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Contributors and Correspondents

Union with the Church of Scotland.

Editor British Ambrican: Prespeterian.

DEAR SIR,-I trust you will give me room in your paper for a etatement of views on the subject of Union, which I entertain, in common with many of the office bearers and members of the Canada Presbyterian Church. Many of my brothen are in great perplexity in reference to Union with the Church of Scotland in Canada-a union which, judging from the present aspect of things, they fear may shortly be formed. without any due regard to principle on the Free Churchman my answer to that is that part of our own Church.

A great deal is said in favour of the proposed Union that has no bearing upon the great question that should occupy the mind of the Church in reference to it. It is not a question with any of us whether Union among Christians 's a desirable thing. However much may be said about the desirableness and adventages of Union, and the evils of dissension and separation, it need not be said for nobody is disposed to dispute it. Neither is it a question with any of us, whether Union with the Church of Scotland in Canada would not be a desirable and happy thing, if circumstances were such as to justify the persuasion that it can bo effected without any sacrifice of principle and without any detriment to the interests of religion. But I must frankly say that looking at things as they are, taking into consideration the past history and procedare, and the present state of the Church of Scotland, in Canada, I do not think a union with that Church is desirable at the present time. There are various things that weigh heavily on my mind in view of such a Union, and that make me dread and dislike it, because, in view of them, I am persnaded that it would be productive of no real good, but that, lon the contrary, it would be injurious to the interests of religion. I am ully convinced that it will be unspeakably better for the moral and religious interests of the country that we remain, in the meantime; as we are, leaving the Presbyterian Church of Canada in connection, with the Church of Scotland to whatever course it may judge proper. My conviction is strengthened by the fact that it is shared by a large proportion of the religious people that I am in the way of associating with. I have no doubt that the experience others may be different; and I know that many persons of the most decided piety are strongly in favour of Union. But such is my experience. So far as my own personal religious associations are concerned, I find that aversion to the proposed Union is most decided on the part of those whose piety is most unquestionable. Those who know me will not readily entertain the suspicion that such an experience is the result of any direst attempt on my part to influence the minds of others on the subject. I believe the experience of many others is similar to my own, and I would ask those who seem to have a commanding influence in favour of Union, whether they have given or are giving anything like due consideration to the fact that no contemptible number of the fact that no contemptible number of serious-minded people are averse to the proposed Union, and in great perplexity of mind as to their duty in the event of the accomplishment of a Union, on such terms as are at present before the Church. Is there not a disposition, to say the least, to presume on their unwillingness to separate from the majority? But even supposine from the majority? But even supposing that few or more should carry their opposition to such a length, it is surely no light thing that a course should be pursued that makes many pious people—minisers and members—consider whether separ-

likely to issue in a Union which they can only regard as a calamity. Much as the considerations above referred to weigh with me, as they are of such a nature that one cannot well introduce them into discussion on the subject of Union, I shall only further say respecting them that, while in view of them, I would feel constrained to oppose the contemplated Union, I would probably not think of carrying my opposition beyond voting against it, were it not that I am persuaded that, setting aside all these considerations, the Church is on the road to Union at the expense oft he sacrifice of a principle of vital importance. hope I shall not be regarded as disrespectful to esteemed and honourable brothren from whom I differ on this subject, when I say that all along the negotiations seem to have been conducted on the principle that Union being a most desirable thing, it ought to be effected speedily and that with this view we must refrain from doing, saying, or asking anything that might stand in the way of it. It is, in my judg-ment, much to be regretted that the idea of drafting and submitting to the Church a basis of Union, before a careful and trust-Worthy statement was prepared clearly exhibiting the points of difference and agreements betwixt the two Churches, was not rejected, whoever suggested it. Such a rejected, whoever suggested it. Such a statement ought to have been presented to the Church, and the question having been put Do you consider that the difference of scattlinear betwixt the two Churches is such that a Union may be formed without any sacrifice of principle? and that question being answered in the affirmative with some good degree of unanimity by our Presby-series, Sessions and congregations, then But teries, Bessions and congregations, then but not ill then, should an attempt have been

ation may not be their duty, and that is

matters stand, however a ding we may be to hope the best, we have no certainty of mind as to the sentiments of the other Cherch in relation to a principle of vital importance, and instead of anything being done to relieve our minds, a course is per-sistently followed which we cannot but regard as titted to confirm our suspicion that the great principle referred to is to be sacrificed for a Union which we can only con-template as fraught with evil in relation to the interests of religion. Do we not sacrifice that great principle if it ceases to be a fundamental principle of the Church, which it is now-and not only fundamental, but a principle the assertion of which is the raison d'etre of the Presbyterian Church of Canada? Let me not be told that I am speaking as a on entering into the Union of 1861, we did so, distinctly declaring the Canada Presbyterian Church to be identical with the Presbytrian Church of Canada.

What we wish, and what we consider indispensable to Union, is that it shall not be consummated unless provision be made for a consummated unless provision be made for a full express and authorative exhibition of this great principle as a fundamental principle of the United Church if not in the basis of Union, then is some other way equally satisfactory. In other words, let it be distinctly declared,—not assumed—but distinctly and expressly declared that the United Church whereast that the United Church holds, as fundamental principle that Christ has appointed in His Church' a government distinct from and not subordinate to that of the Civil Magistrate, and that the orvil magistrate does not nossess jurisdiction or authoritative con-trol over the regulation of the affairs of the -let this be done, and speaking for myself, though I have no expectation of good from Union, I shall submit to it, and do my best for the interests of the United Church. I do not wish to go back upon the past more than is necessary or unavoidable, and I am willing that nothing be said on what we conceive to be inconsistencies, if we can obtain any thing like reasonable satisfaction as to the sentiments of those with whom it is proposed to unite. Knowing that we may greatly wrong brethren by charging them with holding an erroneous principle, because they hold what, in our judgment, inyolves it; or with not holding an important principle, because of their holding or doing what in our judgment, is inconsistent with it, I am willing that the past should be for gotten, as much as possible. I say as much as possible. I say as much as possible for surely the past teaches lessons which it were folly to ignore, and great principles must be viewed in the light of the controversies that have arisen in continuation. nection with them. But I can conceive of brethren holding the great principle which is to me everything in these discussions on Union, while they may have been chargeable with what was, in my judgment, even

grossly inconsistent with it. Can nothing be done to relieve the minds of the many who are in the same perploxity as I am? Some of my brothren say, "Your suspicions are groundless; the brethren of the Church of Scotland in Canada are perfectly sound—just as sound as you are—in reference to the principle of which you speak; your dread of Erastianism has no better warrant than a child's fear of a ghost." I have little personal acquaintance with ministers of the Established Church of with ministers of the Established Church of Scotland, so that I judge of their sentiments chiefly by the position which they occupy. But others, who have the means of knowing, assure me that I judge rightly in believing that they are not sound, and that, at least, many of them hold that in all cases the civil courts must be the courts of last report against the possible wrong. of last resort against the possible wrong-doing of church courts. Well, whom am I to believe—my brothren, who make a joke nounced? And who are the parties to end my perplexity? Of course the brethren of the Church of Scotland. Lot them speak out frankly and explicitly. Let them (still behaving that the proceedings of the civil courts in connection with the un-intrusion controversy did not warrant the course they took at the disruption) assure us by a distinct and authoritative utterance, not only that they believe the church courts have an exclusive jurisdiction in all purely spiritual cases, and that the civil courts have no right of review in things purely spiritual; but that they believe the courts have no right, under the plea of civil interests involved in the Clurch's procedure, to interfere in the way of interdict-ing, suspending, or annulling the Church's agts, or of enjoining them, any more than they have a right to interfere with a man's government of his family or his disposition of his property, if, for instance, he should turn his son out of doors because he believed he was corrupting the morals of the family, ne was corrupting the morals of the family, or should cut him off with a shilling. I am not blaming the brethren of the other Church for not giving a distinct and authoritative exhibition of their soutiments upon this point. I blame my own Church. It seems we must not ask this, because our doing so will endanger the Union. We are told we should be content with subscription to the Confession of Faith, and with the assurance given us by our committee that the brethren of the other Church hold as firmly as we do the doctrine of Christ's Headship. But do we not know what the value of subscribing articles of faith has come to be in another Church? And do we not see a tendency in other churches to move in the same direction? Do we not ignore one of the most impor-tant ends of a church organization, if we content ourselves with seeing that our articles are signed, and are not careful to know oles are signed, and are not careful to know what sense those who sign our Confession attach to its statements? These are not days in which we can be actisfied with the general profession of the admission of great traths, when men everywhere, in all the

Churches, are veiling their infidelity and their errors under the language of faith and orthodoxy. It is not conceivable that any man calling himself a Christian should deny the Headship of Christ over the Church. Even the dignitary who recently paraded his Erastianism with applause before a Scottish audience of high intelli gence, admits it. But what is the admits soon worth, when it is made, as in his case, in connection with a complete oversight, if not total ignorance, of the fundamental idea of a church?

But it is said, you may know what the brethren of the Church of Scotland in Canada believe to be involved in the doctrine of Christ's Headship over the Church, by reading their own Declaration of Independence I request but feel that best heat dence. I cannot but feel that brethren have committed a great mistake in referring to that Declaration, omitted, we believe, soon after the disruption in 1844. It is referred to for the purpose of showing that the Presbytanian Church of Canada in connection with the Church of Scotland holds, and has always held, views identical with our own. But we cannot view it except in the light of the time and the circumstances in which it was issued. And reviewed in this light, my thoughts about it are such as I am most unwilling to express, because, as I said, I am willing to forget the past as I said, I am willing to lorget the past, and to submit to the wishes of the majority of my brethren, if I can got satisfaction in relation to my great difficulty. Let this deciaration be forgotten, and let it now be not only assumed, but distinctly declared on both sides in the consummation of Union, that it is a fundamental principle. of the United Church that the civil magistrate does not possess authoritative control, under any plea or pretext whatever, over the regulation of the affairs of the Church, and then I, for one, shall perhaps not even dissent from a consummation which so many seem to have set their hearts on.

But why, it is said, insist on this, when the Synod is willing to terminate its con-nection with the Church of Scotland? and thus y old the very points on which the Canad an disruption turned? I answer, this amounts to no more than simply not asking its to unite with the Church of Scotland. But more must be said. In the first place, though the disruption hinged on that restricted a point layer respect here are place, though the disruption hinged on that particular point, have we not been accustomed to look upon the disruption as having brought about a separation desirable in other respects? Were there not in the Church of Scotland, previous to the disruption, two parties whose views and feelings were so different that their separation was as we believe in the interest of two was, as we believe, in the interest religion, although it actually hinged on one particular point? And were we not thankful for the separation on this account? Have these differences disappeared? Are they less than they were? And if less, is the assimilation owing to the one party is the assimilation owing to the one party being educated up or to the other party being educated down? Such insinuations, it will be said, may apply to some extent to Scotland, but not to Canada. I wish I could think so. But let it be so. There is something more to be said on the matter new before us. Had the majority in 1844 consented to the proposal to cast off con-nection with the Scottish Establishment, nection with the Scottish Establishment, which, as we believe, was then become hopelessly recreant in relation to great principles for which she had contended for generations, they would have been joined with their brethren in the privilege and honour of maintaining the Church's testimony unbroken. But instead of this, they resolved to adhere to the Church that had fallen from her testimony, and for thirty fallen from her testimony, and for thirty years they have constantly declared their preference for her, and their approbation of her principles as at present constituted, and are now as loud in their praises of her as ever? Does all this make no difference between 1844 and 1878? Does it not at least justify our being very careful in the business of this Union, and warrant our nasisting upon something vory definite in regard to the great principle which we regard as being of such vital importance? We wish no confession of wrong-deing. Let the brethren of the Church of Scotland live and die in the belief that they did right in adhering to the Scottish Establishment in 1844, and that they do right in separating from her thirty years after; but if there is to be a Union, let them not only tell us by word of mouth in committee that their taking the position they did in 1844 does not imply in their judgement as it does in ours, any disregard of the great practical principle that we have over been so ready to charge them with the disregard of; but, let them show their readiness to dispel the suspicions which we think we have good reason to entertain, by saying that they are willing that that great principle shall be declared in the most express and unmis-takeable terms to be a fundamental principle of the United Church. I cannot see any ground for the charge of discourtesy in asking this. I feel quite sure that if we had given them any ground in their judgment to suspect our soundness upon any point, we would have been not only willing, but desirous to give them any satisfaction they could possibly require. It has been said, indeed, they might as well insist on our giving them explicit assurance that we believe schism to be a sin, inasmuch as they considered that our action in 1844 was schismatic, and we are asked what we would think and how we would act if the brethren of the Synod of the Church of Scotland were to make such a demand upon us. My answer is that whatever I may think of them, I believe them to be incapable either of the miscrable sophistry or the gross impertinence involved in such a demand. Is the guilt of schism determined by arithmetic? Is it only a minority that can be guilty of it? Who does not know that we charged on them, the sin, of schism, as strongly as they charged it on us, and, as we think, with far more reason? It were a waste of words to prove that

there is and can be no perollelism between

I begin to fear that I may be regarded as a transgressor in respect of the space re-quired for this communication; but let me ask leave before concluding to refer to another fallacy that has done service in the descussions on Union. It has been said, why should you make so much ado about Christ a kingly office, when the great contraversies of our time have relation not so much to His kingly office as to IIIs prophetic and priestly offices. To out the matter short, let us suppose that a controversy had arisen affecting the prophetic office of Christ. Suppose some of the ministers of the Church had expressed themselves in such a way as to warrant the suspicion that they held the belief that the Scriptures are not God's revelations of Him solf-of His character, His will and His purposes; -but only the expression of the thoughts of pious men respecting Him. thoughts of pious men respecting Him. Suppose a controversy to have arisen upon the subject ending in a disruption, the one party charging the other with denying the inspiration of Scripture as of course they well might, and the other party repudiating the charge, as they would no doubt do. And suppose further that after the lapse of a number of years, the proposal of a reunion of the two parties should be made in connection with the idea, that possibly as some might think probably as others might think, and certainly as perhaps others might think the erring brethren had only expressed themselves rashly in exhibiting the individuality of the sacred writers. the individuality of the sacred writers. Who in such a case would not see the necossity of having the doctrine of the inspir ation of the scriptures expressed in the most definite terms? Would not the notion of being content with the terms of the confession, and the proposal to ignore the whole controversy justly awaken the suspicion that there was really something wrong after all? And would not our suspicions be confirmed by our boing reminded that our brothron had emitted a declaration in the strongest terms expressive of their belief in the inspiration of Scriptures, and told that we would insult them if we insisted on anything different from the terms of the confessions?

I might carry the parallel further, but I forbear, and will conclude with imploring those who seem to be set upon this Union to give to their own brethren some of that consideration which hitherto they have been giving so exclusively to the brethren of the other Church. So far as I can see the feelings of the brethren of the Church of Scotland are everything with them, while our views and feelings are nothing. It is unworthy of them to treat us as a helpless minority. Their doing so may be found the reverse of con-conducive to the realization of the great idea of one Presbyterian Church in sthe Dominion of Canada. I shrink from the very thought of disruption. I cannot look at it, till all means to obtain reasonable satisfaction have been tried in vain. I would, in the meantime, rather appeal to the better feeling of my brethren; and while we refrain from everything that looks like a threatening of separation. I would have them not to govern themselves by the notion, so often proved a mistaken one, that the spirit of the fathers is not inherited by the children.

JAMES MIDDLEMISS.

Sunshine for Ministers.

BY THE REV. R. C. MOFFAT.

We read the other day a very dark side to even the "shady side" of a minister's life. Ammister and his family in a New England state, struggling with poverty, small clique bound to get rid of him, after years of faithful service, saying the harshest things in the coarsest way.

All this brouded over by one of the minister's sons, until it became a mania, the poor boy burning the church in revenge, caught and sent to an asylum, the father dying broken-hearted, the son escaping and in the fury of his madness burning barn after barn of his dead father's unfeeling foes, until again seized and sent back to agonize over the mercory of a rained home.

It was a text not easily forgotten. Let the readers of the PRESBYTERIAN be our audience to-day, while we plead for sunshine for ministers and their work.

But, does not the minister get as much sunshine as other people? Yes, it is sent, but you may be the cloud preventing it from reaching him. In what way? If he is a true minister, you often pour out to lum your cares, and fears and anxieties about yourself, your family and your business. Many in the congregation may be doing the very same; unless he has a castiron heart, all these things cost him many an anxious thought.

Again, you pour out to him your griefs, it may be the old story of a wayward child. Others have like dark, sad sorrows, he surely must hear them also; his soul yearns after the erring ones, and can that be done without many a sleepless hour.

There will also ever be sick beds, and death beds, and if one death of some much loved one will shadow your life for months to come, what must not the many such do to his life,

These are some of the clouds which hinder the sunshine and sadden the heart and wrinkle the brow, and if this is the only side of life you give to your minister, God pity him and his work.

We saw lately a book ontitled, Every Man his own Physician," let me add to it a prescription for your minister. And if he takes it, as take it he will, there will be new light in his eye, a firmer ring in his voice, a warmer tone in his words, and people will ask in wonder, what has come over the minister. A fortulght up Lake Superior, a month down the St. Lawrence, a trip to the Mother Land may be to him idle day dreams, but your medicine given warm from your own heart will certainly strengthen his hand in God.

First Teli ham of your spiritual blessings. Don absorb them all, share them with others, and especially with him Youder he is wearly sitting in his study, almost doubting God's blessing upon his sermons. If these have done good to your soul,in any way cheered, warned, strongthened, or comforted, let him know it somehow. Earnest ministers want no flattery, but to know that they are doing good to heart or life may be a godsend to their weary

We had a letter from one of the Southern States the other lay, in which the writer mentioned that his father years ago had received special benefit from a sermon by a now sainted manister in Scotland. He at once called at the mause and frankly thanked the minister for that word in season; he was the first man who had over done so; at once these two men were drawn together, and a friendship was begun never

And 'tis not the first time we have known of a minister's whole nature being roused and refreshed by letters from young men, who had gone from their congregations without apparently receiving any good, gratefully stating now thoir carnest words had turned the tide against the world, ifs sins, and its infidelity.

Away then with all the clouds, and thus lot in the sunshine and the breeze to, the very soul of your toil-worn minister.

Second, -Have thorough sympathy with him in all his work. His aim will never be to steal from another sect or congregation, but to reach the careless and the godless. If he goes down the pit, hold you the ropes and help with hand and heart. The work of a live-church is to gather live sinners to a living Christ.

Is the Bible Class filling this generation with biblical knowledge; if it is not, at once join the class yourself, and take with you every young man and woman you can reach, and it very soon will.

Is the Sabbath School lacking one teacher, go you next Sabbath and do your best; God will bless.

wees it sorely need first-class maps or a stock of healthy books, if you won't get them yourself, don't hinder the children from getting them, but see that they are there, whatever the way.

Is the Prayer Meeting only half alive, go round your friends and talk work, and next week let there be a genuine surprise prayer meeting. Men can talk politics by the mile, and yet their voice may never be heard in a prayer meeting.

Let your motto be "All at it, and always at it." Make it your hobby, talk for it, pray for it, work for it until you and your church are all aglow with vigorous Divine

Thus give your minister your wholehearted sympathy in all his great work; stand by him foot to foot, and shoulder to shoulder.

"Hearten him up," again we say, heart-on him up; his soul will feel the inspiration and his pulpit will become a throne of undreamed power.

Third--Keep very short accounts with your minister. Short accounts make long friends. Don't owe him one cent. No, don't be in his dokt for even one sermon. and then if he has wants for brain, or body, or health, he can get either or all supplied lika a mian.

And if thus surprised by the story of any good he has done your soul, by your generous sympathy, and by such kindly promptitude, he will with streaming eye confess his lack of faith, and with broken voice, yet grander purpose, thank God and take cour-

> 'For you must share, if you would keep That good thing from above, Ceasing to give, you cease to have, Such is the law of love."

We have seen a story of the Iron Duke somewhat like this; when asked in his old age if he had never made a military blunder. Oh yes, he frankly answered, I often got into sad scrapes, but my soldiers always carried me safely through. Clasp your minister to your heart and carry him into the very midst of the sunshine of the Sun of Rightcoundest, and then every Sab-bath from the grandest treesury in the uni-verse, he will feed your souls with ever increasing spiritual unction.

Anstor auft People.

Youth of Christ.

BY DR. GUTHRIE.

Extending from his early youth into the years of mature manhaod, those is a great blank in our Lord's history. Eighteen years of his life stand unaccounted for; and that blank, looking as black as the starless regions of the sky, tradition, usually so fer-tile in invention, has not attempted to fill How often have I wondered and tried up. How often have I wonder a man asset to fanoy what Jesus did, and how he passed to fanoy when he vanishthe time between boyhood, when he vanishes from our sight, and his thirtieth year, when he agai n appears upon the sta enter his public ministry! Thanks to his townsmen's envious sucers, or rather thanks to Him who permitted the insult and thus has made the wrath of man to praise Him, their insolent taunt throws a ray of light into the deep obscurity. Their question, "Is not this the carpenter?" not, as at another time, the carpenter's son, but the car-penter himself, suggests to us the picture of a humble home in Nazareth, known to the neighbors as the carpenter's, and under whose roof of thatch Jesus resided with his mother: in all probability then a widow, and, like many a widow sinco then, cheered by the love, and supported by the labors of a dutiful son. I have no doubt that hely angels, turning their wings away from lord ly mansions and the proud palaces ofkings, often hovered over that peaceful home, and still they who are ministering spirits sent forth for them who shall be heirs of salvation, do over the humblest abode of piety. But, so far as the world and its inhabitants are concerned, Jesus passed his days in contented obscurity, unnoticed and unknown save to his neighbors, whose esteem he could not tail to win by his pure life, and gontle temper, and holy manners. He was to grow in favor with God and man. All Nazaroth regarded him as a paragon of human virtues, and many a mother pointed to Mary's son, as a pattern her lads should

How wonderful it is to transport our selves back some eighteen hundred years to that small town; and, on asking with the Greeks to "see Jesus," to be conducted to a humble dwelling where chips of wood and squared logs, and unbarked tranks of trees lying about, of the oak, and olive, and cedar, and sycamore, that had fallen by the axe, point out the carpenter's. By the door, and under a hovering vine, which, trained beneath the caves over some rude trollis work, forms a gratoful shade from the noon day sun, a widow sits, her fingers employed in weaving, but an expression in her face and eve which indicates a mind engaged in far loftier objects: thoughts deeper. holier. stronger, than a buried husband and a widow's grief. She rises, lifts the latch, and stooping, we enter that lowly door; and there, bending to his work, we see the car-penter—in him the Son of the Most High God! Time was when he set his his com-pass on the deep; time was when he stood and measured the earth; and now, with line and compass, and plane and hatchet, the sweat dropping from his lofty brow, he who made heaven and earth, and the sea. and all that in them is, in the guise of a common tradesman, bends at a carpenter's bench. How low he stooped to save us!

A Fair Fight.

The following anecdote of Rev. Mr. Bently, well known among the clergy of olden time, is given by a correspondent of the Salem Register.

One night at a late hour, the doctor was disturbed at his studies by a rattling sound among some wood, which, sawed and split for his study fire, had been left by the teamsters the afternoon previous too late to be preperly housed. He rose, went cautiously to the window and sawe wenny filling her to the window, and saw a woman filling her apron with wood, which she hastily carried away. He resumed his seat and recommenced his study. Shortly after the same noise occurred, and on looking out a second time he saw a similar operation, the woman filling her apron to its utmost capacity When she had gone he returned to his book with a tender pity in his heart for a destituich sought relief in this lonely dreary, not to say sinful, manner. By and by he was startled by a heavy crash of falling wood, and, hurrying to the window, beheld the poor woman casting the very dust of wood from herapron. He remained motionless, his gentle heart filled with conmiseration.

She swiftly departed and soon returned heavily laden with wood, which she threw on the pile as if it were indeed "the accursed thing." The doctor's compassion and curiosity were intensely excited. He followed her retreating figure till he discovered her residence, and thus ascertained who she was. What she was was no mystery to him. The last hour had shown him her virtues' lefty heart. He called early the next morang on Mr. B. the wood dealer, and directed him to send a half cord of his best wood, sawed and spirt, to Mrs. —, but by no means to let her know from whom it came, which was readily promised. Mr. B's teamster, who happened to be within ear-shot, though out of sight, was not so bound, and when he tipped the wood into the poor widow's yard, replied to her cager inquiry who sent it by relating the conversation he had overheard.

The conscience-stricken woman, feeling that her sin and her repentance in the lonely darkness of the midnight hour were known and understood by another heart beside her own, hastoned without delay to the house of the benevolent man to express her gratitude and her serrow, and with deep humility and bitterness told him the temptation to which her extreme pov erty had reduced her of breaking the eighth commandment. "Sir," she said, "though my house wer dark and cold, though my heart was wrung with anguish at the sigh of my poor shivering little ones. I could not keep it! my consciense would not let me! "Say no more, my good madam," said the good man. "I saw it all—I saw you conquer the devil in two fair fights."

Retainment of the and

Be Quiet.

May, if ever, since the world began, the Christian should study to be quiet. It is a study, and a long one. It is a task. The turnuit breaks on the car. The pulses is contagious. Blood boils at the recital of wrongs, and the soul is aroused like the mottled charger by the transmitted that quellen at the bruit of wer. Enthusiasm Here the Christian forgets his heavenly calling and his divino trust. Here he should study to be quiet, to keep his heart

and mind in peace. Quiet is not idleness. "Study to be quiet and to do your own business, and to work with your own hands." Quiet is not indifference. Quiet is not sloth. Quiet is the work of a soul trusting in God-in no hurry while old eternity is before it, and in no doubt since God Almighty rules the

God is quiet in his workings. Mighty as are his vast machineries in nature, all move quietly in the fullness of his everlasting power. His spirit is quiet as "a still small voice," though its working is wide as the The heavens are quiet while they declare his glory. Comets, meteors, wau-dering stars, rush and stagger in their courses, but the great orbs that light the steady flow of ages, roll in quiet on their way. Christ, the great revelation of God to man, was quiet in the days of his flesh. Ho did not strive nor cry, nor cause his voice to be heard in the street. We should be like him. The waves fret, the rocks are quiet. The dry leaves rustle, the great mountains are serene. Little brooks babble, rivers roll silently and calculy on. Small machines rattle and clatter, great engines roll smoothly and in quiet. Hell's host may clamor and clash, heaven is quiet, and in all its chiming melodies there is noither listed that the project of the p discord nor confusion. Earth will be quiet when God's will is done in it as it is in heaven. "First Pure, and then Peaceable." The world is polluted and can have no rest. Christians have purified their souls by obeying the truth through the Spirit. Hence, they can be at peace. Oh, for the "peace of God that passeth all understanding" to keep our hearts and minds through Jesus Christ !- H. L. Hastings, in Bible Banner.

Antiquity of the Scriptures.

Few of us ever stop to think how old the Bible is. Yet "the Scriptures are believed by candid critics to contain the most ancient forms of truth now known to men." With the aid of chronological tables, any one may easily make profitable comparisons between the antiquity of the books and that of other writings and events. The Scriptures contain the only authentic history of the world before the flood. We find in the Penta-teuch one or two stanzas of poetry com-posed in the antediluvian period. The Hebrew statutes were enacted a thousand years before Justinian reformed the Roman jurisprudence. In the Bible we have the record of chartered rights secured to the people more than two thousand years be-fore the Magna charta. What a sensation would be produced if the first chapter of Gentiles should appear for the first time in one of the newspapers to-morrow! Yet there can be no doubt that chapter contains the oldest writing, twenty-five hundred years before the invention of printing. Xenophon's record of the conversations of Scerates, in his Memorabilia, seems an old book to us, yet similar topics were discussed in Ecclesiastes six hundred years before. The works of Tacitus, Plutarch, and Quintilian are not modern, yet the books of the New Testament are older than they. As to the book of Job, its age is beyond conjecture. Those who make it as modern as they can are compelled to place its origin at least one thousand years before Homer. When Priam was king of Troy, Job was in remote antiquity. The name of Alexander has no modern sound for us, yet when Alexander invaded Syria, the book of Job might have been read before him as the work of an author more time-honored then than the name of Alexander is now. The writings of Confucius are modern when compared with most of the Bible, and the most that the Hindoos can justly claim for their secred books, the Vodas, is that they were written five hundred years after the death of Moses. The Koran is a book fresh from the press compared to the Scriptures .- Dr. Upson.

A Test of Grace.

Praying and sinning do not usually go together; there is no natural or spiritual affinity between them; accordingly when a man is habitually a praying man, the pre-sumption is that he is a Christian man. He may not be indeed, but it is pretty safe to trust him, for bad men take no delight in communion with God. It is related of Dr. Morrison, the distinguished Chinese misionary, that when he first set out for China he travelled by way of America, and the first night he staid in New York he was placed in an apartment where a little child had already gone to sleep. Awaking in the morning, she turned as usual to talk to her mother, but seeing a stranger, where she expected to find her parents, she raised herexpected to find her parents, she raised herselt with a look of alarm, and fixing her eyes steadily on his face, she said, "Man, do you pray to God?" "Oh, yes! my dear," was the reply, "I pray to him every day. God is my best friend." She then laid her head back on her pillow and again fell asleep, as if she felt there could be not dearger over in her hear always the danger, even in her being alone in the room with the traveller, if he prayed.

There was true philosophy in the child's reasoning. Devout, believing prayer is a characteristic sign of genuine picty. When God struck down Saul of Tarsus and raised him up another man, it was said of him, "Behold, he prayeth."—Religious Herald.

Go down the ladder when thou marriest a wife; go up when thou chooseth a friend. –Rabbi Ren Azai.

Educate the children, with picture and spelling books, catechism and hymn books. You can not buy men from such stock: they are never a the shambles A. W. Atwood.

There is a state of the same

Girls and Marriago.

A correspondent of the Christian Index writes in the following sensible style:

The subject of forming an alliance in natrimony is one of than is always considered. About no other plan or project in life is there so little exercise of reason, or display of judgment. You are simply told you must not live unwedded—that to marry is the only object in life for a girl; besides it is a lottery, and she must not give herself any concern, but touch and take. It is not, then, a matter of surprise that there is so much of wedded misery, where love, joy and peace should abound.

In entering upon this relation, it is for life -not for a year, or two years, as an engagement in business. If taken promature ly, you may have to spend the remaider of your days repeating of your rashness. Some fearing lest they should pass the shady side of eighteen, rush into it, ungrown, uneducated, unfit, in any respect, for its cares and responsibilities. It is a business, your responsibilities. It is a business, your dreams of sublunary bliss will too soon break to let you know. You will not tread the air, feed on umbrosin and nectar, and dwell in fairy palaces, as your treacherous feelings would lead you to believe. Whit until visionary girlhood has sobered somewhat into thoughtful womanhood, before you begin to entangle into the meshes of love. If you will do this, it will confer a special favor on the teacher-who has to combat proposals with rhotoric and grammar—and untold blessing upon you as a class. It is as a reproach that it is allowed to arrest your advantage. to arrest your education, or even to interfere with it for a moment.

There is so much of rashness and impro Who does not know that this department of human experience is not fruitful, in wonderful occurrences, of inconsiderate match-making? A few hours, or a few days' acquaintance is long enough for some girls in which to bargain them-selves off The step, once taken, cannot be recalled. The consequences of erroneous decision you will have to endure. They will attend you through the whole of the rugged path which leads to the end of your life. A pretty foot, glossy locks, gold-headed cane, imperial moustache, honeyed words, you will discover when too late, do not compose the substantial creatureoak—that it is your right, privilege and duty to expect.

A wife will rise or sink to the level of him to whom she has surrendered herself. His station will be hers-his disgraces and honors, her disgraces and honors. If you should be elevated, regard it as a favor that demands your grateful acknowledgment, and as a means given you for good. See that the new society of relatives possesses a reputable position. Wealth is not a virtue of instrinsic worth. It does not constitute a component part of the qualities you should regard. If you over-estimate it, misery in some form will be the inevitable result. competence is desirable any and every-where, but a super-abundance is not, unless used for true and noble purposes.

There are several characters it is well enough to warn you against noticing. I presume that I address sensible girls (if any can be said to be in their right mind when contemplating the relation under consideration). It is not advisable that you encourage the attention of such as are not employ ed in some honourable business. The man who has no occupation is to be shunned because he is not safe. He may have inherited property, and have all the appearance of a man usefully employed; but he is nothing if he has not already acquired a limbit of industry—of supervising—of labor. Labor—yes, labor is the king of the world-reformer—that refiner of mankind. It gives dignity, and elicits respect, where the glitter and tinsel of magnificent insolence would

not provoke a sincere expression of regard.

A good understanding and pleasant temper should be considered, because you could not be happy with a fool or a tyrant. You would be ashamed to introduce such a felwould be ashamed to introduce such a fellow to your friends. You would not like him to be seen; if you could you would keep in the background. It is painful to behold such disparity where we look for the sweetest congeniality. A fop, with his affected elegance of manner, his studied particularity of dress, his accustomed inspired would dispresse your while sanity of mind, would disgrace you; while the miser or spendthrift—the extremes of the means—would subject you to unavoidable hardship. Never for a moment enter-tain an idea of forming a connection that will subject you to a certain embarrassment. Many girls marry men who are as old as their fathers—sometimes cotemporaries of then grandfathers. This is incongruous, you know. You disapprove of it on the ground that it is unnatural. When a girl puts herself in this position, she subjects herto pity—the commiseration of her friends. What coul tion is more to be deplored? If he be an ordel, though possessing every other noble quality, let him pass. You could scarce hope to escape eternal death, by such an association. If there should be any defect in his more lebergeter. any defect in his moral character, reject his proposals without hesitation. Above all, if he be addicted to the wine cup, give not the question a sceond thought, but flatly, decidedly, firmly, tell him no.

Parental Command.

Never threaten children. Say to the stubborn boy, "Do this or that' -without suggesting any punishment in case of his disobedience. Simply order him, as a mat-ter of authority, and let him obey you not because you have threatened him with pun-ishment, but because you have ordered him. If he disobeys you punish him not because you have hold up the fear of a penalty before his eyes. It is curious how much more power a man has when he thus concen-trates his will upon the boy than when he virtually gives the boy the charce between obedience and suffering.—Charles Buxton.

Whether we are in the house of God, or not, depends not so much upon where we are, as in what condition we are, -PlusContributors and Correspondents.

Caledonian Games.

DEAE SIR, -In yours of the 22nd inst.,

Editor British American Presbyterian.

I have just seen a long letter by a correspondent, on the above subject, intended as a silencer to some cemarks by a former correspondent on the same subject. I have not seen the article he writes to confute, nor do I know anything about the introduction of those games at Princeton Colloge. What I wish to deal with is the article written by your correspondent of the 22nd who signs himself "J. W. B." Who he is, I have not the least idea; but as his article bears in itself evidence that he is not a minister of the Gospel, I feel the more at liberty to offer the following remarks; for, undoubtedly, he writes without due consideration, without counting the cost, or even being consistent. As a layman, and a teacher in the Sabbath School, I would feel sorry that such an article should appear in your Journal, which is now very generally read by the youth of our Church; and be allowed to pass off as current coin, without challenge.

I do not care to try to follow your correspondent in order, for that would be a difficult task indeed, but shall content myself by referring to one or two particulars as he advances them.

He says, "With regard to their being priety in connection with this subject, that antagonistic to piety, I cannot find a passable feeter cannot contain even the most sage in the Bible where they are condense. sage in the Bible where they are condemned, nay, the Apostle Paul frequently alludes to them " * taking illustrations from them, thereby in a measure sauctioning them." Here he argues that because the Apostle refers to those Olympic Games, therefore he approved of them, and consequently of all games and races in every succeeding age. Mr. Editor, this plea for our modern races, games, etc., is so unfounded and so silly, that the cause must be poor indeed which needs such ridiculous and such absurd propping as this. Might he not, with at least as great a degree of fairness tell us that because our blessed Lord refers to the prude " foresight of the unjust Stew-ard, therefore he approved of his dishonesty.

> But what were those games to which the Apostle refers? Your correspondent says he has Barnes' Notes on the New Testament. He would do well to read Barnes' notes on the subject. Those games chiefly consisted of leaping, running, throwing quoits, boxing, wrostling, sometimes charact nacing and horse racing &c. According to Barnes this boxing was no joke, for the very phrase quoted by your correspondent from Paul, viz.: "I keep under my body, and bring it into subjection," means no more nor less, than that they fought in carnest till their faces were black and blue. Yes, and Paul, your correspondent says, sanctioned that. But Paul says farther on, that "after the manner of men I have fought with beasts at Ephesus." On this Barnes remarks, "It was common among the Romans, and the Ancients generally to expose men to fight with wild beasts in the Amphitheatre for the amusement of the Amphitheatre for the amusement of the populace," therefore your correspondent would say that Paul "in a measure sanctioned it," and that he did not think it "opposed to piety!" And who that knows anything of the modern races, games, and halfs with all their usual attendant circumballs, with all their usual attendant circumstances and connections, as practised either in Caledonia or on this continent, as we see them celebrated almost annually on some of our holidays,—who is he who knows these things and can hold up his face and say that he believes that the Apostle ever deemed that such a region of revelry and folly is the atmosphere in which the Christian graces flourish, or true piety breathes freely? Nay, verily,—and their name is legion who will tremble for the soundness of judgment and depth of piety in the advocates of such games whorever practiced.

> Your correspondent Your correspondent appears to noot at the idea that those races, games, &c., are Pagan. Well, let us look for a little at their history. "One peculiar characteristic of Jehovah's chosen people, the Jew was the total absence of any such games. On appears to hoot at two memorable occasions an attempt was made to introduce them among the Jews, but from the disgust and decided opposition of the pious even in a very degenerate period of the Jewish nation, they were soon abandoned.

"The profligate High Priest Jason, in the reign of Antiochus Epiphanes, first introduced those games at Jerusalem, where he erected a gymnasium for the training of the youth, in the fashions of the heathen The avowed purpose was, the strengthoung of the body; but the real design was the gradual vas the gradual enange to neathen-ism. . Even the very priests hasten-ed to be partakers of these unlawful sports, and were ambitious to obtain the change to heathen. prizes awarded to the victors. But "the estoration of Divine worship, under the Maccabe in Princes, put an end to these spectacles." (2 Mac. iv. 9).

"The second attempt to introduce these games amongst the Jews was by Horoitone of the greatest monsters who ever hved." See Horne's Introduction to the Study of the Scriptures, vol. in. p. 490), and Herod's character and policy is too well known to need comment.

"James the VI. of Scotland, and first of England, endeavoured to revive them in Scotland, both on the Sabbath day and holidays, designing to effect such a change in the national faith, as would favour his introducing, what our forefathers had too much reason for denouncing as 'black

"Archbishop Land was particularly zonlous for t'ese games, and prevailed on King James to issue a Royal proclamation for their encouragement, when vaulting, leap-ing, wreatling, deneing, &c., were to be

engaged in on the Sabbalha and holiday after Divina Service, and the Ministers of the Gospel were communied, under penalty of suspension, excommunication, secution in the High Commission Court, to read the Book of Sports."

For the fruits of these xevels, see Haliano History of England; see also a Fract by the Rev. John Spurgeon.

"To their honour, Sir Thos. Richardson, the Lord Chief Justice, and Baron Denham, issued an order for suppressing all such revels, &c., but Land complained of this to the King, and this order was reversed,"

Such is a sample of men who advocated at different periods of their history, those races, games, &c., but the truly pious and religious did even then, solemnly protest against them, and ceased not to warn men both night and day, to flee from the race course, the promiscuous dance, the prize games, the "revelling, and such like," and joined with the inspired Apostle when he said, "I tell you before, as I have to d you in time past, that they which do such things shall not inherit the kingdom of heaven." (Gal. v. 19-21). Nor do our modern games and races bear

any favourable contrast to those more ancient. What are they at the present day? They are "such as leaping, both height and distance; races by men, races by boys, throwing hammers, putting stones, by boys, throwing manners, pursuag stones, climbing greased poles, hop step and jump, zunning in a sack, dancing, do., and generally wind up with a ball at night." These, with any amount of drunkenness, cursing, swearing, beating, fignting, quarrelling, uncleanliness, kc., are the known order of the day at our modern games. The man, therefore, who advocates them as being good at the College ground, may find it hard to shake them of at the market square; and as for your correspondent, his letter advocates them as Scriptural—and therefore right in any place,—and claims them as necessary for physical development. But as in the other cases, although this is the avowed purpose; yet we all know that the real purposeis, to gratify the vanity of the actors, to amuse the gazing multitude, and to obtain a pality prize, as well as to replonish the till of the liquor seller. However humiliating this outline of our modern races, games, and balls may appear, it may be relied on as strictly true and without exaggeration. Now, Mr. Editor, the performers in these games, and the speciators too, are either on their way to heaven or on their way to hell.

If they are heirs of glery, what think ye of their present employment? If they are in a state of condemnation, with but a step between them and eternal wee, what think yo of their position? Ye mothers, who have nursed your children when infants; ye parents who toil for their temporal, moral, and intellectual benefit, tromble when you see your sons allured by such snares and temptations to even commence their apprenticeship in folly, sin, and shame.

It is generally those who traffic in homes on the race course, or those who deal in strong drink,—that sad curse of our fair Dominion,—who urge forward our youth to those unmanly sports.

And ye who by your rurse or your presence patronize such abolinations, we ask you, will the rain of even one fellow creature add any comfort to your dying pillow? Can the parties whom you have allured from the country, and who by you have been imperceptibly led into evil habits, habits which will stick to them all through life, and fix their destiny for ever, can they, in eternity, call you blessed? Does your correspondent, who now, for the first time we have heard of, claims for them Scriptural authority, think that thereby he is a benefactor of the human race? Let conscience answer these questions as in the sight of the God of

Such games and gatherings are a disgrace to our age and country and if the games of ancient Greece, which appear to have been celebrated but once in four years, were so demoralizing that they were denounced and deplored by pious and patriotic Jews in the days of Jason and Horod, and in the days of our forefathers; for even as early as 1586 a royal proclamation was issued, straining their observance to "the first Sabbath in October," "because," says that proclamation, "they are the occasion of much idleness, excess, and riot, and pernicious to the souls of men." And in the year 1552 they were totally abolished by the pious Edward the Sixth—to be revived, as already stated, by King James, during a miserable period, when Britain was rapidly sinking into the rank of being a more French Province, and when even a more French Province, and when eventually the king of England became a pensioner of France—and while many of Bristoner of France—and while many of Bristoner of France—and while many of Bristoner o tain's best sons were imprisoned and beg-gared, or wandered on the hills of their native land, and in exile, or were put to death as martyrs for civil and religious liberty. (See Macaulay's His. of England-Scot's Worthies, &c.) When we see that such sin-ful sports were deplored and denounced in such dark ages because of their impio. nature, surely our modern horse races, foot races, promiscuous dancing, &c., ought to be deplored, condemned, and shunned by overy lover of man's best interest, as well as denounced by every church worthy of the name of Christ.

I have witnessed these Caledonian games and their accompanying practices in Scotland about twenty years ago, and only for the timely warnings of a minister of the Free Church, would have been a competitor. I have witnessed them here too, and can testify that there is no improvement in their tendency, other in a moral or religious aspect. On the contrary, to be honest, I do think they are waxing worse, and as they become more popular they are only the more black. only the more likely to beguite unstable souls. Low indeed must be the price which some put upon their own honor; and o how small the bait by which immortal souls are often destroyed! While it is a well known fact, that the bodily health, instead or being benefited, is very often seriously and permanently injured by the great exertions made in these (to say the

least of them) senseless games and races. Yours, ke.,

Mount Forest, One, August 28, 1878

Savonik School Teacher.

Lesson XXXVIII.

Jesus & John. Sept. 21,

COMMIT, O MEMORY Verses 4, 5,

PARALEL PASSAGES.—Matt. xiv. 3, 4; John 30.

With v. 1-8, read Dont. xviii. 15; with ve N. Isa. xlii. 1; with v. 6, 1 Cor. i. 23, with v. 7.9, Luke i. 16, 16; with v. 10, Mul. iil. 1; with v. 11, Matt. xii. 16, 17.

CENTRAL TRUTH .-- Christ is " that Pro-

INTERNATIONAL TEXT .- Ye sent unto John, and he bare witness unto the truth. John v. 83, 85.

John v. 83, 50.

INTRODUCTION.—It is an unhappy arrangement that begins this chapter with v. 1, unstead of finishing with the tenth chapter, to which it belongs. Its real force is, "Jesus having sent out the twelve, did not in all the or leave full to them, but inremain idle, or leave all to them, but inremain and proceeded with his own work of teaching and preaching." This is plain. intelligible and instructive. How diligent memorale and institutive. How this message from John just after the mission of the twelve. "Now" fixes nothing as to its time. That we are to learn from the other gospels. "Now" simply commences a new part of the purretive. part of the marrative.

A hasty reader of the gospol might sup-gose the notices of the Baptist and the Saviour, casual. But they are not so. There is a definite plan. John, as it were, resigns in Christ's favour, even before had imprisonment (John i. 28, 29, 80), and Jesus here puts his forerunner in his proper place, setting aside popular mistakes on one side, and on the other rating him, as he deserves, as to the kingdom. We have

1. The occasion of our Lord's words. He was doing many mighty works (ix. 35). His fame was widespread. John the Bap-tist, on the other hand, was in prison. Why, we learn from xiv. 3, though the facts had been glanced at in iv. 12. The prison was on the border of Perea and the desert. We read of it at length in Josephus (Ant. XVIII. 5, 2). Here a tedious winter's imprisonment was endured by the Baptist. He had proclaimed the judgment and " are that would attend the Messiah's coming. Was there ever greater need of indiment than now? Horod was living in open sun, and Herodius only waiting her time to have the Baptist out off. John nonders of Le has rightly understood his own message. Is this quiet ministry, with the hospitality of publicans and Pharises accepted, the ministry he counted apon? has his fears and depression, exactly as Ehjali, in whose power and spirit he came (Luke i. 17), fainted under the juniper tree (I Kings xix. 4), as David had, as Moses had. He longs for something more forci-ble, prompt, visible, that would quell proud fors, and vindicate saints. So he sends his disciples (two of thom) with the question of v. 8. So, many modern authorities regard

The other and older view is that he used this kindly device to direct his diciples' attention to Jesus. But Ohrist sends the return message to John; and he knew the object of the question. Besides, this round about way is not like the straightforward Baptist.

We may learn that (a) God's ways are not curs. Mary would haston Christ (John ii. 3, 4) Potor robukes him (soo Mark viii. 32, 88). Christ checked both. So here, probably.

(b) Good men may have times of doubt

(c) Prophets and inspired men do not always perfectly understand their own messages (1 Peter i. 11).

(d) The best way is to seek light from Christ.

These lessons we may learn whatever view of John's feelings we hold.

II. CHRIST'S WORDS TO JOHN, V. ins Isa. prophecies concerning the Mossich (as Isa. xxv. 5, 6 and lxi. 1), Christ directs them to his works, and, as the crown of all, the preaching of the gospel to the poor.

If John was impatient for judgment, the works of Christ (v. 6) were fitted to set him right. If the messengers were unfriendly to Christ's claims, they were for them They apply to all time and to all men. So, gently, tenderly, meckly and wisely, the Saviour deals with doubters and sets us an example. They were not treated like the example. They were not treated like the scoffing Saddacess.

III. CHRIST'S WORDS TO THE PROPLE. All tachers have to guard their words and prevent mistakes. So Jesus does. The people may think John has changed his mind as to Jesus, or that Jesus sots little value on him. So, not with a compliment to John, tor his disciple: to rope at to kim, for they were gone (v.7), but at once, so that the people may be under no mistake, he defines John's position.

Ho is (v. 7) no "roed shakon with tho wind," but a strong, carnest prophet; and (v. 8) no supple courtier, flattering those in power for his own interests. He is more than an ordinary prophet, himself predicted of, in Mal. in. 1, a passage which identifies, as our Lord interests it. John and see of, in Mal. id. 1, a passage which itenti-fies, as our Lord interprets it, John and Jesus, the latter the "messerger of the covenant and the Lord of the temple. This greatness of John refers to his posi-tion. He is nearest to the Messah in time, and in come assessment with him. Of the and in crose association with him. Of the latter qualifying clause two renderings are given: (1) "He that is less" (which the Greek word means), i. c., later in time, namely, Christ himself. So the Baptist taught (John i. 16, 27, and m. 28-31). (2) He that is less or less in the gospel dispensation is greeter in throughedge than John. sation is greater in knowledge than John, who is more properly of the old. One may who is more properly of the old. One may be great in one respect, and not great in another. John was great in nearness to Christ, and rank. But in definite knowledge of Christ's work, the feeblest disciple after Pentecost was in advance of him.

fort, and more definite views of the work of Jesus Christ than even the Baptist.

It must be admitted that this word rather indicates that the Baptist's an id wavered (as well it might), than that he sent the disciples to attach them to Christ.

Learn (1) How complete the harmony of the Old Testament and the New.

(2) How much we owe to God's goodness for our freedom, safety, peace. Hoy many eminest saints have suffered, even for their

(8) How rich are our privileges!

ILLUSTRATION.

JUDAS AMONG THE TWELVE. - The teachers might with advantage require the older pupils to trace out (as an exercise) the call-ing, home, character, names and re-lationship of the twelve. This would be a good opportunity also to explain-what many do not know—the use, value and cost of a concordance, by the aid of which any name, or word, or subject, can be followed through the Scriptures.

"Judas Iscariot," so called from Kerioth from which he came, a town of Judah (Josh. xv. 25); so that Judas may have been the only disciple not a Galilean, but of

His being among the twelve, may show us (1) That absolute purity is not to be obtained in the church below.

(2) That only grace, and not privileges, can hold us up.

(3) He may be a kind of type of the Jews-betraying Christ and destroying themselves.

(4) His conduct and course are a strong testimony to Christ's purity of life. Living with Jesus, knowing all his way, carrying the bag, if any deceit was practiced he knew it, and he had the strongest reason to announce it. But, "I have sinued in that I have betrayed innocent blood,"

SUGGESTIVE TOPICS.

Christ's activity-John's suffering-why imprisoned-by whom-where-how informed of Christ's works-what he didmessage by the disciples—meaning of it— the reply of Christ—what the disciples saw the meaning of this reply—foregoing prophecy—how the works answered the question—meaning of "offeaded"—two views of John's motives—the first—the second—the Sa our's words to the people—meaning of "reed shaken"—John's character—of "soft clothing"—John's firmness —his greatness as a prophet—wherein at lay—prophecy regarding him—meaning of it—who is greater—two view of—state— the inferiority of John—in what it consists -and lessons to us.

Compare the rapid and racy chat of half a dozen bright school boys and giris about anything in which they are really interested, with a series of compositions written by the same children, according to ordinary school methods. An hour of their conversation litterally reported would be the most entertaining reading; their school compositions would be a fearful nightmare to the teacher doomed to correct them in the regulation

One day last summer, we received a letter from a little city girl, giving her first inpressions of her new boarding-place in the country. She says:" Mother has written all about our journey and the village and the people we have seen; so I'll tell you about the garden and yard behind our house." So she rattles through helf a dozen pages of pretty poor handwriting and mir-culous grammar, till her arm is tired, and she stops in the middle of her talk. But see the garden in front, the back-yard, the hen-house, the dilapidated rooster with one tail-feather askew after a fight, the tom-cat on the fence snarling at the butcher's dog-in short, the httle girl has made a dog—in snort, the little girl has made a daguerrectyye of the whole scene with her pen that, with slight grammatical correction, would be worthy a place in Dickens. She had evidently not been greatly interested in the journey; the village was too big to be disposed of ne first day; she was already tired of people in the city; but she had rushed through the little world around her The force of the question was, "Art thou in truth the Messiah, whom we have expected?" Assuming John's knowledge of the cd?" Assuming John's knowledge of the most natural way.—National Teacher.

Affectation in Names.

Lovers of the good old names sanctified by centuries of uso cannot but regret the fashionable affectation which prompts so many of our modern young ladies to dismany or our modern young radies to dis-guise them with French terminations or to discard them altogether in favor of some silly prettiness born of the familiarity of the home circle. Our Marys are all Maries, our Julias Julies, our Harriets Hatties, our Carolines Carries, our Sarahs Sadies, our Catheonnes Carries, our Sarans Susies, and so on to the end, each fashioned after a common model, and adapted to that Gallie standard model, and anapted to that traine standard of beauty to which everything must conform. Still more absurd are the meaningless pet names born of the nursery, the Dollies, the Pussies, the Minnies, and the Lillies (we have heard even of Babie used by a full grown young woman). which by a full-grown young woman), which, appropriate enough for children, seem inconappropriate enough for chadren, seem inconsistent with adolescence and long clothes. Minnie, it is true, is used as a diminutive for Mary, and Lillie for Elizabeth; but there ior mary, and Lime for Enzadem; but there is no reason for the fermer, and the latter is the diminutive of Lillian, if of anything, If we must have diminutive of these names, which seems by no means a necessity, especially after a young lady has reached mature years, the good old English Molly mature years, the good old Enghsh Molly and Polly for Mary, and Bessy, Betty, and Lizzy, for Elizabeth, are preferable to the affected French terminations. But our ladies would display better taste by discarding aitogether, on taking their places in the adult world, the pretty nicknames and pot names of their childhood.—Appletons Journal.

There is folly in being disheartened at delay. God sometimes takes natural methods of removing obstacles even when they appear most dilatory. Philip IX. used to say, "Time and I will work worders." O. S. Robinson.

Our Joung Lolks.

God is Always Near Me

God is always near ma, Hearing what I say; Knowing all my thoughts and deeds All my york and play

God is always near me, Though so young and smail, Not a look or word or thought, But God knows it all.

One Way to be Happy.

"Hush! whispered Teddie, with his finger on his lips, "papa is asleep." "Well, what if he is?" said Horrie, puffing and out of breath; "I guess I am going to have my kite."

"You must not come in now," whispered Teddie through the door crack, holding the door as tightly as possible with his little chubby hand. "I am keeping everybody away ; I'll get the kite."

So Horrie stuck his hands in his pockets and whistled and waited, swinging round this way and that way, first on one foot and then on the other.

"Hush! whispered Teddie, slipping the kite through the crack. "Your boots squeak, they do."

But away scampered Horrie, clicking his heels at every stap; untangling his bobs and fixing his strings, and stumbling over Aunt Susan's rocking-chair, carrying a clatter every inch of the way.

Hardly had the door-latch clicked behind him, when a merry little voice, laughing in great glee, came nearer and nearer up the lane and in at the bowed-up shutters. Teddie to "There she comes now," said Tede himself, peoping through the lattice, just go this minute and meet her."

But before he could tip-toe to the door, the big latch in the half came up with a click, and a bustling, frizzle-headed little girl came bouncing in, just commencing some exclamation, when she spied Teddie on his tip-toes with his finger on his lip.

"My! what's the matter, Teddie?" said, all earnestness in a minute; "has mamma got that dreadful headache again?"

"No,"he said laughing and pulling her out at the door, and further and further along the porch, and perping into the tiny lunch-basket that was brimful of red cherries. "Youded bet them! What a lot! Why no, nobody is sick, only pape came in from his work so tired looking, and when he sat down on the settee I got him a pillow, without saying anything, and tucked it up in a bunch in the corner, and in two minutos he was sound, sound asleep; and I've been keeping everybody still so that he could get a good long rest.'

"And you never came to get a single cherry. Oh my, but we had lets, and lets, and lets, and lets, and lets and Lucy Watson! she get twice as many as I did; and you could have had some too! you just had come right on after Lucy and me, up the road, as you said you would.

Teddio looked very sober as she went on, And now you cannot have any at all, for Mike has picked the very last, single one he can, because he's going to Denvers to market, and nobody can get them but Mike; and, besides, mamma will not let you go when there is nobody there like Lucy Watson and me, to see to you.

The tears were protty nearly in Teddy's eyes, but he tried to keep them back, and still the frizzled brown head went on bobbing up and down, and every way over the cherry basket, while the tongue trotted on, too, as fast as possible.

"You see I could not spare you mine; for I must have them for luncheon to-morrow-I might spare you four, maybe, and maybe Lucy might spare you four, mayre, and maybe Lucy might spare you six; that makes"—counting on her fingers—"let me see, why it would be quite a let! six and four make ten; but I just do think you

might have gone to get your own, and—"
"But, sister," broke in Teddie, "I don't want yours a bit; only just to taste. I did want to go, but then you know papa was so tired, and there was nobody to take care about the noise; and you must not speak so loud now; it will just wake him right up, after all."

But, as it happened, papa had been awake several minutes, and had come to the window just in time to see the little frizzle head thrown back laughing and shaking at the idea of anything so little as Teddio staying home from the chorry tree to take care of anybody so big as papa; in time, too, to see a tear roll down the little brown check, as Teddie tip-toed back to the hall door, his heart almost breaking between thinking of the lost cherries, and of being so little that he could do no good to any one so big as papa. But when Teddie peeped softly in the door and saw papa looking bright and refreshed after his good sleep, and felt the kiss which said, "My little Teddie has done all, all this for me," planier than any words could, he forget all httle Teddie has done all, all this for me," planer than any words could, he forget all about cherries, and about being so very little, and knew that to give happiness was m truth to receive it, and that though only "little Teddie," he had done papa good,—N. V. Observer. N. Y. Obscruer.

Bow low the head, do reverence to the old man once like you. The vicissitudes of life have silvered his hair and changed the life have silvered his hair and changed the round, merry face to the wan visage before you. Once the heart that beat with aspiration was crushed by disappointment, as yours is destined to be. Once that form stalked promptly through the gay scenes of pleasure, the beau ideal of grace; now the hand of time, that withers the flowers of vector lay, has bout that figure and destroy. hand of time, that withers the flowers of yesterday, has bent that figure and destroyed that noble carriage. Once at your age, he possessed the thousand thoughts that passithrough your brain, now wishing to accomplish deeds equal to a ku thit in fame; and the the complish deeds equal to a ku jht in fame; anon imagining it a dream and that the sooner he awakened from it the better. But he has dreamed the dream very near at hand; his eye never kindles at old deeds of daring, and the hand takes a firmer grasp on the staff. But bow the herd, boys, as you would in your age he reverence?.

" I'm a Temperance Boy."

Charlie B, is a boy of fifteen, living in a western town. He made his first journey to New York, and visited his relatives, many of whom he had never soon. In the house of one of his uncles he sat at a Sunday din-ner where wine was drank by all—the parents, children and visitors. When it was presented to Charlie he said,—

" No, I thank you."

" What," said his uncle, " won't you drink wine with your cousin Nellie, who is seen to leave us for a home of her own?"

"No, sir," said Charlie," I'm a temperance boy.'

That was true bravery. Charlie was among those he had been accustomed to respect, and the temptation would have been very great to many boys. His mother heard it and said," Charlie, I am proud of you." Which of you would have done as Charlie

did? You must learn to say no to everything that would lead you into harm. Better to say no to those who ask you to drink even wine, for drinking wine gives a taste for stronger drink, and then a boy runs to rum.

See that noble looking young man. handsome, educated, gentlemanly, the son, of good Christian parents, with a good busmess and every thing to make him respecta-bl beloved and useful. What is the matter with him? His face is red and bloated, and he totters as he walks. Ah! he did not loarn to say no when tempted, and he has fallen a victim to the great vice of the day.

Children in the Church.

At a late meeting of a Western Presbytery, this fact was stated: "Out of 7009 children within the bounds of the Presbytery, only 1000 are regular attendants at church. This gives as a glimpse of a great evil. If we expect our children to love the house of and the services of the church, we must train them in youth to attend upon them. The habit should be formed before the stay-at-home or vagabond roving-about fashions fixed upon them. The children may not understand and remetal er all the sermon. We have heard of fathers and mothers, who sometimes gets drowsy, and who once in a while do not seem quite to appreciate and carry away the whole of the good pastor's discourse. There are a few well authenticated instances of failure to remember the text on the part of full-grown adults. But if the young people are sometimes restive or drowsy or mattentive, they understand and remember more than we give them credit for. At all events, let us train them to attend on the ordinances of the Lord's house. "While my boy eats at my table, he must sit in my pew." Let him grow up to honor the religion of his fathers and the services of God's Louse. We centure the assettion that these who

We venture the assertion that these who can be depended on as attendants at chira and staunch supporters of the institutions of religion, are those who in early youth were trained to attend church. And we hazard nothing in ascerting that those on whom church yows and church allegiance sit lightly, who wander about from church to church, or stay at home on the slightest symptoms of a cold, or a headache, or for a cloud less in size than a man's hand, are precisely those who were allowed stay away from church when young. Like causes produce like results. An ounce of prevention is better than a pound of cure. —Presbyterian at Work.

Interesting to Topers.

The Financial Reformer, writing on this subject, remarks that Dr. Hodge, of Belfast, has publicly stated that a bottle of whiskoy, described as a fair sample of liquor sold in low class public houses, was heavily adulterated with naphtha, Cayenne pepper, and vitriol; that another sample consisted almost entirely of naphtha, with a slight coloring tinge of genuine whiskey and another charming compound was composed of Cayenne pepper, vitrol, spirits of wine, and blue-stone, which could be produced at the rate of a penny a gallon. A writer in the Scientific Review, some three or four years ago, enumerated among the multifarious ingredients for the adulteration of ale, beer, and porter, cream tartar, alum, green vitrol, copper, lead, pyrctic acid, cocculus, indigus, grains of paradise, coloring matters of various descriptions, quassia, and other cheaper and more hurtdulassat, and other cheaper and more mat-ful bitters, ledum palustra, myrica gale, and datura stramonium; besides liquorice, molasses, coriander, capiscum, cara-way seed, sait horse beans, etc., etc. Hence, though the honest products of barley, hops, and the vine may have much to answer for, they are debited with a vast amount of evil which is really occasioned by noxious, and a some instances, murlerous substitutes for them. One of the multifari ous receipts for fraudulent concoctions, given in a book published for the guidance

There is dew in one flower and not in another, because one opens its cup and takes it, while the other closes itself, and the drop runs of. So God rains goodness and more as wide as the dew, and if we lack them it is because we will not open our hearts to receive Him.

and assistance of publicans and vintners, winds up with "A pinch or two of oxalic

acut' does something or other, we forget exactly what, but it is something in the way of improvement!—Science of Health.

There is no sort of wrong deed of which a man can bear the punishment alone; you can t isolate yourself, and say that the evil which is in you shall not spread. Men's lives are as theroughly blended with each other as the air they breathe; evil spreads as necessarily as diseasc.

A man who, while seeking to be got d, takes no thought of God, is like one who should try to till a field shut up and roofed in by walls through which the light never came. And he who seeks to gain the divine favor without seeking to iruprove his daily life, is like a farmer who should let his fields lie fallow while he thought to catch the sun-learns in a trap.—Obrisian Union. beams in a trap .- Ohristian Union.

Be Always Neat.

Some folks are very charming at even-ing parties; but surprise them in the moraing when not looking for company, and the nchantment is gone. There is good sense in the following advice to young ladies:-

Your every-day toilet is part of your character. A utile girl who looks like a "fury" or a "sloven" in the morning, is not to be trusted, however finely she may look in the evening. No matter how humble your coon may be, there are sight things it should contain, a mirror, washstand, soop, towel, comb, Lair-brush, nail-brush, and tooth-brush. These are just as essential as your breakfast, before which you should make good use of them. Purchts who fail to provide their children with such pliances not only make a great mistake, but commut a sin of emission.

Look tidy in the morning, and after dinner-work is over, improve your toilet.

Make it a rule of your daily life to " dress
up for the afternoon. Your dress may or need not be anything more than a calico; but with a ribbon or some bit of ornament, you can have an an of self-respect and satistaction that invariably comes with being well dressed.

Agirl with fine sensibilities cannot help feeling cinbs ressed and awkward in a 123ged and dirty dress, with her hair unkempt, should a stranger or neigher come in. Moreover, your self-respect should demind the decent apparelling of your body. You thould make it a point to look as well as you can, even if you know nobody will see you but yourself.

Growth in Vice.

It is a sad truth that, left to our elves, we tend in the direction of wrong doing. From childhood, while physically growing up, we are morally growing down, unless there is some greater power than ourselves restraining and correcting us. This is had enough, and ought to be humiliating, especially when we think of our great ondowments, opportunities, and possibilities. But it is all made worse by the fact that, added to the natural predisposition, there are many kinds of education which, instructing us in prothed of our trivialet with the process. mothods of sm, stimulate us more and more to love and cherish it.

Nor are we all born alike. "Blood will fell" in this as in other of life's phonomena. arm in this as in other of the's phenomena. Some children are born at a point in vice at which others only arrive after practice and training. They have inherited propensities, which accommodated with the methods of after years, make them masters. in vice when it would seem they might only be beginners. And if all circumstances tend to fester their natural bent in the di-rection of cyll, how rapid must be their growth, and how fearful must be their end! If under careful training the viciously hagotten boy is baiely saved, or perhaps ret saved at all, can we wonder that, nurtured and stimulated in some hot-bed of vice, he grows hastily into a monster?

This suggests the need always existing of the most careful youthful matruction and training. In any case, he who is indifferent with respect to his child is exposing him to fearful risks. His prayers, lessons, and examples are all needed from the boy's infancy up to manhood, in order that he may be saved from his propenisities of temptations. With all this the exemplary parent may endure the anguish of failure; as a rule, the Scripture stands provon— "Train up a child in the way he should go, and when he is old he will not depart from it;" but the exceptions to it have wrung many a pious parent's soul with indescribable bitteness. Knowing this to be so, we are astonished at the amount of yeathful profligacy which exists in city and country under a family training that is often absurd.

—United Presbyterian.

Everything to Die for-

A New England friend relates this sug-

"We recently called on a lady of culture and refinement who having just taken possession of a new house with elegant sur-roundings had suddenly been called to face the approach of a fearful disease that seemed beyond human power to avert. With a loving husband and winsome daughter, with loving husband and winsome daughter, with a home filled with evidences of wealth and taste, encircled by warm, true-hearted friends, with everything earthly to make life glad and joyous, we rema Led: 'You have everything to live for. Does it not depress you to think that all this must be given up if this disease is not stayed? The reply, simple, earnest, truthful, 'Witz I have everything to die for?' indica. An yieh abiding wealth of a soul whose trust rich, abiding wealth of a soul whose trust is stayed on God, and sho ced that she was lifted up into a life of screnity and peace that could never be shaken by storms and tempests. Can any faith or any religion save that of the Christian, enable one thus to triumph over pain, thus to look upon death, thus to contemplate separation from the dear ones linked by the holiest of earth-ly ties! All things to die for! Reunion with friends who long since left us; pain and suffering only memories of a former past; complete and eternal freedom from sin; complicity with unseen power of cyl sin; complicity with unseen power of avil at an end; the presence of the pure and the holy; communion with him who shall wipe a'l tears from our eyes; at home and at rest forever with the Lerd-was not the remark of our friend most amphatically

"On the grandour and the beauty of that faith which sees through the rifted clouds the glory beyond, which can say amid deepest darkness, 'The morning conneth;' that faith which with 'things seen and temporal,' most beautiful and attractive, can cause one up into a full appreciation of the trings that are unseen and eternal;' that faith which bridges over the dark river, enabling the believer to tread with firm footstep and alone the way that leads to the abing the benever to tread with him not-step and alone the way that leads to the unknown land; that faith which will lead one encircled by richest earthly gifts, to say I have everything to die for!"—Ad-

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THE PROGRESS OF TOTAL AB-STINENCE.

There can be no doubt at all in the mind of any one who is at all alive to what is passing around him, but that the principles of Total Abstinence are coming to be adopted and acted on by an increasing number of people, while they are exercising an over growing influence upon the habits of our people and the character of our legislation. The evils of intemperance are so widely spread, and are so practically brought home to every one that the wonder is not that efforts, vigorous and sustained, should now be put forth to counteract them, but that these efforts should have been so long delayed, and should hitherto have been crowned with such limited success-Time was and that not long gone when Total Abstainers had almost to apologize for being in existence, and had to stand continually upon their defence. Now the tables are turned, and those who are not Total Abstainers feel that the duty lies with them to show cause why they are as they are. Even the Prohibition of the Liquor traffic altogether is now discussed with ever increasing eagerness, and politicians of every shade of sobriety or the reverse, have to calculate the influence of the Prohibitionists and so far to go in with their ideas. On the other hand the liquor interest is on this very account increasingly active and energetic in defence. Notoriously the Licensed Victuallers of England, have done very much to weaken the Gladstone Ministry by opposing as one man all those who are in its favour. They fancy that that ministry has shown shown too much regard to the opponents of their trade and have therefore rallied all their forces in opposition. In Great Britain the liquor traffic has frightful proportions, and is cherished and established by law as no other trade is. The grog shops of England have already converted more than a million of the people into paupers, and if their iniquitous work is not stopped will speedily make a still greater army of waifs and strays. It is not so bad here but the same process is going on, and the same results will unless active counteractive measures be taken inevitably follow. Every one is beginning to see that the sober and industrious have to pay eventually for all this wreck and ruin and no wonder then that the question comes to be asked "why allow it to go on

Dr. Holland, in Scribner for last month, puts the matter very fairly and pithily Referring to the terrible fact that sixty thousand Americans march year by year to a drunkards grave filling sixty thousand homes with shame and sorrow; burdening the public with paupers; crowding the prisons with felons, lessening so far the productive industry of the country; running fortunes; breaking hopes; engendering disease and wretchedness and destroying both body and soul in hell before the time. The Doctor adds the following sentences which all in Canada as well as in the States would do well to ponder seriously :-

The prosperity of the liquor interest, The prosperity of the inquor interest, evering every department of it, depends entirely on the maintenance of this army. It cannot live without it. It never did live without it. So long as the inquor interest maintains its present prosperous condition, it will cost America the sacrifice of sixty thousand men every year. effect is inseparable from the cause. cost to the country of the liquor traffic 18 a sum stupendous that any figures which we should dare to give would convict us of trifing. The amount of life absolutely de-stroyed, the amount of industry sacrificed, the amount of bread transformed into poison, the shame the unavailing sorrow, the crime, the poverty, the pauperism, the brutality, the wild waste of vital and financial resources, make an aggregate so vast, s. Ecalculably vast, that the only wonder is that the American people do not rise as one man and declare that this great curse shall exist no longer.

Does and sane woman doubt that women are suffering a thousand times more from rum than from any political disability?

The truth is that there is no question before the American people to-day that pegins to match in importance the temperancoquesti - The question of American slavery was ver anything but a baby by

the side of this; and we prophesy that within ten years, if not within five, the whole country will be awake to it, and divided upon it. The organizations of the liquor interest, the vast funds at its commund, the universal feeling among these whose business is pitted against the national prosperity and the public morals,—these are enough to show that, upon one side of this matter, at least, the present condition of things and the social and political ques-tions that lie in the immediate future are apprehended. The liquor interest knows there is to be a great struggle, and is pre-paring to meet it. People both in this country and in Great Britain are beginning to see the ene mity of this business, are beginning to realize that Christian civilization is actually poisoned at its fountain, and that there can be no purification of it until the source of the poison is dried up.

We have not a doubt about what the Doctor says heing realized to the letter. Within ton, ave within five years the temperance question will be the question of the day in comparison with which all others will seem small and insignificant. During the last three years 6,297,600 bushels of different kinds of grain were consumed in Canada in manufacturing intoxicating drinks to the dreadful injury both of our health and morals. It remains for the decent, thoughtful people of the country to say whother or not such waste and ruin shall be permitted to go on and with ever increasing power for evil.

If the Christian people of Canada wish to put this great evil down they can do so. If they don't the responsibility lies on their heads.

TEACHING IN SABBATH SCHOOLS

We fear the same might be said of a very great many scholars in our Canadian Sabbath Schools, which is mentioned in reference to those in England by the London Sunday School Teacher. In a paper on the results of local examinations of Sunday Scholars in England, it is declared in that periodical that "the facts of Scripture are not impressed upon the minds of our scholars as they ought to be," and in evidence of this it is said of one examination "that s very large proportion of the candidates were unable to tell us anything concerning the life, mission, or death of John the Baptist. One said that he was a custom-house officer; another that he was a disciple that loved Christ; another that he was a publican; another that he was beheaded by Cæsar; and another that he was crucified between two thieves." Indeed, "it was the exception, not by any means the rule, when a question relating to the historical portion of the Book was answered correctly," even by those who had been six or seven years in the Sunday-school. It is added that, side by side with the ignorance thus shown of Bible fact generally, there was a full acquaintance with the fundamental truths of the Christian faith. "That Christ died to save sinners and that he would save all who put their trust in him were truths with which all the scholars seemed familiar. Questions which related to the object of Christ's death or which bore upon the nature of true and acceptable prayer were, as a rule, answered exceedingly well, and in some instances by the very candidates who blundered so amazingly on other points. It is certainly pleasant to know that the Sunday-school does so well its most important work of bringing a knowledge of Christ and his salvation to the children, but it is a pity if those who have been for years in the Sunday-school are little better informed as to the Bible record generally than are the average church attendants who have been taught only in the family and from the pulpit.

Indeed we fear that a good deal of Sabbath School teaching does not amount to much. Too many teachers don't prepare for meeting their scholars, and therefore don't teach for the simple reason that they themselves don't know and will not learn. The consequence is that the children get disgusted and either leave school altogether or merely fool away the hour. There is a mighty army of earnest devoted teachers, but there are also too many that are careless,irregular,uninterested, and consequently uninteresting. When teachers cannot fill up the half hour, or 40 minutes of teaching without yawning, looking at their watches, and making the children read chapter after chapter without one word of remark no wouder the scholars are not very eager.

In general the teacher that is thoroughly interested in the work and diligently and prayerfully prepares for it beforehand will not have to complain of the children. But if a teacher can never be reckoned or to be in his or her place punctually at the hour. no wonder the class soon disappears. If an hour or two a week cannot be spared for earnest preparation it would be better in ordinary eases for such to drop the Sabbath S hool teaching altogether. labours are not likely to come to much.

A congregation in connection with the Canada Presbyterian Church, has been organized at Riviere du Loup. Funds are being raised to build a church to be called "Rintoul" Church, in memory of Rev. William Rintoul. ,

THE REV. MR. HARRIS. and the States

We regret to have to make the ennounce-

ment this week of the death of the Rev. Jas. Harris, or this joity. Mr. Harris was one of our oldest citi, us, having been connected with Toronto since 1820, in which year he came from Iroland and settled in what was then York. At that thee there were only two Presbyterian ministers west of Kingsten, viz., Mr. Jenkins of Richmond Hill, and Mr. McDowall, of Earnest town. The Presbyteriums in the York of those days were but few. Mr. Harris, however, in circumstances far from encouraging, set about organizing a congregation. Ho was most energetically seconded in this work by the late Jesse Ketchum, Esq., who, besides giving all the land on Queen Street new belonging to Knox Church, also built a church entirely at his own expense leaving only the internal fittings to be paid for by an assessment upon the pew holders, Mr. Harris was inducted as pastor of this church in 1828, and on the 2nd Sabbath of Septeraber of that year, dispensed the sacrament to 28 communicants. From that time the congregation grew and prospered with the growth and prosperity of the city-continuing the single Presbyterian body in the city till 1827, when the present St. Andrews' Church was built, and a congregation was gathered in connection with the Church of Scotland. When the disruption took place in 1844, many of the members of St. Andrew's Church left and formed a Free Church. This new congregation called the late Dr. Burns, and resolved to build a new church to be called Kuox Church. Before, however, further steps were taken, overtures were made by Mr. Harris' congregation for a union with the Free Church-it being understood that Mr. H. would retire on an annuity and all would! unite in welcoming Dr. Burns as pastor. This was done. Mr. Harris from that date ceased to be a regular pastor, but continued his connection with Knox Church up to the time of his death, and during all that time dis-

charged the duties of ruling elder. Upon the whole the course of Mr. Harris has been a quet and comparatively an uneventful one. Of a naturally modest and retiring disposition he has taken no prominent part in public matters during the last 80 years, though still interested in the prosperity of the Church and doing all in his power to promote its best interests. His quiet, consistent godly life, secured for him the respect of all, while those who were privileged with his acquaintance and friendship, not only honoured the minister but loved the man. He has come to his grave like a shock of corn fully ripe. His end was peace. Having served his generation "he fell a sleep."

ACCOUNTS OF THE CANADA PRES-BYTERIAN CHURCH.

The accounts of the Canada Presbyterian Church from 1st May, 1872, to 89th April, 1878, as printed in the Record for September, are of a very pleasing and setisfactory character. In almost all the different departments of effort there was a surplus after all the demands of the year were

For a good many years the fund for Knox College has not been in a very healthy prosperous condition. Now it is very different. Last year all demands were met, and \$284 of arrears paid off, so that on the first of last May there was only the sum of \$80 94 against the fund.

The Foreign Fr d had at the of last financial year a balance in its favor of \$1,902, but at the close, the balance had risen to \$5,120 56.

The Home Fund had last year an income of \$19,019 68. After meeting all claims there was a balance in hand of \$329 21, against a deficit in the former year of \$209 66. In the circumstances of the country perhaps this is the most important fund of the Church, and the manner in which contributions to it are increasing shows how the people Legin to realize that importance, and accordingly give freely in its support. The openings for evangelistic work are limited simply by the means supplied for prosecuting it. On every side, the fields are white to the harvest, and we believe the people of the Canada Presbyterian Church will meet the ever increased demands which success brings with it, in the right liberal spirit which all God's people ought ever to cultivate and manifest.

The Widowr' Fund has now an invested capital of \$72,779 41, besides nearly a thousand dollars in cash. The fund for aged ministers is small compared with this, but is gradually though slowly increasing. The demands upor this latter fund will in. crease every year, and it is a pity that it should not be in such a condition as would allow a more decent sum to be given to those who have worn themselves out in the service of the Church, than the scanty pittance which is at present afforded. With the calaries given to the great majority of ministers, and the demands made upon them, it is quite impossible that they should be able to make any provision for old age.

fow cases, to hold on to their work to their own great discomfort and the injury of their congregations, while, if there were any decent provision for retiring, they would be only too thankful to give place to younger and more efficient brethren, and after the burden and heat of the day had been borne, would rest happily. It is then quite as much for the benefit of the people as of the ministers to have this fund for aged and infirm pastors in a healthy and officient state, and we scarcely know a way in which some of our wealthy men could more effectually serve the cause of Christ than by attending to this matter. The aged servant of Christ may reckon on being provided for, but not by a miracle. It is through the Church that this is to be offected, and we are ufraid the Church generally has scarcely been doing its duty in this respect.

Book Notices.

This is one of the best numbers of what

we are glad to learn is a thoroughly estab

CANADIAN MONTHLY FOR SEPTEMBER.-

lished magazine. Its "Current Events" will, as usual, be to many readers its chief attraction, but it will not, as in some preceding numbers, be its only one. The 'Essay on Old Maids" may not be brilliant, and certainly some of the sketches in it are not very life-like, but the moral sought to be inculcated is upon the whole healthy. Marriage, we are assured, is not to be looked on as the all in all of woman's life. nor is the condition of an old maid "necessarily one so horrible as to be avoided at almost any possible sacrifice. A good many 'old maids' are neither soured, malignant, nor hideous-are no retailers of scandal, and no gloomy fault-finders. On the contrary, almost everybody knows some one or more of the single sisterhood, as genial, kindly, sweet tempered, benovolent, and beneficent as could be found among the matrons of the same circle. No doubt married life, if at all what it ought to be, is preferable, but then how often is it not what it ought to be. Many a wearied, broken-down drudge of a wife might well envy the 'old maid's' quiet room, her black teapot, and her tabby cat." We like also the article on "Cowper" very much. We are inclined to go even farther than the essayist in his denial of religion being the cause of Cowper's insanity. Religion, instead of being the cause of that insanity, so far delivered him from it, and gave his life all the beauty and all the calm that it ever enjoyed. If the darkness returned, it was simply physical disease gradually gaining the mastery, and is no more to be attributed to religion than is an attack of fever or congestion of the lungs. But for his religion, Cowper, in all likelihood, would have been through life a moping idiot or a raving madman, if he had not, which is still more likely, again and again attempted suicide, till be at last succeeded, without having written anything the world would ever have cared to read or know. "Current Events," however, will be the article most generally read. It is a vigorous cnslaught upon the Dominion Government, with a hard hit or two against the Opposition in the by going. We give the few closing sentences :--

"What will be the end? We cannot ask ourselves the question without the deepest anxiety, or without much misgiving. Everything depends, in fact, on the moral stamina of the people; and we hardly know what estimate of their moral stamma would be formed by an observer, taking-like Sir Hugh Allan, though with a different object -a calm view of the situation. A long period of government by corruption has not failed to produce in the political quarter a criminal population which looks forward to another escap of its favorite hero from a 'tight place,' just as the community of Seven Dials would have looked forward to another escape of Jack Shepperd from the 'stone jug.' The language held by these people is the precise counterpart of the language held by the followers of Tweed and Butler in defence of their respective chiefs. The flunkey element is also, we fear, considerable, thanks in no small measure to the fatal hypocrisy of Liberal journals, which, in their anxiety, apparenttly, t purge themselves of some dreaded imputation, received the representatives of the Home Government, not with seemly respect and genuine cordiality, but with a strain of flattery of which, when employed towards a royal personage in former days, the loyal but manly old Dr. Johnson said that 'it was wonderful that any man that knew the meaning of his own words could use without self-detestation.' The Governor-General, in his speech at Halifax, jocosely described the relations between himself and the people under his rule assunilar to those between an idel and its unreasoning worshippers; and we are afraid that there is in very deed no small amount of justification for the metaphor. When called upon to display true legalty by defending the great principles of constitutional government, some Canadians would quail beneath the tairt of disloyalty levelled The consequence is that they theye, in not lat them by men whose loyalty is the label whole of that time, they continued to make

on a bale of goods. But apart from these points of special weakness, the perceptions of the whole nation have been confused, and its moral judgment has been deadened by the incessant interctange of party calmany and viteperation, so that the clearest evidence of a really heinder offence now makes a comparatively feetle napression on the popular mind. There i also the inevitable and ingrained belief that every appeal is made in the interest of a action, which renders it almost impossible togain the public car on behalf of the nation. 26. sides, if the struggle is pretracted, we can hardly expect a busy and money-making people to keep up the lively interest or the moral tension necessary for the support of their champions to the end. Another, and perhaps still more formidable source of misgiving, is the corruption of Parliament, which has opened a terrible abyss beneath the foundations of our free institutions. It is not improbable, that for the present, the nation may succemb, and that it may be left for some youth who is now watching the triumph of iniquity with a swelling heart, to rise hereafter and beat away the vultures which are preying on the vitals of his country. But the patriotic conduct of the fourteen Ministerialists who joined in the remonstrance against the prorogation is a hopeful omen-and in the political sphere, a gallant effort is never made in

THE ANTIGONISH RIOT.

STATEMENT PREPARED BY COMMITTEE OF PICTOU PRESBYTERY.

The following statement of facts has been prepared by the Committee of the Presbytery of Pictou, appointed on the 5th of August for that purpose, and for taking such measures as they may consider best fitted to secure for all our ministers and people the full exercise of their rights and privileges.

The Rev. Charles Chiniquy in accordance

with the resolution of Sonod authorizing him to visit as many of the congregations of the Presbyterian Church of the Lower Provinces as he could overtake, visited the congregation of Antigonish on the 10th of July, and lectured in the church in the evening. His audience consisted of Roman Catholics, and members of the congregation. For a little while the meeting was orderly, but after Mr, Chiniquyhad spoken for some time, a number of the Roman Catholics went out of the church, but soon returned accompanied by others, and continued going out and coming in, always in large numbers, until the close of the services. During the evening an excited crowd filled the space in front of the church, the lobby, and door way, and ultimately took forcible possession of the building. They interrupted the speaker by continual noise frequently shouting "you lie, you lie," and by raising the alarm of fire, and ringing the church and school-house bells, in which way they attempted wholly to break up the meeting. The violence of the crowd was such that the door of the Church was wrenched from its hinges, and the iron bar from the gate. The meeting however continued until after 10 c'clock, p.m. The audience was then dismissed, but Messrs. Chiniquy and Goodfellow with a few others, remained in the church nearly half an hour longer, waiting for the crowd to disperse. But instead of doing so they still continued to press into the porch and about the entrance. Mr. Goodfellow being informed that they intended violence, went out and urged them to separate. They refused to do so. On Messrs. Chiniquy, Goodfellow, and those with them leaving the church soon after, they were met by a crowd of some two or three hundred persons, consisting chiefly, not of "boys," but of men, young and old, among whom were seen even some magistrate and lawyers. They had not proceeded many steps when the mob assailed them, at first with eggs and gravel, and afterwards with stones. It being moonlight, and Messrs. Chiniquy and Goodfellow easily distinguished, the stones were aimed at them. Both of them were struck five or six times. Mr. Goodfellow received a severe blow on the head which nearly knocked him down, injuring him seriously, and incapacitated him from his pastoral duties for a week. Mr. Chiniquy was also struck between the shoulders with a heavy stone which stunned him for a little. Mr. Burnside, telder, while trying to protect them was knocked down on the street. Mrs. Smi's, the wife of a Colporteur, had her ankle severely hurt by a blow from a stone. They were thus pursued until they were forced to take refuge in Mr. Alexander Cameror' house, having found it impossible in consequence of the threatened danger to their lives to proceed any further towards the manse. So great was the fury of the mob, that they threw stones at Mesers. Chiniquy and Goodfellow, at they were entering the house and also at the windows by which some panes of glass were broken. The mob continued to surround and besiege the house until after one o'clock in the morning, and during the

me of the most threatening and violent

It is the opinio n of those who are bes informed, that had they not taken refure as they did Mr. Chimquy would never have reached the manse alive, as other crowds having all the appearance of murderous intentions were waiting for his appearance at different points on the way.

It is only necessary to add that the scasion of the congregation of Antigonish at their meeting on the 11th of August declared that the statement of facts as given in the Morning Chronicle by the Rev. P. Goodfellow is correct.

By order of Committee.

E. A. McCurdy, Convener. New Glasgow, Aug. 18th, 1878.

AN INTERMEDIATE PASSAGE AC-CROSS THE ATLANTIC.

Editor British American Presbythrian. DEAR SIR,-As some more of my fellowcountrymen may contemplate a trip across the Atlantic, and my be lured by courteous Agents into taking an Intermediate borth m one of the Allan Steamers, permit me to give a plain unvarnished tale, by no means exaggerated, of my own experience of such a passage in the good ship Phoenician. It was a subject of much perplexity to me, and I marvelled at the stupidity of travellers who would persist in taking a saloon passage, when, as I was most creditably inform ed, as good, or nearly as good, accommodation could be had in the intermediate. But the marvel existed no longer, when, on descending to my own quarters as the vessel left port, I with difficulty picked my way to our "state"-room through piles of cordage, and breathing air loaded with odors, which it is scarcely exaggeration to call sickening. The Intermediate quarters were indeed on the same fleck as the Cabin, but removed from it by the whole length of the vessel, and since the steerage quarters were filled with freight, and the "Interme. diates" numbered but ton, the steerage passengers were accommodated with intermediate berths, and no separation existed between us and thom, save at meal time, when the two tables were fully three feet apart. Fortunately for us, the steerage passengers were nearly all respectable mechanics, but I have no reason to believe that the arrangements would have been otherwise had they been very different characters. Let me describe the situation as briefly as I can. The centre of this portion of the ship was bounded forward by the forecastle, and aft by the engines, scullery, &c.,-the entrance to it was by a stairway, which, fortunately for us, we were never compelled to use, on each side were ranged the state-rooms, six in number, with four other rooms, used for other purposes. On the starboard side our state room was occupied with stores consisting of rhubarb, onions, carrots, parsnips, potatoes and cabbage,-the other two accommodated eight steerage passengers, the next by eight intermediate, and the next a smaller one, by two intermediate. Each state room measured about sixteen by ten feet, so that you may imagine that there was little room to spare, yet we were assured that it was a favor that we were not compelled to cat our meals here rather than in the central space. All necessary articles were provided, according to our tickets, but I am afraid the owner of Ravenhurst would hardly deem one basin, one towel, (changeable once in a voyage of 121 days) two brothmugs, (which also did service as tumblers of porter at dinner) and a piece of soap (which did not appear till the second day) enough for eight men. Seeing that two of our number indulged in a sponge bath every morning, your correspondent congratulated himself on having discovered that the inside of the rolling towel was by the oversight of the rest left to him. No room in which we might sit and read, was provided, although some of our number are positive that one existed in the plans shown to them. The only places in which we could rost were our berths, the skylights or on deck, and the open place between the state rooms. This space was filled with cordage and dirty barrels, except barely enough room for an exceedingly narrow table on each side, so close to the stateroom doors that the steward could hardly pass behind those sitting on that side, one or two trunks stood here, and formed the only comfortable seats to be found in that portion of the vessel. But if the surroundings were unpleasant, the atmosphere was much more so. Our fellow passgengers, the vegetables, were not all fresh, the cordage and barrels had their peculiar odors, the usual sickening smell proceeding from the lower parts of the ship predominated, while other and more pestilential vapors came from adjoining places not here to be mentioned. addition to this there was a continual cloud of tobacco smoke pervading the romotest corner of each stateroom and berth. Near-ly everyone smoked, and seemed to prefer this mode of fumigation to any other, and to tell the truth, the smell of tobacco was less disagreeable than those that it superseded. An open space near the roof allowed free passage of air into each state room, and many times have I welcomed

had a case of cholera on his hands. Some endeavored to procure porter as a partial substitute, but only succeeded in getting it after five days of complaining, and a final appeal to the Captain. I don't knew what it was that they gave us for tea, one passenger said it rerained him of his childhood, as some tea was a favorite with his anxious mother. I need not go over our bill of fare. It was much better them they fare. It was much better than the steer-age, but a far wider degree separated it from the Cabin. Our Steward did all that he could for us, but he could only give us what the Cook gave him, and had not the bread been sour as a general rule, the butter of a peculiar flavor, and the beefsteak an entomological study, we should have found little fault with the culinary arrangements. I need not say that we were, although very httle sea-sick, heartily tired of your quarters before we had been a week at sea. Hardship and inconvenience every one expected, but dirt, and bad provisions we had no right to look for. All felt that the Intermediate afforded much less comfort than they had been led to expect, and far less than would be justly inferred from the difference in fare between it and the Cabin. It is true that we had not the incessant thumping of the screw beneath us, as had the Saloon passengers, but above our heads stood the donkey enginge used in hoisting the main sail, and it seemed to be a rule to hoist it about two colock every second morning at least. Then with all the fifth below, the decks had to be scrubbed by the watch whose turn of duty commenced about 5 o'clock, and of course our end of the vessel was the first attended to. There was, I have no doubt, more motion of the vessel at the stern, but seeing that she was about 880 feet long, and only about 82 ft wide, the rolling would make any portion of the vessel unpleasant for those subject to seasickness. But I have already written at two much length, let me only say in conclusion that in all I have said, I can confidentially appeal for confirmation to my fellow-suf-ferors, one of whom, a Wesleyan Minister, affirmed that the steerage in the mail boats of the same line was much to be preferred to such accommodation as was granted to I hope, Mr. Editor, that those of our Ministers and others who intend crossing by the Allan line to Glasgow, will take warning, and either secure a Cabin passage, if they want comfort, or a steerage one if economy is the main object. Apologizing for intruding so much on your valuable

> I remain, Yours sincerely, CANADIAN STUDENT ABROAD.

The Rev. Dr. R. F. Burns, Montreal, has, we understand, received a call from Free St. George's, Glasgow.

The united congregations of Rothsay and Palmerston have presented their pastor, the Rev. Daniel Anderson, with a handsome covered buggy, value, \$175.

We observe that Dr. R. A. Roeve, who lately resigned his position on the staff of the Toronto Eye and Ear Infirmary, has been appointed surgeon in charge of the department of eye and ear diseases, in the Toronto General Hospital.

From a letter from Rev. G. L. Mackay, of date the 5th of June, we learn that the work prospers and extends. There has been established at Tam Sin, through Mr. Ms exertions, a hospital for the natives of North Formosa. During the first month 180 cases were treated.

At a meeting of the Brockville Presbytery, held at Dunbar on the 12th ult., a unanimous call from Osnabruck and Colquhon's Settlement, was given to the Rov. J. M. McIntyre, a graduate of the Montreal College. His ordination is appointed to take place at Osnabruck or Tuesday, 16th inst., at 2:80 p.m., Mr. Binnie to preside and address the minister, Mr. Glendinning to preach, and Mr. Douglas to address the people. Stipend promiseu, \$600 and manse.

Telegraphy, as a profession, has grown within the past decade. It affords intelligent young men a profitable field for study and labor. There is a constant and ever increasing demand for qualified operators, and competent parties always command large salaries. In this connection we beg to direct attention to the card of Mr. W. Givin, Hamilton, whose School of Telegraphy is under the patronage of the G. W. Railway Company, and who is in every way well qualified to undertake the important and responsible duties of directing the studies of all attending an

institution of the kind. A pic-nic in connection with the C. P. Church, Weston, took place on the 27th ult. The grove, which is very prettily situated on the banks of the Humber, was in good condition, and the weather was all that could be desired. Over 200 people sat down to a repast, provided with great care and tasts, by the ladies of the congregation. Instructive addresses were delivered by Rov. Messrs. McKay, Cheltingham, and Baikie, Brampton, also, by the resident ministers of the village. The presence of the Weston Band, with its choice and suitable music, was a source of enjoyment to all. A more successful social gathering has never before been witnessed in connection cates, that a deeper interest is being felt by but be must have had little acuteness in his that the struggle, which has so long be worthy of the name. The question be fore us is not a question of right or wrong, but by his preaching such air. Of the food provided I shall say less. The water was bad, and so powerfully affected one passental the dotor dealered at first that he invaled.—Com. the people of this place for the success of

Temperance as a Term of Communion

Editor BRITISH AMERICAN PRESERVERIAN

DEAR Sin,-Like others who have writ ten to you in respect of temperance as a term of communion, I feel much pleased that the subject is calling forth discussion of such a friendly nature. All seem agreed this far, that intemperance is an evil not to this far, that intemperance is an avil not to be tolerated in any one who would be recognized as a member of the Church of Christ; and that even when one is not himself given to drink, yet if he is engaged in putting the bottle to his neighbor's mouth, or engaged directly in the traffic of intoxicating liquors, he ought not to be within the pale of the Church. In these respects we have made progress. These terms were not always as they now are. Men were recognized and houved as members and office-bearers of the Church of Christ, who were engaged in the liquor Christ, who were engaged in the liquor traffic. And I do not oven yet know that in all our churches the terms of communion are so rigid as to exclude all such. We are glad to know that the general sentiment among our church members is strong enough, as it were to enact an unwritten law that would make it unseemly, as it is undesirable, for any such to become mem-We like to see sentiment or opinion stronger than our law; it is a healthy state of matters. But why, if it has grown this far, may it not grow farther, and become stronger and bigger than it has yet been? It is manifestly growing in the direction of making total abstinence a term of communion. Who shall hinder it? I am munion. Who shall hinder it? I am sure, not the brethron who have written sure, not the brethron who have written upon this subject in your pages—even if they could. We are perfectly prepared to say, that, as yet, we are not ripe for such a movement. That possibly if it could be carried by a majority in any church court, that if it did not do harm, it would not do the good that might be appeared from it. the good that might be expected from it. We are not, therefore, anxious for church legislation upon the matter. And yet we rather think that the progress of opinion

will sooner or later culminate in such an end. Why not? One of your correspondents says that he "has been for the last quarter of a century" seeking "scriptural arguments that all who are not total abstainers in theory and practice should be put out of the church." I cannot say that I am sorry to know that he has not found any such. As the matter strikes my own mind, I would be disappointed if he had found Scripture "proofs" such as he desires. And yet, for all that, there may be argument enough ultimately to enforce total abstinence as a term of communion. I am not very sure that you will find an argument in Scripture to sus-tain the position that those who do not in any way countenance and sustain missionary entorprises, ought for that reason to be excluded from our communion roll. I know of no express text or church law to that effect. And yet we can scarcely concoive of any church worthy of the name who do not say that in one way or another all her members should be missionaries ; and all her members should be missionaries; and that those who do not think or feel in this way have no right to be called members of the Church of Christ. In these circumstances has not this position been advanced to the status of a term of communion? And why may it not be so in respect of temperance as it has been with regard to missions. May not the same line of proof that has led to this conclusion lead also to that of total abstinence? Wo may not in all cases conclude when we see the tendency and progress of a given move-ment, that the God of Providence means it to end as we suppose it must. But we see no reason why it may not so end in respect to total abstinence. It might in some cases argue more self-denial than it were meet in all Christian charity to ask from every one But why should this case, so far as we know be the only one in which we demand from certain persons what we do not ourselves practise. Why ask the diseased and weakened drunkard to abstain as the only condition upon which according to our knowledge it is possible for him to be, or to have any rational hope of being a con-sistent church member, and not to be so ourselves? What other line of conduct do wo treat in that way? We tell the cove-tous that they must not steal, but do wo less than they, is our abstinence not as total as we ask theirs to be. And is there any as we ask theirs to be. And is there any other case, involving practices, wherein we are not, or aim to be, all we ask any other as a church member to be? If fellowship means as the term thereby translated in the New Testament mean "to have in common."
Now as church members, is it not if possi ble, more needful to ask what we may have in common with the weakest member in our midst, as to 2sk what they may have in common with us. Thus the person in ques-tion, who has been physically weakened by his indulgence in drink, not to speak of a moral weaknes, that must accompany such a state of things, may not be able, with us to taste or let alone the article in question. He is not in a state to occupy in common with us the position which we occupy. He can have no possible fellowship with us without sin on his part. He cannot pray "lead me not into temptation" and do as we are supposed to be able to do without sin on our part. If the terms of our followship be that these must be even as we are. Their fellowship with us, without risk or danger, to answer is impossible. The necessity of the case precludes the possibility of such parties being in entire communion with us. And is such a position on our part doubtful as Christians. Shall we destroy our weak brother for whom Christ died? If in a case of conscience we might eat flesh which had been offered to an idol, without offence, yet as a Christian man, and as a follower of Christ, is the strength of my confession on Christ, is the strength of my contession on the weakness of my brother to be the rule of my conduct? My brother cannot do as I do without offence, but I may do as he alone can do, and therein and in that only, can we have communion or fellowship together. And ought the terms of Christian fellowship be other than those in which all the weakest and the most deserved-may

and be safe and opsured. Nor will it matter much to say that the persons in ques-tion are deserved through the indulgence of g putulous sin, and that the terms of our commanion ought not to be mede specially to meet their case. We reply that the to meet their case. We reply that the terms of Christ's Redemption include all sin, and this not less than any other. And if it did not include God particular we know not, of any one sin, peculiar to a grown in-dividual, that might not, by such a process of reasoning, be excluded. If the terms of our followship be not such as shall keep of all sin and its temptations, we think it plain they cannot be Christian.

But, Mr. Editor, it is not my intention to peruse the subject farther. with the remark that if the lines of thought above suggested be correct, we do not see any stopping place till we make total absti-nence from all that intoxicates a term of communion.

Yours, &c., Robert Scott.

Induction Services.

ST. JOSEPH STRET C.P. CHURCH.

On Thursday evening of last week the Rev. John Scrimiger, M.A., of Toronto, was inducted as pastor of the St. Joseph Street C. P. Church, Montreal. The services were conducted by Rov. R. M. Thornton, M. A., who preached from the text, 2nd Thessa lonians, iii. 1.

"Finally, brothren, pray for us, that the word of the Lord may have free course, and be glorified."

He said, the power of intercession is proverbial. When Amintus, a foverite with his king, and a leader of the army, wished to save his brother's life, he stripped the bandages off his arm, which had been taken off in his master's service, and holding the mangled remnant before the face of the court, asked his request; and it was not refused. Intercession has power with God as well as with man. Amintus held up his mangled arm. What does Christ hold up for us his brothers? John tell us, "And I beheld, and lo I in the midst of them stood a lamb as it had been slam." He then spoke of the very many answers to prayer recorded in the Bible, and continued, that prayer has the same effect now, and illustrated the fact by referring to the Fulton street prayer meeting in N. Y., where a book is kept, on one side of which the objects for which special prayer are recorded, on the otherside of which, the answers to these prayers are recorded, and stated that thousands of direct answers to prayers are entered there. He then, in view of these things, asked them if they believed in the officacy of intercessory prayer to pray for them.—the ministers. He said that this request might appear selfish, but he had four good reasons for it. In the first place, four good reasons for it. In the first place, their work is so great and important; Paul says they are the "salt on the earth." It is arduous when the material to work upon is considered; also because of the greatness of the work to do; again, of the instrumentality a frail, sinful man like yourselves. Considering all these, could not they all extent the approx "Wa will pray for you?" constating at these, 'We will pray for you?'
His second reason was, the ministers' temptations are so strong; they have many temptations to contend with their parishioners know not of ; as neglecting their own souls. A young doctor, the first time he sees an op-A young doctor, the hist time he sees at op-eration on a patient performed, is horrified at the sight, but in a year or two is prepured to perform the same operation himself, with coolness; so the minister's familiarity with divine things seems to diminish their force a temptation to formality, thinking more of the form of their mission than its results: and also a temptation to pride and self seek and also a temperation to pride and self seek-ing. Did not these warrent the request," Brethren, pray for us?" The third reason was that their success was so dependent upon God. This was the more apparent when we think of what the work is, raising the dead from transgression and sin to life eternal. If without the spirit of God no conversions can be made, and the power of the Holy Can be made, and the potent of the last Ghost can only be secured by prayer, is then the request too great, "Pray for us?" In the last place, their claums are so manifested. The minister has a right to expect the progress of his people because the laws of love; also because it is an advantage to the persons praying; and an advantage to the persons praying; and an advantage to the Church of God. A disloyal minister is as hurtful to the Church as a disloyal officer to the army. In conclusion he asked them to pray for their minister that his work might be glorified.

Rov. J. M. King, M. A., of Toronto, then offered the induction prayer, after which the ministers extended the right hand of fell-

Mr. James, of Albany, N. Y., then addressed the minister, recommending to him especially consecration, illumination and resignation. To consecrate his great natural endowments and the knowledge gained by study for the purpose of proclaiming the gospel of God to a dying people illumination, by word and the spirit of God, without which his mission would be unsuccessful. but with which he would be as a light-house throwing forth the light of the gospel. He also recommended him to preach with warm expectation, but resignation would be required, so that if the fruits of his ministery be not immediately seen, he would not be cast down, but be able to say "Not my will but thine, O Lord."

Rev. Mr. Jones nextaddressed the pepole, recommending them to encourage their munter, and compare a discouraged minister to a broken down engine, or a farm "going to rack." He said many churches were guilty of destroying the usefulness of young ministers by their careless, indifferont, and immoral living. As means of en couragement he recommended regular attendance at the services, the expression to him of the good received by his minis tration and by prayer. He concluded by calling on the contacepation to encourage their minister by these and other means, as his success in a great measure depended on the encouragement given by them.

Rev. R. M. Thornton then conducted the newely inducted minister to the door, where he gave the right hand of fellowship to all pasing cut.

BIOGRAPHIJAL SKEZCH OF THE NEW MINISTER. Rev. John Scrivilger, M.A., is a native of the town of Gult, and in 1865, whom only rix-

toen years of ago, he entered the Toronto University His College career has been an unusually brilliant one. On entering he obtained a . cholarship of the value of \$120 for general proficiency, and continued to carry off a scholarship and several prizes each year amid strong opposition. In 1869 he graduated and received two silver medals; one gradulational received two silver medials one for obtaining first class honors in Logic, Meta-physics, Ethices, and Political Economy; the other for gaining the same standing in Mod-ern languages, viz, English, French, Spanish, and Italian. Mr. Scrimegir also obtained a In training the University Literary and Beientific Society, of which he was an active member. Before entering on his theological studies he filled the position of teacher of Modern languages for one year in the Collegista Institution, Galt, under Dr. Tassio, who always looked with pride on one who had brought him so much In 1870 Mr. Scrimiger began his studies for the ministry in Knex College, Toronto. During the three years' course he obtained nearly every bursary and prize which came in his way, and at the final exemination stood first in every single subject. He was licensed by the Presbytery of Toronto on the 2nd of July last, and the following day recieved a unanimous call from St. Joseph street congregation, who are certainly to be congratulated on securing the services of one with so distinguished a record.—Montreal Witness.

Presbytery of Toronto.

The ordinary meeting of this Presbytery was held in the usual place on the first Tuesday of the present month. A formal report was given of the death of Mr. Glassford, minister of Vaughan and Albion; also of the death of Mr. Thomas Young, an elder of Georgetown and Limehouse: and a committee was appointed, consisting of Messrs. Reid, Dick, Pringle, and Ewing, to draft a minute expressive of the mind and feelings of the Presbytery in regard to the said deaths, the minute to be submitted at next ordinary meeting. A commission was read from the Colonial Committee of the Free Church of Scotland, in favor of Mr. Robert Gray, a licentiate of said Church; and it was agreed to receive him as a probationer of our Church. A letter was read from Mr. A. Carrick, declaring his acceptance of the call from Orangeville, and expressing his willingness to be forward with his trials for ordination in the month of October, if a meeting should be appointed for hearing the same. It was therefore moved and agreed to hold an ordinary meeting in the usual place on Wednesday, the first of said month, at 2 p.m., with a view to hear Mr. Carrick's trials, and also to take up any other pressing business. An extract minute was read from the Presby-Baltimore and Cold Springs to Mr. W. Mc-Kay, minister of Choltenham and Mount Pleasant, and appointing Mr. Wm. Donald to support the call on behalf of said Presbytery. The call was laid on the table, to-gether with reasons of translation; and it was agreed to appoint Mr. Adams to preach at Cheltenham and Mount Pleasant on the 7th inst., also to summon commissioners to appear for their interests, and that they, and commissioners from the Presbytery of Cobourg, be required to be forward at the Cobourg, be required to be forward at the meeting above mentioned, namely, on the 1st of October, when the call will be disposed of. It was further agreed that in the evening of the same day, and at half-past seven o'clock, the Prodbytery meet in Knox Church, for the purpose of inducting Mr. William McLaren as Professor of Systematics. matic Theology in Knox College, agreeably to instructions received and read from the General Assembly—Mr. Reid to give an address to the Professor elect. A memorial and petition was read from the congression of Mount Albert and the mission gation of Mount Albert and the mission station of Vivian, representing their desire to have a settled minister among them as soon as possible, offering in the meantime a salary of \$400, and asking the Presbytery to apply to the H. M. Committee of the General Assembly for a supplement of \$200 in their behalf. The Presbytery agreed to apply accordingly. And other matters which were also applied for were left over for future consideration. Various other items of business were taken up and disposed of, but they do not require public notice. R. MONTEITH, Pres. Clerk.

A Strange Disease.

Intense radiation of heat in the great desert of Sahara produce extraordinary effects on insects, as well as animals and men. When a carayan starts out to traverse that When a carayan starts out to transfer wide desolation, flies follow on in prodigious multitudes, attracted, no doubt, by odor from the animals, but they soon drop dead by intensified heat. Fleas burrowing in lair, straw or sacks are killed off rapidly. But by intensined near. Reas ourrowing in har, straw or sacks are killed off rapidly. But the most singular of all is the malady to which men are incident after being exposed a short time to burning sands and vertical sun in this arid sud life-forsaken region. It is called ragle, and is a kind of brain fever. The stricken traveller is delighted annused and made extremely happy by exhibitions of fantastic forms. He sees mirages, palm trees, groups of tents, sheony mountains, sparkling cascaeds and misty forms dancing delightful before his entraced vision. From all that can be gathered upon the subject, it appears that a certain condition of atmosphere, wholly free from moisture, with intense solar heat produces an effect on the brain very similar to hacheesh. Both exalt the nervous system, and spedily destroy all desire to exist derrived of the natural excitation of the

In our announcement, last week, of the death of Rev. Feter Glassford, of Vaughan, it was stated that before coming to Canada he had been minister in Leith, Scotland. Instead of Leith, it should have bein Leitholm, county of Berwick; and we now learn that, previous to his settlement in Leitholm, he had been minister for w few years at Alnwick, in the north of England, where 'e was ordained in October, 1893.

"Love Lightens Labor."

A roud with root from her bedran morn. And throught with a nervine dumit til the rul-s of election to be weeked, and Nord then a dozen menths to be fed. These sees the most, to get for the men in th And the collines to 32 away

To salved, and the mucho be side uned and thereof.

And all to be done that day.

It had estated in the night, and all the wood Was wet as wat could be There were problem and plos to bake, besties Alcal of cake for sea. And the day was Lot, and her aching head Throbled wearily as she said, 'Il maid-its know what good nives know, They would be in no bease to well!

"Joanit, while do you think I take Den Room ?" Called the famuer from the well; And a fineborept up to his bronzed beau.
As his eyes half backfully felt; "Is weathis," he said; and coming near, He souled-end slooping down, Rispedhor cheek-"it was thus; that you were the

And degrest wife in town!"

The farmer weat to the field, and the wile In a smiling and absent way. She'd not sung for many aday; And the rein in her head was gone, and the clothes Were white as the foam of the sea; Her broad was light, and her butter was sweet, And as golden as it could be.

"Just think," the children all called in a breath; 'Tom Wood has ran off to sea!' "He wouldn't I know, if he only had Ashappy a home as wa." The night came down, and the good wife smiled.
To herself she softly said, Tis so sweet to labor for those we love : "It isn't strange that maidens will wed f' -Journal of Industry.

Dr. Arnot's Preaching.

A correspondent of the Christian Intelligencer, writing from Edinburgh, Scotland, says:—"We went to worship at the Free church over which the Rev. Dr. William Arnot is pastor. We could hardly have chosen a church or pastor that holds more calmly or conscientiously to the old paths, and yet the service was fresh and free from beginning to end. We were early at the church, and were most courteously welcomed by three grey-haired men at the door, one of whom gave us a seat. I was struck at once by the number of books in each pew. There were Bibles, (two or three in a pew,) the Book of Psalms, for song, (as many,) and the little hymn book which is silently working its way, and bringing these sons of the Covenanters into closer covenant with Protestants into other lands. I looked for an organ, but there was none there. I then wondered if the last Psalm of David was in their version, and upon looking, found it there. At the appointed hour the pastor entered from a door in the rear of the rulpit and eiting down home. rear of the pulpit, and sitting down, bowed his head in prayer. He is a man of sixty; of fine physical proportions, rather stout, grey-haired, with a thoughtful, kindly face. His prayers—the 'short prayer and the 'long prayer'—were very brief, but comprehensive. He talked to God as a child to his father.

"The singing was congregational. Old men and women, boys and girls, all sung. and it was thrilling.

"The Scripture lesson was short, followed by a few pithy comments, and the sermon, fifty minutes in length, was an exposition of James iv. 13—17.

"The Doctor has a rich Scotch brogue, which added to his passages of pathos. Now he is practical, going into home and business life; now he catches up the gem of a sentence, and sets it about with other precious gems of Scripture. Now he wanders into the Highlands, and takes a beautiful and fresh illustration from nature; and now, with quick modulations of voice, he appeals to Christians and to sinners. All the way through he honors the Bible and holds up Christ.

"It was a feast of fat things." There was just this to mar it all—whenever he lifted his face from the Bible he shut his eyes with a peculiar squint, and never once opened them upon us during the whole sermon. His attitude, too, was far from eaning far he rested his head upon his hands, and so stood for more than helf the time. But these Scotch Christians have little care for the manner. Give them the meat of the word, and they are content."

The Log House of Norway

A correspondent of the Scientific American, who has been having a week of unin-terrupted sunshine near the North Cape, gives that journal some description of Nor-wegian houses which may interest our readers. "You may suppose," he says, "that log houses were born on Plymouth Rock: but I find the most Rock; but I find the most convincing evidence that they existed in Norway centuries, perhaps, before Plymouth Rock was known. A yet more interesting fact—at least to me—is that the fashion has not least to me—is that the fashion has not changed. Improvements there have been in many ways, but the log house of Norway is the most fashionable, perhaps because the most comfortable, house. In regions far removed from timber, and where stone and lime and clay abound, even there the log house obtains universal professions. log house obtains universal preference. During my trip up and down this long line During my trip up and down this long line of Norwegian coast, I have had many opportunities to examine the old as well as the new constructions. Let mo tell you first of the old. The logs are squared and nicely dovetailed at the corners. Grooves are then out with the breed are on both are then cut, with the broad axe, on both the under and the upper surface. When the under and the upper surface. When the log is finally laid to its place, this

timbers; and over these slats come one or more layers of birch bank. Then comes a heavy timber coping along the cores and up the roof at either and. On this is laid sods of rich earth well packed to a thickness of whom six inches, and these, in this resident and the second than the second th most departs founds an standard grassy finish. The only re-ential differences between the old and the new Norwegian styles of hone holding area in the substitution of red tiles, and occasionally of slats, for the sed roofs, and the casing of the timber, which forms the body of the house, with this heards for bable selection. with thin boards, for looks sake.

Within a year the town of Names, about one hundred miles north of Dron-theim, and almost totally destroyed by fire; and it is now in course of rebuilding. Here, notally, the work of building is going on upon a considerable scale, and the two modes appear side by side. A few inished buildings there are, which would hold high rank among the best of our American country homes, in architecture; while in comfortable exclusion of cold, we have not a country house, of whatever material, that would bear a rigid comparison with the poorest of them. Double glazing of win-dow sashes—outside and in—the packing of every window and door frame with mose, of every window and over traine was more, and a careful papering of every room, are some of the means taken to prevent any circulation of the frosty air. For winter comfort, combined with the utmost facility for every conceivable ornamentation, commend to me the Norwegian log houses.

The Decay of Romanism.

What was Rome in 1790, and what is it now? Within these eighty years the Church-State and the temporal power of the Ger-man Episcopate have been dissolved; the possessions of the Church in France, Spain. and Italy, have been sold as national property. Everywhere has Protestant heresy obtained civil rights Protestant chapels flourish in Rome as well as in Madrid; the Protestant clergyman walks about unmolested, and disseminates his Bible by thousands and tens of thousands. Had not-since Napoleon's Consulate in France, and in other Catholic and Protestant States since the Congress of Vienna—political power steadily stood up for the Church; had not. since 1848, political reaction; leagued itself ecclesiastical reaction; had we done what the spokesman of Ulramontanism now so carnestly, so persistently demand left the Church to herself-the veil of the temple had long since been rent asunder. The German Catholic movement of 1840 by no means foundered on Peter's Rock; it was first hindered, then repressed, and finally strangled, though police measures, by State persecution. To the Church's advantage, in the very heat of t' contest, a Pope pronounced from the pulpit the word "Reform"—a Pope who, at that time, loved that his name should be connected with that of Ganganelli. The infallible Pope, Pius IX. was in the year 1840 the ideal of the Italian Liberals whom to-day he curses. The transformation which the world then hoped for at the hands of the Roman Cath-olic Church already east widely before it its majestic shadow. Wherefore secode from majestic shadow. Wherefore secone from a Church which intends to make its peace with modern culture and society? so said quiet, thoughtful people, and remained. The Syllabus, the "Non Possumus," and the mallibility dogma were necessary to prove that between modern society and Rome nothing real or durable can exist except war. Roman Catholicism is being surely driven to take up that position, which, fifteen hundred years ago, perishing heathendom oc-cupied with regard to ambitious Christen-

dom. It is the religion of the uneducated . . . So long as Rome could dispose of the secu-lar aim in herservice, and the night of ig-norance beshrouded the world, her mastery was easy. No intelligence was required to burn dissidents. The conflict of which we are now engaged in Germany derives the are now engaged in Germany derives the desperation of its character only from the fact that the State has too long favored and furthered the agressions of the Church... The Liberals over-estimate the strength of the adversary. In the end this battle must become a battle of intelligence; and upon that territory the Jesuists, ghostly as well as worldly, with all their dogmas and the miracles of the saints to boot, cannot but quickly come to grief. quickly come to grief.

Let Roman Catholisism look which way it will, it can claim as its own no great man of learning, no great poet or paint-er. Its most distinguished theologians have fallen away from it; the absolute contra-diction in which, sillily enough, it has set itself against modern discovery and natural science, presses it hardly even upon its own special field—theology. No man of learning can approach the Bible now-a-days in the harmlessly naive manner with which that Book was worst to be interested. that Book was wont to be interpreted at the beginning of this century. . . . The ora-tors of the Ultramontane journals, and orators against the professors of theology are well-known; but how much is wanting ere one of the partisans of Infallibility shall equal or surpass Dollinger in erudition? When they throw dirt at an artist like Kaulbach, they truly manifest a vulgar vigor: but they cannot set up against him a paint-er of equal eminence. There were once a Catholic erudition, a Catholic poetry, a Catholic school of painting and music; but they exist no longer. The last blossems on the life tree of Catholicism were Manzoni, Chateaubriand, and De Maistre. And how little in harmony with the priestly ideal thow little in harmony with the priestly ideal of the first of the nritable Bishop Ketteler, or the cursing Pius IX! No, it is in vain you strive to conquer the genius of the nineteenth century through that of the sixteenth.—Berlin National Zeitung.

THE son of a distinguished Spaniard, a THE son of a distinguished Spaniard, a Christian of high education, for some time connected with the ministery of the Roman Church, but who for years past as been a decided Protestant, has recently gone to Mexico, to take part in the Episcopal work in that remultic both in the ministers of the log is finally laid to its place, this double groove is filled with moss, and moss is afterwards caulked into the log seams. The partitions are built with the louse, and in the same thorough manner at the outside walls. The louses are never more than two stories high, and the roofs are steep and heavily timbered. A covering of slabs is fitted, round side down, to the roof into Spanish for publication.

Chinese Visiting Cards.

The Chinese are a cerially people, and their courteries are of a most hall study and punctitions abstractor. Visiting, for exanyle, is a serious affair, and has to be conoutled in accordance with a conventional ties, varying with the respective positions of the victor and visited, Cords are extensively used, but of a color and style far different from what we are accustomed to employ so mediums in the interchange of civiliues. The shapes and sizes, moreover, vary considerably with the excasion and the individual. The common plane earle used between equals consists of a single sheet of crimson paper, about 12 inches long by 4 inches broad, with the surname and name stamped or written in black ink, the more manimoth-like the character, the more im-posing and responsible. This is generally used smeng officials pretending to some rank or position. A card of about half the size is used by men of mienor rank and commoners, or even by the ingher officials where the parties are or intimute terms. Then there is the "complete card, as it is called, which is only employed on grand occasions, such as new-years calls, visits of congratu-lation on weddings, births, birthdays, acquirement of literary degrees, and the like ilso of condolence on deaths, etc. This card is folded, and must contain ten tolds, each sheet of which is as large as that of the first card described. The name of the individucard described. The name of the individual is inscribed on the right hand lower corner of the first fold; prefixed by the words, "Your stupid younger brother," and followed by the compliment, "bows his head and pays his respects." When the person visited belongs to a generation senior to the visitior, the latter styles himself, "Your stupid names "if two generations sonior the nephew;" if two generations senior, the visitor writes, "Your more than stupid nephew." Should the individual visited belong to a younger generation, the visitor takes to himself the name of "uncle" instead of "nephew," retaining, however, the depre-catory appellative of "stupid." There are still further varieties of self-designation, according to the particular graduations of re-lationship; but those I have quoted will suffice to give an idea of the punctilious rules peculiar to Chinese visiting. I may add that the eard last described is, as a matter of etiquette, always to be understood to be returned to the visitor; it being, presumably, expensive to leave such voluminous proofs of regard with a number of friends.

—The Foreigner in Far Cathay, by W. H. Medhurel. Medhurst.

How Drinking Causes Apople xy.

It is the essential nature of all wines and spirits to send an increased amount of blood to the brain. The first effect of taking a glass of wine or stronger form of alcohol is to send the blood there faster than common, hence the circulation that gives the red face. It increases the activity of the brain, and it works faster, and so does the tongue. But as the blood goes to the brain faster than common, it returns faster, and no special harm results. But suppose a man keeps on this harm results. drinking, the blood is sent to the brain so fast, in such large quantities, that, in order to make room for it, the arteries have to enlarge themselves; they increase in size, and in doing so they press against the more yielding flaccid veins, which carry the blood out of the brain and thus diminish the size of their pores, the result being that the blood is not only carried to the arteries of the brain faster than is natural or healthful, but it is prevented from leaving it as fast as usual; hence a double set of causes of death are in operation. Hence, a man may drink enough of brandy or other spirits in a few hours, or even minutes, to bring on a fatal attack of apoplexy. This is literally being dead drunk.

Works of Creation.

Science, regarded as the pursuit of truth, which can only be attained by patient and unprejudiced investigation, wherein nothing is too great to be attempted, nothing so minute as to be justly disregarded, must ever afford occupation of consummate interest and subject of clarated modificing terest, and subject of elevated meditation. The contemplation of the works of Creation elevates the mind to the admiration of whatever is great and noble, accomplishing the object of all study—which, in the ele-gant language of Sir James Mackintosh, is "to inspire the love of truth, of wisdom, of beauty, and of that supreme and eternal lind, which contains all truth and wisdom, all beauty and goodness." By the love or the delightful contemplation and pursuit of these transcendent aims, for their own sake only, the mind of man is raised from low and perishable objects, and prepared for the high destinies which are appointed for all those who are capable of them.

The heavens afford the most sublime subject of study which can be derived from sciject of study which can be derived from seionce. The magnitude and splendor of the
objects, the inconceivable rapidity with
which they move, and the enormous distance between them, impress the mind with
some notion of the energy that maintains
them in their motions, with 2 durability to
which we can see no limit. Equally conspicuous is the goodness of the great First
Cause, in having endowed man with faculties by which he can only appreciate the
magnificence of His works, but trace, with
precision, the operation of His laws, use the
globe He inhabits as a base wherewith to
measure the magnitude and distance of the
sun and planets, and make the diameter of sun and planets, and make the diameter of the earth's orbit the first step of a scale by which he may ascend to the starry firma-ment. Such pursuits, while they cunoble the mind, at the same time inculcate hu-mility, by showing that there is a barrier which no energy, mental or physical can which no energy, mentat or physical can enable us to pass; that, however profound-ly we may Lenetrate the depths of space, there still remain innumerable systems, compared with which these, apparently so yast, must dwindle into insignifiance, or even become invisible; and that not only man, but the globe he inhabits—nay, the whole system of which it forms so small a part—might be annihilated and its extinction be unperceived in the immensity of creation.—Mrs. Somerville.

Oustoms of Madagascar.

The form of government in Madagascare was, and we may say is, patriarchial. The unit, or simple element, is the kimily; and just as the father is the ruler of his children and dependents, so in the village the head-man, along with the elders, or old men, exercized the duties of magistrates. The king, again, was the great father of his subjects; and to the present day the sovereign is addressed as the father and mother of the peo ple; and he in turn, reversing the compli-ment, speaks of the people as his father and prother. Thus, when the present Queen of Madagascar was crowned, addressing the people, she said, "O ye under heaven here assembled! I have father and mother, having you; therefore, may you live, and may God bless you!" Then referring to the judges and officers, and explaining their relation to the people, she said, "I have made them fathers of the people, and leaders to teach them wisdom." The Malagasy are firm believers in the doctrine of divine right. The sovereign is, in their eyes, in very truth God's vicegerent. Indeed, until with in the few past years, it was customary to salute him as God, or God seen by the eye. The late Queen Rasoahery was the first who forbade these blasphernous appella-

The very belongings of the sovereign are treated with respect. It is no very uncom-mon thing, while being carried about the streets, for your bearers suddenly to run off to some side path to be out of the way. On looking for the cause of this, it will be found that a small procession is passing along, consisting of a forerunner, with a spear, who duly shouts out for the passengers to "clear the way!" Behind are two or four men, it may be carrying water-pots filled with water for royal use, and followed again by an officer armed with a spear. The summons to get out of the way is obeyed by a rush to the side of the rond, and the passersby stand uncovered until the procession has passed. This is to prevent the water, or whatever else it may be, being bewitched. The Queen, and some of the higher mem-

bers of the royal family, who have principalities in distant parts of the country, in addition to a good many other feudal rights, are entitled to a rump of every bullock that is killed on the island. The actual rump is conveyed to officers appointed to receive This is a custom curious to all, and is deeply interesting to the student of antiquities. Why, the very name anatomists give this part is suggestive. It is called the sacrum, or sacred part, the part devoted to gods in Greece and Rome. But, tracing this up to a higher source, we find that in the Levitical law this part was specially directed to be offered up to the Lord. Thus we read in the third chapter of Leviticus: "And if his offering for a sacrifice of peace offering unto the Lord be of the flock, male or female, he shall offer it without blemsh. If he offer a lamb for his offering, then shall he offer it before the Lord And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar. And he shall offer of the sacrifice of the peace-offering, an offering made by fire unto the Lord; the fat thereof, and the whole rump, it shall be taken off hard by the back-bone; and the fat that covereth the inwards.....And the priest shall burn it upon the altar: it is the food of the offering made by fire unto the Lord" (ver. 6-11.) We may just mention also that the same part of the fowl is upolly given by whith. fowl is usually given by children or servants

to their father or superior. When the Queen goes abroad she is attended by above a thousand soldiers, and a great number of camp attendants. She is carried in a palanquin, as the roads are too bad to allow carriages to be employed. When a carriage which had been presented to Radama I. was carried up to the capital, he seated himself in it; and instead of being drawn in it by his faithful subjects, they lifted it, wheels and all, and he had the satisfaction of enjoying a carriage drive after a fashion altogether novel. The palanquin is preceded by attendants dancing, shouting, and singing, with music.—Harper's Il'cek

Trial.

You can't stand it! Why not? Others are had a much harder time than you. You can't stand it! Why not? Others have had a much harder time than you. You have not been used well? Very hkely. A great many have not been used well; but that is no reason they should kill themselves. You don't mean to kill yourself, but go where they will use you better! Is that the best way? Now, is it not better to think more of how you use others, and less of how they use you? Think of it awhile. Was Jesus always used well? What then? Did they run from the cause? Let me tell you what to do. "Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand. Why, bless you, trial is for your good. Endurance is a part of the Christian life, you know. Sometimes it is the best of doing. Read the Benedictions. Does Jesus say, Blessed are the it is the best of doing. Read the Benedictions. Does Jesus say, Blessed are the people that have a 'good time'? And yot what a good time we sometimes have in doing and enduring. And can we not endure? You can not see what trials are for? May be to prove you, and show you what is in your own heart. what trinis are for containing to prove you, and show you what is in your own heart; may be to keep you from folly, and lightness, and sin, into which mon fall if they are not tried; may be to let you know how precious Jesus is to the tried and tempted

"Trials make the promise sweet, Trials give new life to prayer, Bring me to the Saviour's feet, Lay me low and keep me there,"

A talking man makes himself artificially denf, being like the man in the steeple when the bell rings .- Jeremy Taylor.

Milton has carefully marked in his Satar, the intense selfishness, the alcohol of egotism, which would rather reign in hell than serve in heaven.—Colcridge.

Make it a rule neverto utter any unnecessary complaint or murmurs, but in patience to possess your souls.—Mrs. Cameron.

Ohurch Music.

Eusebins, one of the Brothers Prims of Eusebins, one of the Brethers Prime of the New York Observer, has been on a visit to St. John, N.B. Writing from that city he thus describes the singing which he had heard on the previous Lord's Day, in a Congregational Church in New England. The solemn worship of God was intro-

The solumn worship of God was introduced by a solo, "Consider the Lilies," performed by the leading singer of the choir gracefully accompanied by the organ. So far as the music was concerned, it was beaufar as the music was condered. The voice tifully and faultlessly rendered. The voice was clear and melodious, every note was accurately struck, and every word distinct ly enunciated. According to the rules of church music which now prevail in the most refined circles at the present day it was all admirably done; but I am not among those who regard such performances as a proper mode of conducting the worship of God's house, or as in anywise conductive to devotional feeling on the part of the audience. The effect upon my own mind was to devotional feeling on the part of the audience. The effect upon my own mind was anything but devotional. The singer commenced, "Consider the lilies of the field," &c., and when she came to the application it ran thus: "And yet I say unto you—that even Solomon in all his glory—was not arrayed—was not arrayed—like one of these—was not arrayed—linterlude by the organ—was not arrayed—finterlude by the organ—like one of these." And then she went back again and asseverated in the most emphatic manner, "I say unto you, that even Solomon in all his glory was not arrayed—was not arrayed—was not arrayed—was not arrayed—was not arrayed—was not arrayed—for poor Solomon, lest he should never get the first of his garments on for poor Solomon, lest he should never get the first of his garments on.

I was reminded of another piece of church—not sacred—music, in which the soprano leads off with the announcement, oprano leads on with the annual cement,
'I will wash"—Then comes in the contralto,
'I will wash"—And the tenor, "I will wash"— "I will wash"—And the tenor, "I will wash"—
and then from the profoundest depths comes
up the guttural of the basso, saying also
"I will wash,"—and last of all they strike
in together, crying out in together, crying,
out in concert, "I will wash." No one
would imagine that this singular and off-remodel are appropriated an intended shire. peated announcement of an intended ablution was a rendering in sacred song, for the spiritual edification of a Christian congregation, of these solemn words of the Psalmist, "I will wash mine hands in innocency, so will I compass thine altar, O Lord!"

The fugue tunes, in which, in olden times, the several parts were made to chase each other up and down the scale and about, had this much to be said in their favor; they were not composed and executed for the silent admiration of a worshiping cut for the silent admiration of a worshiping assembly—the whole congregation was allowed to join in the chase. The author of the "Rector of St. Bardolph's" gives a ludicrous illustration, which I beg the printer to insert here, providing he can lay his hand mon it. hand upon it.

There was no piece of cathedral composition which the choir at St, Bardolph's did not consider themselves competent to perform, and had they been allowed their own way, they would have sung the sermon and way, they would have sung the sermon and made more out of the "Amen" than any other p. rt. But the triumph of all the voices was in some of the fugue tunes, in which they emulated to interrupt and out-strip each other, as in the 183d Psalm:

'True love is like that precious oil Wha h poured on Aaron's head, Ran down his beard, and o'er his robes It's costly moisture shed."

In the prodigious effort of this perior-mance the ear-splitting combination of the several voices hardly bore a resemblance to that oily current poured on Anron's head and which

Ran bown his beard and o'er his robes Ran down his beard-

And o'er his robes

Ran down his beard –ran down his

er his robes His robes, his robes, ran down his beard,

Ran down his Leard

h-i-s b-e-a-r-d,

Its costly moist-

Randown his beard— —uro-beard-his-beard-shed Ran down his beard- his-down his robes--it costly moist-his-beard-ure shedhis-cost-his robes-his robes-ure shed

I-t-s c-o-s-t-l-y moist-ure-shed. Rector of St. Bardolph's, p. 160.]

I am not among those who indulge in lamentations over the degeneracy of the times, but I am sure that in this part of the sanctuary there has been a great departure from the simplicity and spirituality of Code marking and appropriate very free that the simplicity and spirituality of Code marking and area from the very free that the simplicity and area from the very free that the simplicity and area from the very free that the simplicity and area from the very free that the simplicity and the simplici rature in the snapicity and spirituality of God's worship, and even from its very nature. In numberless instances to which I have been a suffering witness, the sacred service of God's praise has been turned in the amount of the sacred service. to a mere musical display, modeled after the concert-room, or the opera, designed simply for the entertainment of the congre-gation, and having no more relation to the worship of God than a theatrical perfor-mance. Now that our churches one point. mance. Now that our churches are painted and decorated more gaily even than the theatres, and the quartette of aristocratio performers are elevated to the most conspicuous place in the gaze of the congregation, and the style of music made to correspond, it appears to me that if the Master pond, it appears to me that if the Master should come again to our world and enter into one of our fashionable churches, of which there are so many of every name, he would use his scourge of small cords and say to those who are called to conduct the worship of the sanctuary, in some such words as these: "Take these things hence; make not my Father's house an overamake not my Father's house an opera-

But I must pause.

No man is so happy as a real Christian; none so rational, so virtuous, so amiable, how little vanity does he feel, though he believes himself united to God! How far is he from abjectedness when he ranks himself with the worms of the earth!—Pascal.

As ships must at sea, a moment together, As supps meet at sea, a moment together, when words of greeting must be spoken, and then away upon the deep, so men meet in this world; and I think we should cross no man's path without halling him, and if he needs, giving him supplies as Received.

Scientific and Asefut.

A GOOD DISINFECTANT.

A pound of copparas dissolved in a gallon of water is said to be the cheapest and most perfect disinfectant to be obtained. Thrown into sinks, cesspools, etc., a quart or two of copperas water will at once do away with any unpleasant smell.

TO TEST COFFLE.

A simple, proctical test is given in the American Artisan to test the purity of American arrisan to test the purity of coffee, by which many adulterations of that article can easily be detected even if the taste is not a sure index. If a tablespoonful of genuine ground coffee be thrown into a tablespool of cold water in a translation of the cold water in the contract of the cold water in the col tumblerful of cold water it will float upon the surface. Most substances used in adul-terating coffee will sink at last.

LEMON PIES.

Those delicately frosted, rich confections are toothsome affairs—but oh! our poor stomachs! Here is a recipe (if one is going to patronize lemon pies at all) which is to patronize tenion pies at all which is really very nice, cheaper and more health-ful. For one pie: One egg; one-half a lemon, cut in very thin slices, or grate; enough corn-starch to make a cupful of starth, made with beiling hot water as if for starching, or more if your pie plates are tery large. Beat the egg with enough sagar to sweeten the mixture to taste. Bake with an upper crust.

season, a constant evaporation is going on from their surface, producing a cooling and wholesome effect upon the surrounding atmosphere. It is, moreover, the special function of trees to absorb during the night the poisonous gasses produced by the decay of animal and vegetable substances, and to return pure oxygen in the day.

Coal is but altered wood—plants, at any rate; wood itself indeed may be, and often is, used as fuel. The history of fuel is (if, for the present, we exclude animal oils) only the history of alerts and animal oils. for the present, we exclude animal oils) only the history of plants, and we must therefore look for the source from which the plants derive the carbon and hydrogen which combining with expen, are the active causes of the force obtained from the fuel. Modern science renders a most perfect answer to thic question. Plants have the power of decomposing the carbonic acid and water which exist in air and earth, picking out as it were, the carbon and hydrogen, and throwing back the expen into the air. Reversing the processes of fires and animals, they breathe in carbonic acid and water, and breathe out expen. The large daily consumption of expen is balanced in from the leaves of plants.

the breath is evenly expelled from the lungs after a slow and full inspiration; and the final stage is devoted to acquiring fluency of speech. This method is reported to have proved efficacious in the worst cases, and the perhandroncy of the cure is assured if the patient will occasionally practice by himself the exercises taught.

LEMONS FOR FEVER.

Says that walking cyclopedia of health knowledge, Dr. Hall: When persons are feverish and thirsty beyond what is natural, indicated in the state of entire substitute for the ordinary supper of enure substitute for the ordinary supper of summer, would give many a comfortable night's sleep, and an awakening after rest and an invivoration, with an appetite for breakfast to which they are strangers who will have their cup of tea for supper or "rollsh" and "cake," and their berries or peaches and croam.

Be careful over your conversation; give no cause of slander to them which are without, or of offence to the little ones; let not the Gospel be discredited by your behaviours. Be careful that the light of your hie so shine before the world that therein your Heavenly Father may be glorified. Ye ought to shine as lights; take heed that your light be not turned into darkness. Be bright stars, and not misty clouds.

Consciousness of unbelief is a sign of actual faith. Infidels are never troubled with unbelief. Dead man never feel cold. Frezen feet never acho. And a soul given up to godlessness, and bound hand and foot m sin, has no trouble with unbelief. It is only when faith shoots its first illuminating ray into the darkened heart that the bateful presence of unbelief is made manifest. It is only when the troubled soul can say, "I do believe," that it starts back at he suyes of doubt which that Mel giant of faith discloses, and exclaims, "Holp thou my unbelief?"

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TO IMMIGRANTS.

The attention of parties intending to settle in Manitoha is hereby called to the circumstance that at a recent meeting of Knox Church Congregation, Winnipeg, the following gentlemen were appointed to act as an immigration Committee, for the purpose of affording information and advice to such limingrants as may desire the same, regarding the most chighly localities available in the Province for settlement, and other matters affecting the welfare of new settlement, and other matters affecting the welfare of new settlement, and settlement and settlement and settlement and province for settlement, and other matters affecting the welfare of new settlement, ast. Receiver General D. MACARTHIRE Manager Merchant's Bank, A MeMICKEN, Banker.

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Immigrants are invited to avail themselves of the information to be thus procured from members of the above Gonpulities, any of whom will be helped of the product of the street of the same.

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HASTY CONSUMPTION CURED BY FELLOWS HYPOPHOSPHITES. CARBORER, NEWFOUNDLAND, Jun. 3, 1871.

CARBONEAR, REWOUNDLAND, Jan. 3, 1871.

MR. JAMES I. FRILOWS.

DEAR Sin: I came to this country in May, 1859. I found a countryman of mino labering under some affection of the lungs. I recommended your Syrup, while at the Drugists in Harbor Grace, but they thought I was inventing the name at their expense. However, in April, 1870. Mr. Edgar Joyce rapidly wasted away with evary symptom of quick consumption, so that he was unable to walk across the room, having no appetite, pains in the left side, nervous systeministring, dry, hacking cough, &c. Fortunately I learned that your Syrup could be obtained at Mr. Dearins, in St. John's, and immediately procured some (Showed one to W. H. Thourson, who ordered a supply from you at once. This was Tuesday afternoon; at night he took the prescribed dose, and in the morning he described the very results notified on the wrappor. His appotite soon began to return, and a voracious one it was, too; the dry, hacking cough changed into loses but violent attacks, finally disappearing altogether; pains loft his side, his hand assumed its usual steadiness, and before he finished ten bottles his health was quite restored, and to-day not more healthy person is to be found on our streets; and it is the optinon of all, had he not been fortunate in getting your valuable Syrap of Hypophosphitos, he would now be in his grave.

He happened to be in W. H. Thompson's the day yeur first shipment arrived, and took at once four bottles to the Labrador, which he was very anxious to do, but had no occasion to use them himself. No other medicine will be over prescribe, recommend, or give, but yours,

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SHADE TREES AND HEALTH.

Recent writers on health urge the planting of shade trees in our large cities on the ground that they would be most valuable as disinfectants. It is well known that the trees exert a powerful influence in preventing the spread of malaria. In addition to the comfortable shade they afford in the hot exerce a constant avaporation is going on

HISTORY OF COAL.

CURE OF STAMMERING.

M. Cherim, of Lyons, has for some time past practiced a method of curing stam mering, the efficacy of which is vouched for by a commission of scientific medical gentlemen especially appointed to investigate and report thereon. The entire course of treatment occupies three weeks. During the first period, the stutterer is restricted to absolute silence, in order to break his absolute silence, in order to break his vicious habit in articulating; in the second stage, he is exercised in the deliberate and distinct pronunciation of vowels, consonants, syllables and sentences, uttered while

fererish and thirsty beyond what is natural, indicated in some cases by a metallic taste in the mouth, especially after drinking water, or by whitish appearances of the greater part of the surface of the tongue, one of the best "coolers," internal or external, is to take a lemon, cut on the top, sprinkle over it some loaf sugar, working it down in the top and the learn with a specular down into the lemon with a spoon, and then suck it slowly, squeezing the lemon and adding more sugar as the acidity increases from being brought up from a lower point. Invalids with feverishness may take two or three lemons a day in this manner, with the nest marked benefit manifested by a sense of coolness, comfort and invigoration. A lemon or two thus taken at tea-time, as an

Winnipeg, May, 1878. Cherry

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Official Announcements.

MEETINGS OF PRESBYTERIES.

Tononta-In know Churcher that to day of Oot. at a o'clock pini.

Kingston.—Next meeting of Kingston Presby tary to be hold in Brook Errect Church, Kingston, on the first Tuesday of Cotober, at 3 p.m., Mr. Coultbard to preach in the evening.

Hauterox. The post orlinary menting of the Presystery of Hamilton 1s to be held in Central Church, Hamilton, on the 2nd Tuesday of October next, at 11 a. ra.

PARIS.—At Woodstock, in Chalmer - Church, Tue-duy, 2 rd of September, at one p.m. Hamp-god.—The hert ordinary Looking of the Preshyder, of Hamilton-meet, of the 2nd Tuesday of October, at 11 a.m., in the Central Church, Ham-

Monthead.—In Erskine Church, on Wednesday the first day of October hoxt, at-10 a.m.

Sinces.-This Presbytory will meet in the Prosbyterian Church, Cookstown, on Monday the 20th Soptember, at 10 a.m., for the ordination of Mr R D. Frasor, and for other business.

BRUCE.—This Presbytory will hold its now mes t-izes to replater, on the trad Trackley of October, at 20 clock p.m.

BROCKYILLE.—At Proscott, on the 1st Monday of November, at 2.30 p.m.

ONTARIO.—At Port Perry, in the Canada Presb y-terian Church, on the let Monday of November at 11 o'clock, a.m.

the premi

At Forest, Ont., on the 3rd inst., Loslie Aberarder youngest son of Rev. James B. Duncan.

Commercial.

PRODUCE.

The market has been fairly active, and prices have advanced during the week. Latest English advices show that the weather has been rather broken, but so far has made but little change in price, only 2d. per cental being the rise in wheat, and 9d. on corn during the week. The demand for foreign wheat will no doubt be greater if the weather does not shortly change for the better, considerable shipments of white wheat having been forwarded to France and Antwerp. Grain Stocks have declined here during the past week.

FLOUR.-The market has been but poorly supplied during the past week, and prices have advanced fully toc. to 15c. per barrel. No. 1 super. sold at \$5.75 f.o.c. Fancies, which are scarce, have been sold at \$6 to \$6.10. Extras, \$6.65 to \$6.75.

OATMEAL—Continues scarce, but unchanged

WHEAT.—We have not heard of any transactions of consequence. On the street market, white wheat frought \$1.30 to \$1.35; Treadwell \$1.27 to \$1.30; and Spring \$1.18 to \$1.20.

OATS - Small offerings during the week, which have heen taken at 40c. on track for Canadian, and 37c. for Chicago. On the street market 39c. to 40c. is paid.

BARLEY: The market is just beginning to move, but no cargo-lots have yet been obtained. Our street market has been run up from 80c. to \$1.02, but we do not consider that this will be any criterion of future prices, for as soon as barley arrives in quantity, the market will no doubt settle down, buyers having run up prices evidently with a view of hurrying forward the market, which this year is some two weeks late.

PEAS.-Nothing doing. No stocks.

CORN .- No transactions to note. Demand small.

PROVISIONS.

BUTTER. - Sales reported of cars selected shipping lots at 17c. to 1714c., and round lots at 151/2c to 1161/2c Market quiet, except for really choice, which meets with purchasers readily at our quotations.

CHEESE. - In fair demand for local trade. EGGs-Nothing doing except on street mark et

PORK-Selling in ten barrel lots at \$18.

-No lots of Cumberland to be had at under 91/c.; small orders filled at 91/2c.; good demand, and stocks rapidly diminishing.

LARD.-Price advanced to 101/2c. for tierces, and 1034 to 111/2c. for tinnets, accordis to quality.

HAMS.—Demand has been quite brisk, at 1/2 c. advance onlast week's prices. Canvassed to 141/2c., and smoked 13c. to 131/2c. 4 #

Bew Advectisements.

MEETING OF MINISTERS AND ELDERS.

A MEETING is requested of Ministers and Elders tof the C. P. Church) who are dissatisfied with the erms of Union now before the Church,

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