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Mr. Chmiquy's blood! One wonger while in the Church blev a whistle, and then should "At bim boys!" Another expressed

Contributors and Correspondents.

#### ENGLAND.

Indian-Beleasy-Presected in Assem-DLY-THE ENGLISH NATIONAL CHURCH.

Since last writing to you I have had a good deal of fatiguing travel and labor in Treland, and more secently in the Metropolis of Great Britain. A few notes of the Assembly at Belfast, at which it was my privilege to be present, may interest your readers. Coming as I did directly from corresponding scenes at Edinburgh, the differences as well as the resemblances between them were very striking. There was a want of the imposing, diguified proprictics prevailing within and about both the Halls upon the Castle-rock, especially the southerly one, where there is much of the stateliness of a court scene. But one soon feels that every deficiency in this respect is more than made up by the openness and warmth of manner of the Irish brothren, whether dispensing the hospitilities of their homes (with a freedom from which it were well the Scotch Capital should take a lesson) or conducting the business of their public gatherings. None who have been present at their public breakfasts in Ulster Hall will forget the munificence of the entertainment provided, the excellent feeling which provailed, or the happy elequence with which it was expressed by home and foreign delegates.

The Assembly insisted by a large major-Ity in re-electing its last Moderator, Mr. Johnston, and certainly they could not have had a better. The pationee and tact with which he discharged the duties of a position so onerous and difficult were most admirable. This was most strikingly brought out in his disposal of the vexed question of instrumental music, after tho botter part of three days and nights had been spent in fruitless debate. Feeling ran high, and it was felt to be a critical moment. An honored elder proposed a few anoments ellent prayer, and at its close the Moderator suggested a wiso compromise which gave victory to noither party, but pledged both for the present to drop the subject in the Church. Amid great excitoment the proposal was unanimously adoptod.

Very carnest and practical resolutions on the subjects of Temperance and Evangelistic open-nir services were discussed and adopted with a display of power and enthusiasm which showed a spirit of uncompromising war with the crying evils of the day, and a most hearty loyalty to Christ and his gospel as the hope of Ireland. Under the zealous labors of Rev. Hamilton McGee in Dublin, and Dr. McClosky out of it, the Colportage Society seems entering on a new and most hopeful career of usofulness.

When the report of the Sustentation Scheme was presented and discussed, it was seen how admirably the Church had not only sustained the loss of her Regium Donum, but gained new life and strength by being cast on her own resources. The financial condition of many congregations and most ministers was found to be greatly improved. Few things have shown more strikingly of late the superiority of Presbythat the two Churches in Ireland have come through the ordeal of the Disestablishment Act. The people of the latter .are untrained to self-support or self-government, and show little capacity for either under the existing system. The attempts at liturgial reform were well meant, but dll-managed and unsuccessful. The people are disertisfied, and in consequence the financial schemes of what is so ostentastionsly but equivocally called the "Protestant Church of Ireland," languish most ·vibca.

In England I find strangely enough the same lesson very suggestively being brought before the religious public at the present time. While the National Church is rent with internal factions and threatened with the priests of Rome, it is just when they terianism of the land is reviving wonderfully, and developing new powers of spiritual vitality and ecclesiastical enterprise which are attracting the attention of earThomas Aguinas; assuring him that every enest, thoughtful men without its pale, and giving it a moral influence in the country quite out of proportion to its mere numbers. This, along with the fact that the English Prosbyterian Church has declined to commit itself to Disestablishment, with condemnation to death such an extraordiits attendant political agitation and distracnary thing that he copied it. But he was
tion, has led some of the leading spirits of
to have, very soon, some other good reasons
to modify his views about the liberality of the Evangelical party in the Establishment to seek the advice of prominent men in the Prosbyterian and other Non-conformict bodies. Already one conference thas been held to devise measures for the deliverance of the National Church from

its own internal difficulties—how strangeand another is to be held next week, at which I have the prospect of being present, and may give you then some further particulars of this most singular position of affairs, so strangely in contrast with all the Instory and traditions of Episcopacy from the days of the Puritans and the Act of Uniformity to the present true. The fact is that the recent developments of Ranalism . awakening the Evangeheals to the magnitude of the crises. The Richous refuse to move in the matter, though unplored by 60,000 petitioners, many of them of the highest social standing. The leity, led by such mon as Lords Shaftesbury and Etsway, and counselled land countenanced by many godly and influential clergy, refuse longer to remain inactive. And who can wonder, in view of the unchecked growth of Romish error and practice in the Church. I mding under the Bennet judgment freedom for this abuse of existing sacraments, they are boldly addressing their solves to the open recognition of t. spurious sacraments of Rome, long practised more or less covertly. Eight years ago, I remember seeing in Plymouth an Anglican mass-house, where the existence of the Confessional had just become known to the indignant public through the sufferings of a lady subjected by her confessor to the pennuce of licking the form of the cross upon the bare floor. Her bleeding tongue betrayed the outrage. About half a year ago I was told by a prominent member of the Church Association that there has recently been one or two cases of seduction through the confessional in this so-called "Reformed Protestant Church." Such facts need no comment.

The tollowing, from a recent number of the "Church Herald," is a sample of the boldness of the ritualists .- "Another great practical step has been adopted in many churches, viz., the introduction of proper confessionals. The sooner the un-Catholic hole in the corner arrangement is abolished the better. Nothing tends to brug the sacrament of penance into greater disrepute than the secret something to-be-ashamed-of way in which it is carried out by many Auglicans. We are informed that holy water has been introduced in one London church. The use of holy water was not condemned by the Purchas judgment. Those excellent persons who followed that judgment in some points will do well to restore tours at the door of their churches without de lay." Quite a piece with this was the recent petition of 488 ciergy to the House of Convocation for the formal recognition and regulation of the Confessional-a petition which is actually being now considered by the Bislops at their leisure. Can we won-der then at the intense indignation which has been aroused, and found expression last has been aroused, and toking expression last Monday evening in the great meeting at Exeter Hall, presided over by Lord Shaftesbury, and addressed by several elergymen and members of Parliament. At last the Protostautism of the country is assenting itself, and we may expect something as decided as it is deplorably needful.

CANADIAN ABROAD. London, July 3, 1878.

NEW GLASGOW, N.S.

DEAR SIE.-No doubt our Christian friends of the Ontario province will like to occurred at Antigonish on the 10th. They will see that Romanism is everywhere the

same, the Enemy of Liberty.

The 9th, a little before I took my seat in the coach, an nuknown gentleman took me apart and said: "Mr. Chiniquy, if you want to live a little longer, do not go to Antigonish, for the Roman Catholics will surely kill you there.

I thanked my unknown friend, and answared :- " The old soldier of Christ cannot find any better place to see than the battle field. It it is the will of God that I should seal my testimony against the great Apostacy of Rome, let His will be done, and I took my seat.

I found the amiable minister of Antigo-msh, the Re.. Mr. Goodtellow, full of esteem for the priests, and much praising their li-berality. I told him: "You do not know hishop and priest of Rome are bound, every year, in the presence of God, to say that this sentence is so just and equitable that the Holy Ghost has evidently inspired every word of it.

Bro. Goodfellow found this wholesage the priests. A walk through the village of Antigonish brought us into the presence of numbers of Romanists, who were gathering from the country. We had never seen such threatening faces, they looked more like blood-thirsty tigers than men.

We opened the meeting in the Presbyte rian church at 7, p. 11., with a very large of the Protestants but only to awak nothers congregation of Protestants. But there from their estimate and disgreected slumber, who still more Romanists outside of the and to prevent them from continuing to sup-"The crors of the Church of Rome, and the duties of Protestants towards Roman Catholics." I had not spoken ten manutes before these last ones entered the church, remained some time, and left, with great noise, it a signal. They repeated this a ringing of their church bells, that it was difficult to speak. It was evident that the priests had schooled their blind slaves to do chemics of the Church for their conversion. ome mischief.

When the meeting was over, I gave my left arm to the R . Mr. Goodfellow, and my right one to a L. ave elder called Totter; and, recommending myself to God, I walked out of the church. But we had not gone ten feet before a real hail of mud, sand, small stones sudeggs fellupou me, and the kind friends who tried to prefect me. Soon after, stones weighing five and expounds, struck me with such a force, in the back, that sometimes I lost my breath, and would have fallen on the ground had not some kind and brave friends kept me up with their arms.

It was then that a big stone which had missed me, struck the dear Mr. Goodfellow so cruelly on the head, that I thought he so cruelly on the head, that I thought he was killed. He staggered and would have fallen on the ground, if a couple of trends had not supported him. He cried out, "My God, they have broken they head!" the blood was flowing from the wound and he put up his hand as to stop it.

Though I was much effected by the many stones which had struck me, I felt so indignant when I saw the blood of my many real friend flowing, that, turning my

martyred friend flowing, that, turning my face toward the furious mob, I said in their teeth: "You are a band of cowards to attack unprotected and unarmed men! Ah! if I had here twelve of my brave Orange

men t"

I had not finished the last words when a volley of stones struck my breast and nearly threw me down on my back. About ton seconds after two stones struck the back of my shoulders, and another one my neck, and caused me to stagger. Then two stones hit the back of my head with such a terrible force that I felt unable to walk any longer. My bodily strength was fast giving way—it seemed then to me that this was my last hear. And I repeated, from the bottom of my heart, the words of our dying Sariour, "Father, receive my soul into thy hands." seconds after two stones struck the back of hands

In that very moment I heard a friendly oice ring, "Come in! quick! Come in." Raising to eyes to the left, where the voice ward, I saw a door opened. I said to Mr. Goodfellow, "Lot us go to that house, and, without losing a moment we stopped in,

The murderers, furious to see us escaping with our lives, made a last effort to murder us. I heard the cries, "Kill him! kill him," and a new voltoy of stones were thrown, but they missed us and lost them-

When safe in the noble Mr. Cameron s house, the few elders who had tried in vain to protect us, and the brave ladies who had accompanied us on that enlyary road. washed away the blood which was covering the head and the face of Mr. Goodfollow and prevented the inflammation of the brain which I had to fear by putting cold water on my head and my bruised back bone and shoulders.

whispering into our ears:

"Abide in me, and I in you. I am the true vine, ye are the branches. As the Father hath loved me, so have I loved you; continue ve in my love. Greater love hath no man than this, that a man lay down his luctor ins friends. Ye are my friends. I will not call ye servants, but friends. If the world hate you; yo know it hated me before is hated you. The servant is not greater than his Lord. If they have persecuted me,

they will also persecute you. These lines flew into our souls as rivers of light and life. And a joy, which no hu-man words can express, filled our hearts. We fell on our knees to thank our merciful Heavenly Father, that he had chosen us to suffer something for the love of Jesus, and we requested Him to accept the offer we made of our hearts and souls and braised bodies. We called the dear Saviour to unite our sufferings and our blood to His, and to make us as perfectly one with Him

as the branch is one with the tree.

At one o'clock at night, the Rev. Mr
Goodfellow had sufficiently recovered his strength to try to get home. I remained alone in the midst of the Christian family of the brave Mr. Cameron. But that night was to be a sleepless night for me. There were too many and too strong emotions of joy and gratitude to Ged in my heart to al-

low me to shut my eyes.

Besides that, till the first dawn of day,

Besides that, till the first dawn of day, the wafer-God worshippers waited around the nouse, hoping to find some opportunity to lay their hands upon me.

All this was go to just at the door of the Roman Cathoric Prest of Antigonish. They could see all the stones thrown at us, they could hear the price of all those which hit our bruised bedies. With a methon of their little finger, a single word from their their little finger, a single word from their lips, they could have stopped the riot and driven away the rioters. But no sign was seen. No words heard from the Priests. For this was the Roman Catholic Priests' Work!!

I do not say this to raise the bad feelings and to prevent them from continuing to sup-port the diabolical system of Popery, by giving their daughters and their sons into the hands of the manufacturers of the water-Gods—the Jesuits and the Jows. I say this, in order to show to the Protestants that the time is come to put a stop to the constantly increasing power and insolence of Popery

Dear Brethren and Sisters in Christ, have I not again the right to tell 300 that it is your duty to support your soldiers when brused, wounded, and bleeding they fight for you the great battles of our common Lord, against the implacable enemy of your libels, your liberties, and your lives.

When I thank you for what you have done in the past, have I not again the right to tell you, "Do not forget, in your ferrent prayers, those who are exposing day and night their lives for our dear gospel cause! Never forsake those whom the Great Captain of our Salvation has called to present their breasts to the enemy in the gap. Do strengthen their bruised arms and cheer up their hearts, till we gain the lasting victory and the walls of Bubylou will fall.

Truly yours in Christ,

C. CHINIQUY. NEW Grisnow, N. S., July 15, 1878.

POPERY PRACTICALLY EXEMPLI-FIED.

Addor British American Presettesian, DEAR SIR, -Some years ago a temperance lecturer went through many of the States accompanied by a drunkard who at certain points in the lecture was brought upon the platform to illustrate what the speaker had been saying as to the demoralizing effects of the alcoholic traffic. Thus it frequently happens that whenever, the Rev. Mr. Chiniquy lectures, Roman Catholics themselves will volunteer to assist him, demonstrate the correctness of all his expesures, by practically illustrating the debasing influence of their religion. On Thursday evening, the 10 inst. Rev. Mr. Chiniquy lectured in the Presbytorian Church, Antigonish. N. S., and before the close of the lecture the Roman Catholics entered in such force as to take possession of the Church, and by unscendy demonstrations interrupted the services and endavoured to broak up the meeting. A number of them rang the bell of the Church, and the rest, with two or three exceptions, set up a cry of fire and three exceptions, set up a cry of fire and then ran pellinell for the door. Failing by this dodge to break up the meeting, they returned and took entire possession of the Church, rang the bell again and also the Protestant School House. When the meeting was dismissed the Roman Catholics filled up the porch, crowded in front of the door refusing to dismorse though rethe door, refusing to disporse, though requested to do so, and waiting for Mr. Chiniquy, who on coming out of the Church, accompanied by the paster, Rev. Mr. Goodfellow and a few others, was polled with eggs, brickbats and stones, the arguments with which Komanists usually vindicate the divine maracter of their creed. This most solumn hour for us all; the dear was continued with increasing violence unsaviour is evidently with us; he has most intraculously saved ourselves; lot us listen to the sweet saving words he wants to say; lot us read the XV. chapter of John."

But as neither Mr. Goodfollow nor I were strong enough to read, we requested one of be us read the XV. chapter of John."

But as neither Mr. Goodfollow nor I were strong enough to read, we requested one of the elders to do it.

It was a solemn hour indeed, when bruned, we made and bleeding, for our Saviour's sake, we heart that doar Saviour's sake, we heart that doar Saviour's late, our cars. drag him out. Fortunately, however, they were restrained by their own cowardic from doing any further injury than had been already done. On the street Letween the Church and Mr. Cameron's house where, in addition to the above-mentioned weapons, axe-handles were used, an olderly lady had her make severely injured with a large stone, an inoffensive old man was knocked down, and Rev. Mr. Goodfellow was struck four or five times, one stone cutting him severely on the head Mr. Chiniquy, though the chief object of their mulico and frequently aimed at, re-ceived only one blow which did hum much Whore, it may be asked, were the injury, constables of the town, magistrates, etc. As for constables, there are only two, and one is said to have tried to flo his duty, but was quickly walked asido and told to keep quiet, the other was amongst the foremost in inciting the mole to violence. As for magistrates, one at least was among the riotros and made himself conspicuous as an abotter, waiting and watching for Mr. Chiniquy until near daylight. Lawyers and lawyers' clerks formed a part of the mob. And hear it, ye Gods of Ottawa! A member of the Do-Judge in prospect, was standing by on the out-skirts of the crowd-and calmly surveying this outrageous violation of that Law he has already sworn to uphold, and which, as Judge, in this Province, he expects soon to be called upon to administer. And what about the priest? His honse is close to the scene of the riot, he was known to be at home; and though one word from him would have dispersed his obedient dupes, yet that word was not spoken, but he quietly looked on and manifested no desire to suppress the lawless conduct of his spiritual children. Even fair ladies, as usually gentle, exhibited their feminine tenderness and the be-nign influence of their hely religion on their christian hearts, by clamouring for

should "At Pinkhoys! Another expresent a wish to have Mr. Chinoppy's head that she night crush it under her feet. One woman should, "Hang him, boys," and another said if she had poison she would posson all the Protestants like so many rats! While others declared that, if the Country Catholics were in town, every Protestant in Antigonish would be dead be-tore morning. What do you think of that, ye so called Protestants who fancy Roman Catholics are not now so blood-thirsty as they were on the evening of the 24th of they were on the evening of the 2th of August, 1572, when severty thousand Protestants were surprised and mandered in France. Be it understood that those expressions were made use of by women who were considered to be the most respectable among their own people. A religion which affects women in this way, proves its "pedigree." Wild beasts are bolder in the dark than in daylight. The mob re-assembled the following night, and marched through the streets, ranging bells, carrying lighted for streets, ringing bells, carrying lighted tor-ches, and the effigic of Rev. Messrs. Chiniquy and Goodfellow, which they burned at the Church door. This procession, consist-ing of some two or three hundreds, was composed in part of the most respectable papists in town, such as lawyors, lawyers' clerks, merchants and magistrates, the latclerks, merchants and magistrates, the latter, however, following the torches at such a distance as, they thought, would conceat them from observation, while the priest, it is said, sat in his door-way, quietly contemplating the editying spectacle, and no doubt perfectly satisfied that such an imposing ceremony was quite sufficient to vindicate his religion and counteract any tendency to apostatise which Mr. Chiniquy's pungent addresses may have produced. Mr. Chiniquy in his discourse had invited the Romanists to discussion, stating that he was willing to meet them, and would return at any time to Antigonish to discuss the subject publicly to Antigonish to discuss the subject publicly with their hishop and priests, or whomsover they might bring. But, lot the answer to this invitation was "error's usual defiance." Popish arguments are ano handles, ironbars, brickbars, stones and the burning of offigies! Poor Rome! These are the only arguments left her since the Rack and Inquisition have been wrenched, we hope for ever, from her bloody grasp. Rome fears and shins an honorable discussion with Mr. Chiniquy. But Mr. Chiniquy's exposures, damaging as they are, have not done her in Autigonish more harm than she has done herself, for the last exhibition will not redound to either her credit or profit. The Presbyterian Congregation of this place, though they did not invite Mr. Chiniquy, yet do not regret his coming, they are rather glad of it than otherwise. It has been the means of calling forth a demonstration which has opened their eyes as to the real character of the Church of Rome and the kind of people amongst whom they live. In their simpathy they hitherto supposed them to be Christians, but recent events have proved them to be murderous savages. Dire throats have since been made against the l'astor and others, hostile demonstrations still continue, and the Presbyteriaus, it's reatili continue, and the Presbyterians, it's reported, are about to memorialize the Government upon the subject. This affair suggests the following reflections. First. What is religion for, whether to make us good or bad citizens? Is an appeal from the Bible the only way by which we can ascertain whether a religion be from Henran or of men?" Did not the Founder of Christian appeal to the practical effects on the lives, the daily conduct, of those who Christian appeal to the practical effects on the lives, the daily conduct, of those who had received the teaching of John the Baptist? Matt. xxi. 25 to 32. Has Christ not authorized us to judge the true by its fruits? By their fruits ye shall know them?. Statt. vii. 15 to 27. The Church of Rome has tright and now teaches, that she divincly commissioned to hang and burn both now and forever, every human being who presumes to read, think, and speak for himself on religious matters. She has done it self on religious matters. One has done to in the past and tries to do it now. Can such a religiou be from heaven? Can it be the "Gospel of peace," of "Good will to-ward men"? We who know the principles of Romanism say that they are fitted to preduce nurderons practices, and then Romanists thouselves will step forward and by stones, brickbats and iron bars demonstrate that we are right! We thank them for their valuable services. Second. Is it Christian-like to maintain one's religious views by stones and efficies, or by violing and brawling in the streets? Issiah viii. I and 2. Is that not precisely the way in which the enemies of God and truth have acted in all ages?

By adopting such a method of vindicating their views, the Romanists, though too blind to see it, are walking in the very footsteps of those who murdered the prophets. Jesus Christ, His Apostles, and many of the References. If the tree is known by its fruit, what a deadly upon Popery must be, for it is guilty of the murder of more than fifty millions of the human race! We know the blasphemy of those who say they know the blasphemy of those who say they are Jews, and do lie, but are the synagogues of Satan. Do we go into their churches, ring their bells, break up their meetings, and stone their priests though they curse us from their altars and consignus to perdition for ever? God forbit? Third. Are those who counive at the subble violating British law the right men to the curse of the cu

be sent to Ottawa to make laws for a Claus-tian people, and then to be afterwards ap-pointed judges for the administration of Such appointments are a libel iustice! justice? Such appointments are a mer upon justice, and a gress insult to British Protestants! Even among Pagans it was a common maxim—"Let justice be done though the heavons should fol!."

Yours truly.

Autigonish, N. S., July 18th, 1878.

N.B. Many Protestants here think the Montreal "Witness" and other Protestant papers should copy the above.

THE UTILITY OF WEEDS.

FROM HAUSTRATED CHRISTIAN WESKLY.

The following questions have frequently on isked with no little solitude, "What to en asked with no little solitude, "What is a wood? What were weeds made for? Where is the line of demarcation between motions words and useful plants?" By certain writers it has been staled that "a word is a plant out of place," which is far from being correct, as will be shown as we from being correct, as will be shown as we proceed. In a leading agricultural journal the editor spoke of growing wheat-plants as weeds, because they appeared where other plants were being cultivated. A useful plant cannot properly be denominated as a weed wherever it may be growing. nor can a weed properly receive the appel-lation of a useful plant, netwithstanding all words subserve to useful purpose. Useful plants may be divided into crop-plants, heels, and flowers and all other regetation may properly be termed weeds. Any plant that cannot be made to subserve come panne time cannot be made to subserve forms
extendatory purpose as a crop-plant, as an
herbiverous plant, or as a flowering plant,
is a weed. The cerealis, such as ryc,
wheat, barley, and cats, are useful plants. All legarinious plants, whorever they may appear cannot properly be spoken of as weeds, nor can the grasses and flowers. weeds, nor can the grasses and newers, even when growing in their primoval wilderaces, be ranked with weeds. The repulsive rag-weed (Ambrosia artemisiae-folia); the fiveweed (Errechthites hieraesfolia); Maywood (Maruta catula); Canadian thistle (Circium arvense); bull thistle (Circium lanceolation); and numerous other plants which are never cultivated for permitted to grow for utility or beauty, are all weeds. Many plants that are useful to the apothecary and pharmaceutist for furnishing articles of commerce of a medical nature are not weeds, although, as their value is not commonly understood, are often treated in every respect as if they were.

Weeds are highly valuable. They constitute an important source of utility to the soil. They are nature's own renovators of badly managed and impoverished land. When a husbandman fails to maintain a removating system by which the productive-ness of his cultivable fields is kept from deterioration, weeds appear to perform, by the slow process of vegetable growth and decay, what the tiller of the soil should do with the implements of husbandry, with manure and compost, aided by the powerful agencies of frost, storms, and sunshine. This enables us to understand and to appreciate the fact that the most of weeds are more hardy than useful plants; for they were designed to flourish where many useful plants could never be brought to satisfactory maturity, even by the unremitting care of the cultivator. Woods, by their growth and decay, will subdue and ameliorate a stubborn and barren soil, and eventually prepare an excellent seed-bed of fine mould in which delicate and lender plants may vegetate and come to perfect maturity. Some useful plants, as well as weeds, possess the power of taking hold of the barren clods of earth and the solid granite by exuding a pungent liquid which dissolve even the vitreous conting of flowerpots, and the spongioles will appropriate the minute particles to the purposes of vegetable growth. In this way the red clover plant operates as an efficient subsoiler, pulverizer, and top-dresser. The strong roots enter the indurated subsoil, dissolve portions of the stubborn clods which hold the elemeneuts of fertility, employ the fer-tilizing atoms in the suilding up its own stem and branches, and, by decaying, the mould will furnish a vast amount of choice pabulum which is admirably adapted to the requirements of the growing wheat plant and other useful plants. If a stubborn and barren subsoil be turned up to the surface by a trench plough and be neglected, veeds, after the lapse of a few years, will bring the forbidding ground to an excellent state of fertility.

Weeds are a monitor to the tiller of the soil to pulverize thoroughly, and to keep the surface around growing plants quite free from every vegetable intruder. Weeds among the growing crops are like hostile robbers; and although they may be abundant they never exhaust the fertility of the land unless the growth is

removed from the field.

Intelligent tillers of the soil understand the great advantage gamed by shading the surface for the purpose of developing its fertility. If, for example, a plot of ground be covered for a few years with boards or with a pile of timber so that all vegetation is destroyed, the fertility of the ground beneath the timber will be so much developed that the cropeultivated during the following year will be rich larger on the shaded plot than around it. The sticky chick-weed (Cerastium viscosum), the field chick-weed (Cerastium avense), and the mouse-cared chick-weed (Cerastium vilagatum), which appear in neglected fields, are among the most efficient renovalors of the vegetable kingdom, as the roots develop immense quantities of carbonaceous material in the soil, and the dense shade of the matted leaves and stems exerts a doubly fertilizing influence on the productiveness of any soil.

In the animal kingdom we cannot fail to see how admirably adapted all the arrangements of the Creator are to the wants, comforts, necessities and luxuries of the higher order of intelligences. What immense quantities of nourishing food the living existences of the rivers, lakes, seas yield to mankind from materials which are really destructive to human life. Domestic animals and the wild denizons of the uninhabited forests and prairies luxuriate on the coarsest products of the earth, and thus propare vast quanti-ties of the choicest luxuries for the human family, not one of which could long survive without this preparation of food by the lower orders of creation. The same fact appears in the vegetable kingdom. For unknown ages past coarse words and some of the hardy grasses have been at work through every growing season to prepare a fertile soil adapted to the luxnriant growth of crop-plants, such as wheat, which is in the vegetable kingdom, what mankind is in the animal kingdom. The foregoing facts will enable us to appreciate the immense utility of

THE THREE CROSSES.

Around the three crosses stood a great crowd of prople, small and great, common folk and rulers, priests and scribes and Flassecs. Curiosity, ban barty, Satanic malion had brought the people together; perhaps also there were a fow friends of the Lord hidden among the crowd. For a good while the multitude stood silent and looked on at length a voice russed itself, which mocked the Saviour. It is centrary to all lumien feelings, contrary to all lumien feelings, contrary to all lumien feelings of rightfully. But here the inner malice of the heart against the Lord broke through all the restraints of humanity. One began to mock, some others joi red, particularly the rulers and the priests. Nor was this enough. One of the thieves also who were crucified with him began with the rest of the godless men, notwith-standing his own fearful pangs, to mock the Saviour. He said, not entreating, but in spite and bitterness, "If thou he Christ save thyzelf and us." This word of the other thief, and truly there came out something other than reviling: "Dost hou not fear God, seeing thou art in the rame condemnation? and we indeed justly, for we are receiving the due rewards of our deeds, but this man hath done nothing amiss." Then turning to Jesus he said, "Lord, remember me when thou comest into thy kingdom.' We must consider these words of the malfactor more closely, for the core were received.

for they are very markworthy.

Before everything we perceive the majesty and the kingly sovereignty of Jesus Christ. He hangs truly there on the cross, in the utmost shame and scorn, mocked and reviled, yet he speaks out this great, kingly, majestic word, "Verily I say unto thee, to day shalt thou be with me in Paradise." Behold there the Lord and King of Heaven! Behold him, our great King, who even upon the cross is our king, and with a word can open the gates of heaven! Behold this Lord of Lordship, and deep in

the dust wership him. These two thinges are the representatives of the whole human race. They were both great sinners, as we are all great sinners. The blood of the atonement for both flowed upon the earth and cried for mercy for both. Christ hung between both; but the one remained hardened, and after life went into oternal punishment; the other repented, and obtained eternal life. This is, in a few words, the history of all mankind. What here happened upon Golgotha shall also happen at the last day, when he whom to-day they have crucified shall come again in his glory to judge the living and the dead. Then also shall one part of mankind stand on his right hand, and the other on his lust. One part shall go into everlasting fire. Upon which side shall we stand! It shall then be manifest as it was with those two thieves. Where there is no repentance, no recognition, and no confession of guilt; where the crucified saviour is not worshiped, loved, and honored as Lord, when a man in his impenitence and hardness of heart, such a one the blood of the atonement helps not; as respects him the sufferings and death of the Saviour are lost. . . But do thou, slain Lamb of God, look generously down upon us. The church which is around thee brings the fame, honor, glory, and worship; those without falt cast down their crowns before the throne; for thou wast dead, and now livest for ever and wast dead, and now livest for ever and ever. Oh, awake also our hearts that we may join in the hymn of thy church above. Praise, honor, glory, and worship be to thee, for over and over, that thou hast redcoined us with thine own precious life. What can we give to thee, for thine own faithfulness and love, which surrouder for us the last drop of blood!—Translated from the German, by the Rev. James Davis Teignmouth.

### TEA AND COFFEE.

Both tea and coffee have properties which are universally recognized as valuable. Without being natritive, they sustain nutrition by limiting the body's waste and by promoting the absorption of animal food. Their healthfulness depends on the amount taken and the times when taken. They enliven and inspirit the wearied body, and supplement, as it were, nutritious food.

There is nothing simpler than to make good ten or cossee, but nine persons out of ten are unable to do it. Noither should under any circumstances be boiled. Tea should be prepared by placing the leaves in a well warmed (scalded out) tea pouring servely boiling water directly upon them and drinking the fresh insusion almost immediately. If left stewing on a fire, the aromatic properties are boiled away, and there remains a concentrated decoction of theine and the astringent matters with which it is combined. Such tea is intoxicating, produces nervousness and fretful temper, and, as the author remarks, often underlies much domostic unhappiness. Cossee may be prepared either by beating up the ground fresh roasted berries with the white of an egg, adding boiling water and standing back of the range for a short time where it cannot boil, or on the French plan, which is better, by simply pouring the water through the very finely ground beans once or twice. Cossee boiled todeath loses all its aroma and is deprived of its aromatic and healthful principle, the casse may be a strong decection of taunin is principally the result, which is both indigestible and harmful. Beef tea, Dr. Derby considers is better than either tea or cossee, idean any of the extracts sold.—Scientific Auxences.

What a patiful thing it would be to see a men has all his life a pauper, and to find out just after he was baried that he was here to an immense estate, that, held in trust, was waring ter him! How sad it would be for a man to be the inknown heir of a rast property, and yet live his whole his in poverty, and yet live his whole his in poverty, and die without knowing anything about it, or having a penny of it! And yet there are thousands who are doing thus in regard to spiritual things. Tingy are living all their life long with an immense estate close by them, and not kn wing anything about it, they do not break through and take possession of it.—H. W. Beecker.

THE GRUMBLER.

Oh, who can describe hom? There is no language which can do justice to him—no supernatural foresight which can predict where his next thust will fail, from what unsuspected corner he will send his next Like death, he has all seusons for his own; his ingenuity is infernal. Whoever tries to forestall or appears him raight better bo at work in Augenta etables; hecause, after all, we must admit that the facts of life are on his side. It is not intended that we shall be very comfortable. There is a terrible amount or total de-pravity in animate and inanimate things. From morning till night there is not an hour without its cross to carry. The weather thwarts us; servants, landlords, deivers, washer-women, and bosom friends misbehave; clothes don't fit; teeth ache; stomachs get out of order; newspapers are stupid; and children make too much noise. If there are not big troubles, there are little ones. If they are not in sight, they are ones. If they are not in sight, they are hiding. I have wondered whether the hap piest mortal could point to one single moment and say, "At that moment there was nothing in my life which I would have had changed." I think not. In argument, therefore, the grumbler has the best of it. It is more than probable that things are as he says. But why say it? Why make four miseries out of three? If three be already unbearable, so tauch the worse. If ha is uncomfortable, it is a pity; we are sorry, but we can't change the course of nature. We shall soon have our own little nature. We shall soon have our own little turn of terments, and we do not want to be worn out before it comes by having lis-tened to his; probably, too, the very things of which he complains are pressing just as heavily on us as on him-are just as unpleasant to everybody as to him. Suppose everybody did as he does. Imagine, for instance, a chorus of grumble from ten people at a breakfast-table, all saying at once, or immediately after each other. "This coffee is not fit to drink." "Really, the attendance in this house is assufferably poor." I have sometimes wished to try this homepathic treatment in a bad case of grumble. It sounds as if it might work a cure. If you lose your temper with the grumbler, and turn upon him suddenly, saying, "Oh, do not spoil all our pleasure, Do make the best of things; or, at least, keep quiet!" then how aggrieved he is; how unjust he thinks you are to "make a personal matter of it!" "You do not, surely, suppose I think you are responsible for it, do you?" he says, with a lotty air of astonishment at your unreasonable sensitiveness. Of course, we do not suppose he thinks we are to blame; we do not take him to be a fool as well as a grumbler. But he speaks to us, at us, before us, about the cause of his discomfort, whatever it may be, precisely as he would if we were to blame; and that is the one thing which makes his grumbling me one thing which makes his gruinding so insufferable. But this he can nover be made to see. And the worst of it is that gruinbling is contagious. If we live with him, we chall, somer or later, in spite of our dislike of his ways, fall into them. There is no help for this; I have seen it again and again. I have caught it myself. One grumbler in a family is as patilent a thing as a diseased animal in a herd; if he he not shut up or killed, the herd is lost.— From Bite of Talk, by H. H.

#### THE POWER OF THE HOLY GHOST

To the honor of God alone, I will tell a little of my own experience in the matter. I was powerfully converted on morning of the 10th October. In the evening of the same day and on the morning of the following day I received over-whelming baptisms of the Holy Gliost, that went through me, as it seemed to me, body and soul. I immediately found my-self endued with such power from on high that a few words dropped here and there to individuals were the means of their immediate conversion. My words seemed to fasten like barbed arrows in the souls of men. They cut like a sword. They broke like a hammer. Multitudes can attest to this. Oftentimes a word dropped, without my remembering it, would faster conviction, and often result in almost immediate conversion. Sometimes I would find myself, in a great measure, and find that I made no saving impressson. I would exhort and pray with the same result. I would then set apart a day for pripault. I would then set apart a day for private fasting and prayer, fearing that this power had departed from me, and inquire anxiously after the reason of this apparent emptiness. After humbling myself and calling out for help, the power would return upon me in all its freshness. This has been the experience of my life. - C. G. Finney.

#### QUEEN VICTORIA'S HABITS.

When free from the eares of State, nothing can be simpler than the daily routine of lito Queen Victoria, leads at Balmoral Cas-She manages her household on very strict principles, servants according to merit-promotion always being held out. For a stupid act, one member of the royal household had to wait ten years for promotion. Her Majesty rises at soven, takes breakfast at nine, and then attends to disratches and private correspondence; lunches at two, then drives out in her carriage. During meals a piper plays in front of the window. She has dinner at half-past eight in the library, not having used the large dining-half since the death of her husband. There is no display in the library—the arrangements are of the simplest characters She spends much of her time in Prince Albert's room. She comes quietly into her dinner, with her knitting in her hand, and retires early. Sho is a woman of great mothod. In all weather sho is seen abcoad-A rainy day does not keep her in; with a water-proof and umbrella, she dofies the elements. It is quite a common thing to see her walking in the grounds under a drizzling rain. Sho is a hearty woman, hav-ing ... "fine lady" fancies. Sho dresses consistently with the climate and the wea-ther, and a fresh, comely, sensible-looking lady she is, in her comfortable, plain jacket and broad beingual hat and broad-brimmed hat.

SAP IN THE HEART.

I once visited an agricultural intercum. In it were stored all kinds of the most approved implements used by the farmer; also specimens of the productions of different lands—including seeds, fruits and plants.

Among other enrious things I was particularly struck with a section of a palm tree, around which was twined part of a wild-tig tree.

On this specimen was found written the following description:--

"The seed of the fig-tree is said to be sown by the birds in the clefts of other trees, and the root is never seen to proceed from the ground, but from the middle of the tree it grows upon, which it clasps closer and closer, antil it kills every one excepting the pulm-tree, which alone can withstand it, on account of the sap flowing up in the heart of the stem, instead of the outside, as in other trees."

This account brought the words of the Psalmist to my mind:-

"The righteens shall flourish like the palm-trees: . . . they shall bring forth truit in old age." The righteens man is one, who, trusting in Jesus, the righteens One, is accounted righteens by God in him, and who, receiving the Holy Spirit, becomes in a measure like him. He has the sap of grace in Lis heart, and of such it is said—

"The righteous is more excellent than his neighbor."

Many trees which are neighbors to the palm, are killed by the clinging fig-tree, because they have not the sap in the middle of the stem; so those who are only neighbors to the fighteous will be killed by the clinging world, which like a serpent coils round and round them, till they die in its embrace.

Have you sap in the heart? Is the life of God in your soul? With these questions before you, take your Bibles and read, 1 John, v. 10—12; John iii. 14—17; John v. 24; and you will learn what sap is, and how you may get it.—Rev. John Cax.

#### SCOLDING.

Scolding is mostly a habit. There is not much meaning to it. It is often the result of nervousness, and an irritable condition of both mind and body. A person is tired or annoyed at some trivial cause, and forthwith commences finding fault with overybody and everything within reach.

Scolding is a habit very easily formed. It is astonishing how soon one who indulges in it at all, becomes addicted to it and confirmed in it.

It is an unreasoning and unreasonable habit. Porsons who once get in the way of scolding, always find something to scold about. If there were nothing else, they would fall a scolding at the mere absence of anything to scold at.

It is an extremely disagreeable habit. The constant rumbling of distant thunder, caterwaulings, or a hand-organ under one's window, would be less unpleasant.

The habit is contagious. Once introduced into a family, it is pretty certain in a short time to affect all the members. If one of them begins finding fault aboutsomething or nothing, the others are apt very soon to take it up, and a very unnecessary bedlam is created.

Women contract the habit more by frequent use than men. This may be because they live mere in the house, in a confined and heated atmosphere, very trying to the nervous system and the health in general; and it may be partly that their natures are more susceptible, and their sensitiveness more easily wounded. Women are sometimes called divine; but a scolding woman never seems divine.

The approaches of sin are like the conduct of Jack. It brings butter in a lordly dish. It bids high for the soul. But, when it has fascinated and lulled the victim, the uail and the hammer are behind.

German newspapers state that the dictionary of the German language in course of compilation by the Brothers Grimm will contain more words than any other publication on record. It has already reached the number of about 150,000, and by the time it is complete it will comprise at least 500,000.

Prayer, and the Word, and godly conversation, should be in the foremest place. Far too often there is so much coldness, and restrant, and reserve, and backwardness, that a man might fancy we were ashamed of Christ, and that we thought it proper to hold our tongues and not make mention of the name of the Lord.

Christ must have honesty or nothing—but if you mean that he will have no service at all when the earth draweth back in any measure, I would not that were true, for my part of heaven, and all that I am worth in the world. If you mind to walk to heaven without a cramp or a halt, I fear that you must go alone.

Sin, pursued to its tendencies, would pull God from his throne. Though I have a deep conviction of its exceeding sinfulness. I live not a week without seeing some exhibition of its malignity which draws from me "Well I who could have imagined this!" Sin would subjugate heaven, earth, and hell to itself. It would make the universe the minion of its lusis, and all beings how down and worship.

"They that are strong ought to bear the infirmities of those that are weak, and not to please themselves." There a text wants no candie to show't; it shines by its own light. It's plain enough you get into the wrong road it his life if you run after this and that only for the sake o' making things easy and pleasant to yourself. A pig may poke his nose into the trough and tlink o' nothing outside it; but if you've got a man's heart and soul in you, you can't be easy a-making your own bed an' leaving the rest to lie on the stones. Nay, nay, I'll never slip my neck out the yoke, and leave the load to be drawn by the weak uns.

DEAD CHURCH MEMBERS.

We have a devoted band of teachers in the school, the most of them doing ail that reasonably can be expected of them, some of them much more. Their work could be greatly lightened by the dead members, if they could only be brought to hie, and induced by any means to do one half as much as some of our teachers do. Dr. Smyth, in a recent lecture, says that we have live men on this coast, and that when they cease to live we learn extent, in business circles, but a great many dead church members are show ground yet. We see some of them who have no money to give to bear the expenses of the Sunday School, no time to ongage in its blessed work, not interest enough in spiritual worship to attend a prayer meeting, or partake of communion in a whole year; but we hear of them meeting unexpectedly at the theatre, surprised but comforted by the presence there of those who ought to stand high in the clunch ou account of their long line of Presbyteriar ancestors, and we hear of them off in the country, observing the progress of the crops, and breaking the Sabbath all to pieces to get a mouthful of fresh air. Would it not be better, if you must go to the theatre on Saturdry afternoon, and scour the country in an unlawful manner on the Sabbath, to offset the offence, to some extent, by doing every alternate Sabbath some work in the Master's vineyard in the way of bringing neglected children into the Sabbath School? Try it, and see how the two things will work together, and choose that part which will give you most peace and comfort when you are called to give an account of your stewardship.—"Interior."

The Methodists have already five congregations, ten Sunday-schools, and one week-day school in Mexico.

A handsome memorial window has been put into the Parish church of Crathic by direction of the Queen, in honor of the late Dr. Norman Macleod. The window is opposite the royal pow.

There are 400,000 converts in Hindonstan ministered to by native preachers; and also 500,000 in Madagascar supplied in the same way; while the South Sea Islands are sending native missionaries to the cannibals of New Gunner.

The Shah of Persia, before leaving London, gave eight thousand dollars worth of presents to the sorvants of Buckingham Palace, and twolve to the policemen on duty there. They are possibly the only people who are sorry to see him leave.

Mr. Beccher replies to the charges against his orthodoxy, "In my lecture-room talks and my personal preaching I have presented the divinity of Christ, the atonement of Christ, Christ as a present Saviour, the manifestation of God, a very God—as far as God can be confined in form."

George Smith, the Daily Telegraph correspondent in Assyria, has found the king's library at Nineveh, and discovered numerous valuable fragments, particularly the missing portions of the broken tablets containing the history of the deluge recently deciphered in the British Museum.

The towers of the Cathedral of Colongo have reached the height of 230 feet. The construction of the spires, which are to bring the total height to 600 feet, will be commenced. Six years more are required for terminating the work.

The Hudson Bay Co's annual report shows a net profit for the year of £100,000 against £85,000 last year; and a dividend of £1 per share has been declared against 17s. last year. 19 lots, eachflot 120 feet by 50 feet, have been sold at Fort Garry for \$76,400, payable in five years.

The New Mandarin Version of the New Testament, which will be used by all the missionaries of Northern China, is completed. The Archimandrite of the Russian Church, for many years a resident of Pokin and an excellent Chinese scholar, has expressed a high opinion of the work.

The increase of church-members in Madagascar in 1871 was 17,981, unking an aggregate of 38,932; while the adherents to Christianity amount to 315,281. Two thousand native evangelists are busy in telling the story of the cross. The number of children in schools is 30,000.

City churches are running more and more to quartrette singing, and that of the most costly sort. More money we are told by the Evening Post, is probably spent on this luxury in New-York than in any other city in the world. There are a dozen New York organists whose salaries range from \$2,500 to \$3,000, and a soprane of eminence will decline a 55,000 "call" without wincing. That is what you might emphatically call a rising scale in music.

Dr. Mules, of the London Missionary Society, a man who has devoted much time for many years to the work of obtaining, by personal observations and reliable data, information on this subject, now states that since this century began more than 300 islands of Eastern and Southern Polynosia alone have been led, by the Gospel as taken to them by the missionaries, to renounce their heathenism, and are now under the influence and sway of Christianity. Thus more than 400,000 persons have been brought under the Gospel, some 250,000 of whom are still living, and over 50,000 of whom are communicants in the Evangelical Christian Churches.

A terrible illustration of the Eastern methods of warfare has just been furnished by a despatch from Shaughai, giving the particulars of the capture of the Imperial Chinese forces of the city of Talcofoo, capital of the Mohammedan state in the Province of Yunnan, Southwestern China, and stating that the most frightful scenes were witnessed in the conquered city upon the entry of the Emperor's army. The victorious forces fell upon their captives and massacred 30,000 of them. The sultant poisoned lunself, preferring death by his own hands to falling into the power of his appunies.

#### FOR LAYMEN ONLY.

This article is not intended for elergymen; it is for laymen only.

We have more than once, in these columns, urged on our clerical renders the impertance of pastoral visitation. Save in a few exceptional cases the power of the minuter is and must be personal; it will and must depend on the acquaintance of the paster with the people, and their confi-dence in him. He must know their wants to be able to manister to them. He must understand the specific disorders in his congregation or he cannot prescribe.

But we protest against the common injustice which expects of him a kind of parochud onmiscience and complains of him bocause he does not possess it.

If a merchant gets into deficulty and leads legal counsel, he does not wait for the lawyer to find it out by chance or by intuition; he calls on his lawyer for the aid he wants. If any of the household is sick, the physician to learn it in a round of regular and formal visits from house to house; the patent sends for his physican when he wants him. But the elergyman is expected to detect by spiritual antithous the wants of his people, or to go from house to house conducting everywhere are inquisitorial examination, and by his cross questionings ascertaining where counsel, where comfort, where admonition is wanted. He is expected to exercise the functions of a spiritual board of health. If his intuitions misled him, if his formal and regular visita tions carry him where he is not needed. and leave him in ignorance of the wants of families where he is needed, he is subject to a crosstire of criticism from both quarters-alike from the visited and the missisited of the flock.

The analogy between the clergyman and

the physician is not perfect. The sick man generally knows when he needs a physician, but the souls does not always know when it needs Christian counsel. Part of the duty, a very important part of the duty of the duty of the minister is to disclose to the soul its own need. We do not, therefore, counsel the elergyman to wait till he is called on. But we do most emphatically counsel the layman not to wait till he is called on. We do most emphatically pro-test that the latter has no right to shut himself up in a cell and leave his We do most emphatically prominister to get at him the best way he

Grumbling parishioner, we wish we could buttonhole you for five minutes. You complain that your minister has not visited you for six months. When have you visited him? You complain that he rarely speaks to you. How often did you speak to him? You complain that you do not know him. What have you done to make his acquaintance? You complain that he has never had yo personal religious conversation with you. Have you ever offered him a chance? You complain that he does not touch your heart in preaching. Have you ever opened your heart, to him? him?

It will be time enough for you to com-plain of your minister for not visiting when he does not come after he is called; for not conversing when he does not answer your request for counsel or countert; for not knowing you when he rejects your advances toward a spiritual acquaintance and communion; for not reaching your heart wants by his instructions when you have

told him what you are.

Do you say that it is hard to take the initiative and carry your troubles to the minister. My dear grumbler, did you ever consider whether it could be easy for him to take the initiative and cross examine you for them? If you think it is easy, try yourself an afternoon of pastoroal calling. "Put yourself in his place," and see how you find it.

#### DISCOURAGED MINISTERS.

There are too many promising young ministers whose faith fails them, as did that of John Mark, in the first apostolic missionary tour. They are discouraged by the numerous obstacles always lying in the path of one who sets himself actively to war against the world, the flesh, and the devil, and turn aside to less wearisome and better paid positions, in some form of secular business. They anny gain in some respects by such a course, but how much they loose! The late vener-able and devoted Heman Banks was permitted to endure an active and self-sacrificing ministry of nearly sixty years, and during this period, various places of labor, to win the Christian fold more than ten thousand souls! We heard him once state that, at a camp-meeting in the later years of his life, he met a lawyer who had stood on the outside of the circle of worshipers, during a sermon which he preached at the stand. Attracted by something in the appearance of a gentleman, after the sermon was over he approached him and entered into conversation with him. The lawyer seemed quite eager to unbosom humselt to the kindly old minister. He told hun of his profession, and his success in it, of his wealth, of his fine residence; but with a look of indescribable agony, he added, "In spite of all this I live in splendid misery." He was converted in early youth, and was strongly impressed with a conviction that it was his duty to prepare himself to preach the gospel. After a course of study he entered the ministry, and as a man was sent to small stations and poor circuits where the labor was severe and the salary hardly enough for the most economical livelshood. The trial was too sorious for him. He retired from his work, entered upon a course of legal studies, entered upon a course of legal studies, to found his way into a very reminierative professional business, but lost his spiritual into and enjoyment. His beautiful home was now desolate; wife and children had been buried, and he could only describe his condition by saying, that "he was splendidly inserable." The carnest old evangelist with the deepest feeling compared the results of his own life, with all its sacrifices, with that of this unhappy in man who had betrayed his trust. Hundreds the man who had betrayed his trust. Hundreds of other have turned cade in the same way, without realizing equal wouldly success, perhaps, but with a licely fellow-ship in his helpless regrets, and bitwretchedness of spirit .- Zion's Her-

#### Our Young Folks.

STORY OF THE WORLD.

BY OLIVE THOUSE.

"I've been to the museum!" shouted Frank Drury, the minute he got into the

"Why didn't you bring some home to me, Frankie?" asked baby Nell, from the thoor where she cut dressing her doll.

"A protty time I'd have, goesey, bringing it home to you. Why, there were animals there, or bones of animals, bigger'n this room.

"Why, Frankie!" said Nell.

"Father," and Frank, turning to Mr. Dany, who had nest came in, "do you believe these by skeletons were really live annuals on the outh?"

"What else can I believe?" asked Mr. Drury, smiling, "when the bones are all there, and they are benes, and not the work of man?"

"I don't know," said Frank ; but they are such horrid occatator, and so big. 11 cm hardly believe they were really slive. I m glad I dodn't live in the days when they flourished."

"No man lived in those days my son." "Why I father I how do you know?"

"Because no bones of human beings are This world has had a strange and wonderful history, and men are just learning to real it as it is written in recks and mountains."

"I don't see how histories can be written in rocks," said Frank, with a puzzled look. "That is because you are not a geologist," said Mr. Drure.

"What is a geologist, father ?"

"It is a man who makes it his business to examine and study rocks and mountams, and try to learn how and whon the carth was made."

"Oh, father, can they find out how the earth was made?" asked Frank, eagerly.

"There are may suggestions and suppositions on the subject; or, to speak more correctly, there have been many theories about it, but I believe they are pretty well agreed now on the main points.

"What are they agreed on, father?" "The first point on which they agree is, that the centre of the earth is a mass of liquid fire."

"I don't believe it," said Frank, stoutly "Why don't you believe it, my son," asked Mr. Drury. "Because you have reason to know, or merely because you don't like the idea?

Frank blushed. "I suppose its because I don't tike the idea."

"Well, men who have studied it all their lives do believe it. I will tell you some of their reasons, if you would like to hear.' "I would-very much."

"One reason is, that the deeper you got into the ground the warmer it is."

"Why I is it?" "Yes. If you'd over been down a deep mine you would know. Another is, that Artesian wells—do you know what they are?

"Oh, yes I there's one in the park. I saw them bore it, and its ever so many hundred feet deep. It spouts up water all

"Woll, deep Artesian wells always throw up warm water-the deeper the well, the warmer the water. Another reason is, the hot springs in the world, such as the Geysore in Iceland.

"Oh, yes! I've read about them in my geography."

"But the best and strongest proof is the existence of volcanes which throw up liquid lava, fire and heated gases."

"Don't you think there's any danger of its burning the world up?" asked Frank, a little anxiously, for this was a new and uncomfortable idea to him.

"Oh, no ! it is supposed to be constantly cooling and getting solid."

"How far down is it to the fire?" asked Frank.

"It is supposed to be thirty miles—a more crnst."

think," said Frank, longhing.

"In proportion to the thickness or diam oter of the earth, this crust is as thick as the skin of an apple, compared to the size of an apple.

Frank grow sober again, and Mr. Drury went on :

"It is supposed, by those who ' now most shout it, that this earth was once a huge burning body. All the rocks and everything were melted up together in one fiery mass. But it was all the time flying through space at a fearful rate, and of course it naturally got cooler as time went on. From being a vast body of vapor, it first became a liquid, hot and boiling; then, as it still whirled through the cold space, it became theker and more pastry; and finally it be-gan to crust over"

Frank drew a long breath, as though he was glad to get to land again.

"This crust, though sold, could not, of course, r sist the boiling and heaving of the red-hot mass within it. And it must have been something too awful to imagine, the pitching and tossing of the solid crust, the dreadful crackings and burstings, when it was forced to give way, and the red-hot mater rushing out and cooling on the surface. That would leave a hill, you 8:0.'

"And mountains, too, father ?"

"They were formed thus: as the earth cooled it grow smaller."

"Why, father ?"

"Because nearly all substances do so. Of course then, as the part under the crust cooled more, the crust would be too big for it; that would cause the crust to crack and break, forming chains of mountains and ravines. In ome places the burning mass would burst a holo through the crust and pour out a quantity of the fluid, that would get cool and thus form a single mountain. In some places they can trace out three such eruptions."

"What happened next?" asked Frank, breathlessly.

"All this time the earth was supposed to be surrounded by a mass of vapor, but as the crust became cooler the vapor began to turn into water, and of course it fell on the corth in rain."

That would cool it more, wouldn't it ?"

"It would after a while, but at first the rain itself was hot, with terriffic thunder and lightning. It is much rain fell that at last it filled up the hollows in the crust, and finally it covered the whole earth, a hot, muddy et i,

"It must have been a nice place to hye," said Frank.

"Nothing could live for an instant in such a clobe," said Mr. Drary. "But it was getting cooler, and the constant rains were purifying the air all the time. Finally, after ages of such commotion—as scon, in fact, as the world was cool enough—plants and animals began to appear."

"How do you know that, father?"

"They find reinans of them in the rocks The animals were the lowest order of sea aumals, and the plants had neither leaves nor flowers at list. But they soon grew to numense forests, in the warm, datup soil, and those plants are the source of our coal. Coal is formed by the partial decay of plants.

"Why! is it, father?"

"Yes, and it has been made in our day as ait experiment, by a Frenchman, to prove how it was made."

"Did be make real coal, father?"

"He made something enough like it to provo his point. He had an apparatus where he could place wood and plants so as to keep them very hot, and under strong pressure, and that was all."

"It is funny to think that we are burning up forests which grow before men were made," said Frank.

"Yes, we are both warmed and lightedwhon we use gas-by the vegetation of the most remote ages of the world. And an other singular thing is, that this wonderful store of coal is found all over the world—in the cold as well as the warm chinatesproving that in those days it was as warm up at the north pole as it is now at the equator, for it was only in a warm, moist climate, that such vegetation should grow. Ferus-such as we see a foot or two highgrow to enormous trees. Another class of plants, which we call mosses, grow at that time to nincty feet high."

"Were there no animals, father ?"

"Animals now began to appear, and such frightful looking animals I One is 1most afraid of their skeletons. Think of a lizard thirty feet long, with a head like a snake. Or a sort of whale, with a neck like a long snake. Or, worse still, a flying monstrosity, which you might call a dragon—for you could never pronouce his scientification. tific name—more than twice as large as the largest birds now known."

"I'm glad I didn't live in those days."

"There wouldn't be much pleasure in living in the neighborhood of such animals, I think, nor with the pretty creature called the labyrinthon.'

"Nice name, anyhow."

"It is as graceful as he was. He was high, a fearful creature. One of the most horrible was discovered by a little girl in England, about sixty years ago."

"Tell me about it, please."

"She got her living by breaking off pieces of rock to find fossils of small animals. One day, when she was hunting about as usual she saw some bones sticking out. She soon saw it was part of a large animal, and she hired men to dig it out. It was thirty feet long, with eyes larger than a man's head, and a delightful little mouth contain-ing one hundred and sixty teeth. This beauty now reposes in the British Museum, where I saw him—or his bones."

"Ugh I I don't want to see him," said Frank

"After these creatures disappeared things began to look as we know thom. Birds came, and with them flowers. Animals such as we know, began to flourish. And at last, when all was ready, came man."

"But, father, the Bible says the world was made in six days."

"I know it does in the means six periods; but metend of six of our days, each one consisted of uges. When geologists first began to talk about the earth being so old, some people were tori-bly alarmed lest the Bible record should be proved untrue. They seemed to fear that the Creater had written a different history in the rocks from that in His in-spired Word. But the more that Word and the rocke are studied, the better they ngree and explain each other."

"Geology must be an interesting study,

"It is very interesting. Not only to know the history of the earth before men lived in it, but to trace out the history of men from their savage and half-wild state, to civilization—to see how little by little they progressed in knowledge and the arts -how they made use of copper, and wood, and at last iron-how they lived in caves, then buts, and finally houses with all modern improvements—how, from living on wild fruits and raw flesh, they came to scour earth, air, and sea to supply their tables, and from wearing skins to cover them down to the products of the tailor's skill."

"Some people wear skins and live in hute now, don't they, father?"

"Yes; I don t know but races could be found in the world exhauting all stages of progress, from savage to the most enlight-

"There are plenty of savages, anyway, said Frank.

"When men first began to find the bones of these enormous animals I have been tolling you about, they thought some of them were human boses, and that's where the stories of giants originated. that ignorant people called human turned out to belong to animals." "Then those were never any giants fath

er ?' "Never, so far as we kno w." "Nor fairies-of course,"

"Nor fairies, as you say," "Then," said Frant, with a half serious face, "I shall never njoy the old story books again."

"You're old enough to enjoy other sings, and Mr. Drucy, just as the toa bell thing-, rang.-The Interior.

#### DAFT WILLIE.

A touching story in verse, under this title, has lately appeared in print. Its substance is as follows:

A minister was calling on a parishioner. The family gethered around him and listoned attentively as he told in language that all could understand the sweet story of the Cross. After reading in the Bible and praying with them, he rose to leave when he caught sight of a child looking carnest ly at him through the window. It was a raining hard, but the child seemed unconscrous of this, as, with face pressed against the window, no kept his eyes fixed or the

"Who is that?" asked the minister, quelity struck by the boy's manner, you not all here?

'Oh! don't mind him, sir," said the father, with some annoyance in his voice, "that is only my Wilhe. "He is simple, you know, a little datt, sir. There's not much that he can understand, poor boy."

"Please call him in," the minister said.

Willie came with evident pleasure, and nestled close to the minister, whom he seemed to recognize as his friend.

After some talk, the minister asked gent-

"Can Willie tell me anything about his soul and the dear Saviour who loves it so well 2'

The boy shook his head and smiled as he laid his hand on his breast, "There's no soul left here in Willie, minister."

"There!" said the father, impatiently. "It is as I told you, sir; the be, is daft; there is no use in talking to him."

But the minister asked quickly: "Where has it gone, Willie?"

The child looked up into his friend's face and said simply:

"Willio bad a soul once, a very bad one, but he ave it away to Jesus to keep long ago."

"Take heed that ye do not despise one of these little ones, for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.' -Parish Visitor.

#### Zaudom Rendings.

Nothing enkindles so much hatred as evangelical love.

It was because there was no sin in Him, that our iniquities could be laid on Him.

The soul contemplates God ny incorporeal, and consequently admits of no images which represent him. - Eletcher.

It requires no slight degree of grace to know how much we should admire and onjoy the things of time .- Rowland Hill.

Christianity is not a new system of theological reasoning, nor a new assortinent of phraseology, nor a new circle of acquaintsuces, nor even a new line of meditationbut a new life.

A man ought to carry himself in the world as an orange tree would if it could walk up and down in the garden—swinging perfume from every little couser it holds up to the nir .- Beecher.

It is in fact the living condemnation of selfishness and pride, and the world must other destroy its own idols or else heap curses on it; the choice was made eighteen

Be very circumspect in the choice of thy company. In the society of thme equals thou halt enjoy more pleasure; in the soprofit. To be the best in the company is the way to grow worse; the best means Who is this to grow better is to be the worst there .-Quarles.

Two gentlemen, father and son, both of great quality, lived together; the son on a time, Father, said he, I would tain be satisfied how it cometh to pass, that of such agreements which I make betwixt neighbors fallen out, not one of twenty doth la-and continue. Whereas not one of twenty mils wherein you are made arbitrator. Fuller.

The beauties of a holy life constitute the most eloquent, and effective persuasive to religion which one human boing can address to another. We have many ways of doing good to our fellow-creatures, but none so efficacious as loading a virtuous, upright, and well-ordered life. Christ says, o are the light of the world," and light is the sum of the prismatic colors; so is heliness the sum of the Christian graces; and "without holiness no man shall see the Lord."—Chalmers.

There is no greater argument in the world of our spiritual weakness, and the falseness of our hearts in the matters of religion, than the backwardness which men have to say their prayers; so weary of their length, so glad when they are done, so witty to occure an opportunity; and yet there is no manner of trouble in the duty. no wearings of bones, no violent labors nothing but begging a blessing, and receiv ing it; nothing but doing ourselves the honor of speaking to the greatest person and greatest king of the world: and that we should be unwilling to do this, so anable to continue in it, so backward to return to it, so witnest gust and relish in the doing can have no visible reason but some thing within us, a strange sickness in the Reart, a spiritual loathing of manna, somo-thing that hath no name; but we are sure that it comes from a weak, a faint and false l li cari.—Jeremy Taylor.

WHERE DO YOU STAND?

Ace Christian at Work, your min is to lift others. By teachine, by example, by intercession, by the winning power of the grace of God in you, and the exceeding might of his Holy Spuit walking through you, your function as a working Christian is to devate others.

Will you permit one question? Are you successful to your work? It is not apart-aid presumption gratefully to admit and you have a consciousness that God condseends to use you to a greater or less de-gree for his glory. It is not, on the other hand, evidence of a lack of eath to say that What no such consciousnoss is given you. me the facts?

Are you hoping that God will, in his own and time, give the increase, yet he ling that you would be startled beyond measure to know that your instrumentality was actually being used for the conversion of irramental souls? This is the attitude of many substed tomally in lay service. You do well. Let you may do far better.

An you never conscious, in your teacher ing, and talking, and name try of clouds by the wayside, that through your week, though willing powers, the Word has taken hold of some heart and litted it higher. It is by no means always given us to know when God graciously makes us the channel of his grace.

At the same time, if you cannot say in atmost consciousness, "I gratefully for I that God does sometimes use me in his service," it is probable that there is something wrong somowhere.

Do no hards reach out to you naturally in application for spiritual help? Do no warm thanks for aid rendered come to you? And yet you seek to serve.

May it not be that you are not standing in the right place?

It is a principle in mechanics, that as regards certain appliances, the power must be placed at the end of the lever. Have you placed yoursolf at the end of your spiritual lever? If you have not, you can-not expect to lift advantageously. You are wasting effort through misapplication of force.

Many sincere workers desiring their own methods for prescribed secondary, through spiritual ends, stand in such narrow peronal limits that they get no more puchase to lift souls unto light than A would get for mechanical purposes standing close to his fulcrum.

How is the end of the spiritual lever to be gained for effective netion, do you ask? The wide room, the necessary purchase and broader freedom which are conditions of effectiveness, may be gained for spiritual notion only by maintaining the soul un-ceasingly in the attitude of the marvelous, all comprehending prayer, "Thy kingdom come; thy will be done."

Ignoring self, accepting all the dispensations of providence, holding coming and going, defeat and success, ontirely subservient to the Divine Will, yet petitioning no less ardently and persistently both in spirit and in deed, for the coming of the kingdom; the thirsted-for accomplishment of the adored Will, the power is placed at the and of the spiritual lever. Thus placed, God's peace working in, you will use your instrumentality to raise human hearts and lives into the blesseduess of his marvelous

light. If you do not feel that you are in position at the end of the lever, obtain by unceasing believing prayer, which the Master has placed himself to answer, an endowment of this spirit! Thus shall you become "a workman that needeth not to be ashamed."—M. E. Comstock, in Christian

#### BEHOLD THE MAN I

It was thus that the Roman governor introduced Jesus to the excited multitude as-sembled before the palace. Jesus had been betayed and surrendered to the Roman soldiery. They scourged him after the manner of a slave, threw about him an old purple robe, the decisive emblem of what they duemed a surreptitious royality, crowned him with thorns, proffered him a read for a sceptre, and mockingly oried. " Hail ! King

Who is this man? Why is he thus treated? Wist has he done? Ages before a proph swrapped with ethereal fire had exultingly proclaimed a coming Messiah, and given as well the incidents and manner of his birth. The ages swept on, and in the manger at Bethlehem lies the Saviour, whose birth is heralded by the multitude of the heavenly host, by angelic minstrelsy, by the glory of the Lord shining about, and by the lu-minous star, the faithful pilot of the wise men, which "went before them, till it came stood over where the young chill was.'

Thirty years have passed since then, and a man rudo of mion and apparel is preaching in the wilderness of Judea with great power and success. Multitudes listen, submit, and are baptized. There comes from Galilee to Jordan unto John the Prince and Saviour to be baptized of him, "for thus it becometh him to fulfill all righteousness." The voice from heaven reveals to us the character of hun who is thus baptized: "This is my beloved Son, in whom I am well pleased." And this is he of whom Pilate said, "Behold the man!" Up and down among a people who had made the observances of the Mosaic rites their religion, went this incarnate Son of Goth teaching them the doctrines of a diviner life, teaching them that from within proceedeth all that defiloth, teaching them of the soul's immortality, teaching them of ropentance, faith, purity, and salvation, until men the officers of the Sanhedrim sent to apprehend him are constrained to cry, "Verily, never man spake like this man And this is he of whom Pilate cried, "Behold the man !"-Dr. Beardman.

"Our bonds," we read in the "nots of martyrs," "are the jewels of our holy be-trothal to Christ, and our crown blooms on the thorns which lacerate our trows, when the winter is past and the storm is over, the flowers will appear."

GENERAL AGENT FOR THE

BRITISH AMERICAN PRESBYTERIAN,
REV. A. MILNE, M.A.

P. O. Address.

Ad Hon CON TAXONTO, Cat. Ch.

#### NOTES TO CORRESPONDENTS.

D. R. McLannan, —We closed our columns to the further discussion referred to, because it was degenerating into a wrangle, and because it was already taken up more of our space than its general importance somed to justify. We allowed Mr. Ross a closing word, not from any partiality to him, but shapit because friends on the other side expressed their opinions more frequently, and more at length, and we wished to hold the behance even. We do not see that any good could possibly come from renowing the feotimeters. But if Mr. M. thinks he can bring forward anything for editection—anything that would really solution the cause of Christ in that locality, let him soud it along and we shall seriously consider the matter.

British American Presbyterian

FRIDAY, JULY 23, 1878.

#### TCPICS OF THE WEEK.

The people of Canada have during the past week been more than ever exercised over the Pacific Scandal. It has all but monopolized both the attention and conversation of the entire community. Even the weather as a topic for discussion has been at a discount.

Duelling is not, even yet, quite "put out of court." Two prominent Frenchmen have lately tried to settle the point of honour by a set-to with rapiers; and in the States, a few foolish hair-brained lads still have recourse to the arbitrament of the duelle. If the old Puritan fashion of tying duellists together neck and crop, and letting them lie together in the public thoroughfare for a day, were tried, it would cool their blood, one would think, without any resort to either sword or pistol.

The Shah of Persia having left Britain people are beginning to breathe again, and are at liberty to speak about other matters. It is understood that the Persian Monarch has had, in this visit to the West, quite as much an eye to business as to pleasure. He Teels that between Britain and Russia ho cannot stand alone, and he has accordingly to examine matters personally, so as to be able with more intolligence to decide with which it would be better to cast in his lot. It would not be more for the advantage of Britain than for his own, if the Shah gave the Russian bear a wide berth. It is genreally thought that he has done this, and formed a close connection with the British authorities, The French are now anxious to make their reception of the Shah the most brilliant, graceful and cordial he has vet received.

Sir. Samuel Baker has really turned up all saie, and tells how his expedition into Contral Africa has been crowned with the most brilliant success. He has subdued all the different tribes in Nilotic Africa as far as the Equator, and claims that he has abolished slavery in all that wide region. We hope it is as he says, though it is still somewhat deabtful if the Viceroy of Egypt is realty in earnest in his Auti-Slave-Trade professions. It will be very fine if a free course for legitimate traffic has, as Sir Samuel affirms, been opened from the Mediterranean to Zanzibar, throughout the whole length of the valley of the Nile, and farther. The enterprising English Pashs. is expected in England very shortly and will meet with a reception only second in cordiality and outhosiasm, to that which awaits Livingstone.

The Bishop of Winchester, (Samuel Wilberforce), has been killed by a full from his horse. The deceased prelate was a very zealous, and very high church-man, as his conduct and words showed on many occasions very unequivocally. He was very active in church matters, and both in and out of Parliament took a very prominent Part in the discussion of the day. Like Lord Brougham, he was greatly more admired than trusted. He wrote largely and well, but nothing that is likely to take a permanent place in English literature. He came to the Episcopate when he was scarce. ly turned of forty, and at his death was in his 69th year. His secession to Rome was often anticipated, but he was much too cautious and comfortable a churchman for that. He was not of the Vicar of Bray order, but could yet very fully estimate the yalue of court favour and patronage, with a seat in the House of Lords and all the etcetras. Hon. William Wilberforce would have stood aghast had he lived to see the courses taken by his sons in religious mat-

A shocking case is recorded in the English papers, of a gentleman in Cheslure, of a gentleman in Cheslure, of a gentleman of the name of Marshall having had a cock fight on his premises attended by circumstances of special barbarity same,

and cruelty. He was fined £5 t instead of being sent to the treadmill for two years. According as the law both of England and Canada now stands, cock righting is an indictable offence to be punished on connection by both fine and imprisonment. We believe there are a few regular, cock pits in Canada. The frequenters of these are left for the most part unnoticed, from the fact that their neighbours do not know that cock fighting is a crime. It certainly is, and ought to be punished with the greatest vigour. Horse racing is not so bad as cock fighting, and will perhaps never become so irredeemably barbarious and brutal. In many respects, however, we are convinced it is egually injurious to the morels of a country, and hostile to everything having the appearance of godliness. The more sight of so many horses running is now the least part of the process. The whole is a gigantic system of gambling, where truth and honour, and fair play, are alike un. known. It is of no use talking of what horse racing may be made at a certain time and among an entirely moral and religious people. Taking it as it is, and as it has always been, the race course is nothing but a great blister to draw to a certain point all the rowdyism, fraud, falsehood, and general blackguardism to be found within a circuit of twenty or thirty miles. No true lover of his country then, can help regretting the increased attention to this amusement, so called, throughout Canada. It is at once a symptom and a cause of ramified dishouesty, and a general looseness both of morals and manners. He would be too great an innocent for the nineteenth century who would seriously and sincorely think that the race course was a school for virtue or would ever become such. As the tone of morals rises, it will disappear, as cock fighting and the "manly art of self-defonce" have already taken their departure.

#### HOLIDAY MAKING.

Those who have holiday all the year round cannot know how pleasant and inrigorating it is to have a few weeks of entire relaxation and change. The previous days of work are, in fact, necessary in order to have the holiday either appreciated or improved. Too many of the hardest toilers, we fear, find that such holidays come but soldom and see but few when they come. It is possible, however, that this may be their own blame. They think they cannot afford either the time or the money, when it would pay them to take both. The steady, unintermitted pull does not, in the long run, pay. A change, however short, is not so much a luxury as a necessity; and very few indeed in Canada need be without it if they only manage matters wight. What is spent upon tobacco and intoxicating liquors by many working men would pay for a fortnight s lodging in the country for them and their families, to the great comfort and happiness of all concerned; while those in somewhat loftier grades of life, who think that they cannot spare time and cannot afford the expense, would actually make more money, and save in dress and doctor's bills far more than all their holiday expenses could amount to. By all means, let every body take a heliday. Mothers of families especially ought to have some rest, and nunisters also, if their congregations are wise, will not be always chained to the oar. If there were more holidays taken every year, we should hear less of softening of the brain and broken down health; and the stereotype order of complote rest for an indefinite period, &c., which tell so significantly of the laws of nature having been outraged, with the natural but often little thought of With the many facilities for travel on every side, no one need he at a loss for some place in which thus to rest and recoperate. By sea and lake, away in the wilderness, or in some quiet farm house, every one can have his taste suited; and to one and all we say, as they value the health of both soul and body, make your arrangements and take your holiday. But not alone : let your wives and children share the pleasure and the benefit as well. You will be surprised how easily and cheaply health and pleasure can in this way be secured.

The attention of parties intending to settle in Manitoba is hereby called to the circumstance that at a recent meeting of Knox Church Congregation, Winnipeg, the following gentlemen wore appointed to act as an Immigration Committee, for the purpose of affording information and advice to such Immigrants as may dosire the same, regarding the most eligible localities available for settlement, and other matters affecting the welfare of new settlers; namely :- G. McMicken, Asst. Receiver General D. McArthur, Manager Merchant's Bank A. McMicken, Banker ; The Rev. Professor Bryce; John Emslie, Custom House; Duncan Sinclair, Surveyor; D. U. C. pp. bell, Agent A. McArthur & Co.; H. Mc-Dougall, Telegraph Manager; H. Swin-ford, Agent Kittson's Lue. Immi-grants are invited to avail them-selves of the information to be due procur-

#### "THE PRESENT CRISIS OF THE CHURCH OF CHRIST."

Such is the title given to an address by Rev. Dr. Duff when entering upon the duties of the Moderator's chair at the last General Assembly of the Free Church of Scotland. It is a very lengthy production; he read from it for about two hours, and had he finished it that very august assembly would have sat five hours longer before it rose. Too long to be read by many in this busy ago of such and hurry, it will nevertheless have some likelihood of being spoken about more perhaps from the place where it was hypothetically delivered, than from its intrinsic merits, though these are high, and in perfect keeping with the past utterances of that eloquont and enthusiastio prince of missionaties. When we read the burning words, we feel the awful truthfulness and importance of what is stated. and at the same time admire the unswerving loyalty to Scripture truth which in this gifted man is associated with an uncommon possession of scientific, philosophic, historic, and literary lore. Well would it he for the Church of Christ if the spirit of Dr. Duff prevailed among Christians, and if the admonitions which he gives were more heeded. We shall not give extracts at present, but will set before our readers a synopsis of the remarkable paper.

The title, which we have transferred from the periodical in which we find the address, does not give a fair idea of what is intended. The design of the writer is to show the folly and sinfulness of Christian churches and men wasting time. means: and strength in controversy and strife. while the position of the religion of Jesus is such as to demand every effort to be put forth to save it from peril, if not extinction. The duty enforced is mutual forbearance on all points not essential, and union and earnest co-operation in the evangelization of the world. The picture presented of the state of the world is dark, discouraging, and we may say even gloomy; but it is intended by the darkness of its shadows to appeal to fear, and arouse Christians from their blind indifference to evil, and sonseless supineness; and certainly it does show the utter hopelessness of any improvement save from the interposing help of God, and the dependence of the Church for the coming of promised glory, wholly on the laying bare of his arm, when "He who is king and governor among the nations, will in ways of morey and judgment inscrutable

to us now, ushor this sin-laden, sin-distracted world, purged and purified, into scenes of glory surpassing fable." The history of the Church is passed before us in rapid review to show that the eternal purpose of God ordained the existonce of sin and the fall of man, with all the worst developments of evil in "overy con ceivable vanity of condition and circumstauce," in order that a vastly greater measure of glory might redound to the glory of God by the rescue of "a great multitudo which no man could number," from the wreck and ruin, than if there had been no such malignant disease and wide-spread destruction in our world. In this history

we find the nature of man under the fell influence of an over-downward tendency, or "Law of Degeneracy;" and as a cousequence we meet with a succession of crisis calling for the interposition of God to save true religion and morals from utter extinction. Such a crosis did antediluvian atheism bring on, followed by an interposition of judgment and salvation in the flood; such a crisis was produced by post-diluvian idolatry, with its loathsome rites and immoralities, met by the calling out of Abraham from the pestilential mass of corruption; similar crisis are found in the history of the chosen people, and similar interventions; but the next great Catholic crisis was at the end of four thousand years, when "the state of both Judaism and Gentilism had become absolutely hopoless and incurable." Then "God manifest in the flesh" intervened "to make an end of sin, make a reconciliation for iniquity, and bring in overlasting righteousness." Soon followed the Pentecostal gut of a risen and assunded

city of God. Not long after, the law of degeneracy reappears. In less than five hundred years another crisis is reached, when the name of Christians was supposed to be extinguished, met by the conversion of Constantime. Next a crisis in the East, visited by the "trenchant sword of Mohammed in a deluge of blood"-in the West under the "strange compound of inquiry, doubt, rationalism, scepticism, and unbelief, known by the name of Scholasticism." Another crisis was reached in 1513, A.D., when true religion was lost in Popery. This was followed by the glorious Reformation. Thereafter came a season of deadness and unbelief, culminating in the atheism and immorality of the French Revolution, with its horzors and judgments. And still the law of degeneracy is at work, to bring on another crisis "such as the world has never been in before since Christianity itself was born in the manger-cradle of Bethlehem."

Saviour, when the Holy Ghost came down

in a "cataract of grace," to make glad the

\*Special number of the Christian-London, Morgan & Scott.

Having thus illustrated the law of degeneracy, the eloquent apostle delineates the present state of religion and morals throughout the world; and the power, and a tar as man is concorned, the invincible strength of Popery, Mohammedanism, and Lastera religious. It is a dark, dark pieture. The energy and incidious working of Jesuitism, again favored by deluded governments; rampant infidelity and its concomitant of impure and defiling literature; sceptical and sensational writings for the educated, which are undermining faith in the Bible; coarsely infidel and obscene literature for the working classes, with demoralizing pictures, circulated to an extent that is incredible, (in 1850 it is said the total issue of immoral publications in England was twenty-nine millions); licentious ness abounding and now protected by law: drunkenness, avarice, luxury, undevout. ness—these are all dwelt on as indications of the crisis which is upon us in Britain, and her colonies, and in America. Still more appaling are the representations given of the continent of Europe, with the avowed unbelief of Protestant countries and the superstitions of Papal lands. In all these places we are told almost nothing is being accomplished, and that little is not indigenous to any extent, but dependent on foreigners. There Mohammedanism with its hundred millions is unassisted, and Judaism maintains its antipathy to Jesus infact; while India, China, the Indian Archipelago, and Africa, notwithstanding all that has been done, have been so little affected that "theoloaders and formers of public opinion have, generally speaking, not reckoned worth their while to take any special notice of the movement," feeling quito securo.

What then is to be done? the pleading missionary asks, with such a flood upon us, such obstacles before us, such a work appointed; what is to be done to meet the domands "of so tremendous a crisis in the destinies of universal man?" All that has been done appears but mockery and folly. Here there is put in a powerful plea to "unite and conquer," to show Christian love and practice forbearance, to address all the energies of the Church to the greater and wider interests of the Church of Christ, and not unduly magnify our own potty interests.

The close of the address is powerful in its appeal, and scripturally hopeful in its auticipations. Things may become infinitely worse, but "what of that to him who calmly and securely rests on the immovable rock of Jzhovah's promises—the grand ultimate consummation in glory must and shall be triumphantly accomplished."

#### OUTRAGE AT ANTIGONISH.

We call special attention to the letters contained in to-day's issue in reference to the Antigonish outrage. Our readers will be glad to know all the particulars, which go to show them Popery in its true colours. The question of "judiciousness" or "nenjudiciousness" has nothing to do with the rase. Messrs Chinquy and Goodfellow have, like all other Canadian citizens, a perfect right to do or say anything they choose within the limits of law. Nobody forces any one to listen to their sormons or speeches, but for peaceful citizens to be threatened and assailed as they have been, for doing and saying what they have a perfeet right to do and say, is perfectly intolerable. Mr. Goodfellow is well known in the West here as a quiet, judicious minister of the gospel; and the idea of his being "rabbled" out of Antigonish and forced to leave his congregation under threats of being murdered if he rem t, is surely going quite too far. If Roman Catholies think that this is the right and prudent way to go to work, they will find themselves greatly mistaken. Before things get that length a large number in all parts of Canada will take good care that "they know the reason why." It has been always the great refuge of Romanists to seek to stifle discussion by violence and even murder. All that sort of thing is rather too late in the day to be now tried with effect. The will for it is still as strong as ever. Thank God, the power is almost entirely gone. Far better than battering two inoffensive men with eggs and stones, that the Roman Catholics of Antigonish should try to answer their arguments, or at least have the decency to keep away from their meetings, and keep both hands and tongues

The members of the Sutherland's Corners Presbyterian congregation are at present giving practical evidence of their appreciation of Mr. Warden's services in a most comm idable manner.—Many of the farmers are bringing him in as a harvest gift a quantity of hay or east direct from the field. Considering the scarcity of hay this season this speaks well for the liberality of the people in that section. The farming portion of many other congregations might well follow their example and "Go and do likewise" to their ministers.—Cox.

#### Ministers and Churches.

The Rev. John Luing, 1sh Toronto las Wednesday for New York. He will be absent five or six weeks.

The Rev. Wm. Roid, M.A., Moderator of the C. P. General Assembly, has gone to Motis, Lower St. Lawrence, for needed re-

The Rev. James Hastio, of Prescott, iseponding his holidays among friends in Western Ontario.

We are pleased to learn that the Rey, R. H. Hoskins, minister of Knov Church, Dundas, has returned to his pastoral duties much improved in health.

We understand Rev. Mr. Scoble has accepted a call to the pastorate of St. Andrew's congregation in Strathroy, and will enter on his charge in August. He is said to be a man of great energy and talent.

The Roy. Dr. Wilkes preached a sermonlast Sabbath in Zion Church, Montreel, from the text, "If the light that is in theobe darkness." He alluded to the 'Pacificscandal in strong terms as most humiliating and mortifying to every lover of hiscountry.

Ray. Mr. Gauld and family left Meaford, on Tuesday for their new home in Nova Scotia. While his friends here are sorry his removal from the village is to be permanent, they follow him with sincere and carnest wishes for his happiness in his new station. Previous to his departure a few of his friends presented him with a purse of money, as a substantial token of their goodwill. He will be stationed at Kennetcook, Nova Scotia.—Com.

The Presbyterians of Moore and Corunna have secured the services of the Rev. Mr. McKutcheon, who is likely to do much in the way of building up these stations. Mr. McK. labored here a shorttime, before; and as his return indicates, was very much liked. Since his arrival this time, he has been for some time indisposed by an attack of Typhoid fever, but we are pleased to think he is now recovered, and is able for his work.—Com.

The Roy, Robert Hall, minister of the Canada Prosbyterian church West Niss our, was lately made the recipient of a very handsome gift from his people. That gentleman has laboured for many years most assiduously amongst his flock, and in testimony of their high appreciation of his services the members and adherents of the South Congregation made him a present of a very beautiful buggy and whip. The buggy was made at the carriage works of Mr. John Campbell, London, and is of the finest material and workmanship. Such a token of esteem and affection is as oncouraging to the paster as it is creditable to the people.

On Wednesday of last week, the Presbytery of Kingston, in connection with the Canada Prosbyterian Church, met at Demorestville for the induction of the new pastor of the Church in that village, Rev. Mr. Boyd. The induction services were performed in the forenoon, and were participated in by a number of ministers. In the afternoon a dinner was held in a temporary bower in the yard, at which a largenumber sat down, and general good cheer provailed. In the evening an ice cream festival was hold in the church, which was highly successful in every respect. The refreshments were in good supply, and addresses were given by the clergymen present, music of a high order being furnished by a low amateurs. On the whole the occasion was one of general good feeling, and the congregation are to be congratulated on on having at last secured a settled paster to labor among them.

In accordance with the appointment of the Presbytery of Toronto, the Rev. Mr. McFaul of Charleston, presided as moderator at a meeting of the Congregation of the Canada Presbyterian Church Orangeville, on Wednesday ovening of last week. The meeting was held for the purpose of " moderating" a call to a minister of the C. P. Church to be settled over the congregation which has been some time without a settled Pastor. After preaching an excellent ser mon, Rev. Mr McFaul stated the object of the meeting. Roy. Mr. Carrick was then manimously chosen, by the members of the congregation, and "a call " was made out and signed, for him to become the Paster of the Church. This "call" will be presented to the Presbytery at next meeting.

Particulars anent the induction of the Rev. J.C. Smith, M. A., at Hamilton, will' appear in next issue.

We I ave received a very interesting letter from Mr. H.H. McPherson, missionary Silver Islet, Lake Saperior; too late for this paper

The Rev. J. M. King, M.A., is spending his houldnys on the lakes of the Muskeka District. A number of the citizens of Toronto find that locality a very pleasant summer resort. PRESBYTERY OF LINGSTON.

The quarterly meeting of this Presbytery was held at Picton on the 8th of July, and an adjourned meeting at Demorestville on the 9th Mr. E. D. McLaren, M. A. was licensed to preach the gospel. Mr. Hugh Gray, a Licentrate from the Presbyterian Church in Ireland, made application to be received; but in the absence of certain docu-ments no action was taken. A call given by the congregation of Demore-tville to the Rev. J. M. Boyd was sustained and accept-Rev. J. M. Boyd was austained and accepted by him. He was inducted into the pasteral charge of Demorastrillo, Mr. Wilson preaching and presiding, Mr. McMochan addressing the Ministers, and Mr. Burton the people in relation to their respective duties. At the close of the services he was cordially welcomed by the people. The state of matters is very promising, when you take into account that they have not had a settled paster for ever seventeen had a settled pastor for over sevention years. It seems as if a new spirit ha-taken possession of the people, for in ad-dition to the much needed renovation they have effected on their house of worship, they have secured a Manne tor the accommedation of their new Minister. A dinner was given on the grounds after the induction services, and in the evening a social meeting was held in the Church, partly to welcome their Minister, and partly to raise funds for the inclosing of the church property. The chair was occupied by the Rev. X. McMeehan, and addresses were delivered by the Revs. Messrs. Chambers, Watt, Bayd, Harris (W. M.) Scott and Wilson. The attendance at all the meetings was encouraging. It is pleasing to be able to note the revived interest in this old field, which a few years ago was regarded as al-most dead as far as Presbyterianism is con-THOMAS S. GUANBERS, Presby, Clerk.

PRESBYTERY OF COBOURG.

This Presbytery mot at Millbrook on July 1st. The more important items of business were the following:—

The Presbytery adopted unanimously the following minute in reference to Mr. W. C. Young, late minister of Norwood and Hastings. The Presbytory in parting with their brother, Mr. W. C. Young, desire to express their high esteem and affection for him, and their sympathy with him, in the long continued affliction which has at length made his resignation necessary. Sensible of his high qualities both of mind and heart, they record their deep regret at the removal from their bounds of a brother so greatly beloved of a Co-worker so dilligent and obliging, and of a proacher and pastor of such curnestness and tidelity. unite in expressing their sincere hope that his health may ere long be so far restored that he may be able to resume the loved work to which he has consecrated his life; that a suitable sphere of labour may soon be opened for him; and that the Spirit who quickoneth whom he will, may give him many who shall be a crown of joy and re-joicing in the day of Christ's appearing." The Commission appointed to visit Campbellford, reported that they had met with the congregation there and ster hearing parties had recommended that a new election of Office-bearers take place at an tion of Office-bearers take place at early date, and that a Commission roll be prepared and a Session Minute book procured without dolay. The report was re-ceived and adopted. Wr. Mitchell reported that he and W. Ewing h I visited the Congregation of Kendal, and had conferred with them about their desire to be separated from the Congregation of Perrytown. The commissioners found that about 98 were in favour of a separation and 23 against it. A petition, signed by 50 Communicants and 48 adherents, was also read from the Kendai congregation, praying for separation from Porrytown. Parties anving been heard, it was moved by Bennet and seconded by W. Androws that the prayer of the potition he not granted. It was moved in amendment by W. Donald, seconded by W. Mitchell, that the connexion between said congregations be dissolved. The original motion was carried, and notice given on hehalf of congregation of Kendal of an appeal to the Superior Courts. The Clerk read a letter from the Rev. Wm. for the Assembly Fund. Mesers. Douglas and Donald were appointed a Committee to regulate the said assessment in an conitable manner and collect the same Windell tendered the resignation of the Ballyduss portion of his charge. It was decided that the congregations of Cartwright and Ballyduff be cited to appear at next meeting of Presbytery. It was agreed that the Presbytery's Home Mission Com-mittee prepare and submit a report in re-Mr. Douglas was appointed to dispose the Lord's Supper at Minden and Brown's Station, Mr. Paterson at Kunnount, and Mr. Mitchell at Chandes and Burleigh, Mr. Training and Mr. Mitchell at Chandes and Burleigh, Mr. Ewing was appointed to visit the congrega-tion of Fenelon Falls, and to confer with the people as to the duty of contributing more liberally for the support of ordinances so that the supplement from the Home Mission Committee be, if possible, reduced Next meeting of presbytery was appointed to be held at Port Hope, on the second Tresday of September at nine o'clock A. M. W. Donald, Pres. Clerk.

Hisronr or Coal.-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 tif, for the present, we exclude animal oils; only the history of plants, and we must therefore look for the ource from which the plants derive the carbon and hydrogen which, combining with oxygen, are the active causes of the force obtained from the fuel. Modern science renders a most perfect answer to this 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 oxygen into the air. Revers ing the processes of fires and annuals, they breathe in carl mic acid and water, and breathe out oxygen. The large daily con-sumption of oxygen is balanced in from the leave of plants.

#### Missionary Intelligence.

The Missionary Record, published by the Church of Scotland, sayet—"There is one Protostant missionary, European and Amercan, in British India, for each 850,000 of the population; equal to ten mintsters only for the whole of Scotland."

Bishop Havon of the Methedist Church, reports that Mexico is one of the most promising fields for missionary efforts. Methodists love had a superintendent there but three months, and already nine small congregations have been gathered. Bishop Kovner, of the Southern Methodist Church, who has recently returned from Movico, says that the people of that country are dis-gusted with Romanism, and will either bocome Protestants or infidely.

The Rev. Dr. J. Watley stated at the late anniversary of the London Missionary So-ciety, that he thought there was no religion in apostolic times, "neither in Syria nor in Asia Minor, nor in Greece, nor in Egypt, nor anywhere else, in which so large a proportion of people were converted to Christianity as in Madagascar, the Sandwhich and South Sea Islands." The Rev. G. W. Laws, missionary at the Savage Island, believed there were in connection with all the societies in these islands 250,000 adhorents, 5,000 church members and 1,600 mative proachers.

The following are the square miles and population of some of the principal countries where Christian missions are established and successfully prosecuted :-

India	Square Miles,		Population	
			1,5+2,000	240,000,000
China			1,207,000	200,000,000
Bussin			7,561,33	H2,000,000
Japan			150,064	35,900,000
Lurker			1,813,048	35,500,000
Mexico.			1,000,112	0,000,000
l'orsia			CO,CO	4,300,000

#### GREAT CHRISTIAN TRIUMPH.

The Friend of India says, that "Rev. Jacob Chamberlain, M.D., of the Arcot Mission, India, (Reformed American), during the last five mouths of the past year, has recoived twenty villages numbering 715 in-habitants, who have come over to the missionaries, acknowledging a convection of the turb of Christianity, and appealing to them for instruction. In the last medical tour which Dr. Chamberlain undertook, be received 196 who came over in a body, the inhabitants of six villages, while messengers came from villages thirty miles remote, asking to be received under its in

#### A GREAT MISSION FIELD.

In India, Burmah and Coylon, there are 325,000 native Christians, an increase of \$5,430 for the past ten years, and 500 missionaries. The attention given to this field by some of the Missionary Societies is sun-med up as follows by the London Watch-man:—"The Baptist Missionary Society devotes three-fifths of its home moome to mission work in India and Coylon; the Church Missionary Society, more than one haif; the Propagation Society, one third; the London Missionary Society, one fourth; and the Wesleyan Missionary Society scarcely more than one seventh. Again, the B. M. S. expends from its bome funds £1,800 more in India than the W. M. S. the L. M. S. £6,400 more than the W.M.S.; the S. P. G. nearly twice as much; and the C. M. S. nearly five times as much—whilst the American Board of Foreign Missions, with an income of \$420,266 for the year 1872, expended in India and Coylon \$100,

Of the 60 British societies that propagate the gospel among the heathen. 21 are of the Episcopal church, 10 are jointly Epis-copal and Nonconformists of England and the Presbyterians of Scotland and Iroland. The total contributions for 1871 wore nearly £900,000, of which the Episcopal Church gave nearly £400,000, heading the list with the £150,000 of the Church Missionary So-About 250,000 are communicants, and about the same number of children. whose parents for the most particle heathen attend the schools.

#### WE ARE ALL MISSIONARIES.

Bishop Whipple put this important truth in a strong light, in a recent address. He said :- "Every baptized man is by oath of allegiance, a mussionary. There is not one law for ministers and another for laymon. The Gospel does not bind the pastor and absolve the people. There is not one solitary line in God's Revelation which says that the one must work and sacrifice and give, and the other may heard and keep. may be fied down to the dull routine of daily toil, and yot your life, hid with Christ in God, may make you one of the bost preachers of righteonsness in the world. You may be a very stammerer, and yet your life of love goes straight to every heart. We can all give our example. A chance word of reproof, a wayside word of warning, a loving invitation, an act of Christian courtesy done in a Christian way, may lend others unto Christ. It is not so much where we are, as what we are, and it is not alone what we do, but the way we do it. A man who loves the Saviour must in some way be the refuge of the weary. If he speaks it must bo as one tempted man speaks to another who is battling with temptations. It is not done by fierce warnings. It is not by assailing singers as you would besiege a It is the old and blessed story God's love leading weary souls to Jesus, helping them to grope out of the dark and tangled wilderness, and cheering them at every step on the way to deliverence and safety. There is no one so poor that he cannot do something for Christ. Whether it be the widow's mite or the rich man's gift, God will bless it."

If the Bible did not tell us Jesus was poor, I should have know.. it from His own words. Who would have talked about putting pieces upon old garments, or about sweeping the house difficulty if He had not seen His mother doing it? So while I was busy over these things, and a hundred household works like them, I knew that Ho knew exactly all about them, and that

#### Sabbath School Teacher.

LESSON XXXI.

August 3, 1373.

THE MINISTRY OF JESUS. Mait, iv. 17-26.

COMMIT TO MEMORY Vs. 23.

Paralell Passages,-Luke vin. 1; John

With v. 17, read Matt. x. 6, 7; with 18, 1 Cor. i. 27; with v. 19, Mark it. 14; with v. 20, Ps. exis. 60; with v. 21, Mark it. 17; with v. 23, John xviii. 20; with vs. 24, 25, Isa, lvi. 1.

CENTRAL TRUTH .- Christ in word and deed reveals the Father.

INTERNATIONAL TEXT. - Never man spake like this man John vii. 46.

In one sense the ministry of Jesus began before John's ended. That the Sayiour might be recognized, and baptized by John, and be identified with him, he was in Judon, and was pointed out to the people by John; and in evidence of John's relation to Him, and His to John, he received some of John's disciples See John i. 28-37. There he had taught enough to draw on him the hatred of the Pharisons. Of this ministry John gives details.

In another sense Jesus began his ministry when John was cast into prison by Herod, thus leaving a vacancy in Galilee. He was at a distance "hearing" (v. 12). He came to the province, from Judea, when his movements are told us by John, removed his residence from Nazareth, where he had lived since returning, in the first part of his life, from Egypt (ii. 21, 28) to Capernsum (v. 18). This gives Matthew occasion to quote a fifth prophecy fulfilled in him. Ho mentions Caparinum as on the coast, i.e., of the son of Galilee, of Gonnesaret (a sheet of water twelve miles long by six broad). This identifies it with the passage from Isa. vii. 22; iv. 1. (Remember, the author does not make the chapter divisions.)

This lesson can best be taught, having regard to unity, recollection, and impression, by grouping all around v. 28. The theme is the ministry of Christ, and the several topics we can readily arrange, thus:-

(a) THE SCENE OF IT. - Galilee. Portions of a country have often been given an unfavourable character, on slender grounds. Galilee was regarded with some contempt by Judea (see John vii. 41,89-52), as behind by dutes (e.g. Joint 11, 14, 159-12), as befine hand in intelligence; perhaps from its peo-ple being mixed up in some degree with aliens ("Galilos of the Gentiles"). But He laboured among a people little regarded. His removal from Nazareth to Capernaum is stated here, v. 18, accounted for in Luke iv. 16-21. Omission is not contradiction. The writers were not in collusion.

Gaillee enjoyed most of our Lord's publie labours: The first three gospels are mainly devoted to his ministrations there; so in the follost sense Issiah's' words were made good (v. 15); most of his apostles were dalileans. They were influenced in their pronunciation by the Gentiles (Matt. xxvi, 78). Like the Waldenses in Italy they were known by their tongue, and their sccent was against them. The natural features of the region suggested many of the parables, such as the vineyard, fig tree, shepherd, and the sower. The disciples were known as Galdeans (Act i. 11). In many of the towns and villages remains of handromo synagogues aro still visible.

(b) The Places IN which he preached.—
"Their synegogues." As we use "school"
and "church" in some places for the house,
as well as the persons gatherered, so this
word stood first for a collection of people, a "meeting," then for the place, or meeting house. The Jews had many such. There were 480, according to Josephus, at this time in Jerusalem (more than the places of worship in New York). The worship was for congregations; differed from the temple service. The people sang praises; the scrip-tures were read; and by one of the olders, or some of whom they invited, explained; and prayers were offered. Christ was owned as a public teacher, and allowed to deliver his message in their assomblies. See Luk iv. 16; Acts xiii. 15. From which we may

(1) That Christ honoured existing moans of grace.

(2) That his character was unblemished, where he was best known.

(3) That though without means, he and his disciples were not in abject poverty, or anything like beggnes among us.

(4) That as Jesus followed John, Christimity is not a contradiction of, but an advance upon, the Jewish system.

(c) HIS ATTENDANTS; disciplos; fisherman, not poorer than their class; some of of them sons of a master fisherman, and internoon subject. The meontrovertible in-Christ after some interviows, and in the case of some of them when a miracle had been wrought, Luke v. 4, 11. See also Luke ix. 57, 62. For it is a concise, condensed account we have here. Simon called Peter, a stone, fr-m his alleged firmness, or more likely from his being first in that foundation Enh. ii. 20, of which Jesus is chief corner stone, and his brother Andrew to Greek name), were called from their nets, and mstantly followed, v 18, 20. He gave them the promise of office and employment, v. 19 "fishers of men," all their courage, skill, p tience, ingomity, and power to endure, would be needed; but while they had caught fish, and killed in catching them, they would eatch men, and in catching bring them life. catch men, and in catching oring them me. James and John, sous of Zebedee, of some consideration, enaployed probably under their father, (v. 21), were also called and obeyed. They were "better off" than the Hence perhaps their mother's hope, Matt. xx. 21. Honce perhaps, John xviii. mens of his disciples, and illustrations of the way in which he called them.

We may see how good it is to be called of Christ—how employment does not hinder has calling—how good it is to obey—how good it is for brothers to go after Christ tomade them sweet to me Bede's Charity | gether how he raises all whom he calls.

(d) The MESCARE. He began (v. 1), with reporter co; for the kingdom of heaven is at lead. Thus he took up the word of Leke (Alter iii he took up the word of John, (Matt. iii. 2), and continued his work. But he did not confine himself to this call But he did not comine himself to this can of repentence. He "preached the go-pal of the langdom." He went from place to place, with his disciples, teaching and preaching. What the go-pal was, we learn the histogram his appearance of the proposed of the p from his reported address. He announced them, premised them life, and proved his right to lose by the miracles he wrought, v. 24. These miracles proved his Mesahi-ship; showed his pity for the suffering, and the genius of his gospel; proved his fitness to deal with sin, for discuses are among the effects of which it is the causa; and won favourable attention from men. The extent of this is stated in v. 25.

Among the many lessons we place these: (a) How great a work it is to preach. Christ was a munister.

(b) Ministers are to do all the good they can, to body, mind, estate, and soul, and they do. They are the best friends of all benevolent institutions.

(\*) Repentence is to be preached. Mon have to know what sin is.

(J) Christ calls us and saves us, that we may be good and do good.

Pere Hyacinthe is reported to have declined the permanent pastorate of his Genevese congregation.

At a meeting of the largest iron company in Sheffield, recently, the significant state-ment was made that the enhanced value of labor was shutting Shoffield out of foreign markets.

The New York Herald will commence a London daily about the first of January, and it is stated that religious matters will form a leading feature of the new journal. The services of Spurgeon have been sought, and \$10,000 a year offered for the fruits of his pen.

Pather Hyacinthe has now a coadjutor at Geneva in the person of the Abbe Hurtzult, Canon of Tours, and formerly scoretary to the present Archbishop of Paris. Ho has published a letter, in which he states he intends to assist Father Hyacinthe in his work, being firmly convinced that Catholicism is now becoming as disastrous to society as to individual conscience.

A copy of the Holy Bible in the Persian language, magnificently bound, has been propared by order of the British and Foreign Bible Society, and is to be presented by Sir Henry Rawlinson to his Majesty the Shah of Persia, without the parade or formulity of a special deputation.

The will of Hugh Fraser, of Montreal, bequeathing \$400,000 for the establishment of a free public library, to be known as the Fraser Institute, has been set aside by the Court of Appeals under a statute of Mortmain of Louis XY., found in Edits of Ordonnances, promulgated in 1748, for-bilding an inhabitant of Queboc to loave money to a corporation not already in ex-

It takes about two months and a half to get through with the list of annual meetings of the English Missionary Societies. Twenty years ago, but little more than a fortnight was required for the purpose; and only about eighty years ago there were no meetings of the kind at all, for there were no Missionary Societies, and no interest in the solvation of the leastler. est in the salvation of the heathen.

Her Majesty has presented to Lady Smith, of Lowestott, a copy of "Leaves from our Journal in the Highlands," in commemoration of her 100th birthday, colebrated in May last. The fly leaf contains the following in the Queen's handwriting: -"To Lady Smith, on her 100th birthday, from Victoria R. Balmoral, 1878." Lady Smith was able to write her reply to the

Roy. T. De Witt Talmage has accepted a call to take charge of the editorial department of the "Christian at Work," a reli-gions journal of Now York. He will enter upon his duties as oditor about the middle l of August.

"Ziox's Herald" remarks-Let Brothers Fulton and Talmago, and other ministers who love to startle mon into attention by their notices, read this flowery consumma-tion of the seed they have been sowing in the public prints, and bring forth fruit meet for repentance. A colored brother in the "Now Bedford Mercury" thus expatiates: "In the Methodist Episcopal Zion Church, on Elm Street, practical advice by the pas tor on the diocesan's episcopal visit in the

morning; Sabbath School at I r. u.; prea-ching in the afternoon and evening by the paster, J. B. Small, at the usual hours; owner of of his own craft, and chosen by oxhaustibility of God's providence; evening -The indubitable, augelic acclamation of the ineffable austerity of the approaching Schla !

> The "Independent" says :- " At the late annual meeting of the London Presbytery of the United Presbyterian Church the Rev. Dr. Fraser, representing the English Prosbyterian Church, reported the Missions of that Church in China. The income of of that Couren in China. The income of these missions last year was \$40.00. Their missionaries at present in China number thinteen, three of whom are dectors of medicine. With these are associated forty or fifty other laborers. The districts occupied the street of the course of the are Amoy, Swatow, and Formosa. At Amoy and Swatow there are several wellorganized congregations, which already are becoming self-supporting. In Formosa, during the last year, 250 adult heathen have been baptized, and the missiparies are only prevented from multiplying sta-tions in every direction by the paucity of their numbers. At Amoy there are about 500 native communicants, 850 at Swatow, and 800 at Formosa—making a total of about 1,600. At the late unceting of the Synod at Newcastle the special complaint was not want of money to carry on the work, but a want of men to respond to the call for missionaries."

GERMANS IN ENGLAND.

In England the German, ace no doubt gaining ground onormously. Go where you will neet, west, north or couth—he well known guttness same your oar. One hargest mercantile houses are German; our best clerks and bust to at all events cheape d) workmon are now German; we hear the language constantly in our streets, in our dining-houses, in our shops, in our railway carriages, in our theatres-everywhore; and mon with searcely pronounceable German names are constantly cropping up in our newspapers as having written here or agitated there, or as having appear-ed before the Lord Mayor or a Commisshope at Basinghall street. And what will the morehent, the factory master, the large shop-keeper say to you, if you ask him the reason of this tromendous alteration? He will tell you that these foreigners work: that they are, as a rule, to the uttermest con-contious, and instructively study their principal's interest before their own; that they are content to remain servants until they are content to remain servants and by careful study and strict attention to busi-noss they have fitted themselves to become masters; and that they do not often, as our youngsters do, set up to be masters long before they have learned to be man, and so make feels of themselves. Go at night to the smoke-dried houses where the German merchants, and those who employ Germ a labor, congregate, turn down towards Mincing and Mark lanes, to Towor stroot, and Falstaffian Eastchcap, to where the East India Company once had their vast lodging house, and you will see, if you single out brass plates having German names upon thom, the Touton clerk hard at it, driving his unwearying pen, seldom complaining and never sulky, sitting there as if the work before him were all he had to think of in the world, and the stool he is perched upon the summit of his earthly ambition. And look across the road, my friend, and read, " for thou caust read," by the gaslight, yonder other brees plates, whose names—Jones, Smitl. & Co., Thomson, Brown, & Co., Robinson, & Co.—cry aloud that they belong to British firms; the windows are dark, and the sprightly youths who deign to attend during a portion of the day, are no longer there, having lost hours ago, and no doubt forgotten the "shq," for the evening. Their hearts and souls are most probably centred in their own pursuits, the duties their employers pay them to perform being secondary at the most in their estimation, and esteemed an unscenning drudgery which their lot in life unfortunately entails upon them, but which should be dismissed from their thoughts whon, the clook striking five, they put on their hats and turn their backs upon the city. Compare these different classes of men, and wonder no longer that the former is now generally preferred; and, above all, conse to wonder at the results of the last war in fureps. On the Corn Market, in the Commercial Sale Room, beneath the grasshopper of the Royal Exchange, the British Merchant no longer predominates and reigns triumphant. In Throgmorton street, though here more particularly of a mosaic type, the German has his say, and is known as one of the cutest among the many knowing ones haunting the neighbor-hood of Capel and Angel courts. In Ald-gate hardly a fascia but bears some uncouth uamo, somo unpronounceable Blitzenstein, Schkratzbucker, or Lumphausen; and as you gaze upon the scene topped by the lefty gables of the ancient houses, you almost fancy that you have been unconsciously reolining upon the magic carpet of Prince Houssain, and been suddenly transported to a street in ancient Hildesheim, or into the Juden Gasse at Frankfort.-Gentleman's Magazine.

DR, CUMMING ON THE VISIT OF THE SHAH.

In the course of his sermon in the Scotch National Church, Crown Court, Covent Garden, London, on Sunday morning, the Rev. Dr. Cumming took occasion to refer to the present visit of His Imperial Majesty to this country.

The Rev. Doctor remarked that the object of the Persian Imperial visit had been to seek acquaintance with England, the peu-ple and the institutions of the country. One matter was of great interest to him the speaker), namely, that there was ample est-dence to show that the country from which the Shah had come to behold the greatness of England was the very land in which, according to Scripture testimony, were located thoton tribes of I-rael after the separation of the twelve tribes. This Scriptural authority was supported by the great Latin tather and erudite scholar, Jerome. It seems not at all unlikely that out of those districts which had just then been opened up to civilization would come the ten tribes alluded to, after having been removed for nearly 2,000 years from the eyes of other nations, and these tribes would join themseives to the other two who had remained up to the birth of Christ faithful to the law and the commandments of God as given to them through his servant Moses. And if such was the case, they would look for "the fumess of time," as recorded in Scripture. It had been said in Scripture that three kings would at a certain time come out of the east " from the sun's rising." A verification of this had been seen lately. The Sultan, the Khedive, and at present the Shah, had within the last few years visited England, and that each for the first time. In this circumstance appeard to have been an apparent if not an actual fulfilling of the prophecy alluded to. He believed that the result of the visit would be the freeing by the three potentates of the Jows, who would then recognize and worship the Son of God, whom their fathers had crucified and despised. These were matters no one could contradict, but the facts would of course be differently applied according to different octsons' views.

"BETTAR LATE THAN NEVER."couple who had reached the ages of 65 and 62 years respectively—neither of them having been previously married— were united in the bands of wedlock at Rogart, Entherlandshire, last week, by the Bov. Mr. McPherson, Free Church minister of Lairg.

#### Enstor and People.

REV. CHARLES H. SPURGEON,

People nover get tired of reading about the great English preacher, Rev. Charles H. Spurgeon. Roy. William, Matthews, L. L. D., of Chicago University, but been writing for a paper of that city the most discriminating account we have seen for some time, of this remarkable man. We subjoin a few extracts.

PERSONAL APPEARANCE.

The house filled, Mr. Spurgeon at once The house filled, Mr. Spurgeon in once the house filled, Mr. Spurgeon in once the house filled, Mr. Spurgeon in which some corresponding to the filled of the chineh who sit just behind him. In his physiognomy and peneral appearance, there is hittle to give a surance of a great crater. Short, stout, and muscular, with a somewhat square face, and peneral most of the people. Mr. Spurge on is not a some stimular and meaning the face of the people. man improvement, with a somewhat squareface, and a general air of frankness, attaightforward ness, and bonesty, he is a good type of the Anglo-Sayon, and no one could possibly mistake him for a native of are other country. Natural, decided, and impressive in his manner, full of force and fine, and speaking in a loud, hell-like voice, at once clear in its articulations and pleasant in its tones, it rivets your attention at the start, though precisely what is the secret of his hold upon you, you are puzzled to tell. Ho beging the sortice with prayer, and a prayer it is, a real out-poming of the heart to God, not an oration before the Almighty, or an elequent soliloquy. He is evidently not one of those preaches when a Sanda Christless Christianite, for a cards os a Christless Christianite. or an eloquent soliloquy. He is evidently not one of those preachers who, as South says, "so may that they do not supplicate, but compliment the Almighty Got;" he believes, with the same divine, that it is not necessivy to beg our bread in blank verse. or to show anything of the poet in our do-votion but indigence and want. After the prayer comes the hymn, read in a clear, impressive voice, and without any accompaniment, either of organ, or bass viol, the vast assembly of 5,000 or 6,000 sound forth the notes of praise. After the first verse has been sung, Mr. Spurgeon singing with his people, a second verse is read and sung, then another verse, till the entire hymn is gone through with.

#### SOURGES OF POWER

The real sources of Mr. Spurgeon's power we believe to be his clocution, his style and the carnestness that grows out of a profound conviction of the truth of what he teaches.

His delivery, though not of the highest order, is wonderfully natural and impros-sive. There is no stiffness or affectation in it. He talks in a free, off-hand way, just as a man would talk with his friend. Even when most impassioned, he speaks in collewhen most impassioned, ho speaks in coloquial tones, nover for a moment falling into what the old Scotch woman, robuking her son as he read the newspaper, called "the Bible twang." Again, his language is as simple and unaffected as his manuer. It is chiefly plain, nervous, idiomatic Saxon; chiefly plain, nervous, idiomatic Saxon; the yocabulary, not of books, but of the market place and the fireside,—"not of the university, but of the universe." "The devil," he oner said, "does not care for your dialectics, and electic homiletics, or Germanic objectives and subjectives; but pelt him with Anglo-Saxon in the name of God, and he will shift his quarters." Me God, and he will shift his quarters." Mr. Spurgeon's style, like that of every great speaker, is individual and original, the outgrowth and exponent of his whole menal character. It is plain, straightforward, luminously transparent,—a perfect mirro, of thought. His winged words have a force and significance which they did not bear in the dictionary, and haston to their mark with the precision, rapidity, and directness of an arrow. No shade of doubt weakens the dogmatic decisiveness of the idea; no momentary hesitation checks or turns aside the sure and sweeping current of the ex-pression. He has no meaningless expletives to pad out his soutences; but overy where the mind of the speaker is felt beating and burning beneath his laguage, stamping every word with the image of a thought.

#### STYLE.

Bosides these peculiarities of Mr. Spurgeon's style, it is remarkab'e also for its pictorial power. Few pulpit orators abound more in illustrations,—especially homely, yet vivid, illustrations drawn from the fire-side, the street, the market, the scenes of daily life. Piety with him is not a thing of bstraction, but something visible, in concrete form. "If I am a Christian," he said, in the sermon we heard, "I have no right to be idle. I saw the other day men using picks in the road in laying down new gaspipes; they had been resting, and, just as I passed, the clock struck one, and the forcpassed, the clock stack one, and the lore-man gave a signal. I think he said, 'Blow up;' and straightway each man took his pick or his shovel, and they were all at it m earnest. Close to them stood a fellow with a pipe in his mouth, who did not join in the work, but stood in a free and casy posture. It did not make any difference to him whether it was one o'clock or six. Thy not? Because he was his own; the other men were the master's for the time being. If any of you idle professors can really prove that you belong to yourselves, I have nothing more to say to you; but if you profess to have a share in the redeeming sacrifice of Christ, I am ashamed of you if you do not go to work the very moment the signal is given." Again, take the following: "The world has a right to expect more from a Christian than from anybody else. Stand in fancy in one of the fights of the old civil war. The royalists are fighting desperately and are winning apace, but I hear a cry from the other side that Cromwell's Ironsides are coming. Now we shall see some fighting. Oliver and his men are lions. But lo! I see that the fellows who come harg fire, and are afraid to rush into the thick of the fight; surely, these are not consequenced by the fight of the fight; surely, the fight of the figh

ranks of those perfumed caveliers long ago, and made them fly before them like chaft before the wind. So when I hear a men say, 'Here is a body of Christians.' What! Those Christians? Those covardly people who hardly dare speak a word for desus! Those covereous people, who give a few cheese-parings to his cause! Those incon-sistent people whom you would not know to be Christian professors if they did not laded ihemselves! What! such being violl week of a crucified Saviour ?"

fastly, men love to hear Mr. Spurgeon because, w. She rabin said of Rowboul Hill, "his ideas come red hot from the hourt." Wesley once said to his brother Charles. who was drawing him away from a mobin which somecours women were vitupera

Christless Christianity, from which the element has been eliminated—he uvges those truths home upon his hearers with the whole force of his nature. Supremely indifferent to the modern philosophic state-ments, the literary retinements of dectrine, togarding with utter scorn the nice, hairsplitting discriminations between what we may know of a doctrine and what we may not, that leave us in the end with hardis anything to know about it.—he proclams, Sabbath after Sabbath, without abatement, without mineing or softening, those grand old truths, as he regards them, which Cal-yin, and Augustine, and Paul proclaimed before him. And what has been the result? As he himself once said to a lady who ob-Served that the secret of his success was Christ, and Christ only, he is "constantly striking on the old piece of iron, and it is no wonder that it sometimes gets hot." While those, timid preachers of the modern school,

#### Would not in a peremptory tone Assert the nose on their face their own,

and who know just how much truth it is prudent to dote out, are left to utter their ncely turned periods to empty pews, this Purtaine preacher, who comes from what John Foster calls "the morass of Anabaptism," is listened to with such delight, that tism, is distributed with such delight, that over from a church that holds 7,000 or 8,000 seeds, hundreds go away, Sabbath after Sabbath, unable to find a standing place. He is a living refutation of the statement so often and so confidently made, that the preacher of our day who stays in what are called "the old ruts" of theology, and who Itakes no stock in the modern "pro-gressive ideas," has lost ins hold upon the people; and proves, boyond all gainsaying, that, even in this age of Darwin's and Hux-leys and Mills, the most popular pulpit orator is not he who panders to their love of excitement, novelty or rhetoric, but he who thunders forth with censoless iteration those grand old trusms, which, even in this day of new theologies, are still the best things left upon the earth.

#### PATRONAGE IN THE CHURCH OF

SCOTLAND. Sir Robert Anstruther writes to the Times .- Sir, -I shall be glad if you would allow me space to refer to some passages in the article of the Times of the 19th ult. on Church patronage in Scotland. You state that " it (the Caurch of Scotland) Raw with great composure the session of 500 of its best ministers and corresponding number of the laity." Now, any examination of the history of that period will show that the Church was profoundly moved at the differences existing within her own body and that she used earnest efforts for a period of years to induce the Government of the to take such steps as might have averted the impending disruption. You further say that "the Church of Scotland made its compact with the secular power, with the world, and with Erastianism." The Church made no compact of any kind what-over. She accepted, as every loyal subject was bound to do, the decision of the Sup-reme Court of law as to her constitutional powers, and that such decisions were strictly correct in law, few men looking back upon the question with impartial minds will be disposed to dispute. That she made no compact with Erastianism is, I think, sufficiently proved by the decision recently given by Lord Benholm when the Auchtergaven case was tried before the Court of Session. His lerdship said:—"The whole Session. His lerdship said:—"The whole constitution of the Assembly appears to me to render them independent of any interference at the instant of the Court of Session within their own jurisdiction. They may do injustice, but they do it inder their own constitution, and the Court of Session have no right to interfere with that which they do within their own jurisdiction." In my judgment such an amount of coclesinatical jurisdiction as this decision clearly indicates to be accorded to the Church of indicates to be accorded to the Church of Scotland by her constitution, is as much as any Church can reasonably demand, and any further extension of her powers, so as to trench upon the civil rights of individuals, is to be depreciated, as heing inimical both to the luterests of the Church and the free-dom of the subject. How far the abolition of patronage would serve as a basis for the reconstruction of a Presbyterian Church in

#### exisite, lettoles,

WHAT THE SHAH WOULD HAVE SEEN AT THE BANK.

It will be interesting to our readers to be made acquainted with the arrangements the Covernors of the Back of England had made for the Shah's reception on Wednesday. He could have entered the Bank from Lothbury by the Buthon Yard, and passed through the court raom, between galleries of ladies, into the committee room. He would leave found all the Bank officials at their daily duties—every man sitting, so to speak, at the receipt of custom; and the non-rule by which doors are kept day and night well burred would have been in force. At a ring of the bell, however, the doors of the bank note printing offices would have flown open, and say machines would have been seen in full monk. Each machine, with a good deal of the surface of the penalty of death and the surface of the penalty of death work. Each machine, with a good deal of the penalty of death and the penalty o torown of as if they were mero playbills, and also a number of India currency or rupee notes. From the 1st of January to rupee notes. From the 1st of January to occur ica numsell to seek with Christian sovering and Christian nations will result in the suspension of a statute which treats being thus produced in sheets of two notes each, which are afterwards cut in half by machinery. One machine was a criminal offence worthy of death the machinery. machinery. One machine was printing \$500 notes at rate sufficient to take away one's breath, the clean little boys clad in neat canvas frocks and leather agrons hand-ing the £1000 sheets with awful familiarity In the numbering room a £1000 note was ready for His mujesty's signature. The bank has a number of autograph books. in which these, the highest value of note printed there, are pasted to receive the sig-nature of distinguished visitors in the cor-Of course the notes are not convertible, but they are very interesting. In the elogantly bound and ornamented pages His Majesty would have succeeded the Duchess of Vurbunberg, and would have been in company of the Emperor of Brazil, several members of the English Royal House, Queen Emma of the Sandwich Islands some New Zoland chiefs, Prince Vladimar, and other persons of rank and distinction, including two Ambassadors from his own cluding two Amba-sadors from his own sunny land. This little coremony would have taken place in the room where the notes receive their finished touch, for it is here they are numbered and signed by an electrotype facsimile. There were in this chamber pile upon pile of crisp, delicious bank notes of all varioties to be seen, and even handled, but not carried away. Ton machines were in operation, and a sudden somewhat resembled, to the ear, the difference between a suntry and a closter. The polite, well-dressed gentleman who occu-pied the room were forming bundles pred the room were terming bundles of 500 notes each, and neatly tying them up with green ribbons, each, bundle worth £2500. Through their hands there passes an average of 56,000 notes a day—fifties, twenties, tous, and fives—with the exception of the last day of the week, when the early closing movement reduces the number to 36,000 the number to 36.000

Returning down the stairs by Mr. Coo's room, the Shah, and a few persons who were to have accompanied him, would have next visited the gold weighing room, all musical with the chink, chink of never-ending

sovorcigns. The words of the machines by which the sovereigns are weighed, twelve in number, are delicate as a lady's watch; should a are delicate as a lady's watch; should a coin be the 100th part of a grain below the standard, the machine tips it over into a receptacle different from that in which the true gold is shot. Twenty-eight sovereigns a minute are disposed of by each machine or 100,000 a day. It seemed, so nicely a linsted was this wonderful machine, as if it paused a moment to think, and trembled as it rejected the unworthy coin from its honester fellows. This mass of treasure, called indifferently "dross" or "filthy lucre," was to be seen by scuttlesfull, shovelled about as the farmer's man shuvels horse-beens. A rich, glittering, tempting heap of 70,000 soverigus lay on the caroliuly caged table, and we were, of the carofully eaged table, and we were, of the caronally eaged table, and we were, or course, not surprised to be informed that within our reach there was nearly 400,000 of the saits of shining gold, so hard to carn, so easy to spend. A bushel or so of half-sovereigns were, after what had gone before, quite beneath notice, but they looked pretty, and winked appearingly, as we gave them a casual glance. Sometimes as many as 20,-000 light come are detected in a day. The pay-hall is a public room, but leading out or t is a chamber particularly private, and bearing the name of the Treasury. It is dark, and cool—too rich, in fact, to have its repose rulled by common storms or vulits repose rulled by common storms or vul-gar passions. Thero are in it 135 massive safes, crammed with wealth; the Treasury is, in fact, a guantic reservoir, at present containing thirty-five millions of money. One safe holds "garbled sixpences;" an-other is full of threepenny bits; one is sac-red to old sovereigns; its neighbour takes care of the new. The superintendent of care of the new. The superintendent of this department showed us two parcels of notes which a child might toss into the nir; they represented £1,000,000 in thousand pound notes. The doors of another safe were opened, and we stood silent before soventy bags of 1000 sovereignt each, each weighing 21 lbs. It was morefully arranged that after this the Shah should be taken into the open air, the route next lying through the gardens, once a city churchyard, into the dividend and Government debt offices, and across the bullion yard to the builion room. Around the sides of this prison-like vault stood trucks laden with gold bars worth £1600 each, one truck-lond being to be purchased by not a farthing less than £80,000. Besides these there were some trilling bags of gold coin running nether some trining bags of good coin running up the total amount to £3,000,000, to say nothing of a row of bags put like naughty children into a corner, because they held £4000 of gold sovereigns. A second vault displayed 3000 large square packages of Mexican dollars, a couple of proof thick rates of solid silver and a nurse

brond thick cakes of solid silver, and a num-ber of weighing machines in which precious

metal is weighed in hundred weights .- Daily

#### RELIGIOUS TOLERATION IN PRESIA

A correspondent writes to the Times.— The advent of the Sheh of Persia among its, and the important concessions granted by him to Recon Banter show what roost changes have occurred since Honry Martyn visited Persia in 1811, when it was not con intered sate for a Frank to travel through Persia without an Oriental dress. As regards religious liberty, however, matter remain very much as they were, and Hemy Martyn's remark rogarding the Posinisstill holds good, that "the terrors of an Inquisition are always hanging over thom," and this must continue to be the evacualithe rulers of Persia, following the example of the Sultan of Turkey, shall determine to place in obeyance that crued law formerly been in force. At a ring of the boll, however, the doors of the bank note printing offices would have flown open, and six machines would have been seen in full work. Each machine, with a good deal of necessary clatter, turns out 2860 notes an hour, a clever self registering apparatus proventing any chance of a stray note laborated by the say, though the machinery, or blowing accidently up a chinney. English notes were, as we passed through halt an hour before the Shah's expected visit, being thrown of as if they were mere playbills, and also a number of India currency or rupce notes. From the 1st of January to ore gens and Chustian mations will result as a criminal offence worthy of death the profession of Christianity by any of his Mahomedan subjects? The same spirit of enlightment which has awakened the Shah of Porsia to the necessity of putting forth active efforts for the material improvement of Persia may, we trust, prompt hun to concede that measure of religious liberty at least which was granted after the Crimean war to all classes in the Ottoman Empire, and owing to the want of which the Armenian and Nestorian Christians in Persia have now dwindled down to insignificant and impoverished communities. One practice operating most severely upon the Armenian Christians has been this, that frequently when one of their number has become a Mahomedan, the property of the family has been made to him to the preju-lice of other heirs. The subject deserves the carnest attention not only of the Shah of Persia himself, but af all who are inter-ested in the great question of religious

#### RELIGIOUS EXCITEMENT NOT DANGEROUS.

It is said that during revivals of religion men get under great excitement, and do things which they would not do when under the influence of calm reason. That is true. You will notice that nobody is afraid of ox estement in politics, though it runs so high that it looks as if at the touch of a spark that it looks as if at the touch of a spark there would be a universal conflagration. Nobody is afraid of over-excitement in Wall street. It is only when men begin to feel that they are sumers before God and that they need to be born again, and begin to have such a sense of heaven that they can-not bear to lose it; it is only when gross matter begins to die out of sight and othe-ral visions come before men, that we hear ral visions come before men, that we hear these men croaking "Moderation! mode-ration! Let your moderation be known to all men." Moderation in combativeness?
Let that fly!" Moderation in acquisitive ness? "No, no; catch and get, catch and get." Moderation, in vanity, moderation in pride, moderation in the ten thousand baser compliances of life? No, nobody is dis-tressed about moderation there. But when there is not moderation in sorrow for sin, when there is excitement because men are when there is excitement because men are dead and lost they shall lose their souls, then men begin to be alarmed, they are so afraid that everybody will suddenly become angelie and tumble off the precipice into heaven! Why, that is not the danger; that is not the direction in which you need to set up marks. What if, on a read with an abyss on one side and a chiff on the other, men should put up all the barriers on the lift side and leave the precipice overcliff side and leave the precipice open—would it be wise? Are men in danger of too much and too continuous excitement in spiritual directions? Are there not the sounds of life that drown the thunders of eternity in men's cars? Are there not ten thousand boiling cauldrons of passion and feeling 'underneath them? Is not every great interest of society pulling upon them—the household, the store, the stop the office, all processes of business and civil societies? Are not mon wrecked with the societies? Are not mon wrecked with the thousand worldly things that are tending to undermine faith, to blind spiritual vision? And is it not a great grace and mercy when, oven if it comes with imperfection—and what man is without it?—there is an excitement that lifts wan up out of the sk ugh, lifts them out of all their entanglements? . . .

But then, it is said when men got under these impetuous influences, these high-toned feelings, it results in deceptions and in sparious conversions. Certainly it does. I do not know any economy that does not bring out those results. Men that attempt to come into the kingdom of God headfirst are just as liable to go wrong as those that go heart first; and I think they are more liable to go wrong. The regular church is to revivals what green houses are to the summer. Green-houses do very well; they make heat, they have their own stove and ctoker, all they want is brought into their little space; and when by and by the robius and blue-birds come, and the clius begin to bud, and the mapels show their tassels, and bud, and the mapels show their tassels, and people say that summer is abroad in the land, the old gardener walks out and says, "Look here. I don't like this summer. There are no toals in my house, but there will be snakes in the woods if summer comes. It won't do for me to have this thing all over the land." Summer if it does have the maganites is more desirable them. bring musquitoes, is more desirable than are Green houses for vegetation, for fruit or for anything olse.—H. W. Bescher.

To be a vessel conveying refreshment from the Fountain-head of grace to a faint-ing soul in the wilderness, is the surest way of keeping your own spirit fresh, and your experience ever new.

#### Scientific and Useful.

THE PIGMY HIPPOPOTANUS.

Among the rarest of largeaning als known mauralists may be mentioned the piguy hippopotainus of the river St. Paul, in La-herm, described as H the river's by Dr. Morton, of Philadelphia, many years ago. This weight only from 400 to 700 pounds. This weighs only from 400 to 400 pointes, instead of the 2,000 or more of the common hippopotanus. It is quite abundant in the river St. Paul, and sometimes strays two or three miles from the water, when it is readable life the natives. Like the other hippopotanus, it is dangerous when irritated, but does not attempt to attack the Affilia, but the same property. ricans in their conces.

This annual, though described many years ago, is still very little Funwu, and we believe has never a gooded Europe alive me ill quite recentiv, when a young one, enought in the Great Scarcies. Hiver, in Airea, wes landed at Laverpool about the middle of Marsh, but died shortly after its transfer to the Zoological Museum of Dublin. Al-though several months old, it weighed but twenty-three pounds, and measured only two feet in length, while the young hipp-petanus born in London weighed at but's portions norm in London weighted at long from the three pounds, with a longth of fort feet two melies. It is said that the abundance of rapp and muses in the coast rivers in the neighborhood of Zanabar renders. navigation in small boats quite unsate, as the ammols show an uncommortable ten-dency to rise under the vessels and eru h them with their tusks.

#### INSURE GOOD TERTH.

Dentistry has made progress no less than ther arts. It is considered quite impor-tant now-a-days for little teddlekins to make a periodical visit to the dentist, and many a little boy not yet promoted to trousers has had a tooth filled. It is he-lieved that by preserving the first or milk teeth, and not allowing them to be extracted as soon as they give pain from decay, the process of absorption will be encour-aged, the second teeth will grow more firm and come more regularly. Certainly much medless pain is avoided, and greater regularity in the permanent teeth may be insured. One should sock to secure the services of an honest dontist, and then consult him as one would a family physician.

#### TO CLEAN TIN WARE.

No acids should be employed to clean tin ware, because they attack the metal and remove it from the iron of which it forms a tin cont. We refer to articles made of tin-plate, which consists of from covered with tin. Rub the article first with rotten stone and sweet oil, then finish with whiting and a piece of soft leather. Articles made wholly of tin should be cleaned in the same manner. In a dry atmosphere plaushed tin ware will remain bright for a long period, but will soon become tarnished La moist air.

#### A FIVE-ACRE FARM.

What a difference there is in men, and' What a difference there is in men, and certainly what a difference in farmers. The Country Gentleman answers the question, "What can a man do with five acres of land?" by suggesting the way a Frenchman (gardener) would use it:—"Monsieur Bonnot will take five acres. He will first put it in good condition, for Monsieur Bonnot want make five heards of care as the not cannot make five barrels of corn on the whole Desert of Arabia, with any means at whole Desert of Arabia with any means at his disposal; but Monsieur Bounet will put his five acres in condition, and then they will yield him as much as is realized from a large farm. He will plant those things which bring the largest return for the amount of space occupied. Possibly he will give to strawberries one acre; asparagus, one-half acre; colory, link an acro; one acroin mixed grasses, for his cow; space for kitchen garden and dwelling with out-houses, half an acro; for currants, grapes, houses, half an acre; for currants, grapes, gooseberries, pio plant, etc., one and a half acres; and the margin of the whole will be occupied by the most profitable fruit trees. Monsieur Bonnet will not keep a horse, for he will eat up every month \$12. He will keep a cow, because she will give him sixty cents worth of milk every day, and can live with a grape of mixed grapes, with the reon the acre of mixed grasses with the re-fuse from the kitchen garden. Monsieur will have his poultry and eggs, and at the end of the year he will have more money than many a big farmer."

In summer time the climate of Japan is generally moiet, hot and oppressive, the air on the hottest days being not unfrequently stagment as well; the consequence is that the use of the fan is universal, and in bamboo and Japanese paper are found materials mod admirably adapted for the purpose of their manufacture. The article faculty of the Japanese embellishes their fans with designs that commend thomsolves by their exquisite fidelity to Nature; a few simple touches realize pictures which many foroign artist could not approach; the a foreign artist could not approach; the Japane to are born draftsmen, and their sense of the contrast of colors intuitive; hence even the very commonest faus are generally very interesting to look at, and are almost never vulgar. The excellence of this branch of native manufacture, and the excessive cheapness of production, says the Japan Herall, are fast securing a foreign trade in them of no mean ningnitude. Within the last year one commercial house shipped some three millions of them to America, and another firm is just shipping away, in one vessel, a militon more to the same country, where it has become a comsame country, where it has become a common practice to deposit a fan in each sitting in churches and chapels for the use of members of the congregation. There are some extensive factories at Yedo devoted to fan thaking, giving employment to hundreds of hands. The fans being wholly produced by manual labor, no machinery is employed.

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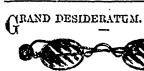
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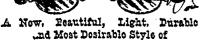
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August, at 10 a.ta. BROCKVILLY .- An adjourned meeting o two dictory of Brockville will be nold of Dunbor on the 12th August, at 250 p.m. The results morting to be held at Prescett on the 1st Tuesday

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In the 4th Con of West traditionary, on Sumary, Le's 13th, 1875, Mr. Alexander McKay, a native of sutherlandsite, Part hof Kitdovan, Scotland, aged 71 ve 48, 2 months and 11 days.

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I am, sir, yourstraly, WM. S. HOWE, M. D.

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#### Commercial.

PRODUCE.

The tone of this market has varied a good deal since our last. In the latter part of last week there was some trade done, and buvers in abundance at advancing prices. This week the situation has been directly opposite; prices weak and bayers off. English reports show stocks of wheat at six leading points to be 815,666 quatters, against 777,270 last year. There were in sight on the 12th inst., 5,524,000 bushels of wheat and 168,000 of harley, against 4,227,000 of wheat and 293,000 of harley in 1872.

Frouk.-The market was fairly active and prices advancing last week. Fancy sold at \$5.75 and \$5.80, and No. 1 super. at \$5.25 and \$5.30. On Monday and Tuesday buyers held off, but some sales of fancy were made at equal to \$5.85 and \$5.90 here. The market closes quiet but steady at quotations, with fancy and choice supers. scarce.

OATMEAL.—Has continued firm; car-lots have sold at \$5.25; small lots bring \$5.35 to \$5.40 WHEAT.-There has been but little done all

week. On Thursday some car-lots of spring sold at equal to \$1.24 here. Od Friday a round lot brought \$1.25 f.o.b., and treadwell sold at the same price. On Saturday and Monday spring was held at \$1.27 without buyers. Yesterday it was offered at \$1.26, with buyers at \$1.24. Fall wheat quiet. Street price, \$1.16 for spring and \$1.10 to \$1.25 for fall.

OATS.-Chicago of good quality have been selling at 39c. to arrive, and at 40c. f.o.b. cars and delivered. Canadian have not been offered. Yesterday 39c. was paid for two cars of Chicago to arrive and 42c. for loads on the street.

BARLEY-Continues purely nominal.

PRAS.-Holders of cargo-lots continue very firm, and do not seem anxious to sell. Buyers could be found at 68 to 70c. for cargoes, but car-lots are neglected and not worth over 63 to

CORN,-Car-lote ate offering at 45c. on the

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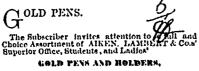
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