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British American Presbyterian.

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Contributors and Correspondents.

ENGLAND.

IRELAND—BELFAST—PRESBYTERIAN ASSEMBLY—THE ENGLISH NATIONAL CHURCH.

Since last writing to you I have had a good deal of fatiguing travel and labor in Ireland, and more recently 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, dignified proprieties prevailing within and about both the Halls upon the Castle-rock, especially the southern one, where there is much of the stateriness 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 brethren, whether dispensing the hospitality 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 sameness of the entertainment provided, the excellent feeling which prevailed, or the happy eloquence with which it was expressed by home and foreign delegates.

The Assembly insisted by a large majority in re-electing its last Moderator, Mr. Johnston, and certainly they could not have had a better. The patience 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 the better 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 moments silent prayer, and at its close the Moderator suggested a wise compromise which gave victory to neither party, but pledged both for the present to drop the subject in the Church. Amid great excitement the proposal was unanimously adopted.

Very earnest and practical resolutions on the subjects of Temperance and Evangelistic open-air 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. McCloskey out of it, the Colportage Society seems entering on a new and most hopeful career of usefulness.

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 Presbyterianism to Episcopacy than the manner in which 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 liturgical reform were well meant, but ill-managed and unsuccessful. The people are dissatisfied, and in consequence the financial schemes of what is so ostentatiously but equivocally called the "Protestant Church of Ireland," languish most sadly.

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 formidable external troubles, the Presbyterianism of the land is reviving wonderfully, and developing new powers of spiritual vitality and ecclesiastical enterprise which are attracting the attention of earnest, 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 Presbyterian Church has declined to commit itself to Disestablishment, with its attendant political agitation and distraction, has led some of the leading spirits of the Evangelical party in the Establishment to seek the advice of prominent men in the Presbyterian and other Non-conformist bodies. Already one conference has been held to devise measures for the deliverance of the National Church from

its own internal difficulties—how strange—and 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 history and traditions of Episcopacy from the days of the Puritans and the Act of Uniformity to the present time. The fact is that the recent developments of Ritualism—awakening the Evangelicals to the magnitude of the crisis. The Bishops refuse to move in the matter, though implored by 60,000 petitioners, many of them of the highest social standing. The lofty, led by such men as Lords Shaftesbury and Etway, and counselled and countenanced by many golly 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. Lending under the Bennet judgment freedom for this abuse of existing sacraments, they are boldly addressing themselves to the open recognition of the 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 penance 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 had recently been one or two cases of seduction through the Confessional in this so-called "Reformed Protestant Church." Such facts need no comment.

The following, 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 bring the sacrament of penance into greater disrepute than the secret something to be ashamed of way in which it is carried out by many Anglicans. We are informed that holy water has been introduced in one London church. The use of holy water was not condemned by the Puritan judgment. Those excellent persons who followed that judgment in some points will do well to restore *coups* at the door of their churches without delay." Quite a piece with this was the recent petition of 488 clergy to the House of Convocation for the formal recognition and regulation of the Confessional—a petition which is actually being now considered by the Bishops at their leisure. Can we wonder then at the intense indignation which has been aroused, and found expression last Monday evening in the great meeting at Exeter Hall, presided over by Lord Shaftesbury, and addressed by several clergymen and members of Parliament. At last the Protestantism of the country is asserting itself, and we may expect something as decided as it is deplorably needful.

CANADIAN ABROAD.
London, July 3, 1873.
NEW GLASGOW, N. S.

Editor BRITISH AMERICAN PRESBYTERIAN.
DEAR SIR.—No doubt our Christian friends of the Ontario province will like to know the details of the grave events which 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 unknown 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 answered:—"The old soldier of Christ cannot find any better place to see than the battle field. 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 Antigonish, the Rev. Mr. Goodfellow, full of esteem for the priests, and much praising their liberality. I told him: "You do not know the priests of Rome, it is just when they speak in the most eloquent terms of Liberty, that they are preparing their darkest plots to destroy it." And I gave him to read the sentence of death of all the Protestants, as recorded in the famous Theology of St. Thomas Aquinas; assuring him that every bishop 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 wholesale condemnation to death such an extraordinary thing that he copied it. But he was to have, very soon, some other good reasons to modify his views about the liberality of 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 Presbyterian church at 7 1/2 p. m., with a very large congregation of Protestants. But there were still more Romanists outside of the church. The subject of my address was "The errors of the Church of Rome, and the duties of Protestants towards Roman Catholics." I had not spoken ten minutes before these last ones entered the church, remained some time, and left, with great noise, at a signal. They repeated this a second time, but with such a noise, cries, ringing of their church bells, that it was difficult to speak. It was evident that the priests had schooled their blind slaves to do some mischief.

When the meeting was over, I gave my left arm to the Rev. Mr. Goodfellow, and my right one to a layman called Tetter; 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 and eggs fell upon me, and the kind friends who tried to protect me. Soon after, stones weighing five and six pounds, 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 was killed. He staggered and would have fallen on the ground, if a couple of friends had not supported him. He cried out, "My God, they have broken my head!" the blood was flowing from the wound and he put up his hand as to stop it.

Though I was much effebled by the many stones which had struck me, I felt so indignant when I saw the blood of my martyred friend flowing, that, turning my face toward the furious mob, I said in my teeth: "You are a band of cowards to attack unprotected and unarmed men! Ah! if I had here twelve of my brave Orange-men!"

I had not finished the last words when a volley of stones struck my breast and nearly threw me down on my back. About ten 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 hour. And I repeated, from the bottom of my heart, the words of our dying Saviour, "Father, receive my soul into thy hands."

In that very moment I heard a friendly voice saying, "Come in! quick! Come in." Raising my eyes to the left, where the voice came from, I saw a door opened. I said to Mr. Goodfellow, "Let 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 volley of stones were thrown, but they missed us and lost themselves in the glasses which they broke.

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 calvary road, washed away the blood which was covering the head and the face of Mr. Goodfellow 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.

I then said, "Brethren and sisters, this is a most solemn hour for us all; the dear Saviour is evidently with us; he has most unaccountably saved ourselves; let us listen to the sweet saying words he wants to say; let us read the XV. chapter of John."

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

It was a solemn hour indeed, when bruised, wounded, and bleeding, for our Saviour's sake, we heard that dear Saviour 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 ye in my love. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends. I will not call ye servants, but friends. If the world hated you, ye know it hated me before it 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 human 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 bruised 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 God in my heart to allow me to shut my eyes.
Besides that, till the first dawn of day, the water-God worshippers waited around the house, hoping to find some opportunity to lay their hands upon me.
All this was so just at the door of the Roman Catholic Priest of Antigonish. They could see all the stones thrown at us, they could hear the noise of all those which hit our bruised bodies. With a motion of 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 Priest's Work!!

I do not say this to raze the bad feelings of the Protestants but only to awake them from their criminal and disgraceful slumber, and to prevent them from continuing to support 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 Jews. 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: not by persecuting the blind slaves of the Pope, but by enlightening them, by supporting with an increased zeal, the diffused schemes of the Church for their conversion.

Dear Brethren and Sisters in Christ, have I not again the right to tell you that it is your duty to support your soldiers when bruised, wounded, and bleeding; they fight for you the great battles of our common Lord, against the implichable enemy of your Bible, 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 fervent 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 Babylon will fall."

Truly yours in Christ,
C. CHINIQUY,
NEW GLASGOW, N. S., July 15, 1873.

POPERY PRACTICALLY EXEMPLIFIED.

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 exposures, by practically illustrating the debasing influence of their religion. On Thursday evening, the 10 inst. Rev. Mr. Chiniquy lectured in the Presbyterian 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 unseemly demonstrations interrupted the services and endeavoured to break 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 then ran pell-mell for the door. Failing by this dodge to break up the meeting, they returned and took active 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 disperse, though requested to do so, and waiting for Mr. Chiniquy, who on coming out of the Church, accompanied by the pastor, Rev. Mr. Goodfellow and a few others, was pelted with eggs, bricks and stones, the arguments with which Romanists usually vindicate the divine character of their creed. This was continued with increasing violence until the pursued party took refuge in the house of Mr. Alexander Cameron, where they were besieged and where Mr. Chiniquy was compelled to remain all night,—the mob keeping close guard until near daylight, assailing the door, breaking windows, throwing stones even at ladies as they were entering the house, yelling like fiends and threatening that, if Mr. Chiniquy did not come out, they would break in and drag him out. Fortunately, however, they were restrained by their own cowardice from doing any further injury than had been already done. On the street between the Church and Mr. Cameron's house where, in addition to the above-mentioned weapons, axe-handles were used, an elderly lady had her ankle 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 malice and frequently aimed at, received only one blow which did him much injury. Where, it may be asked, were the constables of the town, magistrates, etc.? As for constables, there are only two, and one is said to have tried to do his duty, but was quickly walked aside and told to keep quiet, the other was amongst the foremost in inciting the mob to violence. As for magistrates, one at least was among the rioters and made himself conspicuous as an abettor, 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 Dominion Cabinet, minister of Militia, and Judge in prospect, was standing by on the outskirts 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 priests? His house 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 benign influence of their holy religion on their christian hearts, by clamouring for

Mr. Chiniquy's blood. One woman, while in the Church blew a whistle, and then shouted "At him, boys!" Another expressed a wish to have Mr. Chiniquy's head that she might crush it under her feet. One woman shouted, "Hang him, boys," and another said if she had poison she would poison all the Protestants like she would rats! While others declared that, if the Country Catholics were in town, every Protestant in Antigonish would be dead before 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 August, 1872, when seventy thousand Protestants were surprised and murdered 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, ringing bells, carrying lighted torches, and the effigy of Rev. Messrs. Chiniquy and Goodfellow, which they burned at the Church door. This procession, consisting of some two or three hundred, was composed in part of the most respectable persons in town, such as lawyers, lawyers' clerks, merchants and magistrates, the latter, however, following the torches at such a distance as, they thought, would conceal them from observation, while the priest, it is said, sat in his door-way, quietly contemplating the edifying 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 with their bishop and priests, or whosoever they might bring. But, lo! the answer to this invitation was "error's usual defiance." Popish arguments are axe-handles, iron-bars, bricks and stones and the burning of effigies! Poor Rome! These are the only arguments left her since the Rack and Inquisition have been wrenched, we hope forever, from her bloody grasp. Rome fears and shuns an honorable discussion, with Mr. Chiniquy. But Mr. Chiniquy's exposures, damaging as they are, have not done her in Antigonish 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 sympathy they hitherto supposed them to be Christians, but recent events have proved them to be murderous savages. Dirty threats have since been made against the Pastor and others, hostile demonstrations still continue, and the Presbyterian, it is 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 Heaven or of men? Did not the Founder of Christian appeal to the practical effects on the lives, the daily conduct, of those who had received the teaching of Jesus the Baptist? Matt. xxi. 25 to 32. Has Christ not authorized us to judge the tree by its fruits? "By their fruits ye shall know them." Matt. vii. 15 to 27. The Church of Rome has to fight and now teaches, that she divinely commissioned to hang and burn both now and forever, every human being who proudest to read, think, and speak for himself on religious matters. She has done it in the past and tries to do it now. Can such a religion be from heaven? Can it be the "Gospel of peace," of "Good will toward man"? We who know the principles of Romanism say that they are fitted to produce murderous practices, and then Romanists themselves will step forward and by stones, bricks 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 effigies or by rioting and brawling in the streets? Isaiah vii. 1 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 Reformers. If the tree is known by its fruit, what a deadly virus 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 are Jews, and do lie, but are the evildoers of Satan. Do we go into their churches, ring their bells, break up their meetings, and stone their priests though they cause us from their altars and consign us to perdition for ever? God forbid it! Third. Are those who connive at the subtle violating British law the right men to be sent to Ottawa to make laws for a Christian people, and then to be afterwards appointed judges for the administration of justice? Such appointments are a libel upon justice, and a gross insult to British Protestants! Even among Pagans it was a common maxim—"Let justice be done though the heavens should fall!"

Yours truly,
A. C. G.
Antigonish, N. S., July 18th, 1873.
N. B. Many Protestants here think the Montreal "Witness" and other Protestant papers should copy the above.

THE UTILITY OF WEEDS.

[FROM ILLUSTRATED CHRISTIAN WEEKLY.]

The following questions have frequently been asked with no little solicitude, "What is a weed? What are weeds made for? Where is the line of demarcation between noxious weeds and useful plants?"

Weeds are highly valuable. They constitute an important source of utility to the soil. They are nature's own renovators of badly manured and impoverished land.

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.

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.

THE THREE CROSSES.

Around the three crosses stood a great crowd of people, small and great, common folk and rulers, priests and scribes and Pharisees.

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.

These two thieves 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.

TEA AND COFFEE.

Both tea and coffee have properties which are universally recognized as valuable. Without being nutritive, they sustain nutrition by limiting the body's waste.

There is nothing simpler than to make good tea or coffee, but nine persons out of ten are unable to do it. Neither should under any circumstances be boiled.

What a painful thing it would be to see a man live all his life a pauper, and to find out just after he was buried that he was heir to an immense estate.

THE GRUMBLER.

Oh, who can describe him? There is no language which can do justice to him—no supernatural foresight which can predict where his next thrust will fall.

Have you sap in the heart? Is the life of God in your soul? With those 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.

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.

QUEEN VICTORIA'S HABITS.

When free from the cares of State, nothing can be simpler than the daily routine of His Majesty's life.

SAP IN THE HEART.

I once visited an agricultural museum. In it were stored all kinds of the most approved implements used by the farmer.

Among other curious things I was particularly struck with a section of a palm tree, and which was twined part of a willow 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.

"The righteous shall flourish like the palm-tree: . . . they shall bring forth fruit in old age." The righteous man is one, who, trusting in Jesus, the righteous One, is accounted righteous by God in him.

"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.

Have you sap in the heart? Is the life of God in your soul? With those 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.

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.

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. Persons who once get in the way of scolding, always find something to scold about.

It is an extremely disagreeable habit. The constant rumbling of distant thunder, enterwaulings, 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.

Women contract the habit more by frequent use than men. This may be because they live more in the house, in a confined and heated atmosphere.

The approaches of sin are like the conduct of Jael. It brings butter in a lordly dish. It bids high for the soul.

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.

Prayer, and the Word, and godly conversation, should be in the foremost place. Far too often there is so much coldness, and restraint, and reserve, and backwardness.

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.

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.

"They that are strong ought to bear the infirmities of those that are weak, and not to please themselves." There is a text which says, "It is better to give than to receive."

A terrible illustration of the Eastern methods of warfare has just been furnished by a despatch from Shanghai.

DEAD CHURCH MEMBERS.

We have a devoted band of teachers in the school, the most of them doing all that reasonably can be expected of them.

The Methodist have already five congregations, ten Sunday-schools, and one weekday school in Mexico.

A handsome memorial window has been put into the Parish church of Crathie by direction of the Queen, in honor of the late Dr. Norman Macleod.

There are 400,000 converts in Hindoostan ministered to by native preachers; and also 500,000 in Madagascar supplied in the same way.

The Shah of Persia, before leaving London, gave eight thousand dollars worth of presents to the servants of Buckingham Palace.

Mr. Beecher 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 confuted 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.

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.

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 Peking 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, making an aggregate of 88,932; while the adherents to Christianity amount to 315,281.

City churches are running more and more to quartette 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.

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 Polynesia 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.

A terrible illustration of the Eastern methods of warfare has just been furnished by a despatch from Shanghai, giving particulars of the capture of the Imperial Chinese forces of the city of Talofoa, capital nest of the Mohammedan state in the Province of Yunnan, Southwestern China.

FOR LAYMEN ONLY.

Our Young Folks.

STORY OF THE WORLD.

BY OLIVE THOMES.

This article is not intended for clergymen; it is for laymen only. We have more than one, in these columns, urged on our clerical readers the importance of pastoral visitation. Save in a few exceptional cases the power of the minister is and must be personal; it will and must depend on the acquaintance of the pastor with the people, and their confidence in him.

Why didn't you bring some home to me, Frankie? asked baby Nell, from the floor where she sat dressing her doll. A pretty time I'd have, goosey, bringing it home to you. Why, there were animals there, or bones of animals, bigger'n this room.

Why, Frankie? said Nell. Father, said Frank, turning to Mr. Drury, who had just come in, do you believe those big skeletons were really live animals on the earth? What else can I believe? asked Mr. Drury, smiling. When the bones are all there, and they are bones, and not the work of man? I don't know, said Frank; but they are such horrid creations, and so big. I can hardly believe they were really alive. I'm glad I didn't live in the days when they flourished.

No man lived in those days my son? Why! father! how do you know? Because no bones of human beings are found. This world has had a strange and wonderful history, and men are just learning to read it as it is written in rocks and mountains.

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?

It will be time enough for you to complain 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 comfort; for not knowing you when he rejects your advances toward a spiritual acquaintance and communion; for not reaching your heart with his instructions when you have told him what you are.

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 may gain in some respects by such a course, but how much they lose! The late venerable and devoted Heenan Bangs 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 worshippers, 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 himself to the kindly old minister. He told him 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 livelihood. The trial was too serious for him. He retired from his work, entered upon a course of legal studies, found his way into a very remunerative professional business, but lost his spiritual life 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 miserable." The earnest old evangelist with the deepest feeling compared the results of his own life, with all its sacrifices, with that of this unhappy man who had betrayed his trust. Hundreds of others have turned aside in the same way, without realizing equal worldly success, perhaps, but with a heavy fellowship in his helpless regrets, and bitter wretchedness of spirit.—Zion's Herald.

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 earth in rain.

It would after a while, but at first the rain itself was hot, with terrific thunder and lightning. In so much rain fell that at last it filled up the hollows in the crust, and finally it covered the whole earth, a hot, muddy sea.

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

How do you know that, father? They find remains of them in the rocks. The animals were the lowest order of sea animals, and the plants had neither leaves nor flowers at first. But they soon grew to immense forests, in the warm, damp soil, and these plants are the source of our coal. Coal is formed by the partial decay of plants.

He made something enough like it to prove 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 learning up forests which grow before men were made, said Frank. Yes, we are both warmed and lighted—when we use gas—by the vegetation of the most remote ages of the world. And another singular thing is, that this wonderful store of coal is found all over the world—in the cold as well as the warm climates—proving 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. Ferns—such as we see a foot or two high—grow to enormous trees. Another class of plants, which we call mosses, grow at that time to ninety feet high.

Were there no animals, father? Animals now began to appear, and such frightful looking animals! One is almost 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 monster, which you might call a dragon—for you could never pronounce his scientific 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 labyrinth.

It is as graceful as he was. He was about nine foot long, and over three feet high, a fearful creature. One of the most horrible was discovered by a little girl in England, about sixty years ago.

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 containing one hundred and sixty teeth. This beauty now reposes in the British Museum, where I saw him—or his bones.

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

How far down is it to the fire? asked Frank. It is supposed to be thirty miles—a mere crust.

That's a pretty good crust, I should think, said Frank, laughing. In proportion to the thickness or diameter of the earth, this crust is as thick as the skin of an apple, compared to the size of an apple.

It is supposed, by those who now most about 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 thicker and more pastry; and finally it began to crust over.

This crust, though solid, could not, of course, resist 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 bursters, when it was forced to give way, and the red-hot matter rushing out and cooling on the surface. That would leave a hill, you see.

And mountains, too, father? They were formed thus: as the earth cooled it grew 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 some places the burning mass would burst a hole 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.

"No fairies—of course." "Nor fairies, as you say."

"Then," said Frank, with a half serious face, "I shall never enjoy the old story books again."

"You're old enough to enjoy other things," said Mr. Drury, just as the tea bell 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 gathered around him and listened attentively as he told in language that all could understand the sweet story of the Cross.

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

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 gently: "Can Willie tell me anything about his soul and the dear Saviour who loves it so well?"

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

"Where has it gone, Willie?" "It is as I told you, sir; the boy is daft; there is no use in talking to him."

"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.

Random Readings.

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 as incorporeal, and consequently admits of no images which represent him.—Fletcher. It requires no slight degree of grace to know how much we should admire and enjoy the things of time.—Rowland Hill.

Christinity is not a new system of theological reasoning, nor a new assortment of phraseology, nor a new circle of acquaintances, nor even a new line of meditation—but 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 caser it holds up to the air.—Becher.

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

Do very circumspect in the choice of thy company. In the society of those equals thou shalt enjoy more pleasure; in the society of thy superiors thou shalt find more profit. To be the best in the company is the way to grow worse; the best means to grow better is to be the worst there.—Quares.

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

The beauties of a holy life constitute the most eloquent, and effective persuasive to religion which one human being can address to another. We have many ways of doing good to our fellow-creatures, but none so efficacious as leading a virtuous, upright, and well-ordered life. Christ says, "Ye are the light of the world, and light is the sum of the prismatic colors; so is holiness 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 excuse an opportunity; and yet there is no manner of trouble in the duty. No weariness of bones, no violent labors; nothing but begging a blessing, and receiving 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 unable to continue in it, so backward to return to it, so without gust and relish in the doing it, can have no visible reason but something within us, a strange sickness in the heart, a spiritual longing of manna, something that hath no name; but we are sure that it comes from a weak, a faint and false heart.—Jerome Taylor.

WHERE DO YOU STAND?

As a Christian at Work, you should be to lift others. By teaching, by example, by interest, by the winning power of the grace of God in you, and the cheering might of his Holy Spirit walking through you, your function as a working Christian is to love others.

Will you permit one question? Are you successful in your work? It is not a partial presumption gratefully to admit and you have a consciousness that God would see to use you to a greater or less degree for his glory. It is not, on the other hand, evidence of a lack of faith to say that no such consciousness is given you. What are the facts?

Are you hoping that God will, in his own good time, give the increase, yet feeling that you would be startled beyond measure to know that your instrumentality was actually being used for the conversion of immortal souls? This is the attitude of many who labored faithfully in lay service. You do well. Yet you may do far better.

Are you never conscious, in your teaching, and talking, and ministry of deeds by the way-side, that through your weak, though willing powers, the Word has taken hold of some heart and lifted 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 intimate conversation, "I gratefully feel that God does sometime use me in his service," it is probable that there is something wrong somewhere.

Do no hands reach out to you naturally in application for spiritual help? Do no warm thanks for 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 yourself at the end of your spiritual lever? If you have not, you cannot 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 personal limits that they get no more purchase to lift souls unto light than A. B. would get for mechanical purposes standing close to his fulcrum.

How is the end of the spiritual lever to be gained for effective action, do you ask? Two wide ones, the necessary purchase and broader freedom which are conditions of effectiveness, may be gained for spiritual action only by maintaining the soul unceasingly 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, entirely 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 end of the spiritual lever. Thus placed, God's peace working in, you will use your instrumentality to raise human hearts and lives into the blessedness 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. Constock, in Christian at Work.

BEHOLD THE MAN!

It was thus that the Roman governor introduced Jesus to the excited multitude assembled before the palace. Jesus had been betrayed and surrendered to the Roman soldiery. They scourged him after the manner of a slave, threw about him an old purple robe, the devious emblem of what they deemed a surreptitious royalty, crowned him with thorns, proffered him a reed for a sceptre, and mockingly cried, "Hail! King of the Jews."

Who is this man? Why is he thus treated? What has he done? Ages before a prophet wrapped 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 luminous star, the faithful pilot of the wise men, which "went before them, till it came and stood over where the young child was."

Thirty years have passed since then, and a man yule of mien 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 him 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 Mosiac rites their religion, went this incarnate Son of God, teaching them the doctrines of a diviner life, teaching them that from within proceedeth all that defileth, teaching them of the soul's immortality, teaching them of repentance, faith, purity, and salvation, until even 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. Boardman.

"Our bonds," we read in the "acts of martyrs," "are the jewels of our holy betrothal to Christ, and our crown blooming on the thorns which lacerate our brows, when the winter is past and the storm is over, the flowers will appear."

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NOTES TO CORRESPONDENTS.

D. F. McLENNAN.—We closed our column to the further discussion referred to, because it was degenerating into a wrangle, and because that already taken up more of our space than its general importance seemed to justify. We allowed Mr. Ross a closing word, not from any partiality to him, but simply because friends on the other side expressed their opinions more frequently, and more at length, and we wished to hold the balance even. We do not see that any good could possibly come from removing the controversy. But if Mr. M. thinks he can bring forward anything for consideration—anything that would really advance the cause of Christ in that locality, let him send it along and we shall seriously consider the matter.

British American Presbyterian

FRIDAY, JULY 25, 1878.

TOPICS 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 duello. 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 feels that between Britain and Russia he cannot stand alone, and he has accordingly to examine matters personally, so as to be able with more intelligence to decide with which it would be better to cast 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 generally 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 yet received.

Sir Samuel Baker has really turned up all scale, and tells how his expedition into Central 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 doubtful if the Viceroy of Egypt is really in earnest in his Anti-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 Pasha is expected in England very shortly and will meet with a reception only second in cordiality and enthusiasm, to that which awaits Livingstone.

The Bishop of Winchester, (Samuel Wilberforce), has been killed by a fall 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 scarcely 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 value of court favour and patronage, with a seat in the House of Lords and all the other trappings. Hon. William Wilberforce would have stood aghast had he lived to see the courses taken by his sons in religious matters.

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

and cruelty. He was fined £51 instead of being sent to the treadmill for two years. According as the law both of England and Canada now stands, cock fighting is an indictable offence to be punished on conviction 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 barbarous and brutal. In many respects, however, we are convinced it is equally injurious to the morals of a country, and hostile to everything having the appearance of godliness. The mere 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 unknown. 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 rascality, 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 rancid dishonesty, and a general looseness both of morals and manners. He would be too great an innocent for the nineteenth century who would seriously and sincerely 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 "maul" art of self-defence have already taken their departure.

HOLIDAY MAKING.

Those who have holiday all the year round cannot know how pleasant and invigorating 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 seldom 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 right. 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 holiday. Mothers of families especially ought to have some rest, and ministers also, if their congregations are wise, will not be always clawed 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 complete 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, consequences. With the many facilities for travel on every side, no one need be at a loss for some place in which to rest and recuperate. 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 were appointed to act as an Immigration Committee, for the purpose of affording information and advice to such immigrants as may desire 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; J. McArthur, Manager Merchant's Bank; A. McMicken, Banker; The Rev. Professor Bryce; John Emslie, Custom House; Duncan Sinclair, Surveyor; D. C. Campbell, Agent A. McArthur & Co.; H. McDougall, Telegraph Manager; H. Swinford, Agent Kittson's Lumber. Immigrants are invited to avail themselves of the information to be thus procured from members of the above committee, any of whom will be happy to furnish the same.

"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 age of rush 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 eloquent and enthusiastic prince of missionaries. When we read the burning words, we feel the awful truthfulness and importance of what is stated, and at the same time admire the unwavering 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 be 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 senseless apinuousness; 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 mercy and judgment inscrutable to us now, usher 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 existence of sin and the fall of man, with all the worst developments of evil in "every conceivable vanity of condition and circumstance," in order that a vastly greater measure of glory might redound to the glory of God by the rescue of "a great multitude 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 ever-downward tendency, or "Law of Degeneracy;" and as a consequence we meet with a succession of crises calling for the interposition of God to save true religion and morals from utter extinction. Such a crisis 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 hopeless and incurable." Then "God manifest in the flesh" intervened "to make an end of sin, make a reconciliation for iniquity, and bring in everlasting righteousness." Soon followed the Pentecostal gift of a risen and ascended Saviour, when the Holy Ghost came down in a "cataract of grace," to make glad the 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 Constantine. Next a crisis in the East, visited by the "treacherous 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 1518, 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 horrors and judgments. And still the law of degeneracy is at work, to bring on another crisis "such as the world has never seen in before since Christianity itself was born in the manger-cradle of Bethlehem."

*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 as far as man is concerned, the invincible strength of Popery, Mohammedanism, and Eastern religions. It is a dark, dark picture. The energy and insidious 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); licentiousness abounding and now protected by law; drunkenness, avarice, luxury, undevoutness—these are all dwelt on as indications of the crisis which is upon us in Britain, and her colonies, and in America. Still more appalling 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 intact; while India, China, the Indian Archipelago, and Africa, notwithstanding all that has been done, have been so little affected that "theologians and formers of public opinion have, generally speaking, not reckoned worth their while to take any special notice of the movement," feeling quite secure.

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 demands "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 petty interests.

The close of the address is powerful in its appeal, and scripturally hopeful in its anticipations. Things may become infinitely worse, but "what of that to him who calmly and sootely rests on the immutable rock of Jehovah's promise—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 "non-judiciousness" has nothing to do with the case. Messrs Chinniquy 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 sermons or speeches, but for peaceful citizens to be threatened and assailed as they have been, for doing and saying what they have a perfect 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 "rabbed" out of Antigonish and forced to leave his congregation under threats of being murdered if he rears, is surely going quite too far. If Roman Catholics 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 quiet.

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 commendable manner.—Many of the farmers are bringing him in as a harvest gift a quantity of hay or oats 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.—Cor.

Ministers and Churches.

The Rev. John Latog, left Toronto last Wednesday for New York. He will be absent five or six weeks.

The Rev. Wm. Reid, M.A., Moderator of the C. P. General Assembly, has gone to Motie, Lower St. Lawrence, for needed relaxation.

The Rev. James Hastie, of Prescott, is spending his holidays among friends in Western Ontario.

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

We understand Rev. Mr. Seoble 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 Rev. Dr. Wilkes preached a sermon last Sabbath in Zion Church, Montreal, from the text, "If the light that is in thee be darkness." He alluded to the Pacific scandal in strong terms as most humiliating and mortifying to every lover of his country.

Rev. Mr. Gauld and family left Menford, 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 earnest 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.—Cor.

The Presbyterians of Moore and Cornnna have secured the services of the Rev. Mr. McKutehon, who is likely to do much in the way of building up these stations. Mr. McK. labored here a short time 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.—Cor.

The Rev. Robert Hall, minister of the Canada Presbyterian church West Nisouri, 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 an encouraging to the pastor as it is creditable to the people.

On Wednesday of last week, the Presbytery of Kingston, in connection with the Canada Presbyterian 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 hower in the yard, at which a large number sat down, and general good cheer prevailed. In the evening an ice cream festival was held 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 few amateurs. On the whole the occasion was one of general good feeling, and the congregation are to be congratulated on having at last secured a settled pastor 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 evening 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 sermon, Rev. Mr. McFaul stated the object of the meeting. Rev. Mr. Carrick was then unanimously chosen, by the members of the congregation, and "a call" was made out and signed, for him to become the Pastor 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 have received a very interesting letter from Mr. H. H. McPherson, missionary Silver Islet, Lake Superior; too late for this paper.

The Rev. J. M. King, M.A., is spending his holidays on the lakes of the Muskoka District. A number of the citizens of Toronto find that locality a very pleasant summer resort.

PRESBYTERY OF KINGSTON.

The quarterly meeting of this Presbytery was held at Ficton on the 8th of July...

THOMAS S. CHAMBERS, Presby. Clerk.

PRESBYTERY OF COBOURG.

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

Missionary Intelligence.

The Missionary Record, published by the Church of Scotland, says:—There is one Protestant missionary, European and American, in British India...

Bishop Hayon of the Methodist Church reports that Mexico is one of the most promising fields for missionary efforts.

The Rev. Dr. J. Watley stated at the late anniversary of the London Missionary Society, that he thought there was no religion in apostolic times...

The following are the square miles and population of some of the principal countries where Christian missions are established...

Table with 3 columns: Country, Square Miles, Population. Includes India, China, Russia, Japan, Turkey, Mexico, Persia.

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 months of the past year...

A GREAT MISSION FIELD.

In India, Burma and Ceylon, there are 325,000 native Christians, an increase of 85,430 for the past ten years, and 500 missionaries.

Of the 60 British societies that propagate the gospel among the heathen, 21 are of the Episcopal church, 10 are jointly Episcopal and Nonconformists of England and the Presbyterians of Scotland and Ireland.

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 missionary."

If the Bible did not tell us Jesus was poor, I should have known it from His own words. Who would have talked about putting pieces upon old garments...

Sabbath School Teacher.

LESSON XXXI.

August 3, 1873.

THE MINISTRY OF JESUS.

Mat. iv. 17-25.

COMMIT TO MEMORY vs. 23.

PARALLEL PASSAGES.—Luke vii. 1; John i. 40-42.

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

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

INTERESTING TEXT.—Never man spake like this man John vii. 46.

In one sense the ministry of Jesus began before John's ended. That the Saviour might be recognized, and baptized by John, and be identified with him, he was in Judea, 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.

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...

This lesson can best be taught, having regard to unity, recollection, and impression, by grouping all around v. 23. 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, 52), as behind hand in intelligence; perhaps from its people being mixed up in some degree with aliens ("Galilee of the Gentiles").

Galilee enjoyed most of our Lord's public labours: The first three gospels are mainly devoted to his ministrations there; so in the fullest sense Isaiah's words were made good (v. 15), most of his apostles were Galileans. They were influenced in their pronouncement by the Gentiles (Matt. xxvii. 78).

(b) THE PLACES IN WHICH HE PREACHED.—"Their synagogues." As we use "school" and "church" in some places for the house, as well as the persons gathered, 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.

(1) That Christ honoured existing means 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 beggars among us.

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

(c) HIS ATTENDANTS; disciples; fisherman, not poorer than their class; some of them sons of a master fisherman, and owner of his own craft, and chosen by Christ after some interviews, and in the case of some of them when a miracle had been wrought, Luke v. 1, 11. See also Luke ix. 67, 62. For it is a concise, condensed account we have here. Simon called Peter, a stone, from his alleged firmness, or more likely from his being first in that foundation Eph. ii. 20, of which Jesus is chief corner stone, and his brother Andrew (a Greek name), were called from their nets, and instantly followed, v. 18, 20. He gave them the promise of office and employment, v. 19 "fishers of men," all their courage, skill, p. benev. ingenuity, and power to endure, would be needed; but while they had caught fish, and killed in catching them, they would catch men, and in catching bring them life. James and John, sons of Zebedee, of some consideration, employed probably under their father, (v. 21), were also called and obeyed. They were "better off" than the rest. Hence perhaps their mother's hope, Matt. xx. 21. Hence perhaps, John xviii. 15. They are probably named as specimens 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 his calling—how good it is to obey—how good it is for brothers to go after Christ together—how he raises all whom he calls.

(d) THE MESSAGE. He began (v. 1), with repentance; for the kingdom of heaven is at hand. Thus he took up the word of John, (Matt. iii. 2), and continued his work. But he did not confine himself to this call of repentance. He "preached the gospel of the kingdom." He went from place to place, with his disciples, teaching and preaching. What the gospel was, we learn from his reported address. He announced salvation, offered himself to men, invited them, promised them life, and proved his right to do so by the miracles he wrought, v. 21. These miracles proved his Messiahship; showed his pity for the suffering, and the genius of his gospel, proved his fitness to deal with sin, for discourses among the effects of which it is the cause; 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 minister.

(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.

(c) Repentance is to be preached. Men have to know what sin is.

(d) 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 Geneva congregation.

At a meeting of the largest iron company in Sheffield, recently, the significant statement was made that the enhanced value of labor was shutting Sheffield 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.

Father Hyacinthe has now a coadjutor at Geneva in the person of the Abbe Hurtaut, Canon of Tours, and formerly secretary to the present Archbishop of Paris. He 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 prepared 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 formality 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 XV., found in Edicts of Ordinances, promulgated in 1743, forbidding an inhabitant of Quebec to leave money to a corporation not already in existence.

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 salvation of the heathen.

Her Majesty has presented to Lady Smith, of Lowestoft, a copy of "Leaves from our Journal in the Highlands," in commemoration of her 100th birthday, celebrated 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, 1873." Lady Smith was able to write her reply to the Queen.

Rev. T. De Witt Talmage has accepted a call to take charge of the editorial department of the "Christian at Work," a religious journal of New York. He will enter upon his duties as editor about the middle of August.

"THE HERALD" remarks.—Let Brothers Fulton and Talmage, and other ministers who love to stirle men into attention by their notices, read this flowery consummation of the seed they have been sowing in the public prints, and bring forth fruit meet for repentance. A colored brother in the "New Bedford Mercury" thus expatiates:—"In the Methodist Episcopal Zion Church, on Elm Street, practical advice by the pastor on the diocesan's episcopal visit in the morning; Sabbath School at 1 p. m.; preaching in the afternoon and evening by the pastor, J. B. Small, at the usual hours; afternoon subject—'The incontrovertible inexhaustibility of God's providence; evening—'The indubitable, angelic acclamation of the ineffable mystery of the approaching 'woes.'" Selah!

The "Independent" says:—"At the late annual meeting of the London Presbytery of the United Presbyterian Church the Rev. Dr. Fraser, representing the English Presbyterian Church, reported the Missions of that Church in China. The income of these missions last year was \$46,000. Their missionaries at present in China number thirteen, three of whom are doctors of medicine. With these are associated forty or fifty other laborers. The districts occupied are Amoy, Swatow, and Formosa. At Amoy and Swatow there are several well-organized congregations, which already are becoming self-supporting. In Formosa, during the last year, 250 adult heathen have been baptized, and the missionaries are only prevented from multiplying stations in every direction by the paucity of their numbers. At Amoy there are about 500 native communicants, 830 at Swatow, and 800 at Formosa—making a total of about 1,600. At the late meeting 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 are no doubt gaining ground enormously. Go where you will—east, west, north or south—the well known gutters suit your ear. Our largest mercantile houses are German; our best clerks and best (or at all events cheapest) workmen are now German; we hear the language constantly in our streets, in our dining-rooms, in our shops, in our railway carriages, in our theatres—everywhere; and men with scarcely pronounceable German names are constantly cropping up in our newspapers as having written here or agitated there, or as having appeared before the Lord Mayor or a Commissioner at Basinghall street. And what will the merchant, the factory master, the large shop-keeper say to you, if you ask him the reason of this tremendous alteration? He will tell you that these foreigners work; that they are, as a rule, to the uttermost conscientious, and instinctively study their principal's interest before their own; that they are content to remain servants until by careful study and strict attention to business 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 men, and so make fools of themselves. Go at night to the smoko-dried houses where the German merchants, and those who employ German labor, congregate, turn down towards Mincing and Mark lanes, to Tower street, and Falshtalian Eastcheap, 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 them, the Tontou clerk hard at it, driving his unwearied 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 canst read," by the gas-light, yonder other brass plates, whose names—Jones, Smith, & 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 left hours ago, and no doubt forgotten the "shop," 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 unmeaning drudgery which their lot in life unfortunately entails upon them, but which should be dismissed from their thoughts when, the clock 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, cease to wonder at the results of the last war in Europe. 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 neighborhood of Capel and Angel courts. In Aldgate hardly a fascia but bears some uncouth name, some unpronounceable Blitzenstein, Schkratzecker, or Lumphausen; and as you gaze upon the scene topped by the lofty gables of the ancient houses, you almost fancy that you have been unconsciously relying upon the magic carpet of Prince Housain, and been suddenly transported to a street in ancient Hildesheim, or into the Juden Gasse at Frankfurt.—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 people and the institutions of the country. One matter was of great interest to him (the speaker), namely, that there was ample evidence 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's testimony, were located the ten tribes of Israel after the separation of the twelve tribes. This Scriptural authority was supported by the great Latin father 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 themselves 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 "thefulness 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 appeared 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 Jews, 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 persons' views.

"BETTER LATE THAN NEVER."—A worthy 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, Eutherlandshire, last week, by the Rev. Mr. McPherson, Pres. Church minister of Lairg.

HISTORY OF COAL.—Coal is not altered wood—plants, at any rate; wood itself indeed may be, and often is, used as fuel. The history of fuel is (if, for the present, we exclude animal oils) only the history of plants, and we must therefore look for the source 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. Reversing the processes of fire and animals, they breathe in carbonic acid and water, and breathe out oxygen. The large daily consumption of oxygen is balanced in from the leaves of plants.

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Official Announcements.

MEETINGS OF PRESBYTERIES.

ON TUESDAY. At Prince Albert, in the Church there, on the 1st Tuesday of Sept. at 10 o'clock.

MONROE. At Kildonan, within the City walls, on the 2nd Wednesday of July, at 10 o'clock.

OSAWA. At White Lake, on the first Tuesday of August, at 10 o'clock.

THORNHILL. An adjourned meeting of the Synod of Brockville will be held at Dunbar on the 12th August, at 2 1/2 p.m.

Special Notice. In the 4th Con. of West Ombudbury, on Sunday, July 14th, 1873, Mr. Alexander McKay, a native of Scotland, aged 71 years, 2 months and 11 days.

DR. HOWE ON THE USE OF FILLING HYPOPHOSPHITES.

Dr. J. S. FELLOWES. Dear Sir, During the past few years I have given your Compound of Hypophosphites a fair trial, and am able to speak with confidence of its effects.

TO IMMIGRANTS.

The attention of parties intending to settle in Manitoba is hereby called to the circumstances that at a recent meeting of Knox Church, Congregational, Winnipeg, the following gentlemen were appointed to act as an Immigration Committee.

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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 buyers in abundance at advancing prices.

Flour.—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.

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 wheat sold at \$1.24 here.

OATS.—Chicago of good quality have been selling at 39c to arrive, and at 40c. f.o.b. cars and delivered.

PEAS.—Holders of cargo-lots continue very firm, and do not seem anxious to sell.

CORN.—Car-lots are offering at 45c. on the track.

New Advertisements.

GOLDEN GRIFFIN. THE LARGEST CLOTHING HOUSE IN TORONTO. CLERGYMENS' SUITS AND READY-MADE. TEN PER CENT. DISCOUNT ALLOWED. 128, 130, and 132 King Street East.

REMOVAL. COPP, CLARK & CO., BOOKSELLERS AND STATIONERS. HAVE REMOVED FROM their old store on King Street East, (till their new premises are ready) to 102 BAY STREET.

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J. YOUNG, UNDERTAKER. 251 YONGE ST. TORONTO. Late from G. Armstrong's Undertaking Establishment Montreal.

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La Grace. THE MATERIALS for this Elegant Gown, consisting of Four Thriftless Rows and Two Hugs, are now being manufactured and sold for 60 Cents by R. MARSHALL.

SCHOOL OF TELEGRAPHY, HAMILTON, ONT. Under the patronage of the Great Western Railway Company SPECIAL INDUCEMENTS TO OFFER.

CANADA PRESBYTERIAN CHURCH. Missionaries Wanted. The Home Mission Committee are prepared to receive applications from Ministers of the Church.

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WILLING & WILLIAMSON'S BOOKSELLERS. 52. Ruffin's History of Scotland.—New edition, 8 vols. \$16.

WILLING & WILLIAMSON'S LIST. Our Work in Palestine, by Capt. Warren. \$1.25. Rola di Roma, by W. W. Story. \$3.00.

WILLING & WILLIAMSON'S LIST. The Foreigner in Far Cathay, by W. H. Medhurst. \$1.50. Middlemarch, by George Eliot. \$1.50.

WILLING & WILLIAMSON'S LIST. The Garden and the City, by the Rev. Hugh Macmillan, J.L.D. \$1.25. The English Constitution, by Walter Bagehot. \$2.00.

WILLING & WILLIAMSON'S LIST. Life of George Grote, by Mrs. Grote. \$1.50. Memoir of Rev. W. C. Burns. Cheaper edition, \$1.00.

Miscellaneous.

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