, loving words, many an eye was dimmed with unbidden tears; and as the delegates clasped hands and sang out the magnificent strains of "All hail the power of Jesus' name," such a scene was presented as might gladden any Christian heart. Best of all, nearly 50 persons in the audience requested us to pray for them, and we believe that from them God will gather up some jewels in answer to prayer in Christ's name.

So ended the Convention. "Nearer to Jesus, and more in work for Him," will be its lesson to those who now thank God for ever taking them there. Even so be it, blessed Master:

"Thy will be done; Thy Kingdom come."

A SINGULAR CASE.

Under this heading we find the following in the Dundee Advertiser of a recent date, relative to Mrs. Keith's proceedings in Scotland:—We last week reported a somewhat unusual affair as occurring in Arbroath—an attempt made by a Roman Catholic lady, wife of a Protestant gentleman in Canada, to get into her keeping two of her seven children—twin sons—who had been placed by their father under the guardianship of one of his brothers in Arbroath, with the object, as is understood, that they might be educated in the Protestant religion. It will be remembered that the boys were last week, after their mother had seen them, sent by Dundee. This gentleman is Mr. Calder, a doctor, who resides at Newport, in Fife, and the boys were taken to his house there. Mr. Calder obtained a warrant from Sheriff Cheyne, on the strength of authority given by the father by telegraph, interdicting any person from interfering with the boys in the guardianship under which their father had placed them. This was the position in which the matter stood last week. It was anticipated that the mother, who it is said has shown extraordinary zeal, and with success in the case of five of them, to get her children to become or to be educated as Catholics, would renew her attempts to persuade her twin sons to put themselves under her care. It appears, accordingly, that she has done so. We are informed that, knowing where her children were, she took lodgings for herself at Newport, in a house close to where they reside. She is supposed to have been residing there for a day or two, when on Wednesday she succeeded in having another interview with the boys. It appears that on the forenoon of Wednesday two men called at Mr. Calder's house in Newport, and asked to see that gentleman. Mrs. Calder, when she saw the men approach, was struck by their appearance, and at once suspected their object. She left the house, locked the door, and confronted the men in the garden, asking what their errand was. They said they had a paper to serve on Mr. Calder. She then remarked that they knew where to find him. They replied that the notice had to be served at the house, and that it was necessary they should be admitted inside. While the conversation continued other two men made their appearance, accompanied by a woman attired as a widow, which was the guise in which the mother of the boys had sought and obtained the interview with them in Arbroath last week. Mrs. Calder had by this time despatched a messenger for her husband. The lady was asked what she wanted; and replied that she wished to see her children. Mrs. Calder said she would see them, but not so long as the four men remained. The men were accordingly beckoned off, and they went away. The mother was then admitted to the house and conversed with the children, who expressed a desire to be relieved of the treatment to which they were being subjected. We are informed that when she re-asked that they had not given her a welcome, the one with whom it is supposed she has most influence replied, "It's because you come so strangely, and frighten everybody." When she asked them to go with her, this one said that "they would not until papa came."

It appears that Mr. Calder, on crossing over from Dundee to Newport, in compliance with the message sent to him from his wife, took a sheriff's officer with him, and the intended was read, and served on the mother. This had not been done before, as the mother, it is said, had promised to allow the boys to remain where they were until she had effected an arrangement with her husband; but on the same day she took lodgings next door to Mr. Calder, representing herself to be the wife of a doctor. A Dundee contemporary, reporting the occurrence at Newport on Wednesday, alleges that Mr. Calder "has been threatened with violence because of his action." We have not heard that, but we know that Mr. Calder has thought it prudent to fortify the Forfarshire warrant by a Fife warrant. The whole of this somewhat painful and unusual affair has created a good deal of attention in the district.

A second Presbyterian church is spoken of at Parkhill.

The Rev. Mr. McLaughlin, of Wardsville, has received a unanimous call to Chicago, and is expected to leave in a week or two.

The Rev. Dr. Cairns, D.D., preached last Sabbath in the brick church in the section known as the Dowar Settlement. He is said to be the oldest Presbyterian Minister in Canada. He preached a very feeling sermon, using plain language; so plain that the most illiterate might understand and profit thereby.

The Rev. Wm. Johnson of Holbrook, removed into Woodstock, last week, with family. Mr. Johnson still continues to preach twice a day, every Sunday, in St. Andrew's church, East Oxford. His object in moving was to be convenient to the educational advantages of the town. So says the Woodstock Sentinel.

Book Notices.

Life of the late JOHN DUNCAN, LL.D., Professor of Hebrew and Oriental Languages, New College, Edinburgh. By DAVID BROWN, D.D., Professor of Theology, Aberdeen, Edinburgh, 1872

The name of Dr. Duncan is well known to many of our readers as that of a profound scholar, though not of a very successful teacher, and of an eminently devout Christian and Divine. In very many respects Dr. D. was a remarkable man and his history has many points of special interest and importance. As one of his oldest and most intimate friends, his biographer, Dr. Brown, has had unusual opportunities for giving a full view of his subject. He may have on this very account been in danger of setting forth his friend's varied excellences too strongly, and slurring over his peculiarities or defects as if these had been so few and so insignificant as not to be worth mentioning. The danger, however, has been avoided, for there runs through the whole an admirable tone of impartiality, and a clear view and judicial as well as judicious estimates are given of Dr. Duncan's career and character.

Dr. Duncan was born in 1796, an Aberdonian, and the son of a poor shoemaker who bestowed a good deal of his anger upon his son, and little else. His mother died when he was very young, and, contrary to all received ideas on the subject, the future Professor owed very much to the care and up-bringing of his step-mother, whom he always regarded with special affection and gratitude. His father tried to make him a shoemaker, but failed. His step-mother had other ideas and sent him to the Grammar School when he was nine years of age. From that he passed to the Marischal College, where he made a poor appearance, being always behind with his lessons, and generally called a "dolt."

He joined the Established Church and became a student of Theology in 1817, though at the time he was theoretically an atheist. He continued in this state for three years, and was then by the lectures of Dr. Mcarns converted to "Theism, not to God, to Christianity, not to Christ."

He told his friends that when "convinced that there was a God, I danced on the brig o' Deo with delight, though I had a fear that he would damn me."

During each summer he taught school, though not very successfully, as the following narrative shows:

It was no uncommon thing for the scholars to meet and no master appear. When a deputation of them went to his lodgings, they found him in bed, quite unconscious of the hour, and when he came to the school-room, he was seldom quite correct in his dress—shoes and boots not being always matched, and stockings ditto. Of his absence and oddity they gave me this example. He had gone one day with a party in a boat to inspect "Fowlheugh Rocks," (at no great distance). After spending the day, and partaking of some refreshments, they proceeded homewards. When within the pierheads of the harbour of Stonehaven, some one out of frolic called to Duncan to jump, which he immediately did, and found himself in the sea, from which he was with difficulty rescued. On landing, his friends wanted to prevent him from going through the town in such a plight—the salt water streaming from his clothes. But he walked boldly up the street as he was. Once he was invited to sup with Dr. —, to meet a small party of friends. Having seated himself at table, he made preparation for a hearty meal, getting his plate filled. But the poor man never tasted a mouthful. He had got into an argument, and when pressed by Mrs. — to take a little more, he pushed the plate from him, saying, "No more, I thank you, Madam." He had not tasted one morsel.

His reputation as a Latin scholar was in the meantime very high, and he had already made Hebrew a specialty. In 1822 he was for a short time an assistant teacher in a Quaker School at Darlington, and on leaving that place, his state of mind may be judged from the following extract:—

After leaving the school at Darlington, being too proud to go back to Aberdeen, I remained in Edinburgh, and earned a scanty subsistence by a Latin paper for a medical man. I had a room in Bristol Street, for which I paid 1s. 6d. a week; the bed was full of bugs, and I lived on 2s. 6d. I felt one day as if my reason were tottering, and I came in, fell flat on my face, and prayed to God to preserve it. I rose up with the assurance that it would be preserved. I had at this time been delivered from Atheism, but was living in habitual sin and prayerlessness. A lady said to me two or three days after this, "Oh, Mr. Duncan, I am glad to see you, for there was something in your eye the other day that I did not like." I believe that my reason was gone, but that the Lord heard my prayer and preserved it.

He was licensed to preach in 1825, accepting the Confession, as containing mere articles of peace. Afterwards, partly through the influence of Dr. Brown, and partly from that of the Rev. Caesar Melan, of Geneva, under God, the great change took place and all things became new.

His intimacy with the celebrated Dr. Kidd of Aberdeen was great and long-continued. We have in this connection another added to the many anecdotes current about that able but eccentric Aberdonian. Dr. Brown gives it as follows:—

Dr. Kidd acted an amusing part at the formation of the Society. My brother, Dr. Charles Brown, and I called upon him to request his aid in the matter. "We'll have nothing to do with it." "Why?" Because it's no use. The time is not ours. Till then no Jew will be converted. I don't believe that a converted Jew exists." "But, doctor, even though you be right, you pray for their conversion, don't you?" "Of course I do." "Well, can you not open our meeting with prayer?" "That certainly I might do." "Will you do it then?" "Well, I will, but mind you'll do nothing more. I'll take no part in the proceedings." With that we left him. He fulfilled his promise—he opened the meeting with prayer, full of fervour and fluent as usual, but when he came to the ticklish point he created an irresistible titter by his determination to have his notion out in his own unique way—"O Lord, convert the Jews, but they won't be converted till the ap-

pointed time. We expect it but we can't wait for it. Let us not be impatient; many are now trying to convert them, but let them not be too confident, for Israel, poor Israel, is fit for nothing as yet but going through the streets crying 'Old clo'!

We need not enter into further details, as we have no doubt a good many will do themselves the pleasure and profit of reading the book itself.

Many stories are current about the notable absent-mindedness of Dr. Duncan, and apparently Dr. Brown gives his sanction to some of the best known of these. Such as his turning round to take a pinch of snuff when on his way to preach in one of the pulpits of Aberdeen, and from forgetting to turn again, going in the opposite direction quite away in the country.

The following sketch of Dr. Duncan at home will be interesting to not a few:—

In the evening, after tea, he was at his best. To meet him then, with one or two congenial friends was a rare treat. If a difficult question was started, his comprehensive, subtle intellect, under the excitement of discussion, went with wonderful agility straight to the solution. No antagonist had the smallest chance. If in one sentence he left a loop-hole, in the next he anticipated you, so that you could not get in a word. His treatment of a subject was always suggestive, never exhaustive. You felt that he was drawing out of inexhaustible depths. Everything he said conveyed an impression of the boundlessness of truth. It was a great relief when, after a flight through the regions of high truth, he came down to the lowly regions of ordinary converse. His remarks on men and things were quaint, original and entertaining. He was brimful of genial humour, that overflowed in playful sallies and racy Scotch stories. His wit had no sting in it. His laughter was without bitterness. He had a deep sense of the sad, ridiculous incongruity between the actual and the ideal in human nature—the source at once of pathos and of humour. He laughed heartily but kindly, at the foibles of men, for he felt *res humanæ sunt febile ludibrium*. He said he had had many a quiet chuckle over "Knickerbocker's History of New York." He often quoted and laughed heartily, at the sayings of Sam Weller in the *Pickwick Papers*, and he thoroughly appreciated the jokes and illustrations of Punch. His countenance, which was of a severely intellectual cast, when suffused by a glow of humour was softened, so as beautifully to express his refined and genial soul. His friends have often wished, not a lifeless carte-de-visite, but an artistic likeness of him in these pleasant social moods. To them he is most memorable, not for his commanding intellect, but for his genial, kindly, childlike, Christian heart. Those who came nearest him admired and loved him most. They admired him for his strength, moral and intellectual; and they loved him for his very weakness; for even his failings leaned to virtue's side!

BLACKWOOD FOR JUNE contains a large instalment of the "Maid of Sker," a very genial notice of Thackeray in America, with several letters addressed by the great novelist to Mr. Read, the writer of the article. "The True Reformer" advances another stage, while there are very interesting notices of some new books, followed by the inevitable political article on the faults and follies of Gladstone and all his belongings. Blackwood, on occasion, can scold as low can, and in its ability to see any redeeming feature in a political opponent is quite equal to any partisan newspaper in Canada. The only difference is that the magazine does its abuse in much more respectable English. It would give quite a new relish to some of our more pretentious contemporaries if they could dismiss John A. or Edward Blake to political perdition in something like the following style:—

"We have heard it whispered that this distinguished statesman intends voluntarily to withdraw his services from a people who have shown themselves unworthy of such a blessing. If so, we have frequently pointed out the advantage to him and to us of such a step, of course we can only approve the resolution, regretting that he did not take our advice sooner. But if he should fortunately abandon the field of politics, what other field will be embosomed by his presence? Old Mr. Weller suggests that those philanthropists whom a cold and unappreciative world has driven into retirement, have a leaning towards turnpikes, where, as he philanthropically explains the proclivity, 'they revenge themselves upon mankind by taking of toll.' But surely a higher vengeance than this remains open to a great mind that has been a Church's champion and a Church's destroyer—a people's William and a people's scorn—who has in his time done more set talking than any other hundred persons that could be named, and who has exhibited a degree of incapacity in deeds such as nature does not accord to three men in a millennium. Some learned retreat would be preferable, whence he might launch chapters of autobiography and satires upon a world that is not worthy of him and who knows but in his line he might find the success for which he has angled all his life, and for which he has sacrificed consistency in vain.

"Alas for high pretensions! Alas for the Art of Ruling made easy! Our re-generator is quite, quite down, and the sorrowing world must be shunted back into its old worn grooves and get on as it best may in the old work-a-day fashion. Heaven send that this break-down of the *integritate seculi*—*quæ parat*, beget not in the community a liking for undisguised rascals!"

Pretty good. Let our dealers in political abuse make a note of it.

PRESBYTERIAN QUARTERLY AND PRINCETON REVIEW FOR JULY.—We have this week room simply to note the receipt of this excellent review, which ought to be on the tables of all Presbyterian Ministers at least, and to command a wide circulation among the more intelligent members of our Churches.

THE LONDON QUARTERLY REVIEW FOR APRIL, reprinted by the LEONARD SCOTT PUBLISHING COMPANY.—A more than usually interesting number of this standard Review.

The Great Eastern has just been chartered to lay a new transatlantic cable to connect England with New York direct, and is now waiting at Sheerness awaiting the completion of the cable.

According to a Parliamentary return, the number of convictions for drunkenness last year in the United Kingdom, was 1 in 40 of the population; in Ireland; 1 in 171 in England; 1 in 290 in Wales; and 1 in 311 in Scotland.

Sabbath School Teacher.

SABBATH SCHOOL LESSONS.

JULY 14TH.

The Ten Virgins.—Matt. xxv. 1-13.
Prove the Evil of Blaphemy.

Repeat Psalm 111. 3-5; 1st and 2nd
Commandments; Shorter Catechism, 88.

The narrative of this parable is well
illustrated in the following quotation
from a Ward's "Mythology of the Hin-
doos":—

"At a marriage, the procession of
which I saw some years ago, the bride-
groom came from a distance. After
waiting two or three hours, at length,
near midnight, it was announced, as if
in the very words of Scripture, "Behold
the bridegroom cometh, go ye out to
meet him." All the persons employed
now lighted their lamps, and ran with
them in their hands to fill up their
places in the procession. Some of
them had lost their lights and were
unprepared; but it was then too late
to seek them. The cavalcade moved
forward to the house of the bride, the
bridegroom went into the house, and
the door was immediately shut, and
guarded by sepoy. I and others
expostulated with the door keepers, but
in vain."

VER. 1.

How many virgins were there? Ten
is a very common number in Scripture,
as ten pieces of silver, Luke xv. 8; ten
pounds, Luke xix. 13; ten horns, Rev.
xvii. 12. Why are virgins represented
as walking in this procession? Such
was the custom, as in our own country
it is young maidens that are the brides-
maids. What sort of lamps had they?
They were small elegant cups contain-
ing oil, with a projection for the wick.
They were hung on a slender rod, so
as to be carried in processions.

VER. 2-3.

How did the foolish act? Their
lamps being well supplied with oil, they
thought it would last till the bridegroom
came: the wise brought oil-flasks with
them containing a fresh supply. How
came they all to sleep? What woke
them?

VER. 7-9

In what state were the lamps? Those
of the foolish virgins were "going out";
this is the proper rendering, not "gone
out." It would seem that those of the
wise were also "going out" when they
awoke, and that they would have gone
out but for the supply they carried in
their oil-flasks. Why did the wise
refuse to give a supply of oil? What
advice did they give to the foolish
virgins?

VER. 10-13

What did the five foolish virgins do?
It seems that even at midnight, on such
occasions, oil could be procured. Where
did they all go to? The great hall,
where the marriage feast was spread.
Why were the others refused admit-
tance? What warning does Jesus
give us. v. 13.

Lessons. 1 It is not easy to distin-
guish true Christians from those who
only profess to be Christians. All these
ten virgins as they walked or waited
with their lamps lighted looked alike.
On a fruit-tree in spring there are
many blossoms, and no one can tell
which will bear fruit and which is bar-
ren. Children in a class learn the
same lessons, but how different they
will be in after years.

2. Persons may be mistaken in
thinking they are ready to meet Christ.
All these virgins supposed when the
bridegroom came they would go in
with him; they supposed the lamps
would burn as long as they were re-
quired. Some people have just so
much religion as to make them think
they need no more.

3. What is needed by all. All need
oil, only the wise had made provision
for it. This points out that our religion
must be enduring. The foolish virgins
are like the stony-ground hearer, who
heard the word with joy, yet had not
root in himself, but dureth for a while,
Matt. xiii. 20-21; the wise, he that
understandeth the word which also
beareth fruit. That which is necessary
on the part of God for our perseverance
is His grace. "His divine power hath
given unto us all things that pertain
unto life and godliness." 2 Pet. i. 3;
Col. i. 11. So in the "Pilgrim's Pro-
gress" we read of a fire burning against
a wall, and one standing by it always
casting much water upon it to quench
it; yet did the fire burn higher and
hotter, for a man with a vessel of oil in
his hand did continually but secretly
cast oil into the fire. 2 Cor. xii. 9.
That which is necessary on our part is
to avail ourselves of all means of grace,
Phil. ii. 13-14; 2 Pet. i. 4, 11.

4. We may find out our mistake
when it is too late. The lamps were
going out when the cry was raised, and
were quite out when he came, and they
had no time to relight them. Now is
the accepted time and now the day of
salvation.

5. All are saved who are ready for
salvation. All whose lamps were burn-
ing went in. "Heaven is a prepared
place for a prepared people," 1 Pet. i.

8-5. "Blessed are they who are called
unto the marriage supper of the Lamb,"
Rev. xix. 7-9.

6. There is no time for salvation but
the present; when the door is shut it
cannot be opened, Prov. i. 24-28. If
we will not ask Jesus here, we cannot
find him hereafter.

7. The necessity for watchfulness.
All the virgins were asleep, the lamps
of all were dim, none of them expected
the bridegroom when he came, 2 John
8. Are you awake and watching?

BLUSHING.

Why do we blush? What is the
cause? Can it be prevented? Why
do the young blush more readily than
the old?

In the answer to these questions
science comes to our aid and informs us
that this sudden reddening of the face
is due to a rush of blood into the capil-
laries of the skin. The influence of
nervous conditions is strikingly exhib-
ited by this phenomenon, the circulation
of the blood, or rather the action of the
heart being responsive to those emo-
tions and passions which have immediate
relation to the brain and nervous sys-
tem.

There is a marked difference among
individuals in respect to blushing. One
who is very sensitive to praise or blame,
has large veneration, approbation, and
conscientiousness blushes on the slightest
occasion, while one with those
organs small will be comparatively in-
different to either—will not be moved by
censure or by applause, by the powers
on earth or in heaven. A vivid con-
sciousness of one's poverty or ignorance,
or other imperfection, tends to produce
a feeling of humility, and this causes
one to blush. Large self esteem, with
intellect, culture, and competence, gives
assurance, makes one feel at home
wherever he may happen to be, and
this puts one above or beyond the dis-
position to blush. The old saying that
"a guilty conscience needs no accuser,"
is based on the fact, that one under con-
viction shows it in his face; and a
young rogue, when confronted with his
wrong-doing, will usually blush just in
proportion to his sensitiveness and con-
sciousness of guilt.

The fact that one cannot overcome
his diffidence and look friendly or foe in
the face is not necessarily an evidence
of sin or wickedness, as some suppose.
On the contrary, it is often the case that
the most innocent and virtuous are so
bashful that it is next to impossible for
them to look even an inferior squarely
and steadily in the eye. He soon fal-
ters and assumes a downcast look in
keeping with his modest and sensitive
nature. Self-confidence, for the diffi-
dent, may be acquired, and though one
would almost sink in his shoes the first
time when he appears to speak before
an audience, he will, by practice, over-
come his timidity or "platform fever,"
as it is called, and when used to it, en-
joys the slight agitation as mental lux-
ury. At first he will be suffused with
blushes, and his mind will be somewhat
bewildered; soon however, equilibrium
takes place, and "Richard is himself
again."

The temperament also has much to
do with blushing. A nervous, sanguine
temperament is much more susceptible
than the lymphatic or bilious, and a
blonde than a brunette. The African,
the Asiatic and the North American In-
dian may feel a blush, though, owing to
the color of their skin, they may not
show it.—*Exchange.*

"WITH ALL YOUR HEART."

The Divine promise is: "Then shall
ye seek me and find me, when ye shall
search for me with all your heart."
Have we been a long time without the
cheering and quickening influences of
God's Spirit, and do we feel a desire to
glorify our Divine Master by returning
to him? Let us ask him "with all our
heart" to help us put away sin and
seek his glory. He promises that he
"will be found" by us, and we shall
feel that he has brought us into a large
place; has "set our feet upon a rock,"
and put a new song in our mouth, even
praise to our God. Let us, to this, and
our cry will be: "Hear what great
things the Lord has done for us!"

Christian brethren, are we impressed
with the truth that we need God's bless-
ing, and the reviving influence of his
Spirit upon our churches? Let us seek
the Lord with all our hearts. "He
will be inquired of by the house of
Israel to do it for them."

God says to his people; "Return
unto me and I will return unto you."
"Ye shall seek me and find me, when
ye shall search for me with all your
heart." "Herein is my Father glorified,
that ye bear much fruit. The
fields are white to harvest, are we ready
to reap?"—*American Messenger.*

It is sometimes hard to maintain even
a little faith, we are so double-minded,
so unstable, so hot, so cold, so earnest,
and then so negligent; we are so every-
thing except what we ought to be, that we
may well wonder, that Christ allows us
to do the least thing for him.—*Spurgeon.*

Our Young Folks.

A WORD OF ADVICE.

My little lad, I will tell to you
What things to do, what not to do,
If you want to grow up fine:
Arise when the day is breaking sweet,
And earn your breakfast before you eat,
And go to your bed at nine.

When you called to meals, take care
To wash your face and comb your hair,
And neither slop nor shrink,
But have your hat upon its peg,
Your stockings straight upon your leg,
And don't make eating work.

Say "Thank you," when you take your bread,
Or smile at least, or nod your head,
And for coffee and tea, likewise,
Or slice of toast, or Johnny-cake—
In short, for anything you take:
And "be excused" if you rise.

Don't talk and laugh and make r d jokes,
In presence of the older folks,
But speak both little and low;
And don't get angry, and don't swear
At anybody, or any where—
No matter where you go!

Whenever you know a thing is right,
Go and do it with main and might,
Nor let one murmur fall,
For duty makes as stern a claim
As if an angel called your name,
And all men heard the call.

—Alice Cary.

DREAMING AND DOING.

"I wish I didn't have to wear ragged
clothes, and go without shoes!" thought
Walter Burns, as he lay on the dry turf
one bright summer afternoon, with the
string of his hat in his mouth. "If I
had a thousand dollars I know what I'd
do. I would buy mother a new dress,
and I would not let her work so hard."

As Walter lay dreaming of what he
would, if he only had a thousand dol-
lars, all at once he saw a little bird fly
to her nest and give food to four little
birds, who were stretching their bills
wide open, all so hungry as they could
be.

Then Walter took the string out of
his mouth, put his hat on, and started
on his feet.

"Now, ought I not to be ashamed of
myself?" said he. "Here is this little
bird; she does not sit dreaming, and
wishing she had some food to give her
children. No, she goes out and gets it.

"Here am I, a large, healthy boy, able
to work, and able to help my mother;
but I have been lying the better part of
this fine day, on the ground, dreaming
dreams, and watching the clouds, or
looking up at the trees, as if I hoped
food and money would drop from them.

"For shame, Master Walter! If you
can't do anything better, go and let
yourself out at a quarter dollar a day to
pick strawberries. You can do that,
can't you? The strawberries in Mr.
Peck's garden are spoiling for want of
somebody to pick them. Go and offer
your help, and let folks see that you are
not a mere idler and dreamer."

Walter ran off to Mr. Peck, and asked
him if he didn't want a boy to help to
pick strawberries. "Yes," said Mr.
Peck, "go to work, and I will give you
five cents for every box you fill."

Walter went to work, and before sun-
down he had filled four boxes, for which
Mr. Peck paid him twenty cents. In
five days the little boy earned a dollar.
How proud he was to hand it to his mo-
ther!

Walter had not been at work a week
before a farmer near by, a Mr. Carr,
who had seen him in the field early and
late, came up and said, "How much do
you earn a day at this, my lad?"

"About 30 cents," said Walter.

Come and help me, and I'll give you
half a dollar a day," said Mr. Carr.

"No, you'll not do anything such
thing," said Mr. Peck, who had heard
it all. "Do you think this right, Mr.
Carr, to come and try to get away my
best hand? Stay with me, Walter, and
you shall have sixty cents a day."

Walter had no wish to leave Mr.
Peck, so he accepted his offer, and in a
month's time was able to buy himself a
suit of clothes.

"This is better than lying ragged in
the sun," thought Walter, as he took his
three dollars and sixty cents home to
his mother every Saturday night. Soon
she was able to buy a new dress for her-
self, and to hire a girl to help her do the
housework.

"Do is better than dreaming, mother,
isn't it?" said Walter, as he saw his
mother come to the table in her nice,
new calico dress.

"Yes, my boy," said Mrs. Burns, "let
folks see that you mean work, and are
no eye servant, and you'll always get
work."—*The Nursery.*

When we tremble under a sense of
our sins, the terrors of the judgment,
and the curses of the law, let us look
upon a crucified Christ, the remedy of
all our miseries. His cross hath pro-
cured a crown; his passion hath expiated
our transgressions; his death hath dis-
armed the law; his blood hath washed
the believer's soul. Good reason have
we, as well as the apostle, to determine
with ourselves "to know nothing but
Jesus Christ, and" especially "him
crucified."—*Charnock.*

Temperance.

DEATH AND THE GRAVE.

"I am hungry," said the Grave, "give
me food."

"I will send forth a minister of aw-
ful destruction, and you shall be satis-
fied."

"What minister will you send?"

"I will send Alcohol. He shall go in
the guise of food and medicine, pleasures,
and hospitality. The people shall drink
and die."

And the Grave answered:

"I am content."

And now the church bells began to
toll, and the mournful procession to ad-
vance. "Who are they bringing now?"
said the Grave.

"Ah," said Death, "they are bring-
ing a household. The drunken father
aimed a blow at his wife. He killed the
mother and her child together, and then
dashed out his own life."

"And who," said the Grave, "comes
next, followed by a train of weeping
children?"

"This is a broken-hearted woman,
who has long pined away in want, while
her husband has wasted his substance
at the tavern. And he, too, is borne
behind, killed by the hand of vio-
lence."

"And who next?"

"A young man of generous impulses,
who step by step, became dissipated,
and squandered his all. My agent
turned him out to be frozen in the
street."

"Hush!" said the Grave, "now I hear
a wail of anguish that will not be sil-
enced."

"Yes. It is the widow's cry. It is
the only son of his mother. He spurned
her love, reviled her warning, and a
bloated corpse he comes to thee. And
thus they come—further than the eye
can reach, the procession crowds to thy
abodes. And still lured by the enchant-
ing cup which I have mingled, the sons
of men crowd the paths of dissipation.
Vainly they dream of escape, but I shut
behind them the invisible door of des-
tiny. They know it not, and with song
and dance and riot, they hasten to thee,
O Grave! Then I throw my fatal spell
upon the new throngs of youth, and
soon they, too, will be with thee."

WINE MAKING.

If the following description of the
process of wine-making in Portugal, is
not pleasant to the epicures and wine-
bibbers generally, it is no fault of ours.
We publish the statement as an item of
news, but based upon authentic infor-
mation. If it shall succeed in dis-
gusting anybody with wine-drinking, so
much the better. The writer says:—

Portugal has long been famed for
its wine. At Lisbon I witnessed the
process of manufacture, and I must
say not to the increase of appetite for
the article. The grapes are thrown
into a vat, and with bare feet tramped
into pulp. To see these fat, puffy
people almost knee-deep in grape juice,
puffing and blowing under their task
until their grape-stained legs are streak-
ed with sweat, rolling down and inter-
mingling with the embryo wine, is not
particularly appetizing. I have some-
times sat at table and been not a little
disgusted to witness how the wine-wise
smack their lips and talk knowingly
and most wisely of the aromatic flavor
of this wine, the rich bouquet of that,
and the nutty oiliness of the other. I
am rather inclined to think that these
finely drawn and exquisite shades of
fragrance that connoisseurs discover,
depend somewhat upon the temperature
of the day when the wine was made,
and perhaps as much upon the leanness
or fatness, and the filth or cleanliness
of the persons who have made it. I
have no question that if work about
barn yards and farms was done bare-
footed, as it is here, and the good house-
wife was to use the evenings foot bath
to make tea for her next day's party,
there would be a general adjusting of
spectacles, a peculiar sniffs of noses,
and quite as sage remarks by the old
ladies on the rich aroma of the delect-
able beverage before them, as you hear
in a company of wine-snob, who
measure a man's gentility by the num-
ber of brands of wine he can distinguish,
and the sippant fluency with which he
can discuss their nice shades of differ-
ence.

TRUST CHILDREN.

Never accuse a child of a fault unless
you are certain he committed it.

Children should not be treated with
suspicion. We should act toward them
in this matter as we feel we ought to
act toward others, only with greater
tenderness—not less, as is usually done.
We should always put the best construc-
tion possible upon their conduct; that
is unless you are sure a child is telling
a lie, and can prove it, do not show
the slightest hesitation in believing what
he says. Far better that you should be
deceived than run the risk of showing a
truthful child you do not trust him.
Your simple trust makes a lying child
truthful. Your doubt of his truthfulness
may make a truthful child a liar.—*Christian Weekly.*

Scientific and Useful.

REMEDY FOR HOLLOW HORN.

A writer in an exchange has never
known this to fail:—Two table-spoonsful
of vinegar, one teaspoonful each of pepper
and salt; mix and pour in the ear. If
a cure is not effected in a few days, repeat
the dose.

THE BOTTOM OF THE OCEAN.

Careful soundings, made between
Ireland and Newfoundland in order to
lay the cable, have shown that the bot-
tom of the ocean is covered with fine
white mud, the remains of microscopic
insects. From the coast of Ireland
there is a sharp descent for about two
hundred miles; from the coast of New-
foundland a more gradual one for about
three hundred. Between these there is
a vast smooth plain, the depth of water
upon which varies from ten to fifteen
thousand feet.

USEFUL RULES.

To measure corn in the crib, add the
width of the bottom of the crib in inches
to the width across the corn in the
upper part, also in inches; divide the
sum by two, and multiply it by the
height and length of the corn in the
crib, also in inches, and divide the pro-
duct by 2,750. The result will give
the heaped bushels of ears, two of which
will make a bushel of shelled corn. By
multiplying the average width, height
and length, in inches, together, the
cubic contents in inches is found, and
2,750 cubic inches make a heaped
bushel.

SWEET-SCENTED FLOWERS.

Many cultivators of ornamental plants
desire especially to raise those which pro-
duce fragrant odor, particularly for hou-
quets, stands, and flower-vases. In an-
swer to occasional inquiries, we name the
following sweet-scented flowers, to which
some of our readers may add others;
Sweet violet, hyacinth, heliotrope, pinks,
sweet-scented candytuft, woodbine, sweet
brier, cabbage rose, tea rose, white lily,
sweet alyssum, mignonette, sweet pea,
carnations, sweet william, and several
other sweet-scented perpetual roses.
Here are enough to fill a room or garden
with perfumes rivaling the "Odors from
the spicy shores of Araby the blest," if
well managed and cultivated.

REMEDY FOR PAINFUL WOUNDS.

Take a pan or shovel with burning
coals and sprinkle upon them common
brown sugar, and hold the wounded part
in the smoke. In a few minutes the
pain will be allayed and recovery pro-
ceeds rapidly. In my own case a rusty
nail had made a bad wound in the
bottom of my foot. The pain and nerv-
ous irritation was severe. This was
all removed by holding it over the smoke
for fifteen minutes, and I was able to
resume my reading in comfort. We
have often recommended it to others
with like results. Last week one of my
men had his finger-nail torn out by a
pare of ice tongs, it became very pain-
ful, as was to have been expected; held
it in sugar smoke for twenty minutes
the pain ceased, and it promises speedy
recovery.—*Cor. Country Gentleman.*

HOW TO FIX THE CLOCK.

The *Country Gentleman* contains the
following: When the clock stops, don't
take it to the repair shop till you have
tried it as follows: Take off the pointers
and the face; take off the pendulum
and its wire. Remove the ratchet from
the tick wheel and the clock will run
down with great velocity. Let it go.
The increased speed wears away the
gum and dust from the pinions—the
clock cleans itself. If you have any
pure sperm oil, put the least bit on the
axles. Put the machine together, and
nine times in ten it will run just as well
as if it had been taken to the shop. In
fact this is the way that most shopmen
clean clocks. If instead of a pendulum
the clock has a watch escapement, this
latter can be taken out in an instant
without taking the works apart, and the
result is the same. It takes about
twenty minutes to so clean a brass clock
and saves a dollar.

POLARIZED LIGHT.

We have all noticed that when the sun
shines directly through a window hung
with figured muslin curtains, the reflec-
tion of the pattern of the curtains in the
window interferes with the prospect.

When this reflected image is viewed
through a Nicol's prism, it disappears
when the prism is rotated, leaving the
prospect unobstructed; the experiment
is very interesting, and can be perform-
ed by any one who has a polariscope
attached to a microscope, and it is only
necessary to observe that the image is
viewed at the proper angle. The effect
will possibly be best when the sun's rays
make an angle with the curtains and the
glass nearly coinciding with the polarizing
angle. (In my case the angle was
36° 52'.)

Tyndall has mentioned a case in which
the haze obstructing the mountain top
was rendered transparent by the
Nicol.

The readers of *Nature* have probably
observed how completely the leaves of
the ivy polarize light; viewed through
the Nicol and a pink selenite, the plant
appears covered with blossom.—*J. S.
Culley, in Nature.*

Scotland.

BANFFSHIRE.

The cattle disease is on the increase throughout the county.

Colonel R. W. Disney Leith has taken a lease of the mansion-house of Glusael, with the shootings and fishings attached, and is presently residing there.

Dr. Cruikshank, son of the late Mr. Cruikshank, North of Scotland Bank, Banff, has returned from India, on a visit to his native country. The Dr. is Inspector-General of Prisons for Bombay Presidency.

The General Assembly of the Free Church has allocated to the Rev. John Schoolbraid, Mortlach, a grant of £30 a year from the Aged and Infirm Ministers' Fund, to aid in the employment of an assistant.

The grain crops are showing a luxuriant growth, and from all quarters we have very satisfactory reports respecting the hay crop. Grass is also abundant, and there is consequently a keen demand for grazing stock. Potatoes have a healthy appearance.

The United Presbyterian Presbytery of Banffshire met at Banff on Tuesday. The Rev. John M'Riath, Aberchirder, was appointed Moderator for the next twelve months. Mr. Donald Simpson delivered the remainder of his trials for license, and was licensed as a preacher of the Gospel.

The estate of Greenkars, in the parish of Gamrie, in the county of Banff, has been sold, by private bargain, by the executors of the late Mr. Gardiner to Dr. James Taylor of Edinburgh, for upwards of £10,000. The estate contains over 800 acres of land, with shooting. Dr. Taylor will, it is understood, reside upon the estate.

Mr. James Hay, a native of Banff, who has been for a number of years in the office of the Inverness Iron Works, being about to leave for a situation in Newcastle, was met the other evening by the workmen, in the Academy Street Hotel, and presented with a tribute of respect in the form of a handsome gold locket. Mr. Hay has been deservedly held in high esteem in Inverness.

ABERDEENSHIRE.

The Gazette notifies the resignation by Samuel Arbuthnot of the Ensigny of the 9th Aberdeenshire or Peterhead Rifle Volunteer Company.

James Kirkton, sexton of the Town's Churchyard, Aberdeen, was on Tuesday last, before Sheriff Thomson at Aberdeen, fined 10s., with the alternative of three days imprisonment, for not giving information to the Registrar of Oldmachar of an interment which he had made.

Dr. Lawrence, Longside, having completed fifty years practice of his profession, was, on Thursday entertained by the members of the Buchanan Medical Society and other friends at dinner in Lamont's Hotel, Ellon. Dr. Garvin Strichen, president. Messrs. A. Boyd, solicitor, and T. J. Bremner, banker, Peterhead, were croquiers. The toast of Long Life and Prosperity to Dr. Lawrence was cordially honoured, and the proceedings were of an agreeable character.

At a meeting of feuars and burghers, of Peterhead, called for the election of seven of their number as Trustees of the harbour, in room of the four retiring members, and to fill the vacancies caused by the death of one Trustee, and the refusal to act of two others, the following gentlemen were elected, viz:—Alex. Hay, grocer; Alex. Stuart, builder; John Brown, shipowner; William Stuart, plasterer; James Arbuthnot, Invernettie; David Fraser, wood merchant; and James Clark, sailmaker.

A meeting of the heritors of the parish of Turiff, was held in Turiff on Tuesday last, to consider the state of the schoolmaster's house, and to take the necessary steps to provide suitable accommodation. Mr. Alexander Stuart of Lathers was, on the motion of Captain Farquhar of Muireisk, called to the chair, Mr. Thomson, the schoolmaster, gave in objections to the present schoolhouse for various reasons. It was resolved to appoint Mr. Farquharson, Architect, to inspect the premises, and report what repairs are necessary and cost.

FIFESHIRE.

Mr. James McDonald, of the firm of Young & McDonald, millowners, of Dundee, has been killed by his gun unexpectedly going off whilst out shooting.

On the farm of Sythrum, in Fifeshire, barley is to be seen of goodly length of straw and in full ear, and in the garden of Miss Bethune, Markinch, ripe cherries have already been gathered.

Mr. Alexander Kerr, who has discharged the duties of assistant teacher in Meadowside Academy, Dundee, for the last two years, has been, from a large list of candidates, appointed one of the English masters of Springhill Academy, Glasgow.

FORFARSHIRE.

The health of the Rev. John Barr has not improved, and his state is the cause of great anxiety to his many friends.

We believe that a testimonial will soon be presented to the Rev. Dr. Marshall, Coupar Angus, for his long and valuable services to the cause of civil and religious liberty and philanthropic movements in general.

Mr. David C. Robb, of Rattray, has gained an "examination" at Worcester College, Oxford. This is one of a series of honors acquired by Mr. Robb, who, though a young man, has repeatedly proved himself a ripe scholar.

Messrs. Macdonald & Fraser, the well-known agricultural salesmen, are about to begin operations for the conversion of the old Free West Church in Mill Street, Dundee, into a hall specially arranged for the sale of live stock. The Church was erected immediately after the Disruption, and its first minister was the late Rev. Andrew Gray, a clergyman whose memory is lovingly preserved by the adherents of the Free Church.

PERTHSHIRE.

On Thursday night, Patrick Turnbull, residing with Archibald King, Ramoyle, Dunblane, was found dead sitting on a chair in his room. Deceased was sixty-five years of age.

On Tuesday, a salmon weighing 42 lbs. was caught by Mr. George Henderson at Craighard fishing ground. The fish, which is finely formed, is the largest that has been taken on the Tay this year.

The following names have been added on the recommendation of Lord Kinaird, the Lord-Lieutenant, to the Commission of the Peace for Perthshire:—Lord Balfour of Burleigh, Mr. Alexander McNaughton, Banker, Pitlochry; Mr. Donald McGillure, banker, Pitlochry; Mr. Andrew Graham, Perth; Mr. Henry H. Norrie, banker, Perth; Mr. John Kirk, W. S.; Mr. John Miller of Glenferg; and Mr. Andrew Robertson of Kenburn, Dunning.

LANARKSHIRE.

Archibald Campbell, twenty-one years of age, a native of Glasgow, fell overboard and was drowned while the ship Balmombe, of London, newly arrived in the Clyde, was on her passage from Grenada.

Free public reading-rooms on the principle of the "British Workman" public-house have been opened in Greenock. The rooms are six in number, and are provided with periodicals, newspapers, &c. This is the first institution of the kind in Scotland.

With a view of ventilating the sewers of Glasgow, and destroying the foul emanations from them, the police board have resolved to connect them with several large chimneys throughout the city, including those of Messrs. Townsends, Tennant & Co., the two highest in the world.

The numerous friends of Professor Charteris who have missed his name in the reports of the General Assembly proceedings will regret to hear that his medical adviser has forbidden him to take any part in public business for some months. He is now residing at St. Filan's, near Crieff.—Glasgow Citizen.

Canadian.

Would it not be well, in order to prevent the constantly recurring ambiguity between the Province of Quebec and the City of Quebec, to call the latter Stadacona. This is one of the finest Indian names on this continent, and ought not to be lost.

Uttoxeter and vicinity has been infested with a gang of "Cheap Jacks" of late, who offer to sell three cent factory cotton and ten cent bags on condition that we take a pile of broad-cloths in the bargain. Farmers ought to beware of those fellows, as they must have either stolen the goods, or else they are worthless. Don't encourage dishonesty.

The Sarnia Observer says:—T. B. Pardee, Esq., M.P.P., for Lambton, and Charles Mackenzie, Esq., who left this place on a tour to England, about the middle of April, arrived here on Tuesday afternoon. We understand they enjoy themselves well during their visit; and that Mr. Pardee, whose chief object was the restoration of his health, which was much impaired last winter—has returned, greatly invigorated and benefited.

A little incident at Montreal will serve to illustrate how easily stories and traditions of miracles may have been started. A cross of moisture has been noticed to appear at night and disappear in the morning. Many devout souls were convinced that a saint was buried there, and eager crowds came to carry away the holy soil. The saint that lay beneath proved to be the interesting water-pipes, which had a defective joint that supplied the moisture for the miracle.

England.

The daily supply of water to London is now estimated at 170,300,000 gallons.

One person is born in London every five minutes, and another dies every seven in that great city.

BOLTON.—The Bolton bricklayers are on strike. The Bolton colliers have obtained an advance of 10 per cent.

LEEDS.—The miners in the Leeds district demand an advance of 22 per cent, and resolve to form a union.

LONDON.—The committee of London master builders have resolved to recommend a general lock-out until the men resume their work.

Several farmers in the Isle of Wight have followed the example of Mr. Seely, M. P., and have voluntarily raised the wages of their labourers.

The Directors of the Bank of England at their weekly board meeting on Thursday, agreed to reduce the minimum discount rate from five to four per cent.

About forty pits in the West Dudley district of the South Staffordshire coal-field have been stopped working, owing to the great prevalence of water in the mines.

A great grandson of Tipoo Sahib has been admitted a member of the English bar during Trinity Term, his intention being to practice in the Indian courts.

The washerwomen of Leamington, who describe themselves as 'ladies of the wash tub,' have given public notice that they will expect an advanced scale of remuneration.

Earl Brownlow, in England, has advanced his labourers wages to 16s. 6d. per week, and reduced their hours by half an hour daily, and they are to cease work at three o'clock on Saturdays.

The Westminster Gazette (Roman organ) says:—"It is reported on good authority that the eldest son of one of our most influential English dukes is about to be received into the Roman Catholic Church."

What is called a conference was held in Willis's Rooms on the 7th, inst., to consider the propriety of urging on the Government the purchase of all the railways and the adoption of uniform fares. A resolution in favor of this proposal was carried.

SOMERSETSHIRE.—A large meeting of agricultural labourers has been held at Mantacute, Somersetshire. Mr. George Potter presided, and addresses were delivered by several aged labourers and others. It was resolved to form a branch union, and commence a strike.

A paragraph in a recent Oxfordshire paper told how upwards of 1000 rats had been destroyed on the taking down of an old rick of wheat. We were this week in a Bedfordshire barn, where 120 rats had been destroyed on the previous day. It has been estimated that £500,000 worth of British corn is eaten yearly by these pests.—Glasgow's Chronicle.

A wealthy Protestant widow in Yorkshire a few years ago married a Roman Catholic gentleman. She had two daughters, and as their stepfather was a Catholic of Catholics, they were taken to Rome. They attached themselves to a religious sisterhood, said to be "not quite the strictest of the sect." Their stepfather had returned to England, where he died. The young ladies recently made their appearance in England, and told their mother they had seen enough of convent life, and were determined never to go within convent walls again. A priest came to the house to remonstrate, but was shown to the door. On a recent Sunday the good lady and her two daughters occupied their place in the old pew in the parish church.

United States.

Carlisle, Ky., claims as a curiosity a man born at six o'clock on the sixth of the sixth month in 1806, and is now sixty-six years old, and having six letters in each of his names. He is certainly the sickest curiosity yet reported.

In the New England States, as appears from carefully prepared official statistics, eighty to ninety per cent of the criminals have little or no education; eighty to ninety per cent, never learned a trade or understand skilled labor; seventy-five per cent of the crimes are committed by persons of foreign extraction; eighty to ninety per cent of the criminals are intemperate; ninety-five per cent of the juvenile offenders are the offspring of idle, ignorant, vicious, and drunken parents.

The Latter-Day Saints, says the N. Y. Tribune, who go as missionaries to Denmark have the hardest kind of time of it. The Government has issued an order that all Mormon preachers shall be tied up and soundly flogged under the superintendence of village magistrates; and one of the Apostles has actually been treated in that harsh and uncompromising way. We trust that he will not appeal to our Government for redress. One more foreign muddle would just about finish us.

Ireland.

Juágo Keogh was burned in effigy last night in Dublin.

It is reported that the Prince of Wales will visit Dublin in August next.

Cardinal Cullen has called a meeting of Catholic clergy to protest against Judge Keogh's Galway judgment.

It is rumored that Thomas M'Clure, Esq., M.P. for Belfast, is to be appointed to the Vice-Lieutenancy of County Down, on the departure of Earl Dufferin to his duties in Canada.

At the sitting of the General Assembly of the Irish Presbyterian Church, it was stated that the collections throughout the whole Church for all purposes during last year amounted to £117,206.

The General Assembly of the Irish Presbyterian Church assembled in Belfast on the 3rd ult. The Rev. William Johnston, of Belfast, succeeded the Rev. Lowry Barkley, of Lurgan, as moderator. The addresses spoke most hopefully of the prospects of the Church, of the great success of the Sustentation Fund, and the determination of the Church to uphold the non-sectarian system of religion.

BELFAST MONTHLY FAIR.—On Wednesday the ruling prices in Belfast may be seen by the quotations which follow:—Beef, per cwt., 75s. to 85s.; strip-pers, each, £8 to £17 10s.; milch cows and springers averaged from £16 to £27 10s.; three-year-olds and heifers fetched from £16 to £20; two-year-old do., £10 to £18; one-year-old do., £6 to £10. Mutton per lb., 8d. to 9d.; lambs, each, realised from £1 10s. to £2 10s.; pigs, porkers, per cwt., 45s. to 56s.; store pigs, £1 10s. to £2 10s.; suckers, £1 10s. to £3; horses from £10 to £60. In all, there were offered for sale, 439 horses; 897 black cattle; 810 pigs; 99 sheep; 12 calves, and 38 goats, making a grand total of 2,320 animals.

St. Enoch's Church, in Carlisle Circus, Belfast, is one of the handsomest structures in the North of Ireland, and reflects credit on the skill of the designer, and on the energy, and zeal, and good taste of the committee of Bery Street Congregation. It is an ornament to Belfast, where, until lately, first-class designs in public buildings were fearfully scant. The benefit thus conferred upon the town of Belfast, irrespective of the strong claims which the congregation have on the good wishes and liberal sympathy of its inhabitants, commands a liberal response to the request made by the committee of St. Enoch's. They have secured the services of a man that all Scotland wanted to retain, but which London insisted upon having; so that when they ask the inhabitants of Belfast to go to the opening of the beautiful new house, they will have an eloquent and impressive pulpit service to listen to.

Two extraordinary outrages were committed in Dublin on Sunday evening the 9th ult. At about half past ten o'clock an attempt was made to blow up the statue of the late Earl of Carlisle which ornaments the People's Garden in the Phoenix Park. A canister of powder, containing, it is estimated from its size, at least six or seven pounds, was placed between the legs of the statue and ignited by means of a fuse made of ravelled rope. Simultaneously with this outrage an attempt was made to blow up the plaster model of the Prince Consort in Lemster Lawn, about two miles distant. The firing of the fuses was simultaneous, and it is said that both were lighted on a signal from a rocket sent up from a third neighborhood—that of Mountjoy-square. The statue of Lord Carlisle is much stained, but not broken, and the base of the Prince Consort's monument has escaped. No trace of the perpetrators has yet been obtained.

The Irish Church Synod has not been idle. The following is a summary of its reforming labors:—The 'Absolution' in the visitation of the sick to be dropped altogether; also the words 'receive the Holy Ghost in the ordination of priest, together with the sequel 'whose sins Thou dost forgive they are forgiven.' In the place of this a prayer is suggested:—"Almighty God, grant unto Thee the gift of the Holy Ghost," etc., all mention of the remission of sins being withdrawn. The lessons from the Apocrypha are excluded from the Lectiory, and the 'Black Letter Saints' are eviled from the calendar. In the Athanasian Creed the first two verses with part of the third and the last three (damatory) clauses, including the Doxology are omitted. Authority is also given to speak the words used when delivering the elements of the Holy Communion to whole railfuls of people at a time, and the practice of placing the elements on the Lord's Table (not Altar) at the beginning of the service, by the parish clerk, is now at last formally sanctioned. This is done by adding to the rubric (that 'the Priest shall then place upon the table') the words 'if this has not been already done.' The 'Ornaments Rubric' is obliterated, and an explanatory statement is made that wherever the word 'Priest' is used it is to be understood as 'Presbyter.'

Miscellaneous.

In Australia, spring begins August 20, summer, November 20, autumn, February 20, and winter, May 20.

Mayors of cities in Aesace and Lorraine have been ordered to prepare registers for a military levy in October next.

An international copyright treaty between Great Britain and the German Empire has been drafted at Berlin.

According to the last census, there are in the United States five millions of children, of school age, who never attend school!

Grasshoppers in great numbers are making their appearance in the vicinity of Salt Lake City, to the exceeding dismay of the farmers.

Mr. A. D. Ferrier, the ex-member for Centro Wellington in the Local Legislature, has opened a Conveyancing Office in Fergus.

The German Federal Council have approved the amendments made by Parliament to the bill proscribing the Jesuits. The bill has become a law, and its provisions will soon be carried into effect.

The Shah of Persia intends to start in August on a European tour. His Majesty will first visit St. Petersburg, and afterwards London, Paris and Berlin, returning to Teheran by way of Vienna, Pesth and Constantinople. The Shah will be the first Persian Sovereign who has thus visited Europe.

The Empress Charlotte, widow of the Emperor Maximilian of Mexico, completed on Friday her thirty-second year. The state of health of the unfortunate Princess obliges her to continue the life of complete seclusion which she has been leading for years past at the chateau of Tervueren.

At Armagh Presentment Sessions, on the motion of Lord Lurgan, £4,000 was voted for the erection of a court house in Lurgan, by a majority of 16 to 13. The presentment was opposed by Mr. Carleton, solicitor, on a memorial signed by upwards of 2,000 inhabitants of the county, who desired that the edifice should be erected in Portadown.

An account has been published showing the quantity of tea annually consumed in England, during the present century. Last year it amounted to 123,401,889 lbs., or 55,000 tons, 2 cwt. 66 lbs. The duty on this at 6d per lb. amounted to £3,085,468. The average price of the tea per lb in bond was 2s. 4d. It has not been so low since 1856. The average quantity consumed by each individual is now 9 lbs. 15 oz. per annum.

Yesterday John Strachan, a roadman, employed, with others, in making a new roadway for the convenience of foot passengers from the new railway station at Banff Bridge, while excavating a portion of the Hill of Doune for the path, dug up a rusted weapon in the form of an ancient battle-axe. The weapon, if such it be, was found about 2½ feet below the surface of the mould, at a spot which had apparently lain untouched for centuries.

The cup that cheers but does not inebriate, according to Dr. Arlidge, an English physician, is just as poisonous as the cup which both cheers and inebriates. The doctrine is quoted in The Lancet as declaring that tea-tipping is not a whit less dangerous to health than draught-drinking. Tea is a narcotic poison. It runs the digestion. It enfeebles the heart's actions. It shatters the nerves. It causes the introduction of a large quantity of hot water into the system, thus interfering terribly with nutrition. Tea-drinking (to use the awful language of Dr. Arlidge) is "as distinctly sensual, extravagant, and pernicious as beer-drinking or gun-swilling." Think of that, O sisters of Sorosis!

A curious note, says the Guardian, might be written on the great age often attained by literary men. A prominent example is to be found in Mr. Finley, well known for his Byzantine History, who is still the Times' correspondent at Athens, although upwards of eighty. Mr. Carlyle, Sir Charles Lyell, Mr. Darwin, the late Sir Roderick Murchison, and very many other names occur to assist in proving that the mind does not often wear itself out if it is kept in constant use; and a glance round the circle of a private acquaintance will supply numberless examples of a contrary kind—where people who have never made any mental exertion have fallen in old age into dotage.

Not more constantly is the sun pouring forth its beams, or a flower exhaling its fragrance, than the Christian is radiating or exhaling influence from his character upon those around him.—Rev. Hugh McMillan.

The man who has begun to live and work by artificial stimulant never knows where he stands, and can never count upon himself with any certainty. He gets into his castle a servant who becomes the most tyrannical of masters. He may resolve to turn him out, but will find himself reduced to the condition in which he can neither do with nor without him.—Mrs. Stone.

OFFICIAL ANNOUNCEMENTS.

MEETINGS OF PRESBYTERIES. The following Presbyteries will meet at the places and times as specially mentioned, viz: Toronto. At Toronto, in Knox Church, on first Tuesday of July, at 11 o'clock, a. m. Kingston. At Kingston, on second Tuesday of July at 11 o'clock, a. m. Hamilton. At Hamilton, on the second Tuesday of July, at 11 o'clock, a. m. Paris. At Paris, in the River Street Church, on first Tuesday of July at 11 o'clock, a. m. Cobourg. At Cobourg, on 1st Tuesday of July, at 11 a. m. Orillia. At Orillia, on Tuesday, July 6th, at 11 o'clock, a. m. London. At London, in St. Andrew's Church, on 2nd Tuesday of July at 11 o'clock, a. m. Owen Sound. At Owen Sound, on 2nd Tuesday of July, at 2 o'clock, a. m. CANADA PRESBYTERIAN CHURCH. Presbytery Clerks will please address all communications on business connected with the HOME MISSION COMMITTEE, to the Rev. William Cochran, Brantford, Ontario.

TORONTO MARKETS.

The quietude previously noted in breadstuffs continues, if anything on an intensified scale. Flour.—Ordinary No. 1 superfine could have been obtained at 56, but there did not seem to be any buyers in the market; good strong flour would bring \$8 or a round lot, but we have not heard of any offering. Fancy musters, monthly unchanged. Wheat.—The only transactions reported, was of one car No. 1 white, at \$1 42 in store. On the street, the few farmers' loads coming in brought \$1 33 for white, \$1 35 for Redwing, and \$1 30 for spring. Oats.—Holders throughout the country are some what anxious as to the future of the grain, and are inclined to accept present prices rather than run the risk of a further decline, but the demand here is very limited, and to make sales to any extent would be almost impossible. On the 2nd of July, at 56, on the track, and there are sellers at 56 1/2, with no buyers. Barley.—There is no special demand to note. An order for a round lot for shipment, to which reference has just been made, was filled to-day on terms not made public. Wool.—The market was steady all day, 52c. being the current rate at which several round lots of 2000 to 4000 lbs. were taken, 6000 lbs. were reported at 50c., but this is exceptional. There is very little now to come forward from farmers, but there is a good deal still held on speculation at various points throughout the country.

Travellers' Guide.

Table with columns for Departure and Arrival times for various routes including Grand Trunk East, Grand Trunk West, Great Western Railway, Northern Railway, Toronto and Nipissing Railway, and Toronto, Grey, and Bruce Railway.

Special Notice.

With an exhibition of energy, whether of mind or body, there is a coincident change or waste of nervous element, and, as this element may be restored as rapidly as it is expended by the judicious use of Felle's Compound Syrup of Hypophosphites, persons may study or otherwise work with comparative impunity while using it.

NEW YORK AND ERIE RAILWAY

We meet with a paragraph the other day which is very descriptive of the grand thoroughfare of the world, and now give it for the benefit of the Canadian public: "The railways here, that is in England, are not better than those of the English, and the English roads have deteriorated, or, in other words, have appreciated. I assume that the fastest train on the direct line between Liverpool and London may be taken as a fair sample, and compared with the English train on the New York and Erie Railway at 1, we will find that I am most familiar. From Liverpool to London, two hundred and twenty miles, through first class fare is thirty-five shillings—say nine dollars. On the New York and Erie, from New York to the west end of Suspension Bridge, in Canada, distance upwards of four hundred and fifty miles, in drawing room coach, the fare is nine dollars and twenty-five cents. We ride in by far the most elegant coaches on the Erie than here in England, and at only one half the cost. We ride as fast, too, on the Erie as in England, about thirty-nine miles in either case. In smoothness there is no comparison. Motion on the New York and Erie is like rolling on oil; but here we rattle in our seats like tin balls in a wheelbarrow. Here there are four wheels under a coach on the New York and Erie track! Here one wheel falling necessitates disaster; on the Erie we can spin off from one to six, and, if just enough wheels are left, it will still hold and not wreck. Here it is difficult to talk, and impossible to write, on the Erie I do both intelligibly. I am greatly surprised, after an absence of some years, to find an English road which is no longer superior to others in the world in any particular that affects a traveler, no, not even in the matter of dust and ashes."

MONEY!

\$50,000 TO LEND on Farm Property at seven and one half per cent. Interest half-yearly, or where Interest is payable yearly, eight per cent. NO COMMISSION CHARGED. Legal expenses and disbursements rarely exceed Ten Dollars. Apply to BLAIKIE & ALEXANDER, 10 King Street East, Toronto.

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TO TEACHERS AND OTHERS.

PLEASANT AND PROFITABLE EMPLOYMENT FOR THE HOLIDAYS!! AGENTS THE LIFE AND TIMES OF THE REV. R. BURAS, D.D. Edited by his son, the Rev. R. F. Buras, D.D., Montreal.

- List of agents for the book 'The Life and Times of the Rev. R. Buras, D.D.' including names like P. H. MONTIEL, Kenyon, London, Richmond, etc.

JAMES CAMPBELL & SON.

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WILSON'S CASTOR OIL EMULSION.

Consists of the finest Italian Castor Oil, so prepared that the Fat and Shell are both thoroughly digested, and the medicinal properties left unchanged. It is readily taken by children and delicate females. OPINIONS OF MEDICAL MEN. CERTIFICATE.—Having prescribed the prepared Castor Oil, manufactured by Messrs. Archdale Wilson & Co., and called "Wilson's Castor Oil Emulsion," and knowing its composition, we can cordially recommend it to our patients and fellow practitioners, as a most efficient medicine. The small and less of Castor Oil are both thoroughly digested and the medicinal properties are fully retained. We consider it a valuable addition to our present list of preparations. Haullon, August, 1871.

- List of names of medical men who have certified to the quality of Wilson's Castor Oil Emulsion, including J. W. Roseburgh, M. D., E. Hewson, M. D., J. D. Macdonald, M. D., etc.

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ANOTHER SUPPLY OF PROF. WITHEROW'S THE APOSTOLIC CHURCH! WHICH IS IT? And Scriptural Baptism. Its Mode and Subjects. Price, 15c. each, or post free, 18c.; also the two bound together in cloth, price, 30c., post free, 50c. The demand for these two excellent little books still continues. Send for them at once. JAMES BAIN, Bookseller, Toronto.

S. S. SUPERINTENDENTS AND TEACHERS.

The address by Rev. H. Wallace before the Toronto Presbytery on the Best Means of Securing the Great End of Sabbath School Instruction. Has been published by request, and will be furnished by the undersigned. 25 COPIES (POSTAGE INCLUDED) FOR \$1.00. SINGLE COPIES, 5 CENTS. JAMES BAIN, Bookseller, Toronto, 16th Nov. 1872.

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