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TORONTO, CANADA, FRIDAY AUGUST 21, 1874

(Whole No. 132

Contributors and Correspondents. ORRISTLIEB'S "MODERN DOUBT AND CHRISTIAN BELIEF."

"Canadensis" has again rovived in your columns a subject I expected had been closed; although I at least, regretted at the time it should have been so summarily and abruptly dismissed. I do not now regret its re-opening, if only the discussion be carried on courteously, with all absence of personalities. I can scarcely help thinking, however, in connection with the manner of the re-opening, on the part of "Canadensis," of an illustration that suggests itself in the life of Dr. Chalmers. A certain gentleman called on the kind-hearted Doctor one day, and at once inigratiated himself into the good Doctor's regards, by pretending to have some spiritual difficulties which he would like to have removed. If I remember rightly, he represented them as connected with Melchizedeck. But he had not long engaged in conversation upon these difficulties of his, till he broached the subject of pecuniary difficul. ties, as being more urgent and pressing than spiritual; and the removal of these pecuniary (difficulties, as lying nearer his heart and pocket than the other, he had indeed bronched the one in order to the relief of the other. The Doctor took in his man at a glance and with all that hatred of sham which characterized the great man, he at once rose and showed him to the door, saying, as he did so-"and to bring in your hypocrisy on the back of Melchizedeck, it is too bad, too bad, Sir." One would have liked to have seen the expression of honest indignation on that massive countenance, as he uttered these words. The anecdote suggests itself in connection with "Canadensis" only to this extent, that he brings in his views in regard to the saivation of the heathen, not directly as the avowal of his own belief, but on the back of certain great names of confessedly great men; as before on the back of Dr. Caird, so now on that of Professor Christlieb. I suppose, however, it will not be assumed as presumptious, that a plain, country pastor should venture to differ from so great a man. Ilhave as yet only read Christlieb s paper "Armor Against Modern Infidelity" which was delivered at the Evangelical Meeting in New York; and which is of the highest value. The work which is the occasion of the present letter. I have not yet seen, but hope soon to do. All that I concern myself with at present is, that part of his writings which "Canadensis" quotes, in the last number of the B. A. Presbyterian and which he introduces very modestly, es "fearing on a subject recently recently discussed in these columns," and which he says rightly, "will be interesting to some readers." They are certainly interesting to me, as showing that this great man, if Canadensis" has correctly reported him, has, like other great men, failed to recogise what I consider an important Bible mth. But let me quote Chsistlieb's words s given in your last number. I have parked three sentences in one paragraph pon which I intend making some remarks. he first centence is-"how it is argued, an the infinitely good and righteous one evealed verities of which the ma?ority of ankind are ignorant without any fault of heir own, and others are cognisant without beerving?" The italies in this quotation are aine, and are intended more distinctly to park the passages to which I take excepion. On the question here raised I recark, (1.) It is an old infidel objection reived, and has been repeatedly answered; 2) As it is, the Professor seems to recogise its relevancy and validity, as he offers objection to the form into which it is hown, but gives it a direct auswor in a rong way, as I shall endeavor to show; b) The objection I have to the form of the destion is, that, unless narrowly scrutind it is misleading; I say, misleading. It true, that all that Christlieb recognises the question is that, as the gift of revelaon to some of the men of earth, is sovergn, gratuitious, and therefore undeserved; in like manner, in the case of the great ajority of the men of our world from hom as yet, this gift of revelation has ten withheld, it has been withheld "with-it any fault of their own." This revela-on has been withheld without any peculiar on has been withheld without any peculia-ult leading to the withhelding on the of those suffering so great privation-ile withhelding is this contrasted with the aferring; and a the one was undeserved, the other was without any peculiar ult, as the cause or occasion of the with-As thus limited to the sovereign of God in giving or withholding, I so agree, but only so far. There is a modiing circumstance in the case it is im-ment to bear in mind. The primeval relation verbally given to men and the by the law." I do not enter into the ex-limited by tradition, even eral position of these words again, as I have adding, could be handed down from phready so recently done in your paper.

generation to generation, leaves man not altogether blameless in his treatment of God's message. For, in a note in Collins's Bible, G sgow, 1856, on Genesis 11th chap. 12-25th verses, we have these pertinent remarks. "We may, by computation, find that the original revelation made to Adam might be transmitted to Araham at aleve two thousand, sour's distance, through only three intermediate persons. Enos, the son of Adam, lived till chely nature. But, if spared in health and strongth, I may at some future diverged a more comprehensive statement of the principle for which I contend, as exhibited in the Scriptures, both of the Old and New Testament. Parmit me to say now, that the only reason that occurs to me, why the view which I hold as contained in the express words of Goupture, it is pared in health and strongth, I may at some future diverged a more comprehensive statement of the principle for which I contend, as exhibited in the Scriptures, both of the Old and New Testament. Parmit me to say now, that the only called the contend of the con persons. Enos, the son of Adam, lived till Noali was seventy-four years of of age; and Shem the son of Noali, lived almost as long as Abraham." Thus, of the reveveation originally given in primitive times, and which, from the circumstances was, or wight agents have been world wide and might easily have been world-wide, and herefore universal, if I say, this revela-tion, thus given, had been rightly dealt by, the race need not have been so universally without the knowledge of God. And therefore, I submit, that not alone to the sovereignty, of God, but to the sin and guilt of men, must this dreadful privation be also traced. This it is important to remember, as God deals with the world at large as with nations. He holds the world at large resnonsible for gifts he has conferred upon responsible for gifts he has conferred upon it, through some of the number representatively. And therefore it is not without reason that Paul urges, that "as men did not choose to retain the knowledge of God in their thoughts, he gave them over, in righteous judgment, to a reprobate mmd." To this, it will not suffice to say, that men cannot rightly be held responsible for events that transpired six thousand years ago, and which long since open their force. Well, if so, men, by parity of reasoning, should not be held responsible for, or have any guilty share in the sin of Adam. And yet the Apostle Paul makes that one sin the origin, and cause, of the death where yet the Apostle Paul makes that one sin the origin, and cause, of the death wherewith men universally are affected; and which extends in full force of operatin, down to us, in the present age of the world. It is still true, "that death passes upon all men, for that all have sinned." And it is still true, "that by one man, sin entered into the world, and death by sin." And thus we have, as a matter of fact, still to do with transactions that took place thousands of years ago. And if in the one case, why with transactions that took place thousands of years ago. And if in the one case, why not in the other? Again, I ask why not? Why should not the Almighty hold the men of the world "esponsible for the treatment they gave the earliest revelation of His Mercy, and Grace in the primeval promise." The Seed of the woman shall bruise the head of the serpent." Why did they not see to it, that this promise was made to circulate from month to month and made to circulate from mouth to mouth, and from generation to generation? If the importance of a message gives it interest, then surely nothing could possibly exceed in interest, this promise of a coming Saviour for guilty men. But (4.) I have said that the form into which this question is thrown a misleading three parts and the same property of the same property. misleading; in as much as, on the infidel side of the question, there is the ignoring to another element, which has an important part of play in this discussion. I refer to the fact that men are held responsible, not so much for that which they have not, but for that which they have now, and always have had. Scripture lays down this principle clearly enough, and Christheb gives it prominence even in the quotations "Canadensis has furnished in last number of the British American Presbyterian. I refer to the principle, that the heathen

are held responsible for the use they have made—not of Divine Revelation as furnished in the Scriptures—which vast numbers of them have never actually enjoyed. But for the revelation God has given of Himself in the works of creation and providence, and by their own moral and spiritual nature. It is for the use they have made of this revelation that they are held responsible, and are guilty and condemned. I do not need to argue this, for Christleb has already done so, in sufficiently clear and definite terms, at least so far. I say so far, for I hold he has not gone far enough; which leads me (5) to the second sentence to which I take exception, and of which I are attached salvation to the reception of have said that Christheb gives a direct answer to the question thus raised, but in a wrong way. The answer he gives to the question we are now considering is—" But Scripture nowhere teaches, that all who die without knowledge of the revelation of God in Christ are irretrievably and eter-nally lost." The italies are again mine. I hold this answer to be direct enough, but wrong in point of fact. I could even conceive how a young man, as I suppose "Canadensis" to be, although in this I may be mistaken, who had not had time or opportunity to east his attention over the whole field of revelation on this point, might overlook and mistake the force and bearing of certain parts of Scripture; but I can scarcely strongly enough express my astonishment at a man of such comprehensiveness of view, and of such vast stores of solid learning as Christlieb possesses, so signally overlooking what appears to so plain and so important a part of Bible teaching, and to which I have already referred in my former letters 'n your paper. In direct opposition to this statement of Christheb, I submit, that the language of Paul, and of Solomon, and of the prophotic teaching generally, is to the effect. the knowledge of the revelation of God in Christ is essentially to salvation; and that nowhere are men affirmed as capable of being saved without this knowledge;" and therefore. "that all who die without knowladge of the revelation of God in Christ, are irretrievably and eternally lost." To this conclusion I am slut up, if language has any meaning; and if language can be supposed to furnish any clear and effective medium of communicating thought. Solomor sayswhere there is no vision, the people perish. And Paul says in Romans it. 12: For as many as have sinned without law, shall also perial without law; and as many as liave sinned in the law, shall be judged by the law." I do not enter into the ex-

But, if spared in health and strongth, I may at some future time give a more comprehensive statement of the principle for which I contond, as exhibited in the Scriptures, both of the Old and New Testament. Parmit me to say now, that the only reason that occurs to me, why the view which I hold as contained in the express words of Scripture, is so persistently and systematically overlooked, is its sadness and melancholy nature. But not the less true is it on that account. It is to be noted, that choly nature. But not the less true is it on that account. It is to be noted, that Christheb has referred in precise and definite terms, to other expressions of the Apostle, just a "Canadonsis' did; "to the law written in the heart;" to the Gentiles, which have not the law, doing by nature the things contained in the law; and to "not the hearter of the law are not the law," not the hearers of the law are just before God, but the doers of the law shall be justified." But Christlieb never appears to have leen arrested by the statement of the Apostle in the 12th verse of 2d hapter of Romans, "as many as have sinned without law, shall also perish without law; ' for if he had, I am persuaded he never could have penned such words as—"that Scripture nowhere teaches, that all who dis without knowledge of the revelation of God Charles are instrumentally and etampility. in Christ, ere irretrievably and eternally

lost."

I should like to ask even this distinwhich might tend to make him give his answer to the juestion under consideration not the less directly, but much more rightly. Again, these words of his, "It is one thing innocently not to know; it is quite another wilfully to reject." In regard to the innocence here affirmed, I have already presented a consideration which is calulated to sented a consideration which is calulated to modify the force of the statement. I am inclined to think, Scripture directly charges guilt upon men for the treatment given to the revelation of God's mercy. And that this innocence is only a comparative thing. When, after the lapse of ages, the know-ledge of God has been sintully and guiltily lost by men, and the reconferring, and en-larging of this revolution is an act of God's sovereign goodness and grace; then there may be a comparative innocence in ignormay be a comparative innocence in ignorance, in the sense, and to the extent thus indicated. But we have to guard against the idea of absolute innocence; inasmuch as God has revealed Himself sufficiently to cause responsibility, and guilt, and condemnation, by the works of His hands; by His providential government, and by the moral and available. and spiritual nature of man, to all of which he makes appeal. I might say, if disposed, and say with truth in reference to Christ-lieb's statement, "that Scripture nowhere teaches, that all who die without knowledge of the revelation of God in Christ, are irretrievably and eternally lost; "is simply an assertion, in support of which no proof have been furnished. For, to say "to say that men are to be judged hereafter according to their works, and that the measure of such judgment will be the degree of revolation, natural or supernatural, vouchsafed them in the present life ; and that hence from the man more, from another less will be required, and that even among the lost, it will go harder with some, and be more tolerable for others, "all this is undoubt-edly true, and it will be remembered that in my previous letters I laid stress on these considerations. But, though true, and important in their bearings, they by no means furnish ground for the sweeping statement of Christlieb. On the contrary, while I and others holding with me, give all importance to such considerations we think portance to such considerations we think they merit, fail to see them in the light thus presented; and come to the very opposite conclusion, and that from express words of Scripture, which are persistently and systematically ignored. The third, and last sentence to which I take exception is—
"Nor are the Scriptures altogether without traces of the thought, "that the Gospel was proffered, even after death, to those who had died in ignorance of the way of salva-tion." Am I to suppose that "Canadensis' agrees with Christlieb in the statement here made, and in the principle here affirmed? His making these quotations, without any note of dissent, would seem to indicate such agreement. I would very much like he would give a clear and distinct indication, either of approval or dissent. But, whether he does so or no, I may say now that I have no faith in any such belief as is thus indicated, and do not think this passage furnishes any proper and solid ground for so thinking. Into this, however, I cannot enter now, but must defer them to another letter, as the is already, I fear, too I remain, Yours very truly, long.

D. ANDERSON. ACTION OF THE ASSEMBLY-AN-OTHER OPINION.

Editor British American Presbyterian DEAR SIR,—If the amended Basis of Union had been sent down to Presbyteries in accordance with the previsions of the Barrier Act, there seems no doubt that it is unconstitutional for the Assembly to call for ceturns at the adjourned meeting in November and then act upon these.

The terms of the Barrier Act, passed in 1897, are as follows;—"the General Assembly &c., do therefore appoint, enact and declare, that before any General Assembly of this Church shall pass any act which are to be birding rules and constitutions to the Church, the same act be first proposed as overtures to the Assembly, and being b them passed as such, be remitted to the consideration of the several Presby teries of this Church and their opinions and consent reported by their commissioners to the next General Assembly following, who may then pass the same in act sif the more general opinion of the Church thus had agreed thereunto."

The action taken by the Assembly insending down a remit, with a view to changing the constitution of the Assembly is equally megal. Yours &c.,

8. W. R.

DR. FRASER'S VISITS

Editor British Amusican Preshytesian

DEAR Sin,-I should have written you last week, but it is not too late yet to tell our people, who take your excellent paper of the excerdingly encouraging mochings we had in Port Hope and Cobourg on Sabbath the 9th mst. Notwithstanding the heat. which was excessive, and the absence of many of the people for their holidays, we had good cong egations-churches almost filled. In the afternoon, after addressing the children of Port Hope albeath School. I drove in the heat and dust seven miles to Cobourg, but was amply repaid by finding a large congregation of children and many grown up people awaiting my arrival. On the platform we had Dr. Nelles, President of Victoria College, who manifested his interest in our Mission, and his kindly feeling for us by taking part in our exercises. In the evening again we had a large and most interesting congregation. It will not be regarded as in-idious if I say, that, all things considered, these two places gave the best collections for "outfit and passage which we have yet received, \$45 from each place. On the whole, I spent a very pleasant day, and met with Christian kin aess

in Port Hope and Cobourg. On Tuesday evening I held a meeting in Peterboro, and was much pleased to see the interest of the people in the work. The friends there will give us a good contribution to the outfit and passage fund, for they retained their collection, which was a good one, to supplement it. I must not omit to mention, either, a va'uable gift to our mission, from the Rev. Mr. Roger, of a large and beautiful collection of Anatomical Plates by Dr. Lizars, with the accompanying letter-press. In a country where the superstitions and projudices of the people prohibit dissection, these plates will be invaluable to the surgeon.

Yesterday I spent in London, preaching in the morning to Mr. Scott's congregation, and in the evening to Dr. Proudfoot's. Our congregations were large and our meetings very interesting. I addressed the Sabbath Schools of both congregations in the afternoon. I am delighted everywhere with terest manifested by our young people in our mission, and am sure that our policy of interesting the young in our Church work is the best we could pursue. We have the future ministers and missionaries of our Church in our Sabbath Schools. If the teachers were more impressed with this thought they would bestow even more care and attention on their training than they now do. Our Sabbath School teachers are Theological Professors in the highest and truest sense of the word, and our Sabbath Schools are Theological Colleges. May the Professors be carefully and wisely elected, and the Colleges be liberally endowed and maintained. The results—the blessed and glorious results--will be seen not many days hence.

Yours truly, J. B FRASER. London, August 17, 1874.

DR. FRASER IN HAMILTON

A correspondent favours us with the following respecting Dr. Fraser's visit to Hamilton:-"We had a very pleasant and profitable visit in this city last week from Dr. Fraser. It must have proved a hard days work for the missionary, but he will not regret the toil when he knows that it made impressions which have al ready yielded fruit, and are likely to continue to do so for years to come. It was difficult to divide him so as to afford a share to each of the four congregations, but we carried fire division as far as we could. He preached in the morning in the Central Church, and in the evening in McNab St. During the afternoon he addressed the Sabbath-schools in these two churches, and also tn Knox church. We expected to have a Monday evening address, but, on account of other larrangements made by the Dr., we had to be satisfied without it.

A personal acquaintance with the missionarios sent out is a most powerful incentive to missionary zeal. Many of the children throughout the country who see and hear Dr. Fraser, will remember his visit as long as they live. In one of our schools the teacher of the infant class found, on the following Sabbath, that nearly all the little scholars could tell the missionary s name, the name of the island to which he is going, and other items connected therewith, while some of them had been so much interested ir the matter as to find out Formesa on the

Many a heart in Hamilton most readily responded when the Dr. asked us all to remon...er him in our prayers when he is gone ·AWAT."

LAKE MEDAD.

A SHERCH FOR THE "PRESBY CERIAN."

It would take a great deal of research on a map of the Province of Ontario to diecover the geographical position of the Lake whose name forms the heading of this article. It may even be doubted whether the many thousands of people who reside in its vicinity over heard of its name or knew of its existence, and yet it possesses many points of interest, and is not without beauty and natural attractions. Situated about ten miles due north of the village of Wellington Square, and reached by a very pleasant drive over a winding country road, each angle of which present a lovely panoramic view of the north and south shores of Lake Ontario, our little lake is found embosomed in a slight depression of the highest part of the table land, and has apparently no outlet of any kind, Such lakes are not uncommon in Ontario, and our Geologists have ample scope given to their talents to oxplain the "why and wherefores" of these curious developments of nature. Having thus discovered the whereabouts of Lake Medad, and having doubtless aroused the curiosity of some of your readers, who may perchance be seized with the laudable with the configuration of coning it for the medical in the seized with the laudable with the seized with the laudable with the seized with the laudable with the seized with the seized with the seized with the laudable with the seized wi ambition of seeing it for themselves, it may be as well to give the experiences of our trup to this interesting part of the country, that others coming after us may benefit by the same. The Great Western Railway soon lands a passenger from Toronto at Wellington Square, and then ones troubles begin. "It is one of the peculiarities of the country,' was the remark often used by an American Cousin to his guest from across the water, as one after another of the prominent traits of American character affected his finsitive British ideas of the fitness of things; and perhaps no one peculiarity seems to be so well developed in this seetion of country, as independence of character, manner, and everything elso "Itis a free country, and we are a great people;" and this one lesson is here soon learned. Of course it is necessary to drive; to do this one must needs procure a conveyance, and a horse, or horses; but the choice here is himted, and the "Tutler" of the village will furnish you or not as it suits his convenience; and after many kind promises, may, like Capt Cuttle, leave one in the However, by dint of a great deal of coaxing and palaver, one gets started, and then one does enjoy the drive. The country on all sides is lovely; the road winds here and there now passing through bearings hills, from the summits of which a very panorama of beauty is spread out which can panorama of beauty is spread out which can scarcely be surpassed on one hand, and lying as it were below you is the Burlington Beech and Bay, with the City of Hamilton, and in the distance the wooded south shore of the Lake, stretching away until lost in the purple haze of the distance, whilst on the other hand is the north shore with its numerous villages and the bread expanse of Lake Ontario. But as if preasure must always have its drawback, we had one also—the dust. A sandy soil in every direction, the roads seemed covered with a deep layer if visible and invisible dust in the most attenuated form, which seemed to insinuate itself in lesser or greater quantities into every pore of or greater quantities into every pore of one's body, until we wished that even the City Contractor for watering the streets had been present and favoured the road with the light sprinkle so generally bestowed on our streets, and so heavily paid for by the much enduring tax payers.

However, to relieve the tediousness of the dusty drive, and our horses having lost two shoes, we thought we would stop half way,

where
"Under a spreading chesnut tree

And rest and get matters repaired. The Smithy was quite en rigle , the proprieto unfortunately was not. For instead of

"A mighty man. With large and sinewy hands: And the muscles of his brawny arms

As strong as iron bands," He seemed quite the reverse of this, and yet with his one eye covered with a bandage, his other eye blazed forth with that "undependence" for which this district is so celebrated. Kindly appproching him and mentioning our loss and knowing that the

> "He carns whatever he can And looks the whole world in the face For he owes not any man."

humbly requested to have matters we humbly requested to mave marriaght. But no, this man of might would not, being otherwise busy, condescend to oblige us by working for us, but "guessed if we would lie up for two hours we might perhaps be accomodated. Gently informing him that we would reccomend him to our friends, we drove on, feeling quite sure he was not the smithy who,

Each morning sees some task begin, Each evening sees it close "

a rapid drive and the Lake is reached and in a few minutes we are in a boat rowing here and there over its placid surface. The lake itself covers some three acres, and the water is very clear and Car-bonate of lime in solution. The shade is one side slightly rocky, forming under the shade trees a splendid place for laying out the substantial pail and usual accompaniment of a picnic. We would advise, how-ever, a careful use of the row boat used on the lake, as being built on other than reiontific principles, being a cross between a canoe and a skiff, it requires almost the ability of a "Blondin" to keep yourself above water. After a very pleasant afterpoon apont in this vicinity we left, on our return and arriving safely at home felt that another day had fled, but left many pleasant reminscences behind.

Times

. Good times, and had times, and all times, pass CASE .

Than cucerily bend to the our Through depth and through shallow, through calm ad through tempest. Tue bark is still nearing the shore.

"times," we can neither foretell them nor rule

Let us fees them however they come ray God for one tone hand to class, through the hours

Till night brings us haven and home -Landery's Magazine

Weighty Words for Ministers.

The address of Prof. Evans, delivered to the graduates of Lane Seminary a tew weeks since, is so forcible and impressive, that it will well repay the reader for a care perusal. We give some of the more noticeable paragraphs, glowing with earnest ness that might well prove contagious. He

In no calling or position is the obligation to be what a man seems or professes to be more imperative than in the Christian ministry. To no one is it more essential that Christianity should be a vital reality than to him who preaches it. To confess it, to study it, to preach it without experiencing it, would be to realize the fate of him who found himself becalmed in unknown seas, with.

"Water, water overywhere And not a drop to drink

It is only as we substantiate it in our in most experience, only as we convert it into the very marrow and life blood of the sour, that it will be through us the power of God unto salvation. How shall the blind lead the blind? "Thou therefore who teachest another, teachest thou not thyself? Thou that preachest map should not steal, dost thou steal?" Thou who dost urge men to thou steal? Thou who dost urge men to repent and believe, shalt thou be impentent and faithless? Thou who preachest Christ, shalt thou be a stranger to Him? We are persuaded indeed better things of you, my prethren, and things that accompany salvation; and vet full most that pany salvation: and yet full well I know your own hearte will bear witness to the need of emphasizing continually this imperative obligation of succerity and reality in your life and in your work. It is not enough to have studed the doctrines of the Bible—we must know them; it is not enough to know about Christ, we must know Him. You have been specially reminded during this year of the importance of conviction as an element of power in the pulpit. Let me take this opportunity of urging it on you once more. Personal conviction-it is everything in preaching, and in the whole work of the ministry-truth possessing you, and becoming a perpetual force in you. And in the world of force there is no greater force than this-truth seising on a man's inmost and utmost being, growing into him, becoming a part or, rather, becoming the man himself. For conviction—what is it? Not a enough to be immoveable it may be, but deep enough also to be dead. It is a electric fire within, surcharging the soul, and leaping forth in word and deed a flaming thunderbolt. The man who is himself an incarnate conviction, is the man who will ecnyinee and convict. The preacher who preacher God as one who has seen the invisible, who preaches eternity as one who has been there, who preaches the Cross as one who has been crucified with Christ, he is the man who will preach God, eternity, the Cross into the faith and life of men.
"That's the man for me," said David
Hume of John Brown of Haddington. "He means what he says; he specks as if Jesus Christ was at his elbow." Let thus, breth-ren, be true of you. Away with hearsay, away with cant, away with rote, shell and husk. Preach at first hand, because you believe at first hand; straight through everything for Christ; straight from Christ into everything; straight from the Bible into your pulpit; straight from the niercy-seat into your parish; straight from God to man. Never preach without holding up the Cross; never hold up the Cress without yourself clinging to it! But let me urke yourself clinging to it! upon you still further the importance of a religious personality which shall be not only genuine but also of a manly and healthy type. Let it have vigor, buoyancy, clasticity, symmetry, tobustness. See to it that there is mothing morbid, diseased, artificial about it; nothing to color or distort your views of life and duty, to cramp your nature, to repress its richest and sweetest development, to narrow your sympathies, to lower the tone of your manhood. Let the beat of your pulse be strong and steady. Strive to be, each one of you, the representative of a perfect Christian manlic od-vital, hearty, generous sturdy, and true. Let your piety have the of health, the ring of joy, the spring e, the thrill of soul. Let it be of a of life, the thrill of soul. kind which will stand the wear and tear of life; which will gain in luster by rubbing against its rough corners; which by its genuine humanness will take hold on men and by its genuine Christ likeness, clevato Conventionalisms and professional isms are more and more losing their value. The minister must win regard and in fluence, not by virtue not by any external or official badge, but by virtue of his man-

> The following is as timely as it is ele quent:

hood in Christ.

In times like these, and in a land like ours, no man can long hold his own who does not advance. If he lags behind, if he belongs to the past rather than the present, soon found out, and from that mo ment his power is gone. The best that he ment his power is gone. The best that he can hope for is the respect due to a fossil. And he who would thus grow must be a worker, working in his study, working in the world, accumulating capital, and continually putting it out at interest growing on from strength to strength, until at last he can say, with his Master, "I have finished the work which Thou gavest me to do." He is to be not a recluse, not a book werm, not a man of abstractions, but an wern, not a man of abstraction, but an active, practical worker, understanding life, understanding his practice. On the other dental, he is to be not a second seco men, understand point. On the of

man of mere external activity, but a man of inward culture, a student, as we have seen ; a man of thought, one whose preach ing shall be neither a doctrinal refrigerator ing snan be neither a doctrinal retrigifator, nor a sensational rocket, but theology on fire—thought with a soul in it. Let your ministry, brethren, be a threefold cord of heart, and brain, and hand. Put the whole man in it, and the best of the whole man in it, and that best be growing better-better in a corn direction. better—better in every direction, but best of all in character. Never has a high standard of holiness, entire consecution to Christ, been more essential to the ministry than it is to day. Need I remind you. brethien, that we are living in pendious times? It is, I grant you, a glancie time, a thrilling time, an age of movement, life, and power. New capabilities are unfolding thouselves, powers intherto almost unfolding thouselves, powers intherto almost unfolding known are coming to the front, forces and tedencies which we can hardly measure are pushing us bither and thinker, almost whether we will or no. But for these very reasons it is a time of danger. So swift are the currents that it is much easier to make shipwreek than in more stagnant and slug gish ages. The splendid opportunities and prizes which present themselves to the eye of ambition, bowlder the vision, and into ate the brain. The unparallelled progrees which men are making in the ele ments of material power, tends to neutralize life. The rapidity with which results are achieved makes men impatient and un-scrupulous. The multiplicity of changes, discoveries, and experiments take away from life much of its stability, substitutes hypothesis for principles, and conveniences for convictions. The endless diversities of tor convictions. The encies diversities of thought, and the brilliancy of speculative novelties dazzle men's intellects, and distract their faith. The enlargements of the means of self-gratification take away the nerve of true manhood, paralyze self-control, and smother self-denial. Fevers of folly, and epideraics of corruption, are fearfully prevalent.

Never was the call louder to the Church.

and to the ministry, "Be not conformed to this world." Never was the need greater that Christian ministers should hold up the divine standard of holiness, not only in doctrine, but in life, being themselves examples of puirity, sobriety, spirituality, and consecration. These injurious influences which are at work threaten the minister as well as other men. With all his human infirmities he is in the midst of this great Vanity Fair of folly, error, and vice. brain is not so strong but it may be turned by the giddy whirl. His heart is not so pure but the tempter may find treason in And not only is he to resist for himself, but he is likewise called to overcome and to destroy for Christ. He is to be a living channel for the communication of these spiritual graces, by which all this mass of corruption may be transformed. Nay, more, he is to be m his own person ministry an agent, a spiritual in affecting this transformation. Chrysostom well remarked that one man with the grace of God in his heart is enough for the conversion of a city.

Mr. Spurgeon's Conversion

In the course of a sermon preached at Rochdale a few days since, Mr. Spurgeon said he would never forget the period of his conversion. From place to place he went, conversion. From piace to piace he went, honing to find peace. At last one snowy cold morning he dropped into a little Prinitive Methodist chapel. There was a man who preached Christ very much for the same about anything else. The text was, " Look unto me, and be ye saved, all the ends of the earth." The preacher, pointing towards him (Mr. Spurgeon), said "There's a young man under the gallery who looks very miserable"; and he added, "You will never be happy until you look to Christ. You must look to Him, as God made flesh, as God bearing sin, as the Saviour dying in stead of you"; and then, pausing, he said. velo "You know a fool can look. It does not and require a wise man to do that. require a wise man to do that.

weak and sinful; but it does not require a

weak and sinful; but it does not require a shorting with all his might, the preacher minister," and to "give his me as a ransaid, "Young man, look now." He did so,
and as he gazed his builden fell away; and
he who before had been to wretched left
that little house of prayer so happy that
from that day to this, with many troubles
and a great deal of care, he would not
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the minister. The minister is minister.

The minister is minister. The minister is here than those, knowing that he should go Christian Observer. here when the work was done.

A Feeling Faith.

But of a feeling faith, it is written " They shall be all taught of God," (John vi. 45) That is, God shall write it in their heart. with His Holy spirit. And Paul also testifieth, "His Spirit beareth record unto our spirit, that we are the sons of God," (Rom. vii.: 16). And this faith is none opinion but a sme feeling, and therefore ever fruitful. Neither hangeth it of the honesty of the preacher, but of the power of God, and of the Spirit; and therefore, if all the reachers of the world would go about to persuade the contrary, it would not prevail; no more than though they would make me believe the fire were cold, after that I had put my finger therein. Of this we have an example (John iv.), of the Samaritanish wite, which had lett her pitcher, and went into the city and said. "Come, and see a man that told me all that ever I did. Is not this the Christ?" And many of the Samaritans Lelieved, because of the of the woman, how that He had told her al that ever she did; and they went out unto Him, and desired Him to come in. Which in the was but an opinion, and no faith tha yald have lasted, or have brought out fruit Bat when they heard Christ, the Spirit wrought, and made them feel. Whereupon they came unto the woman, and said : believe, not because of thy saying, but be cause we have heard Hum ourselves, and

know that He is the Christ, the Saviour of

the world." For Christ's preaching was with power and Spirit, that maketh a man

feel, and know, and work, too.—Tyndal, "Disputation with More."

The Blood of Sprinkling.

Throughout the Bible, blood represents life. A misapprehension here has led to much misconception of the atonepent God says, "I will even set my face aggress that soul that eateth blood, an will cut him off from among his people; for the soul of the flesh is in the blood, and I have given it to you upon the altar to atom for you souls, for the blood atomes through the soul. "The soul at the close of the verse refers back to the soul at the beginning, and converges." and expresses the principle or seat of life not in him who is to be atoucd for, but in the ereature by which the atmement is made for lam." Forthern's Typology in

Blood, then, signifies life; blood shed in sacrifice, signifies life surrendered in a sinner's place as atouement for sin, and only so far, death; blood sprinkled signifies bestowment of life in virtue of atone When the offerer is spreakled, he receives back again the lite of the victim, which, for a time bore the offerer's sins but which, by its surrender, completely ex puted the sin. It is, therefore, now free of sin; and as such, is bestowed on the ofterer. When the altar, is sprinkled, the same life, pure and sinless, in winch the officer shares, is presented to God. is the only admissible view; else, if the shed blood be regarded as still bearing the imputed sin, a vile and guilty thing would be offered to God on His altar.

The reader will easily make the applies tion to Christ. He dies, His blood is shed This completes His self surrender in behalf of the suner. Standing in the sunce place. His life is burdened with the sin ner's guilt and defilement. By His sacii tice, by His self-surrender, which culminates in his death. He expiates sin. He ascends from the temb free, not only from His own, but from all imputed sin. His pure, amless, divine life is now imparted, as signified by the sprinkled blood, to the believer, and is offered as a holy thing to When, therefore, believers come to Ciod. When, therefore, believers come to the "blood of sprinkling," they come to a practicipation in Christ's resurrection life, and together with Him, as sharing his sinlessness in all respects, are presented to

Blood shed, as regards God and Hislaws, results in expiation of sin; as regards the sumer, results in his justification. Blood sprinkled, as regards the sumer, results in sanctification; and as regards God, in con-secration. Hence, believers are "elect through the sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ." 1 Peter 1: 2. Compare Heb. 9: 13, 14.

The force of the argument in Heb. 12: 14-24, is now apparent. Be holy, for you 14-24, is now apparent. De noily, for you partake of Christ's holy, divine resurrection life, and as united to Him, are consecrated to God. There is a climax here as in 1 Peter 1. 2, above. This does not mean community of substance. Our personal indentity is not inerged into that of Jesus. It does mean community of interest, grace and power: community of inter-tion and will. Christians are "complete"

Here is a grand and inspiring thought believers are come to the sprinkled blood; to a participation in Christ's divine life. The infinite ocean of his purity, love and power, by great tidal waves, ebbs and ours into our imperfect, weak and sinful lives. These waves take away, in their changs, the dross of earth, the status and defilements of sin; in their flowings, they reason that he (Mr. Spurgeon did now — fill us with divine power to resist the donamely, because he did not know much minion of sin, with divine love which prompts us to a more entire consecration of ourselves to God. Here is eucourage of ourselves to God. Here is encourage ment for increased hope and joy; here is stimulant for chlarged activity. Christians share Christis life. The connection is intimate and vital. The believer's life and holiness are assured. "I live, yet not I, live them home in me." but Chast liveth in me."

This life of Jesus reaches its highest de velopment in entire consecration to God self-sacrificing service for men. His You are | mediatoral greatness is secured through self-denying service; He is chief because he came not to be ministered unto, but to shouting with all his might, the preacher minister, and to "give his life as a ransard, "Young man, look now." He did so, and as he gazed his builden fell away; and the minister and the of Christ. It is exchange places with anybody on earth or in appear, we shall be like Him," and "Every beaven for while God had any mark for heaven, for, while God had any work for man that hath this hope in Him purificth him to do on earth, he would rather be himself even as He is pure." - E. C. G.

Attention in Prayer.

A pour Jew, while on a journey, perceived that the hour of the evening prayer had ar-tived. He stopped, and prayed to God. Lost in his meditation, his heart litted heavenwards, he did not reply to a nobleman who, passing that way, stood still and saluted him. Hura zed at the Jew's apparent rudeness, the nobleman waited until he had finished his prayers, and then angrily addressed him: "Wretch, why didst thou not return my salutation? I inve a good mind to punish thee for thy incivity. "Friend," the Hebrew replied, "if the the Hebrew replied, "if thou wert standing hef re thy king and spoke to him, and one of thy triends passed thee and scluted thee, would thou leave abruptly the king and turn to thy triend?" "Curtainly not; I would not dare do such a thing. not; I would not dare do such a thing." Now," said the Hebrew, "judge if I have done right or wrong in not returning thy saintation. I stood before the King of kings, the Alunghty Creator of the world, offering to Him my prayer of supplication how dared I leave Him and turn to thee?" Thou hast done-well, the nobleman said; go thy way in peace. — From the Talmud

A man who will be much missed in India 18 Sir W. Muir, who has retired from the government of the Northwest Provinces
The Christian as well as the material pro gress of India concerned him deeply. The books and tracts written by him and his efforts, by means of prizes, to elevate the standard of native authorship have left their mark on the Christian literature of lands.

Especial Differences.

High Church glorifies man -the Priest, the Ecclesinatical polity, the pody corpor ate, especially of clerics. Low Church exalts Christ, our only Priest, and cares no. thing for hierarchs or sacendotalism, but chiefly regards individual religion equally in ministers and laymon.

High Church believes in Apostolic suc cession, ordinations, consecrations, cete-monics seasons, and superstition (generally, how Church considers those, in a great measure, mythical and delusive, limiting thom to the reasonable idea of "decently and in order.

High Church exaggerates and multiplice the Sacraments, calling them " mysteries, and regarding them idolationsly, bows to and regarding them shoutcoasy, bowled bread and wine as present Deity in flesh and blood, created by the Priest, worship-ping H accordingly! Low Church has only and blood, created by the Prices, business of the matter, as the mouth of the bouseheld, ping It accordingly! Low Church has only confesces family sins, makes thankful active Sacraments, not seven; observe them as rights and ordinances, using them with building as the business without the business without the same of family sins on Him who is the fair rever nee; and b beves rather in the | he wer of prayer, and carnestly pleads for real absence than the presence ('le is not here. He has risent taking the elements only

High Church abounds in perfunctory repetitions of intoucd services, and goes on grinding out the same formal prayers with the mechanical iteration of a Thibetan Lluma. Low Church is systematically more chary as to stated public devotions; whilst habitually given to earnest spiritual com-munion with God, dishking and abjuring too mat of formulated utterances.

High Church indulges in sacred histrionies of all sorts, as processions, choristers flowers, incense, banners, vestments, postures—all set to music and made the most of as to picturesque effect; going as near the "Roman use" as possible. Low Church denounces all these as utterly carnal and unspiritual, avoids every approach towards Rome (considered as Authorist and not " the erring sister"), and despises as worse than pueric ail kinds of Ritualistic indinery and priesterafty theatricals.

High Church professes to scorn the laity, turning its back upon the congregation continually; whilst it works upon weak consciences to drain from the insuited people perpetual offertories and individual confesions. Low Church claims to be genial and sympathetic, obtrudes the money bag as little as it can help, denounces the Confessional, and sends its flock straight to the Throne of Grace.

High Church is zealously given to the proselyting of us back to Rome, through so-called priests with their so-called secrifices; is at present a fashionable fol'y of the rich; but little dreams how much it is ab-horred by the honest heart of muldle class and working England, which is essentially Protestant, and not Catholic. Low Church wins souls from the Papal Bahvlon, through pastors feeding us by Bible teaching, and is (where capably and carnostly exhibited) the really popular form of religion, and the power of God unto salvation.

In fine, High Church is priestly, patristic formal, ceremonial, sacramentarian ; given to Lents, retreats, fasting, and feasting, and all manner of outward observances and overt acts; thereby hardening consciences. pampering lay solf-righteousness, and corrupting the clergy through ambition and presumption; whereas Low Church is Scrip tural, spiritual, pious, humble; making faith, graces, gifts, and godliness, everything in Christ, and ceremonials and services as nearly nothing as possible. - Martin F. Tupper, in the Rock.

Family Religion.

The family lies at the foundation of both church and state. If family religion thrive, there will be prosperity in the church and permanent reformation in the nation. Family religion consists in three things . family direction, family government, and family instruction. Neglect of any one of these may render attention to the others unprofitable. The truth should be duly weighed. It explains the cause of barrenness where much fruit was expected. Family devotion consists in three things:

1st. In the personal puty of the head of the household, the bushand, wife, or the arryiving head, if a breach has been made.

This is essential. It even the forms of devotion are observed, there must be pi ty in the head. If the father have no real care for his own soul, he will not be anxious depending of his father have no real care for his own soul, he will not be anxious depending of his family. If he have the father have no real care for his own soul, he will not be anxious depending the family. If he have the father have t about the souls of his family. If he do not O God!" lege of drawing nigh to God, the service will degenerate into a lifele a form, and the lawful cares and duries of life will interfere and set it aside. It is necessary to the success of the work. The father tracues by example more powerfully that by precept If he be destitute of picty, he will have litthe influence for good with those who are the constant witnesses of his conduct. Joshua sets the matter ma clear light. He places the personal coverant at the foundation "As for mo, I will serve the Lord." Though all men should forsake flim, and forsake me, yet I will stand by the coven-ant, "I will serve the Lord." This should be an important question in forming the family relation. What is to be the character of the family which I am about to form? Shall God be honomed, or shall His ordinances be despised and neglected?

2nd. A religious profession. Secret devotion is thist in the list of religious duties Enter into thy closet.' Every family and every member of the family should have a place for secret devotion. Experience teaches that our greatest advance in the Christian life is by the exercises of the closet. If we are negligent or formal here, we will be feeble in all other duties. Nearly all the effectual prayers recorded were se-cret prayers. This is manifest in the case of Jacob, Hannah, David, Hezekish, Paul, and the scene in Gethsemane. Notwithstanding this, family religion has public and social duties, which cannot be neglected. If we are on the side of Christ, we should make it known. A profession is necessary (Mark 8, 88.) There should be membership (Mark 8, 88.) There should be membership in the Christian Church and a corresponding practice. "Zacharias and Elizabeth walked in all the commandments bleaseless. Joshua is again an illustration: "As for me and my house we will seem the Whigele.

High Church and Low Church: Their Lord." He was a public man, a man laden with national care and responsibility, yet ins highest honour is to avouch the Lord to be his God, and before all the people he professes that he is as much under obliga. tion to perform family duties as the humblest in the nation. If there be no profession of religion by the head of t'e house. nold, no attendance upon sealing ordinances, or if the profession be not sustained by a consistent practice, family devotion will incide the fervent nor profitable.

3. The daily performance of family wer. ship. This is the great family ordinance. The father assembles his household mor-The lattier assembles for mousehold norming and evening to worship God, all units in singing the process of the God of Israel, their own God, in the sweet songs of inspiration, all trace in reaching His word, that they may ree we wisdom, comfort, direction and strength for every day and tual; and encouraged to draw near to God, the father, as the month of the househeld, new covenant mercies, which they need. This is the crowning excellency of family This is the crowning exercise of family devotion. It has been highly esteemed and honoured by the godly in all generations. Here we follow the factstops of the flock, Adam, Nonh, Abraham, Job, Payid, Joshua, and Daniel are examples. And the awful imprecation of Jerennah 10:28, "Pour out thy fury on the families that call not on thy name, shows the aggravated character of the sin of neglect. Indeed, this devotional exercise has been considered so important by the church, that in times of reformation the neglect of family worship would have been considered a practical renunciation of Christianity .-- Reformed Presbyterian.

The Heathen.

" Am I my brother's keeper?" This bas a most important hearing on the relation which the Christian world sustains to the heathen. It is a solemn truth, though much ignored by the Christian world, that they are responsible to a very large extent, and will be held so in God's sight for their heathen brother's keeping.

God has given some the Gospel, highly exalted them in point of religious knowledge and religious privileges, has commended them to communicate that knowledge to others, to preach the Gospel to every creature, has entrusted them with abundant means for carrying out that command, and He will hold thom accountable for the manner in which that solemn trust is discharged Nay, more, the fields have long been ripening and are now white unto the harvest; bars are broken down, doors are wide open, and the heathen mind is now showing an unwonted willingness for receiving the Go-pel, hungering and thinsting for the bread of life, while free access is given into almost all those lands that until recently were closed against the Gospel. God has brought the heathen world to our very doors to leave us without excuse. The Church of Christ is now in easy communication with the most distant parts of the world, and enjoys facilities and opportunities for entering those fair domains where Satan's kingdom is and conquering them for Christ, that were not enjoyed by the Apostles themselves.

It is no use for professing Christians to seek to deny their responsibility in this matter. The Church of Christ has both the men and the means for sending the Gospel to every creature under heaven, and has had them for years, but she has failed, utterly failed, to come up to the full measure of her ability or her duty in this respect. The few men who have been sent forth, or the small amounts of money that have been collected for the cause of missions in past years, have been utterly inadequate either to the necessities or the requirements of the case. A fearful sin is now lying at her doors for which she must answer. Let the cold and heartless Christian professor take cold and heartless Christian professor take heed how he answer these appears that God is now making to him; let him beware of answering in the words of earth's first marderer. "Am I my brother's keeper?" less God reply in whathful tones, "The voice of thy brother's blood crieth to me from the ground." No let him rether when he re-No, let him rather, when he recalls his past neglect, his shameful unconcern, while perishing millions of his fellow-

The Soul's True Sun.

Were the sun to be blotted out of the heavens, every leaf and flower would wither; life would cease. Without sunshine, earth would be a desert.

Jehovalı is the Sun of the soul. Without beauty all is not the soul. Witness his beams all is not morely darkness, but death. His love is the sunshine that gladdons and revives us. Where that love is also beauty all. shed down, all is peace; where that love is withheld all is sudness, and terror and gloon. Life it not life when this love is holder. In the fewer of hidden. In his favor is life. The favor of others may cheer us for an hour, and makes us forget our wearmess; but it leaves the s ad as heavy and dark as before. It does not confort, it does not quicken, it does not hand a second it. heal or refresh. Only of God's love can is be said that in it is life.

Yes, it contains life for us, the true life of the soul, and he who findeth this favor, findeth life; The possession of that favor is blessedness. Nor is this favor hard to find. It does not need to be bought. It is freely given. We have but to take it. the sunshine, it is around us, and we have but to give it entrance. God sends us the good news of it in the gospel of his grace; and he who simply receives that gospel is at once put in possession of the divine favor, the whole free love of God which is in Christ Jesus our Lord. Hence the spectle says, "We have known and believed the love that God hath to us" (1 John iv. 16). -H. Bonar, D.D.

snubnin School Teacher.

LESSON XXXV.

August 80, | POWER OVER DEATH. | 22, 33-43

COMMIT TO MEMORY VS. 85, 86.

PARALLEL PASSAGES.—Matt. ix. 18-26; Luke viii. 41-56.

With vs. 85, 86, read Matt. xxi. 22; with and Isa. lii. 13.

CENTRAL TRUTH. - Christ conquers death. LEADING TEXT. -- The dead shall hear the voice of the Son of God, and they that hear shall live.—John v. 25.

We can in an orderly way study this lesson, as a miracle prayed tor; delayed; performed; and witnessed; four points of easy recollection, round which all the facts and truths can be grouped

I. THE MIRACLE PRAYED FOR, v. 22. The synagogue was like our "church," meaning sometimes the building, sometimes the ng sometimes the pending, sometimes the people worshipping there. The word means meeting house. The Jews met on their Sabbath for 'Scripturo-reading, prayer, praise, and instruction in the Word. As churches among us elect officers to regulate and manage, so they did in the synagogues. They of course chose their best men, called them rulers and also "elders of the Jews' (Luke vii. 8; see; Heb. xiii. 7, 17, 24), and very properly, respected them much. They usually several in each synagogue. (Acta xiii. 15.)

One of them, apparently in Capernaum. Called Jairus, came to Christ with his great sorrow. He showed respect, not perhaps worship as to God, to Jesus by falling at his feet. Grief is elequent and simple. We almost see and hear him plead: "My daughter—my little daughter—my only daughter (Luke viii. 42)—is just dying— hardly living now—as good as dead (Matt. ix. 18)—we can do nothing. Oh, come and lay thy hand upon her, that she may be healed I know if thou wilt, she shall live."

He did not see everything clearly, as for example that to speak the word would serve (see Luke vii. 7-9, but it was a great deal for "a ruler." The reply was in deed; "Jesus went" (v. 24), and the spectators, intent on a scone, and taking Christ's act as a promise of compliance, crowded

While the mighty and merciful deed of our last lesson is being done, and before we go to the house of mourning, let us pause and think, Parents, with little daughters, they may sicken and die. Do not de-pend too much on them. Brothers, your bright little sisters may die. Be very kind to them. Girls you may be called out of life even as girls of twelve. Be sure you know, love, and obey Christ, that you may go to a better life, whenever you are called

away.
II. The miracle delayed; by that of the last Lesson, and so is the report of it. While Josus heals and helps the woman on the way, the report comes that all is over. Can anything be learned from the delay? Christ's ways are not as ours. He was sent for in a case of life and death, and a woman sick for twelve years, who might well afford to waft, stops him. We should have hast-ened him to Jairus' house, as carnest supplicants for child, or wife, or hasband desire the answer to prayer, just now. But the delay was better here than haste, as raising from the dead is greater that raising from a sick bed.

Was Jairus impatient of the delay? He certainly was ill-informed as to Christ's power, when he thought "laying hands" power, when he thought "laying names on his child essential to a miracle by Christ. Let him see the cure of a sufferer of twolve years' living death. It will help him be-lieve that in any way He pleases, Jesus can deal with his child of twelve years' life. And according to faith is the bless-

"One thing at a time" is a good rule for weak men in common things; but we must not bind by it the infinite and almighty And indeed his people grow to resemble him, and with main objects before Jesus had not forgotten the original request; nor did he forget the feelings of the man whem he was teaching and proparing to help; for when the bad news travelled fast, "Thy daughter is dead" (v. 35), he hastened with the word: "Be not afraid, only believe" (v. 36).

III. THE MIRACLE PERFORMED. The Saviour, unheeding the message that the child was dead, except to re assume the father, reaches the house, finds the usual noise and excitement, very noticeable among those unrestrained by conventional propriety, everywhere expected and arranged for in the East. He is calm. "Why make ye this ado and weep? She is, &c., v. 89. (See the scene in the case of I a zarus—the delay theu—the trial of the sister's faith—the crowd of Jews—the glory of God.) "Sleepeth" describes not a death-like sleep, or swoon, but death, real, as in the case of Lazarus. (John xi. 11.) The 'sleep' in both cases respects his intended awaking, and is used not only as all men imply the word, but to keep up expectant faith in the father.

"He put them all out," but the ntended witness. He entered the room-life invading the realm of death—he took in his the cold, nerveless hand, he said there we know the very syllat les Jesus uttered) in Aramaic two words, Talitha zumi. They are literally rendered, but not in spirit. "Talitha" is a word of petting, of endearment, derived, Gesenius thinks, from the word for "lamb" (they call a child "lambio," in Scotlend Scotland, as a torm of endearment, Darling arise, it has been said, would better rep-oduce: the tone of this kind, lifegiving word. "And straightway," so immediate and obvious was the result, she arose and walked (v. 42), for she was not a mere infant as might be inferred from the term first employed by the father—a diminutive of affection (v. 23), but twelve is one of these—and are perhaps, in the function of affection (v. 23), but twelve is gight of Heaven, the only time that he has sight of Heaven, the only time that he has lived to any purpose worthy of recording.

42), as well they might be, but Jesus does not —Arthur Helps.

linger to enjoy the surprise (nor does the writer expatiate on it). He has his fathers work to do. What was quite necessary to one brought to instant health, after a wasting and fatal sickness, and might in wasting and total sickness, and might in the jey of the time have been everloched by the rejoicing household, the never-for-getting Jesus' orders, "Give her s-me meat" (v. 48). And with the restraint im-posed on their tendency to voluble news-carrying (which we consider a nder IV.), the record of this incident of strange beauty closes.

IV. THE MIRACLE WITNESSED. We should have said, let all the crowd see and be silenced! Not so Jesus. Apart from de-licacy of feeling toward this young gul, there was an unfitness in this crowd for such a spectaclo. These scoffers that laughed him to scorn; (v. 40), these hired mourners, who according to the custom of the East sold their noisy grief Ly the day or hour; these mere sight seers whose shallow levity is foreign to anything deep or real, what would it avail that they thronged the room to see how he did it.

He has witnesses enough (Deut. xvn. 6) —the father and the mother, who had a natural right to be there, and "whose presenco would reassure her." Peter, James and John, who, as on two other later occasions (Matt xvii. 1, and xxvi. 87) were alone with him, to remember at themselves, and report to the disciples; the necessary testimony of all who knew her to be dead, and had set about the funeral pomp, who laughed at the idea of her being anything but dead, and deprecated "troubling the Master with a hopeless case (v. 35). These could testify in due time. They saw her walk, and had evidence of her restoration.

Jesus shows himself able to overcome

He educates the disciples into this belief, by an ascending series of wonders-a young girl just dead, a widow's son on the way to the grave, and presumably seeing corruption. So he can deal spiritually with the simply ungodly, barely dead, like this young girl; with the wicked, far gone in sin, obviously on the way to ruin; and with the most abandoned "twice dead," who are "utterly perishing in their own corruption." Nothing is too hard for the Lord : and if men perish, it is not because the case was beyond his power, but be ause it was not brought to him.

SUGGESTIVE TOPICS.

Where was this miracle wrought-for whom—what was Jairus-how rulers chosen-for what purpose-how regarded -the favour asked-the extermity of the case—the Lord's compliance—the interrup-tion—the lessons to us—to Jairus—the manner of restoring-the considerateness of Jesus—the witnesses—why exclude the crowd—why admit the parents—the Lord's words—the accompanying act—the result—the impression—the charge 'given and the lessons to us the lessons to us.

Thoughts on Dress.

As I walk along the streets I am grieved at the many instances of deformity among the female sex. Pity is awakened, although these monstrosities are not natural. Of if woman had come from the hand of the Maker thus mishapen and disorted, what repining there would be ! But, slaves to inexorable Fashion, they tamely wear their chains, and submissively stoop

Walking beside a straight, naturally-formed man, how pitiable appear the poor deformed creatures. Looking at one of those wasp-like waists, carrying its load behind, one instinctively draws a long breath, and wonders if it has a diaphragm, and whether there is room for those vital organs that lie about it. Seriously, is it not sad that one should not only abuse the "temple of God," but squander thought and time on mere outward adornment, when so many noble pursuits might occupy the time, and dignify the talents of immor-tal beings? Think of days and weeks spent fixing up these fashion-plates, with puffs and folds, frills and flowers! Why must a refined, intellectual, virtuous woman be bound in this thraldom of fashion, following unquestioningly in ornament and dress the lead of French courtesans and heathen savages, piercing the flesh for trinkets, and burdening head and hips with unscemly appendages?

Aspecially sad is it to see professed followers of Christ I ow down to this yoke, instead of being a law unto themselves. Kindly I ask, is this the mind of Christ? That God looks upon this unmeasured folly with dis pleasure, plain from Isaiah iii, and I Tim. ii. 9, and many other passages where modesty and non-conformity to the world are enjoined.

If "holmess to the Lorld" were written upon our wardrobe, would not a distinction in dress appear between the children of this world and the children of the light? Did we take less thought for raiment, how much time and treasure now lost, might be consecrated to the Lord! If we have not the spirit of Christ we are none of His. He came to sanctify unto Himsolf a "peculiar people." My sisters, are we such?—Guardian of Health.

Active Benevolence.

Benevolence is not a thing to be taken up by chance, and put by at once to make way for every employment which savors of self-interest. It is the largest part of our business, beginning with our home duties, and extending itself to the utmost verge of humanity. A vague feeling of kindness toward our fellow-creatures is no state of mind to rest in. It is enough for us to be able to say that nothing of human interest is alien to us, and that we give our acquie-scence, or, indeed, our transient assistance, to any scheme of benevolence that may come in our way. No; it is promoting the welfare of others, we must toil; we must devote to it carnest thought, constant care and realous endeavor. The few moments in the course of each day which a man absorbs in some worldly pursuit may carelessly expand in kind words or charities to those around him—kindness to an animal is one of these—and are perliaps, in the sight of Heaven, the only time that he has

The Jow and Ris Daughter.

As I was going through the western part of Virginia (says an American writer) an old clergyman gave me a short account of a Jow, which greatly delighted me. Ho was preaching to his people, when he saw a man enter having every mark of a Jew on his face. He was well dressed, and his looks seemed to tell he had been in great sorrow. He took his seat, and listened in a serious and devout manner, while a tear was often seen to wet his check. After the service the clergyman went up to him and said. Sir, am I not speaking to one of the sons of Abraham?" "You are, 'he teplied. "But how is it that I meet a Jow in a Christian Church? In reply to these questions, he gave the following account.

He Lid been well educated, had come from London and with his books, his riches, and a lovely daughter of seventeen, had found a chaiming retreat on the fruitful banks of the Ohio. He had builed his wife betore he left England, and he knew no pleasure but the company of his dear child. She was indeed, worthy of a parent's love. Her mind was well informed, her disposition aminble; she could read and speak with ease various languages; and her manners pleased all who saw her. No wonder then that a doating father, whose head had now become sorinkled with grey, should place his whole affections on this loving child. Being a strict Jew, he brought her up in the strictest principles of her religion. It was not long ago that his daughter was taken ill. The rose faded from her cheek; her eye lost its fire, her strength decayed; and it soon became too certain that death was creeping over her frame. The father was creeping over not mano- and taken hung over her bed with a heart ready to burst with anguish. He often tried to talk with her, but could seldom speak except by kis tears. He spared no expense of trouble to get her medical help, but no human skill could save her life. The father was walking in a wood near his house when he was sent for by his dying daughter; with a beauty heart heart her the accordance of her described in the deep of her strengthers. heavy heart he entered the door of her room. He was now to take a last farewell of his child, and his religion gave him but feeble hope of seeing her hereafter. The child grasped the hand of her parent with a death-cold hand.

"My father, do you love me?"

"My child, you know that I love you: that you are more dear to me than all the world besides."

"But, father, do you love me?"

"Why my child, will you give me pain? Have I never given you any proof of my love?"

"But, my dearest father, do you love me?

The father could not answer.

The child added; "I know my dear father, you have ever loved me; you have been the kindest of parents, and I tenderly love you; will you grant me one request? Oh! father, it is the dying request of your daughter; will you grant it?

"My dearest child! ask what you will though it take every farthing of myproperty whatever it may be, it shall be granted : I

will grant it." "Dear father," replied the girl, "I beg you never again to speak against Jesus of Nazareth."

The father was dumb with surprise.

"I know but little," added the dying girl, 'about this Jesus" for I was never taught: but I know that He is a Saviour; for He has made Himself known to me while I have been ill, even for the salvation of my soul. I believe He will save me, though I before loved Him. And now, my never dear father, do not deny me; I beg that you will never again speak against this Jesus of Nazaroth. I entroat you to obtain a Testament that tells of Him, and I pray that you may know Him, and that when I am no more, you may bestow on Him the love that was formerly mine.

The labor of speaking here oveacame her feeble body. She stopped, and the father s heart was too full even for tears. He left the room in great horror of mind; and ere he could recover his spirits, the soul of his dear daughter had taken its flight, as I trust to that dear Saviour whom she loved and honored.

The first thing the parent did after he had buried his child, was to procure a new Testament. This he read; and taught by the Spirit from alove, is now numbered among the meek and hap followers of Christ .- Church of England Magazine.

Does it Pay.

The late Rev. Leland Howard, Vt., in the faithful discharge of his pastoral duties, ally, on one of his hearers an attention to religion. At length the repeated conversa-tion became so distasteful, that in an irri-tated manner, he repelled all further advances by declaring most emphatically that if he ever took that liberty again he would never pay another cent toward his salary. With no fear of loss in this respect, but with a shrewd knowledge of human nature, and with wisdom often born of love, he forebore all further personal conversation when they met, but he would tap him on the shoulder and simply ask, "Does it when they met, but no would tap mit on the shoulder and simply ask, "Does it pay?" Time went on, and the good, faith-iul pastor, crowned with years and the honors of a long and useful life, went through the gate of death to be with Christ. But his words remained like a nail fastened by the Master of assemblies; and the man whose salvation he so often sought to secure became a Christian. Then he told what feelings that brief question produced. He said, "I had rather he had said the whole than to ask the question, 'Does it pay?' And O," said he, "if he were only living now, that I could tell him so, what a privilege it would be!"

The American Board meets this year in Rutlana, Vermont, and the papels are already beginning to get ready for the coming up of the tribes. Dr. Scudder Brooklyn; is to preach the sermon.

The Presbyterians are talking of a new book house and newspaper organ in Indianapolis.

Reminiscences of Renfrew

A correspondent sends us the following extract from a local paper. It will be interesting to many of our readers.— Some time in the year 1847 wour read

ors will bear in mind that I am writing irom memory alone, as I have not a single note or memorandum to refer to) a Mi.

Coon made his appearance at White Lake. This gentleman was the first minister who

preached in the County of Henfrew under the Free Church banner. From the first

to propose whilst He who rules can so of-fectually dispose. Scarcely had Mr. Coon proclaimed his mission, when a small but carnest few rallied around him at White Lake, at whose head was Mr. John P., an carnest working men. Then at Burnstown there was John H. and Alex. F., of Alex. F. I cannot say whether the is the great, great-grandson of the historic Janet of cutty stool notoriety or not, but this I will say of him, if earnest zeal and faith in the just ness of the Free Church claims, and a holy jealousy for his Master's cause would give im a claim to such an honoured title, then I would say, "Alex., you are a true and direct descendant of Auld Janet's."—' Look here, man, "said he to me, one day, in the midst of a rather hot dispute, clutching me by the arn, "de ye see the Madawaska there? "Yes," said I. 'Well, as soon expect to see it running up to the head again, as expect to see the Pree Church gung back and no find a filling in McNab." —John H., calm and quiet but whose fa.th was equally strong, a fitting companion to calm the impetuous zeal of Alex. F. and caim the impetuous zeat of Alex. F. and John McR., men fitted to lead. Then down at Castleford there were the good old Storys, who became as it were, by a sort of instinct, the leyders of the people. Your readers of the present day can form no idea how rapidly groups of earnest men and women formed themselves into stations at the form formed themselves into stations at the four points I have just mentioned, and how naturally the gentleman whose initials I have given became a leader in each section. From this sprang the Free Church in the County of Renfrew. How long Mr. Coon remained I am unable to say. After him remained I am unable to say. After him came the Rev. Ewen Cameron, whose stay was a short one. Neither of these rev. gentleman had I the pleasure of seeing. Then came Mr. Luck better known as Father Luck. Him I heard frequently. Then came the impetuous Andrew Malvill. I will never forget the first time I heard lim. It was in a guall showt about tree. him. It was in a small shanty, about two miles from Renfrew, known as McRen's School-house. He preached from James, first chapter and 25th verse: "But whoso looketh into the perfect law of liberty and continueth therein," &c., &c. Never was a text more fitly chosen, and never was a text more clearly expounded and applied to the peculiar times in which we were then living. I think that even now I could almost give the preacher's burning words vertatim. That day fixed the Free Church in Renfrew. In the meantime churches were speken of as about to be built at White Lake and at Burnstown. After Andrew Melville came to the Rev. S. C. Fraser. Who sent for him, or how he came I cannot tell, but this I can tell, that the first night he and his family spent in Renfrew, it was under your correspondent's roof. Rather strange for such a rapid Oldan Kirkman to do the like; still it was. Shortly after, Mr. Fraser was inducted at White Lake; in the School-house as Paster of the Congregation of McNab and Horten, comprising three stations, viz. White Lake, Burnstown, and Castleford. No mention of Rentrew yet as a station; but as yet not a Church was built; school-houses and barns answered the place of churches.—I could relate to you many incidents that I would give some idea of the spirit which provailed at this time between the two parties, whose lines were now so distirctly drawn. Let one suffice. Mrs. John McR., of the Free Church party, in common with some other zealous ladies, set about raising funds to purchase a Communion service for sacramental purposes. She presented her list to an Old Kirkman and gently solicited a subscription. He, in a most abrupt and uncourteous way, said, No; he had nothing to do with such things: to go to his wife. Nothing put out by such a rebuff, Mrs. McR. gently put her hand on the shoulder of the trate man and said "W., don't be angry; you will be one of us yet."
He gave a dry laugh, and went off. Mark, the sequel. In the month of July following, sacrament was dispensed at Castle-ford. W. was present at the Communion table, and the Communion service was to be used for the first time. S. C. took the bread, brake it, gave it to the communi-cants; took the cup, blessed it, gave it to the first communicant, who was none other but our stubborn friend W.

The Methodist mission press at Lucknow publishes three periodicals—an English weekly, an Urdu Roman bi-weekly, and a Persian Urdu monthly.

Berlin has 100,000 less inhabitants than New York; yet the American metropolis has 470 places of worship and the German

The joy of the spirit is a delicate, sacred deposit, and must be kept in a pure casket: an unholy breath will dim its lustre and ado its freshness .- Cecil.

Love is like war in this, that a soldier though he has escaped the week complete 'o Saturday nigh, may neverthele ss be shot hrough his heart on Sanday morning.—

We meet selfishness everywhere, in every enterprise, but the gospel cures, or overcomes it. From the beginning it has impeded and burdened the cause of Christ, yot the good work has gone on. In raising the Memorial Fund, it resists, complains, the Memorial Fund, it resists, complains, oriticises, growls, sets up all serts of objections, but the Fund keeps growing; love of souls, faith, love for Christ, refuse to stop the work and go down into the "plains of Ono." Selfishness always gets and behaves badly, tries to make trouble when any great work is attempted for God.

'ecut me Deep."

Last summer a missionary, recently returned from India, stepped into a third class turned from India, stepped into a third class savaiage on his wa, into the country, and seated himself a 'ut the door. As the train approached a village, one of his fellow-travellers, pointing to a cettage, said, "There s my house, sit, and in a drawer there I have a Bible that I paid fifty-two shillings on!" "A large sum, indeed!" said Mr. S.; and then putting his hand on the man schoulder, added, "But my friend, a Bible in a drawer at home will do you no the Free Church banner. From the meet a Bible in a drawer at home win do you not day of his appearance the Free Church in a Bible in a drawer at home win do you not MeNab and Horton assumed a positive good! Let me tellyou what a dying woman form; and to-day, when I look back and in India said to me. She took her Bible note the singular ways that Providence took to bring about His own purposes, I am more to bring about His own purposes, I am more the pillow, and clasping it in both hands said. I have my Lord Jesus here. Then, putting her hand on her heart was said. "I have my Lord Jesus here. Then, putting her hand on her heart, sae said, "I have my Lord Jesus there for me."

The effect of these words on the man was as if he had been shot. He flung himself back in the seat, covered his face with his hands, saying again and again, "You've cut me deep—you we cut me deep." Just ent me deep—you ve cut me deep. Just at that moment, the train arriving at the station, the poor fellow took hold of both of Mr. S.'s hands, saying, "God bless you, art! God bless you! but oh! you've out me deep!" and disappeared, overcome by his feeling. his feeling.

Christian reader—at least, Christian by name—like the mea cut deep, you have Christ in your Bible, but have you him in your heart? Christin you the hope of glory. He who finished his Father's work on earth is now seated on his Father's work on earth is now seated on his Father's work in and in glory. He is there for God right hand in glory. He is there for God and for us who believe. Can you, with the poor Hindoo woman, say, as you look up-to heaven, "I have my Lord Jesus there for me?" or is your Christianity, like the man's Bible, hidden out of sight? Better to live and to die a heathen, than with God'. own word in your house to be only a Christian by name, and at the judgment to have the poor Hindoo rise up and condemn you.

Good Words.

Miserable Comforters.

Bildad and Eliphaz had the gift of language, and with their words almost bothered Job's life out. Alas! for these voluble people that go among the houses of the afflicted, and talk, and talk, and talk, and talk, They rehearse their own sorrows, and then they tell the poor sufferers that they feel badly now, but they will feel worse after a while. Science! Do you expect with a thin court plaster of words, to head a wound deep as the soul? Step very gently around about a broken heart. Talk very softly around those whom God has bereft. Then go your way. Deep sympathy has not much to say. A firm grasp of the hand, a compassionate look, just one word that means as much as a whole dictionary, and you have given, perhaps, all the comfort that a soul needs. man has a terrible wound in his arm. The surgeon comes and binds it up. "Now," he says, "carry that arm in a sing, and be but the neighbors have heard of the accident, and they say:

"Let us see it." And the bandage is pulled off, and this one and that one must feel it and see how much it is swollen, and there is irritation, and inflammation, and exasperation where there ought to be healing and cooling. The surgeon comes in, and cave. "What does all this mean? You says. "What does all this mean? You have no business to touch those bandages. That wound will never heal unless you let it alone." So there are souls broken down in sorrow. What they most want is rest, or very gentle treatment; but the neighbors have heard of the bereavement or of the loss, and they come in to sympathize. and they say: "Show us now the wound.
What were his last words? Rehearse now
the whole scene. How did you feel when you found you were an orphan?" Tearing off the bandages here, and pulling them off there, leaving a ghastly wound that the balm of God's grace had already begun to heal. Oh, let no loquacious people, with ever-ratting tongues, go into the homes of he distressed-Talmage.

The New York correspondent of the Jowish Chronicle gives a very doleful account of Judaism in America. We are told that a little over a year ago there was only one Jewish Rabbi in all New York able to preach in English. No college existed, one that had been opened at Philadelphia had failed, and no Jowish young men showed any in-climation to enter the ministry, " on as lean a salary as over blessed a Methodist itinerant." Judaism was apparently in a dying state. The prospect of 70,000 Israelites with but one English preacher, and he verg-ing on threescore years and ten, was melan-choly for professors of the faith. A slight improvement has, however, taken place emprovement has, however, taken place within the past year. There are now several gentlemen, most of them foreigners, able to preach occasionaly in English. One of them, Mr. S. Jacobs, excites high hope in the Jowish community—his lectures "having given much satisfaction at a salary of 5000 dollars a year." The gain of Mr. Jacobs is compensated by the loss of a still more popular weekler in the press of Parts. more popular preacher in the person of Dr. Vivader, who has just had a singular call from San Francisco. "The doctor," says the correspondent, "was sleeping the other night or rather at early morn, when a loud knock was heard at the window. Awakened. he went to the window and received a tolegrain wherein he read that he had been unanimously elected rabbi preacher of the congregation of 'Shearith Israel' of San Francisco, at a salary of \$5000 in gold coin and house rent, or \$6000 and no house rent." The doctor professes himself "taken by surprise"—not at the unseemly hour at which he had been disturbed, which was to be accounted for by the difference in longitude of San Francisco and New York—but that the offer should be made to him unsoligited. The correspondent had a chat just before despatching his letter, with a gentle-nan from New Orleans, who "does not speak glowing of affairs in that city, so far as Judaism is concerned." The Sabbath is violated, and there is " a total want of Jowish feeling and Jewish enthusiasm." The fact is, said the gentliman, in cofindence, "some of our people's pockets fill faster than their minds; the pockets go up in mid air; the mind goes down to the dust."

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PLEASURE AND AMUSEMENTS.

The character of a people is in part produced by the daily newspapers that circulate among them, and is very faithfully reflected by these journals, as they contain what pleases the reader, and gives an increase of circulation. Let us, then, take up one of our dailies, and what do we find? Among reports of the most important events, furnished at great cost, there are recorded, in minute detail and pleasing narrative, races, balls, pic-nics, socials, concerts, theatre en tertainments, cricket, base-ball and lacrosse matches, chess tournaments, yacht races, excursions, exhibitions, fairs, and all the multifarious employments of the pleasuresecking world. This class of news possesses such importance that, in order to make room for it, reading matter of a mor, serious and useful nature must be excluded. Doubtless the desire for notoriety, which is gratified by seeing one's name and doing anoticed. may have something to do with this; cer. tainly the cupidity which avails itself of the newspaper as a means of advertising these amusements with an eye to gain has, but neither of these would avail, if the mass of readers were not so bent on amusements as to find entertainment in reading about these things. The news is there because the public taste demands it, and thus it would seem that one-half of the world is at play, while the other half is looking on, hoping that their time will soon come. The general taste seems to favour show, frivolity, mirth and to eschew all that is real, serious and earnest in life. We are told men must have relaxation: "All work and no play, &c." Who disputes this ! But what thoughtful person can be imposed upon by the transparent farce? These pleasure-sockers over worked! These professional amusers of the public in need of relaxation! These amusements intended for relaxation! Why, many are dying of ennut from very tille. ness, and only seek some excitement in their pleasures; others, again, make pleasure and amusement their work, and there is cause to fear that in many more the enjoyment of pleasure, instead of being used for giving zest to labour, and making toil less burdensome, is coming to be regarded as the end of lif, and honest labour as something to be avoided, if possible, only submitted to when unavoidable, and then merely as providing the means of enjoying pleasures and amusements.

The effects of this excessive pleasureseeking must be ruinous. It leads directly to extravagance and improvidence. Men justify themselves in spending lavishly on all kinds of entertashment, and regardany hesitation as meanness, while the idea of laying past a little for old age or a rainy day is treated as absurd, if, in order to do so, present enjoyment is foregone. " Let us eat and drink, for to-morrow we die.

Thus pleasure-seeking absorbs every other motive in selfishness. If the great chieri in life be enjoyment, surely a man is justified in using those means which premise the greatest amount of case and pleasure. We need not show at length how intimately this feeling is connected with the prevailing aversion to hard work, domestic occupation, family responsibilities, and all the self-denying obligations which these relations bring with them. What a fool the young man is, says the pleasure sceker, that goes into the back-woods, when he can earn money more rapidly, and enjoy city life; or who spends his evenings in study and self-improvement, when he can be in company! What a fool the girl is was will bind herself to domestic service, when she can work a few hours and have the evenings to herself! Who would willingly assume the responsibilities of married life, unless he is in a position to enter society, and without embarrassment continue to enjoy the expensive pleasures to which he and his in. tended partner have been accustomed? How irksome is the self-denial that the proper care and oversight of a growing family entail? The pleasure-seeker is in. hereatly selfish, and becomes incapable of the mobier and more generous sentiments, is enervated and rendered unfit for the struggle of life, with the self-sacrificing duties of true manhood.

Pleasure-seeking also tells powerfully against earnestness in religion. True, there is a certain pleasure in religiousness which may become the object of pursuit, and of which there are many instances. The mere old scenes.

pleasure-seeker may turn from the world with disgnst to gratify his selfishness by the excitement, notoriety, or prospect of joy which religion affords. Of those "wearyof the worlds" we would not speak. The effect, however, on the ordinary Christian professor is very marked. If the exercises A religion, from any con-omitant circumstance, afford pleasure and entertainment, they are practised, otherwise they become Japan. The missionary expenditure was an intelerable burden, and are made as few \$200,000. Of this sum, however, \$30,000 attention. The Subbath loses its hely character, and becomes a day for social enjoyment and relaxation from hard work, which idea is inconsistent with devoting all the time to holy works and the exercises of communion with God. The church becomes a kind of sacred concert room and lecture hall, where, instead of spiritual, heartfelt ing, though they still draw over \$15,000 a ished with fine music, the taste gratified with artistic displays, the imagination dazzled with glittering geins of human elo-Pleasure and profit become the end of church going. Then comes the duty of giving to the Lord. To the pleasure-seeker a hard, unwelcome duty, as every dollar given for Christian purposes represent one pleasure less, one enjoyment foregone. Convince such an one that the money is wanted to afford him or his children enjoyment by means of religion, and he will not withhold the money. Show him that he will have eleguence in the pulpit, finer music in the choir, more comfort in the pew, more vanity in architecture and adornment, greater social advantages, and the money is forthcoming at once but in vain you ask it for the Lord's sake. A concert, or source, or nenny-reading, or social, or bazaar, or festival, or lecture for the benefit of the church, will be patronized by the pleasure-seeker, because there he gets his hulf-dollar's worth of enjoyment, and at the same time flatters his conscience that he has done his duty to the Lord; but in vain you present your subscription list withou' some sugar coating over the pill. Even serious Christians defend the customs which their better judg. ment condemns, and raise money by questionable devices, because, they say, you carnot get the money in any other way. Pity that it should be so. "Men are lovers of pleasure, more than of God," and there is grave reason to consider whether the present pleasure-seeking tendency of the age is not preparing the way, if God's grace does not prevent, for utter irreligion, selfishness, immorality and atheism, with want of all seriousness of mind. Such has been the character of the French people for two hundred years, and behold as a consequence the astounding misery and unrest of that unhappy country. Such the pen of inspiration has sketched as characteristic of the last times, "As it was in the days of Noc. so shall it be also in the days of the Son of man, they did cat, they drank, they married wives, they were given in marriage, likewise also as it was in the days " of Lot, they did eat, they drank, they bought, they sold, they planted, they builded." And the flood came, and it rained fire and brimstone from heaven, and destroyed the pleasure seeking race. If the present tendency is allowed to develop without a check from on High, our nation will be shorn of its glory and strength together, and will be a Samson helpless and uscless on Delilah's lar, forsaken of God and enslaved by men.

Pleasure-seeking is not far from sensualslaves rapidly down to the abyss of godless ness, rum and misery.

Dr. McCosh in Ireland.

The Rev. Dr. McCosh, President of Princeton College, was entertained by his | missionaries, July 23d. Sir Thomas McLure presided, ters and gentlemen of Belfast were present. Addresses, highly complimentary to Dr. McCosh, were made by the chairman, Rev. William Johnson, Rev. John MacNaugh tan, and Mr. Thomas Sinclair. Dr. McCosh made a speech in acknowledgement of the compliment paid him, and of the warm reception he had met with from his old friends. He was especially delighted, he said, to meet with so many of 1 s old pupils, and to learn that they were pursuing the paths of honor and integrity, and were filling places of eminence in various walks of life. He referred to his work in America. and to the kind welcome which had been given him in the United States, and the great favor which had been shown to the College during the years of his Presidency. The Doctor alluded also, in the course of his address, to the Pan-Presbyterian Council, and the movement for a Presbyterian confederation, which he is striving to advance in the various Presbyte in Churches roughout the world. The council will, doubtless, be held, and promises now to be of more importance than it has hitherto been supposed that it ever would be. Dr. McCosh said, however, that his visit to the

Old World was largely personal, and that he had come to see old friends and revisit

U.P. MISSIONS.

From the very full report of the United Presbyterian (Scotch) missions, covering two months of The Record, we learn that this society has nine missions, widely separated from each other in locality-viz Januarea, Trimdad, Old Caialist, Caffraria, Respontana in India, China, Spain, and and perfenceory as possible. The Beble is were contributed to outside organizations, not studied and rejoiced over, it it is even | including the notable gift of \$6,000 to the formally read, more entertaining books, newly-opened masson of the London Sociperiodicals, religious tales, &c., occupy the ety to New Gumea. Januaica is the oldest and targest of the United Presbyterior missions. It has this year (eached its jubi les, and means to mark the event by incrossed offort to train native ministers, if possible, in connection with the Spanish Town University. The Jamaica chinelies are every year becoming more self sustainworship in Gospel simplicity, the ear is ray. | year from the home society. There are 26 poneipal stations, 5,572 members, and 848 candidates. 458 were admitted into fellowship, and 212 suspended or excluded. In quence, and the intellect informed on topics | the low state of morals among the West of deep interest, but not of eternal moment. India negroes exercise of discipline is execcdingly necessary, and is perhaps the best criterion of thorough Gospel work. In Trinidad the mission is carried on in the midst of Romanists. Number of stations 3, of members 215, and average contribution per member \$17 (gold). Crossing the ocean, we next come to the Old Calabar mission. in Equatorial Africa. The mission has 5 stations and 134 members. The direct results during 28 years have been small compared with the indirect blessings in a tolerable degree of peace and civilizations among a people whose highest act of worship was wholesale murder, and where the missionaries found open trenches, recking with blood, into which newly-slaughtered men and women had been cast. The Caffrarian mission has eight stations at d 776 members. Rev. Mr. Sclater's plan for vigorous evangelization, by bringing all the spiriturl resources of the mission to bear suddenly and systematically on the currsunding heathen, has been adopted at other stations besides his own. The missionaries unite in deploring the drunkenness which is becoming the awful curse of the Kaffirs, largely through whiterumsellers. Rev. Mr. Chalmer asks:

"Is it not humilating to think that on a Sunday morning, as you go forth to preach, and you come to a deserted village, you are obliged to ask the children, who, along with dogs, remain at home to take care of the huts, 'Where have the men and women gone to drink?' and, when you discover the direction, have to urge your horse, in order to reach the place of rendezvous before the debauchery has commenced, so that you may not east your pearls before swine?

And he quotes from a letter of the foremost missionary of another denomination thus:

" I am sitting and weeping like Jeremiah on the ruins of Jerusalem. Drink makes great havor among our congregations. have even found out that the house of my schoolmaster was made a resort for drinking. No gardens are being weeded this sea-

son without drinking. The India mission of the United Presby. touan Church is the chief of its recent enter prises, and through the medical labors of Dr. Valentine and the educational efforts of Dr. Murdoch, through the excellency of its methods and the marked individuality of some of its converts, has achieved for itself a high position. It is situated in the heart of Rajpootan States, whose people the Rajpoots, have been called "the chivalry of Northern India," and who to the number of 10,000,000 or 12,000,000 up to the time of the meeting, when the United Presbyterians entered upon the field, had not yet received the Gospel. There are 6 stations, 11 ordained European missionaries, medical missionaries, 99 helpers and teachers, 122 commun leants, and 3.058 pupils in ity; sensuality degrades and destroys alike the mission are the 5 orphanages, with 496 children. They grew out of the famine which a few years ago swept away 1,400,000 Rappoots. The China mission, with 2 stations and 36 members, strives to labor in the hitherto uncared for parts of North Ciona. The Spanish mission, with 3 sta-tions and 115 members, suffers with the general depression if evangelical labor in that country. The Japan mission, with 3 missionaries. has just been begun. The summary of the U.P. missions is as follows: friends in Ireland at a complimentary summary of the U.P. missions is as follows: breakfast, in Belfast, on the morning of 48 European and 6 native missionaries, 8 medical missionaries, 261 helpers and and a large number of the prominent minis. | teachers (mostly natives), 54 main and 138 out stations \$1,927 communicants and 1,187 inquirors, 9,079 pupils in 166 schools.

HOURS WITH A CHURCH COURT

III. NEARING NOONTIDE.

"What is to come up to-night?" So we heard a voice behind us say, as we lingered for a moment in the lobby of the place of meeting, before the commencement of the evening session of the second day. At the time we were looking at a written poster on the wall, in which the order of business was announced, to refresh our memory a little on that very matter, and had got our finger on the very thing desired. "What is to come up to-night?" said the voice again. " Home Missions, it appears," said we, at the same time wondering who the questio er was. With this we turned about and found in our questioner a gentleman who seemed in a sort of halting state of mind as to whether he should join the meeting or so somewhere else. From any-

thing he said, the inference might be easily drawn that anything like dry routine. or logal questions, or statistics, or what may be termed a College conversazione, would not possess much attraction to detain him. He was inclined to take a ramble to see some one of "the hons" of the city, as he was a stranger there, unless something of special interest was to be taken up. " Home Missions, Sir, were to be before the Court, said we again, with slightly more emphasis than before- there is much of interest in Home Missions." Now he decided to reman, and was soon an attentive listener in the meeting. No soon it had that gentleman gone from us, than we were saluful by another, a good brother and friend, of considerably more advanced ideas about the operations of Church Courts than the other appeared to be; at every meeting he was sure to be there, if able. He was perfectly conscientions in the matter. The Chandiere Falls, the Parliament buildings, the Governor's residence, or any of the other sights. should not have our mesence when the Assembly was in session. On one occasion, when we were largering on the banks of the Ostawe, talking of Church affairs, and the | in the spiritual world akin to that which while admiring the beauty of the scene before us, and the writer felt disposed to tarry half an hour after the hour of meeting had arrived, so balmy was the air and so beautiful the scene—this respected friend brought | and a tree by the fruit it produces, so faith us to time with a promptiess worthy of all admination, by reminding us that " we must not be absent when the Assembly is sitting." The sentiment thus attered took hold of us like an aphorism, and was not a had renembrancer thenceforth. We at once thought of it, in connection with the hesitation of the other gentleman already spoken of.

Well, then, we pass into the meeting, and find it just commencing, in exercises of devotion, in which there is something to refresh the mind and soul, and keep fresh and vivid in our consciousness the gaent realities of God and the unseen, which are apt enough to recede from thought, when business crowds hard upon us-especially when business is at fever heat. "Sweet hour of prayer," how often have we felt thee bring us to the very gate of heaven ! Like a breath of wind from sunny South. thou comest, when snow and ice are on the ground. Sweet harbinger art thou of peace and sunshine, amid the chequered scenes of hunau life. Needful ever-never more so than in the midst of churchly deliberations. " It is good for us to be here." Ours be it ever to be able to say, " we like to be here." "The Cotter's Saturday Night is a levely picture, and one for which many have blessed God to the end of their lives, while as the result of the enjoyment of such a scene, to not a few the thought of youth at home has called up many bright and sunny memories. As to Church Courts, some of our brightest memories of these are connected with the full est realization of what may be termed in them the Churc his family life. The recent meeting of As m-

bly is no exception to the rule. A brief season of devotious over, the subject of the evening, that of Home Missions, is announced in due form, when Rev. Mr. Cochrane, the Convener of the Home Mission Committee, mounts the platform beside the Moderator's chair, and reads a carefully prepared and able report, setting forth with much clearness and detail the progress of the work in the vast field which the Church has undertaken. Mr. Cochrane is well known as a gentleman of superior attainments, and is a cknowledged to be a model Convener; and we doubt not that such a reputation has good grounds to rest upon, in real work done, and in fruitful results achieved. Henceforth, at any rate, many of us, we can readily believe, shall consider him among the warmest friends of in the field at home. If we had only such a workman as he-himself or some other one of kindred spirit and energy—devoting all his time and tidents to the oversight of the work, larger harvests could hardly fat of being reaped from year to year. But what of the matter of the Report? Well, as to that, the only thing that can be said in general is that the last year's work is much the same as the work of other years before it for a length of time-some progress made, but nothing unusually stirring or remarkable. The field is vast; fresh ef forts have been made to overtake it. These have met with fair encouragement, but it is considered that the Church at large in the do a great deal more than it has been doing, if its sympathics were with the work to an adequate degree. As to the financial aspect of the case, opinions are divided. One is satisfied that the Church is as liberal as any other. So mote it be. Another thinks that it is doing little, compared with what it might. There are 50,000 members, giving a little over \$20,000 for this scheme of the Church. Give him all the money spent on tobacco among the people, and he would support with it ail the ministers in the Church. Give him all the money spent on whiskey, and he would do a great deal more than that. That reckoning may not be far ...stray; but it occurs to us that the great difficulty is just in getting that same money. And here the thought arises, like the voice f God within, 'give us more living Chris. tianity, and more Home Missionaries among t' people. Less money would suffice to o. rtake the desolate places, if personal effort were more abundant in the Church. The harvest truly is plenteous, but the labourers are few. Pray ye, therefore, the Lord of the harvest that He may send forta more labourers into the harvest. So ends the second night.

FAITH.

It is somewhat noteworthy that, with our temporal and etornal weal depera wholly and alway upon faith the que teacher sent from God has never once de fined what faith is, but only declared was it does, and that within the whole couply of God's holy Word, which is able to make us wise unto salvation, we have only and solitary and direct definition. This defition, while clear in itself, has, unfortunaled in our translation, been somewhat obscuri rendered, and, in consequence, instead the usual reading, I would prefer, although at the rick of securing more loose than learned to render and read it thus . Larl is a confidence in regard to things have for, a conviction in reference to things; seen. Faith, we learn, is, as to its aud. God, as to its object, Chirt, and as to a actor, the Spirit, who works in us both; will and to do, and thus, and in this fain, is a divine power, possessed and put forb by every believer. While faith sometime signifies the act of belief, and semetimes the object of belief, it seems to occupy a place gravitation does in the natural world, keep, ing every element of humanity in harmony with the other, and all with God. Asa man is known by the course he pursues is made known to us in Scripture, not by the essence but its acting, not by its elements, but by its operations; and by such teaching, we learn that faith is not a men assent or acquiescence, for this would be aliko powerless and valueless, but it is a receiving and a ting or resting on what w believe. Faiti. then, is a complex act of the soul, implying the concurrent action of the understanding and the will, the under standing apprehending the truth to be be lieved, while the disposition to believe her its foundation in the will. Faith gather in and grasps the whole counsel of God precepts, promises and threatenings, and each separate truth being thus apprehended produces its corresponding effect upon that heart, and in consequence upon the life, a that while faith lays hold of all that God presents, it employs all that the believer possesses, and thus faith, working by love, overcomes the world, controls in life, conquers at death, acquits at judgment, and crowns with glory. In short, all things are possible to him that believes. In connection herewith I would commend to your readen the following wise and weighty words from a recent lecture of Canon Liddon, of St. Paul's:-

"Whosoever believeth in Him." It a not, then, you say, a mutter of strict mails matical demonstration. No; it is not matter of strict mathematical demonstration. If it were, there would be no more room for faith than there is in the process of learning a proposition of Euclid. Christian truth makes a demand upon the wills well as upon the intellect; and the will, w avoid the foreseen consequences of asset, vill often provent the intellect from doing its work honestly and thoroughly in invest gating the claims of Christ. . . a test of the moral drift of our whole being, and not merely of the soundness and scue ness of our understandings. If an act faith in Jesus Christ implied no more than an act of assent to the conclusion of a demonstrated proposition; if faith were nothing higher and nobler than the fored re sult of a victorious assault upon the human understanding, condreted by columns and batteries of mathematical evidence; then all that is said about its moral and spiritual worth, about its purifying and elevator power, would be simply unintelligible. Our Lord did, indeed, by His miracles and notably by His resurrection, address Himself to the experience of His contemporane portions of His teaching, He appealed to to the operations of their reason. But in order to accept Him as He s, reason and observation must be seconded by the heart and the conscience must be a true desire to know all that can be known of the author of the law of right and wrong within us; there must be a red auxiety to escape from the moral anemalies of life. Upon the existence or non-existence of such moral dispositions depends our way of looking at the evidence which Jesus Christ has thought good to get before us on behalf of His claims. In one case that evi-dence will appear sufficient; insufficient in another. It will be held insufficient by the man who thinks to become a believing christian as he would become a mathematican, without any reference to the temper of his heart, or even in spite of its decided bent against the moral teaching of the Gopel. It will be deemed sufficient, nay, more then sufficient, for those who, amid perplet. ities, are waiting for the consolation They understand that religious Israel. truth, to be embraced at all to any pur-pose must be embraced not simply by a diff assent of the logical understanding, but by a vital act of the whole inward man; by moral sympathies even more earnestly than by an intellectual grasp. Christ, our Lord. in various ways teaches us as much asthis; and Christian apologists can only make that portion of the act of faith which be longs to the understanding essier to it by removing obstacles to the reception of trath or by exhibiting its inward harmonies. They cannot, if they would, do the work of the Divine Spirit, and control the fevers, prejudices, the cowardice, the rashness of the heart. He only who made to the can soften, or subdue, or change it. only who made the light to shine out darkness can so shine in the hearts of as to 'give the light of the knowle the glory of God in the face of Jesus

Glemmorrie.

Mr. McLeed Replies to "Stadacona."

Editor British Aubrican Priebr Cerian.

Sin,-"Stadacona" returns in your issue of the 14th to the charge which he formerly brought against the General Assembly. In his letter there is nothing new except two things, namely, his complimentary references to myself, and the letter from Sir H. Manedeff. With reference to the letter, it brongerien. With reference to the letter, it is enough to say (though gratifying to S. to appear to have his opinion confirmed by Sir II.) that when the Assemblement With reference to the letter, it r II.) that when the Assembly requires his opinion in the management of its affairs, it will probably apply for it in regular form, but I presume that it feels competent to discharge its dutice in a constitutional way in the present crisis without having resert to his advice. And turther, even the opinion he gives, given as it must have been, in ignorance of the special circumstances of the occasion, for I could not convey these to him, does not assert the unconstitution. ality of the Assembly's action; and great as his authority may be, it is not infallible and his saying that the procedure was unconstitutional does not prove it to be so Even so, however, as quoted by S., says; "But immediately after the breaking up of our constitutional meeting of the General Assembly, at the conclusion of its immediato successivo diet, except when it has specially adjourned to meet for the more complete discharge of duties belonging to it which have not yet been overtaken"-it ceases to exist. This we hold, were it a matter of consequence to obtain his support, sufficiently covers the procedure of the General Assembly at its last meeting. But even though it did not, there are other grounds sufficient to justify its action in the matter. And these are the inherent power of the Assembly to judge as to the course it is best to adopt in order to advance the interests of the Church.

Notwithstanding all that S. has said, it possesses the power to judge what is best to be done in any circumstances that may arise. And if the ordinary mode of procedure should seem to oppose an obstacle to the prosecution of what seemed most for the interest of the Church, it may set aside the ordinary mode of procedure, and go forward with the work in the manner it judges best fitted to reach the end in view. The constitution of the General Assembly is much broader than S. seems to imagine. And in its seeking to advance the interests of Christ's kingdem, the only restraint, at least the final restraint on its procedure, is not any paltry book of forms, but the prin-ciples of the Word of God. Of course we all admit the necessity of a constitution and laws to regulate the affairs of a church, as of the community; but the work of the church and the interests of the cause of Christ are matters of higher consideration than the mere instruments by which these promoted, and in any emergency that may arise, these instruments may be set aside if the higher instruments at a stake seem to demand it. I am still disposed to assert that the statement that a "General Assembly which undertakes to perform more than the werk of one year, is guilty of usurpa-tion," is absurd. That entirely depends on circumstant a. And that theory which S. makes so much of, is one that is not worthy of a moments consideration, should anything arise that the Assembly considered required it to take action on, even after it had suspended its sitting.

Suppose an adjournment to take place on any legitimate ground, for any period, and that meantime some matter arose that called for instant action on the part of the church, would S. tell us that at the adjourned meeting no action could be taken on the matter, but that a new Assembly should be called to deal with it. Probably he would, but surely no one else would think so. S. seems to forget that the Assembly is not merely a certain portion of the brethren met to do the bidding of their constitueneies. It is meantime the voice and represoutative of the whole Church, and as such, has only to consider what the whole church ought to do, and not what they, as a portion of the church, may do. It legislates for those who are absent, and appoints work for them to do whother they like it or not. And turther, it is one thing to depart from the constitution and another thing to violate it. To take a step which may be a departure from the constitution is necessarily to violate it. It may be furthering the very end for which the consti-It is only doing tution has been framed. what must at times be done by every court —what has been done in the forming of those precedents, that is, modes of action outside of the usual order), to which we have so often to appeal. It is only doing what the church has done hundreds of times, since the first General Assembly met upwards of three hundreds of years ago There is nothing in the nature of the case to hinder the Assembly having an existence of two or more years if the church should require or desire it. And that an Assembly should adjourn for six months in such special circumstances as those which emerged during the last Assembly—and that it should depart slightly from the ordinary mode of procedure to further the great ends for which it exists, is not only allowable, but forms a most salutary prece dent, and shows how true Presbyterianism properly holds everything subordinate to advancement of the interests of the cause of Christ.

In such a procedure the constitution is not violated. It is only interpreted in a liberal and intelligent spirit. It still re-mains intact, and there will always be power in the members of a church drawing their support, to prevent any Church court from usurping powers which do not belong to it, or from acting in an unjust and oppressive spirit. I de not deem it necessary meantime to refer further to the statements of Stadacona. His advice to the Presbyteries is as unwise as his views of the powers and constitution of the Assembly are defective, and his fears and forecodings of the issues that may result from the action of the Assembly, are the visions of a too vivid imagination, the lears of an order of mind, not uncommon that would rest the safety and the pros-perity of a church, on a blind adherence to points of order. I leave my statements in this and my former letter to the judgment of your readers. I think they remain true, notwithstanding the efforts he has made to

controvert them. I would only say that I am not responsible for the absurd inter-ences he has drawn from them. As to the remarks he addresses to myself, and the spirit in which he writes, I have only to say that seeing I am a minister of older standing than himself, and have had the middless of sitting at the fact of Six II. privilege of sitting at the feet of Sir II. Monoriest in several Assemblies, and en-joyed the friendship, and sat in court with many other equally famous doctors for some years, it did not appear to me presumptuous to differ in opinion in a matter of this kind from even Stadacona. Nor did I imagine that so experienced a writer as Stadacona would require to be reminded that it is only what is pertinent to the matter in hand that strengthens an argument and not what is importinent to an opponent. And in order hereafter that your corres-pondent may send to you his arguments for publication, and send any deprecatory re-marks of a personal kind he feels disposed to make to myself privately, I give him my name and address.

I am, &c., D. D. McLiob.

Ancaster.

P.S.-Allow me to add, that I may grace my communication with some higher authority than my own, the following notes. 1. To show that doctors differ within interpretation of the constitution and of the powers of an Assembly, and that even Sir H. Monerieff is not considered an infallible guido by many in his own Church. In the year 1807 a minority in the Free Church Assembly laid a solomn protest on the table, and even threatened disruption on the ground that what the Assembly had first done by its vote was ultra vires, and a violation of the constitution. Sir II. Monoriest advised simply that the protest should be kept in retentis—and no further notice of it was taken. The Assembly, though loudly accused of having acted unconstitutionally, proceeded to carry out the measure decided on without any further notice of the outery. But on the point of the Assembly being the interpreter of its own laws and constitution, let me quote from a speech of a man as famous as but Henry, and as skilled in Church law as Stadacona, namely, Dr. Chalmers. is no such thing as providing by law against all the contingencies of future days. Our ancestors never thought of it. The maxim of our not being able to do anything with-out law or without precedent delegates us even below a ci.il court. To deny such a ower is to belie the whole practice of the church, as well as to reduce it to the help-lessness of an infant. And I know not of the maxim, or wonder at the crude and unfinished conception which hes at the bottom of it, or be indignant at its authority over the minds of my brethren whom I have heard to exclaim with such confidence and frequency, 'give us a law—we can do nothing without a law.' 'Again. 'Though Parliament have the power of framing the law, they have not the power of interpret-ing the law. Now this does not apply to the enactments of the General Assembly. The whole tenor of his speech is to prove the power of the Assembly to proceed to do what it considers for the good of edification, and the interests of religion, on the ground of its authority as a church court, whose ultimate principles of ction are founded on the Word of God. And to act as the occasion demands, whether there is law or pre-cedent to guide it or not. He concludes as follows. "I have sometimes thought of the Council of the Apostles which met at Jerusalem, and tried to conceive how those primitive men would have listened to the kind of argument which is now so current among the law divines of the present day. I should have fastened an attentive eye on Bartholomew and the rest of them, and been vastly curious to know how the man of point and precedent fared among the other members of the Council, as he took up their celebrated decree, and examined how it was signed scaled and delivered. Why sir I can conceive him to go so far in his arguments about dutes, and duplicates, and registrations, as to tell the Apostles that they knew nothing about the matterthat the time at which their decree was executed made that decree not worth a farthing; and as he went on in that style, which I need not describe, for it is too familiar to al of us, I figure to myself how Peter would have boiled with impatience, and the more masterly and intellectual Paul would have annihilated the trifler by one single blow of his decisive and manly indignation."

These extracts which bear more on the S., than on the matter of controversy itself, are not without their application in some quarters at the present time.

Legality of Adjourned Meeting of Assembly.

Editor BRITISH AMERICAN PRESETTERIAN.

Sir,-The letters of Stadacona seem like the atterances of disappointed ambition Apparently, he feels aggreeved that he was not a member of last Assembly, and that, what he calls the work of an ther Assembly, is to be done without his having a share m it. Reasoning as Stadacona does we would come to the conclusion that the whole negotiations for Union have been un constitutional. What Court authorized the invitations to the sister Churches to appoint their Union Committees? This was done by one man on his own respon sibility. The act was afterwards legalized by the endorsement of the Church of which the writer was a member. If the Presbyteries now ratify what the Assembly in Ottawa did, then, I expect, it will be all right again. The Presbyteries are likely to do so-virtually have done so. "Stadacona" says in his last letter no Presbytery so far as I have observed has noticed the Asssem bly's mistake; now this is strange after attention having been called to the mistake (?) in such strong terms. Since the first letter of Stadarona, sixteen Prosbyteries have met ; In not one of them has there been any ex- volume to our readers.

coption taken to the action of Assembly This has not been an oversight, for in almost every case some notice or other was taken of the romit.

What right has "Stadacona"-would that he would give us a more Luphonious name, to insult the Church by attributing this want of sympathy with him to indiffer-ence? I would ask still farther what right has he to advise the Presbyteries not to make any returns to the adjourned meeting f Assembly ? This is as unconstitutional as on his own principle. He says in his last letter, "we were under the impression that any and overy representable hedy was amenable to the public opinion of the elec-tors." By the electors we are to understand Presbyteries. If the electors agree then where is the grievance and the outrage talked of?

But now to come to this letter from Edinburgh. To have dealt fairly with the Church "Stadacona" should have given us a copy of his own to which this is the How do we know that he has represented the case just as it is? that he has told exactly the nature of the alterations made on the remit of Assembly, that he has stated the whole history in connection with them? How do we know that he has asked the questions: Can their be any exceptions to the rule regarding the alleged power of a General Assembly on the point involved, and may this be viewed as an exceptional case? From the reply it is not apparent that these questions have been asked.

But now, what is the authority we have ot! The authority of no doubt a great man but of one who is not omnipotent in Church Courts. An amendment made at the last meeting of the F. C. Assembly, by this same Sir H. W. Moncrieff was lost on a vote of 98 against 295. Again Sir H. does not say "I am sure, he only says "I I suppose if I were to write to Dr. Crosby the ex-moderator of the American Presbytenian Church, giving my own version of the case, we could obtain a very different verdict.

Yours truly, No Surrender.

Rev. W. Cochrane's Sermons.

We are pleased to find that the recently published volume of sermons by the esteemed minister of Zion Church, Brant iord, is attractif, attention in Scotland. We clip the following from the Western (Paisley) Standard:—"The career of our townsman, the Rev. W. Cochrane, has been remarkable for its evidence of commanding talents from the time when he was little more than a boy and gained prizes in Dr. I raser's class for essays and discussions, until now, when he is acknowledged to be one of the first it not indeed the foremost of preachers in Canada. It seemed but as yesterday when his thoughtful face and sharp eyo attracted our interest when we first saw him at his desk. Without any advantage on his side but that which a resolute purpose can give, he found his was to Glasgow University, and he would have reached the ministry in this country, had not the generous interest of Mr. Brown, an honored native of Campbeltown, resident in Cincinnatti, persuaded him to enter a favorite college in the United States. After prosecuting his studies there for several years with that tenacity of purpose, and that success which distinguished his course here, he had the privilege of finishing his theological curriculum in the Princeton college, under Dr. Hodge and Dr. Alexander, whose names are household words among the theologians, Biblical critics, and scholars of Scotland. This privilege he greatly valued, and what student would not prize it, who knows what these professors and their associates have accomplished in various departments of sound scholirship?

Mr. Cochrane was no sooner heensed than he proved a most popular preacher, and was placed over an important congregation. Some influential congregation in the States invited him to be their pastor, but he ultimately settled in his present charge in Canada, which he has held for a number of years in the face of tempting offers of other spheres of usefulness. At this very moment, we believe, several invitations are pressed upon him, but his etrong attachment to the Brantford, congregation may lead to his refusing them.

mer to the Home mittee of the Presbyterian Church, and as secretary to various important societies, he has almost oppresive work on hand, and yet he commands time to preach in differ-ent parts of the country, and to lecture with the greatest acceptance on various subjects. In the midst of these engagements he has found leisure to publish a volume of sermons, showing not only elegance in diction, but exact exposition and powerful appeal.

The volume before us contains a selec-tion of sermons "without any special rule," and without any object beyond that of satisfying members of his own congregation, who repeatedly expressed a desire to have, in a permanent form, some of these discourses by which they had been greatly interested and impressed. "A minister,' he says, in a prefatory note, "is not always the best judge of the sermon most calculated to do good, and is frequently mistaken as to results." This is perfectly true, but, we think, Mr. Cochrane has been very happy in the subjects which he has selected, as well as in their treatment. The volume cor ains seventeen sermons, and presents such a variety of topics as must presents such a variety of topics as must interest a wide class of readers. Among these are—"The Heavenly Vision," "The Numberer of the Stars," "Palm Tree Christians; 'The Master's Call," The Builder and the Glory," "Children in the Market-Place," "The Blessedness of the Market-Place," "The Blessedness of the Godly Man;" "The Essentials of Profitable Worship," &c.

In every discourse there is evidence of careful thinking, and of on anxious desire to impress the listener, while in some of these sermons there is remarkable comprehensive exposition, and in others there are tenderly careful analyses of spiritual periences. We very heartily commend this

Ministers and Churches.

The Communion was dispensed at Duncane on Sasbath, 9th met. Rev. Peter Scott preached on Saturday afternoon and on Sabbath evening, and assisted his brother, the Rev. John Scott, of London, at the table service.

Professor Gregg preached on Sabbath, 9th inst., at Southampton, in the forenoon, and at West Arran Church in the afternoon, in connection with his canvass for subscrip tions to Knox College.

Taxation that Kills.

We have before us the report of Mr. Ruffner, superintendent of the Vinginia Board of Public Instruction, for 1878, and we find in it, arrayed in startling figures, a statement of taxution for liquors diank within the state, which fully accounts for the poverty, not only of Virginia, but of all the Southeen States; while it also gives the reason for the straitened circumstances of millions in the North. There are 2856 retail liquor shops in the Siates, if these shops sell the average amount of liquor sold by the liquor shops of the United States, and there is no reason to suppose they do not, the annual amount consumed is \$10,622,-888. There are additions to be made to this from wholesale dealers and putent medicines which are bought and consumed for their alcohol, that raise the aggregate to \$12,000,000. There is no doubt that the sum total exceeds these terrific figures, which leave out entirely the alcohol used for mechanical and manufacturing purposes. This sum exceeds the total value of all the farm productions, ir crease in livestock, and value of improvements, of the year 1870, according to the U.S. Census, in the seven best counties of the State, and by just about the same amount, the value of the productions of forty-five smaller counties during the same year. The weat crops of Virginia for 1870, was, in round numbers, 8,000,000 bushels. This, at \$1.59,per bushel, which is more than was received, makes exactly \$12,000,000. In brief Virginia drank up its entire wheat crop to the last gill?

Mr. Ruffner presents other illustrative es timates, but nothing can add to the force of those which we have cited. He then goes on to show that the total taxation for State purposes, including legislation, salaries, courts, institutions for dumb, blind, and insane, public schools and interest on the public debt only reaches the sum of \$3,500, 000, while to add to this sum all the local taxation, would not equal the burden which But this is not all. The injury done to public order, and to private health and enterprise, is to be taken into account. Mr. Ruffner believes that the time wasted, the injury done to business, and the cost of or me, pauperism, insanity and litigation resulting from intemperance, would be more costly than the liquor itself. Then the Superintendent, with figures furnished by the distinguished English actuary, Nosson, in the interests of Life Insurance, shows how much valuable life is thrown away in the State. Between fifteen and twenty years of age the number of deaths of intemperance and intemperate persons, is as 10 to 18; between twenty-one and thirty, 10 to 51, between thirty and forty, 10 to 40. At twenty years of age a temperate person's chance for life is 14.2 years—intemperate, 15 6; at thirty, the temperate man's chance is for 36.5 years, intemperate, 13.8, at forty years, the propotionate chances are 18.8 to 116 years. Thus money, health, morality, in lustry, good order, and life itself, in one or a us sums, go into this bottomless caldron. Is there any return of good for all this expenditure? None. The loss is entire, and irremediable. If the whole had gone over Niagara alls, something would be picked up, on the shore below, but nothing is left from this waste. A bushel of grain transformed into alchehol, and swallowed as a beverage, is a bushel of grain annihilated. If all that is spent for liquor were put into a huge furnace, and burned, we should have the ashes; but as it is, we have no ashes except such as, with shame and tears, we are obliged to bury.

We have not displayed these figures for the special purpose of reading a lesson to Virginia, for that State is no worse than the rest of the States of the Union; but one of much obliged to him for them. They give s the facts that account for all our public distress. Our taxation for the legitimate purposes of government and the payment of the public debt is a mere bagatelle by the side of the taxation to which the people voluntarily subject themselves, for that which harms them. We consume, as a nation, \$600,000,000 a year in spirituous li-quors, a sum which only needs a very few multiplications to pay the whole public debt of the country. If this tax could be entirely abated, the impetus that would be given, not only to our prosperity, but to our civilization, would soon place us in advance of every nation under heaven. Li quor is at the bottom of all our poverty. If the tax for it were lifted, there would not need to be a man, woman child without bread. If it could be lifted from the Southern States alone, it would not take fiveyears to make them not only prosperous but rich. There cannot be a more pitiful or contemptible sight, than a man quarrelling and be-moaning his taxes, while tickling his palate, and burning up his stomach and his substance with glass after glass of whisky. Men dread the cholera, the yellow fever and small-pox, and take expensive precau tions against them, while the ravages of all of them in a year do not produce the mis chief that intemperance does in a mouth.
It is worse than a plague, worse than fire,
or inundation, or war. Nothing but sickor inundation, or war. Nothing but sick ness, death, immortality, crime, pauperism frightful waste of resources come of it. Nothing noble is born of it. Meantime our public men are timid about it, our churches are half indifferent over it, our ministers talk about the scriptural use of

are going to the devil .- Dr. J. G. Holland in Scribner's for July.

[The facis presented above are very suggestive. Here, in Cahada, it would be well for our people to pander the lesson conveyod.-Eb. B. A. P.

In re Stadacona

Editor BRITISH AMPRICAN PILL AS IT HAN.

Sta,—Permit me to offer there sentences for the consideration of "Stadacoma," who challenges the competency of the General Assembly to meet in November for the purpose of receiving, and adjudicating upon Presbyterial Returns anent Remit on Union.

1st. Any Presbytery that lakes confidence in its Commissioners has plenty of time to discharge them and appoint new

2nd. Although in closing the Session of the General Assembly, the moderator dis-solves the Court and indicts another to be held a year hence, yet it is understood that he retains his own office till he be replaced by a successor, and on the same principle, it is understood that existing commis-sioners, his rightful assessors, hold their office till they be discharged.

Brd. An emergency might occur, so urgent that a Moderator might find it his duty to convoke a pro re nata meeting of General Assembly at a day earlier than would allow Presbytories to appoint Commissioners for the occasion; hence it would be hazardous, as it would be unconstitutional, to admit that the General Assembly is ever extinct.

J. W.

Presbytery of Paris.

This Presbytery met within River Street Church, Paris, on the eleventh day of August, Rev. Mr. Wright Moderator. Petitons from the Burford and Mount Pleasant congregations were read in reference to retaining Mr. Alexander's services for another year. The Presbytery instructed the Clerk to intimate to said congregations that hereafter they must be supplied as a vacant congregation. Mr. McQuarrie reported that he had in accordance with instructions of Presbytery preached in East Oxford Church with a view thereafter to moderate in a call for a minister, to that Church, but the finding of them unprepared he had proceeded no further in the matter. His conduct was sustained. Leave was given him to moderate in another call before next meeting of Presbytery, should the congregation be prepared to proceed. Mr. Chochrane was appointed to preced Mr. Chochrane was appointed to preach and moderate in a call to a minister for the vacant congregation of River Street Paris, should the Church be prepared to call before next regular meeting. The call to the Rev. James Robertson of Norwich and Wynd-James Robertson of Norwich and Wynd-ham, from Knox Church, Winnipeg, was then put up. There appeared for the con-gregation in Winnipeg and the Presbytery of Manitoba, the Rev. Wm. Cochrane; for the congregations of Norwich and Wynd ham Messrs. Bart, Donald, Dean, McKnight and others, and Mr. Robertson for himself. After the call and relative papers had been read, the Commissioners were heard at length. Mr. Cochrane urged the importance of Winnipeg as the seat of Government, and as the gateway of emigrants to the Province; as affording one of the most fields anywhere to be found for a man of Mr. Robertson's attainments and missionary zeal, and demanding the best talent in the Church. He also stated that a telegram received that morning, contained the cheering intelligence that all the Pres-byterians in Winnipeg were now united upon Mr. Robertson and would give him a cordial welcome. The Commissioners the congregations of Norwich and Wyndham to the number of eight, earn-estly pleed with the Presbytery to retain their Pastor, while at the same time stating, that should Mr. Robertson see it to be his duty to go to Winnipeg they would not oppose. Mr. Robertson on being asked for his decision reviewed the whole card and cast himself upon the Presbytery to retain him or translate him. If they thought that the general good of the Church demanded his leaving his present attached flock, he would cheerfully go if otherwise he would willingly remain. After deliberation, Mr. McTavish moved, her faithful officers has brought out the statistics, and the country ought to feel very lation sought for be granteed, and Mr. Robertson translated to Winnipeg, which motion was unanimously carried. All parts acquiesced and Mr. Cockrane craved ex-tracts on the part of the Manitol a Presby-tory. Mr. McTavish was appointed moderator pro tem of the vacant Sessions and also to preach the Churches vacant on the second Sabbath of September. The moderator, with Messrs. McTavish and Cochrane were appointed a Committee to draw up a minute in reference to Mr. Robertson's translation. It was agreed to hold the next meeting of Presbytery in Zion Church Brantford, on the last Tuesday of September at 2 p.m., at this meeting it was agreed to spend the evening sederunt, in hearing addresses Mr. Lowrie on Religion in Great Britain and Mr. McTavish on the Churches of the Lower Province.

> During distress God comes; and when he comes it is no more distress.

There is a voice from the tomb sweeter than song; there is a remembrance of the dead to which we turn, even from the charm of the living.

The heir of a great estate, while a child, thinks more of a few shillings in his pocket than of his inheritance. So a Christain is often more clated by some frame of heart than by his title to glory.—Newton.

A PROPESSION of religion unaccompanied by real sanctification to use the language of a pious writer, "will slide thee down insensibly to hell, and leave thee only this consolution, that no one shall know that thou

art there. wine, our scientific men dispute about the nutritive properties of alchohol, our politicians utter wise things about personal rights and sumptuary laws, and the people if we meditate properly on these experiences. The necessity of leaving sin behind and pressing on towards the mark which is in day experience as by our Sabbath teaching

A Precious Morsel for Presbyterians.

The following quotations have been made by Mr. Annan, in his book, "High-church Episcopaoy," from a book published by the General Protestant Episcopal Sunday School Union of New York Speaking of the Presbyterians, he says:

"Though they seem to have a sacrament in the Lord's Supper. . . . strictly speaking, they have no sacrament at all." "Not once in a thousand times do they grant baptism to the dying penitent, nor once in a thousand more do they allow the Lord's Supper to the dying believer " " lustend of teaching that few find it, (the way of life), because few seek it as they should, Presbyterinusm teaches that tew find it, because that hider it, save from the elect." "Presbyterianism is now overtaken in all lands, a deep and mortal decay. teriausm . . . has, in nearly all lands, fallen already from its hold on the skies through a Mediator, and is cast upon the earth, covered with the awful leprosy of Rationalism." "The atom ment is proached by Presbyterians as a naked, stern quid proque, commercial transaction." "A sudden birst of sorrow, a lightning flash of joy, and repentance is done." "She teaches that the repentance is done." "She teaches that the satisfaction of Christ was more suffering Except for the Episcopal Church, thousands and tens of thousands would have no other home to flee unto from the apostate sects, but to the bosom of Rome.

"An old colored woman, an English Methodist, while hearing a doleful preacher mourning over the wastes of Zion, saying that this was all wrong, and that several of their best ministers had lately died, and it looked as if the Methodist Church was dying out in England. Glory hallelman! Glory hallelujah!' said she, 'that's a li i'

So do we shout "Glory hallelujah!" be fore such statements, and declare 'he whole, from beginning to end, a malicious lic. Thank God that it is, and we will try to take a coal of truth from his altar, and lay it on the back of this High-church slander. We would not speak of it if it had been provoked in the heat of debate, or was the pawn of partizan excitement; but because it has been deliberately penned by a tradncer, and as deliberately received and published by the authority of a part at least of the Episcopal Church, and sent broadcast as a Sunday school book; notwithstanding not one in a thousand intelligent and honest Episcopalians would adopt it, either on account of its truthfulness or charity.

As to the denial of the validity of our sacraments, this is the least offensive of all. It arises from their monstrous pretensions about ordination, and is but what might be reasonably be expected from such premises. We do not expect any botter from Rome, but from this fungus on the body of Rome, it is abominable; for it originated, as the Papists truly say, only about who should be Pope. And between the two, virtue de-elares in favor of the one who was against adultery. As to the second, we are compelled to speak of it as false, and only false unless he is logical, and only expresses the result of the above promises and means, "by not once;in a thousand do they grant baptism to the dying penitent, nor once in a thousand more do they allow the Lord's Supper to the dying believer," if he means that we have not the ability, on account of a want of Simon-pure ordination, we can under stand; and that whenever done, it is by such a happy providence, as whom some Episcopally-ordained man or Romish priest gets into the Presbyterian Church, and gives the "poor ponitent," "and dying gives the "poor penitent," "and dying believer," the benefit of his inoculation by the genuine ecclesiastical virus. But if it means that the Presbyterian Church refuses, or did ever refuse, we say it is wholly false. There is neither authority in our standards for such neglect, nor do we be-lieve any case can be found; if it is meant these are not administered as necessary to the salvation of the dying, the statement is true, as we know of no Procestant, unless he may be in the Episcopacy, who believes

The next statement is a perversion, but one not confined alone to this source. We answer this by referring to the statement of the doctrine in the Prayer-book, Predestination and Election. See Avacle 17:—
"Predestination to life is the everlasting purpose of God, whereby, before the foundations of the world were laid, he hath contact the state of the series of the stantly decreed by his council secret to us. to deliver from curse and damnation these whom he hath chosen in Christ out a manind, and to bring them b lasting salvation, as vessels made to honor. Wherefore they which be enducd with so excellent a benefit of God be called according to God's purpose, by his Spirit working in due season," &c. "The godly consideration of predestination, and our election in Christ, is full of sweet, pleasant, and un-speakable comfort to godly persons," &c. There is nothing in the Confession of Faith stronger than this.

The next statement has in at the unblush. ing impudence of the father of lies. "Presbyterianism is now overtaken in all lands by a deep and moral decay." We might rely alone on the moral sense of the com-munity to reject this stupid statement. In what land, we ask in the name of truth and honesty, is this so? Is it Scotland? We refer to Mr. Gladstone's speech of last week. We set Scotland and England side by side, and ask, where is the decay? Rationalism most rampant? Is it decaying in Ireland? Hardly, when the Irish Church supports herself and her missions. While Episcopacy, fed on royal bounty until too weak to stand alone, and this Irish Episcopacy the best in the kingdom, ean hardly live. Is it in Switzerland that Presbyterianism is in decay? It will not suffer in comparison with Great Britain. Is it among the Vaudois? They have missions in every prominent city in Italy, and those few Presbyterian sheep in the mountains are doing five times more good than any like number in Engla J. Perhaps it is in America that this decay is so apparent to the New York Episcopal Sunday School Union. We would be happy to compare.

As to the sneer about repentance as presched and believed in the Presbyterian Church, we are disposed to look on it as the eachie of a goose, and merely any that it was this way in the New Testament, still

good authority in the Presbyterian Church. The jailor had a "sudden burst of sorrow," and cried . Vhat must f do to be saved ! and "a lightning flash of joy" relieved the apostles from the cruel stocks, and washed their stripes, and set ment before them. It was very much this way with Saul of Tarsus, who had a "endden burst" of light, when he said, "What wilt thou have me to do?" and "a flash of joy" when Ananus said, "Brotner Saul, receive thy

And as to the great mission of the Epis copal Church, which stops "thousands and tens of thousands who have no other home but the Reson of Rome, 'all we have to say is, that it is a pity that this dam of bul-rushes should be in the way. They lose time by it, and will not gain in either morals or religion, if they read such Sunday school books as the one under consideration. Speed the parting guest. If form arguments that we they turry on the way, they may learn to the laws of a holy God. break that commandment they so often repeat, "Thou shalt not bear false witness against thy neighbor;" and even we do not dislike Rome so much as to wish it to be a rofuge of hes or lines .- Philadelphia Presbuterian.

Thoughts Essential to Health.

If we would have our bodies healthy our brains must be used, in orderly and vigorous ways, that the life-giving streams of force may flow down from them into the expectant organs which can minister but as We admire the they are ministered unto. We admire the vigorous animal life of the Greeks, and without injustice we recognize and partly seek to imitate the various gymnastic and other means which they employed to secure it. But probably we should make a fatal error if we omitted from our calculation the hearty and generous earnestness with which the highest subjects of art, speculation, and politics were pursued by them. Surely in this case, the beautiful and energetic mental life was expressed in the athletic and graceful frame. And were it mere extra-vagauce to ask whether some part of the lassitude and weariness of life, of which we hear so much in our day, might be due to lack of mental occupation on worthy sub jects, exciting and repaying a generous entl·usiasm as well as to an over exercise on lower ones? Whether an engrossment on matters which have not substance enough to justify or satisfy the mental grasp lies not at the root of some part of the maladies which affect our mental con-valescence? Any one who tries it, soon finds out how wearying, how disproportionately exhausting is an overdose of literature," compared with an equal amount of time spent on real work. Of this we may be sure that the due exercise of brain -of thought-is one of the essential elements of human life. The perfect health of a man is not the same as that of an ox or a horse. The prepondering capacity of his nervous parts demand a corresponding life .- Cornhill Magazine.

Do Likewise.

When the First Presbyterian Church stood in Wall street, N. Y., Robert Lennox, then an eminent merchant, was a member. He took a great interest in young men especially those who were strangers. He invariably on Sundays took the position of usher, welcomed all comers, and escorted them to comfortable seats. Standing in the vestibule one day, he saw a young man coming up the steps, evidently a stranger, and with the air of one who felt himself an intruder. The frank and hearty merchant met the young man on the threshold, gave him his hand, and tool him he was glad to see him that morning in the house of the Lord. "You are a stranger, I presume? he said. "Yes, this is my first Sabbath in New York, and my mother charged me to reverence the house of the Lord. Just in from his country home, the young man was not overdressed. Mr. Lennox escorted him up the centre aisle, and seated him in his own pew. The next morning the young man went to a business house to see if he could get a small bill of goods. He gave his references. "Did I not see you in Mr. Lennox's pew yesterday?" said the mer-chant. "I don't know air. A gentleman gave me a scat in church, and sat down beside me. "Well, young man, that gentleman was Robert Lennox, and I will trust any young man whom Mr. Lennox seats in his pew. That young man became an eminent merchant. To the day of his death he said, "I owe all I am in this world to that Sunday when Mr. Lennox invited me to sit in his pew." It would be well if our Christian merchants could put the mantle of Lennox on their shoulders, especially those who attend rich but sparsely filled congregations.

A Thankful Heart.

At a diunor-table, in the cabin of an English steamboat, there sat a conceited young man, who thought he displayed his own mi portance by abusing everything placed before him. A clergyman present remon-strated with him, but in vain. Even on deck he continued his complaints of the ill-cooked, unsavoury fare, until the clergyman, thoroughly disgusted, turned away, and walking down the steerage, noticed an old man in his homespun and well-worm shopherd's pland, where he thought himself unobserved. He took from his pocket a piece of dry blead and cheese, and, laying them down before him, reverently took off his blue bonnet, his thin white hairs stream ing in the wind, clasped his/hands together. and blessed God for His mercy. In the great Giver's hands lie gifts of many kinds, and to the scantiest dole of this world's fare we oftentimes see added that richer boon a grateful heart .- Selected.

Mr. Froude is about to 'save England for ayear or two. He starts this month on a tour of Inspection, visiting all the English colonies, beginning with the Cape and ending with Canada. Mr. Froude's opinions on Colonial government are well known, and we may look forward to a valuable report on his return from his journey round the world.—Academy.

Modern Infidelity

Much is said about modern infidelity. But it is a fact that there is more infidelity now than ever. The world has always been nobelieving. Unbelief is its chief condemning sin. St. Paul understood this matter when he referred it all to " an evil heart of unbelief, in departing from the living God. The natural heart hater God, as a hely, good Being, and therefore tries to get up some system of infidelity. Do sinners hato God more now than ever? They always hated hira. A cainal, sensual, proligate heart is usually the heart of an intidol. With few usually the heart of an innion. With reserve exceptions, infidelity has teemed with vice and crime and wickedness. Paine had not the commonest morality. Nor had Voltaire, lufidely don't want to know the pure, holy truth. They hate a hely God. They leve truth. They hate a hely God. They love the impurity of sin, and therefore try to form arguments that will free them from

It is well to defend Christianity by seronce, by philosophy, and every available means. The arguments for it are abundant and undeniable. But when the argument has been made out most clearly, is the vic-tory gained? The infidel only shifts his ground to try other objections.

Is not the Bible plan too much overlooked? Paul preached "in demonstration of the Spirit, and of power." Here is the ed? Paul preached "in demonstration of the Spirit, and of power." Here is the strongest force of the Gospel. The power of the Spirit has often made the wildest heathen cry out for mercy. The power of heathen cry out for mercy. The power of the Holy Spirit has made infidels quail and tremble and plead for pardon.

Why do we not pray and wrestle more for the gift of the Holy Spirit? Why not labour and strive in fervent prayer to have a Pentecostal haptism every Sabbath ! Let professing Christians be imbued the Holy Spirit every day, and preachers of the Gospei be kindled with the fire of the Holy Ghost, and infidelity cannot withstand them. By the power of His Spirit pre-eminently. God has always carried on His work of salvation in this unbelieving world, and His promise is, that His Spirit shall, still guide

Messrs. Moody and Sankey in the North.

These gentlemen held their farewell meet ng in the Free Church, Inverness, on Monday night. Long before the hour for com-mencement, the church was crowded, and throughout the services the passages and every available space in the building were occupied. After prayer by a rev. gentle-man, Mr. Sankey sang several hymns, among which was "The Lost Sheep." Mr. Moody gave a long and impressive address from the words, "And God said unto Nosh, Come thou and all thy friends into the ark." Dr. Black then offered up prayer, and Mr Sankey sang a farewell hymn. After this meeting, part of the assemblage adjourned to a men's meeting held in a neighbouring church, and the ladies remained in the Free High Church. Each of those meetings was addressed by Mr. Moody and Mr. Sankey, and several clergymen engaged in prayer. During their fortnight's stay in Inverness they have held three and four meetings almost every day, and these have been very largely attended. They now leave for Naun, but both day and evening meetings will be continued for some time.

Massrs. Moody and Sankey visited Nairn on Tuesday last, and addressed crowded meetings in the United Presbyterian and Free Churches. In the evening Mr. Moody addressed a meeting on the Links, when several thousand persons assembled. The preacher frequently alluded in his address which evidently produced a powerful im-pression, to the features of the scenery around them.

On Wednesday Mesars, Moody and Sankey arrived at Elgin, and were present at a noon-day prayer meeting held in the Free High Church, which was crowded. proceedings having been opened by the Ray Mr. M'Paul, Elgin, Mr. Moody delivered a hort and impressive discourse from portions of 9th Mark and 5th Luke. Mr. Sankey, along with a select choir, sang several hymns, such as "More to Follow." At Λt three o'clock a Bible reading was held in the Established Church, there being some 2000 persons present, including a large numher of people from the surrounding district. The Rev. Duncan Stewart, collegiate min-ister of Figin, opened the proceedings, after which Mr. Sankey sang "Nothing but Leaves," with his distinct enunciation and well known tenor voice. Mr. Moody delivered a frunning commentary on "The Blood" in his usually graphic style. Several other hymns were sung by Mr. Sankey which sent a thrill through all that heard them. In the evening the meeting was held in the Parish Church, when Mr. Moody delivered a very able discourse from "I crime to seek and to save that which was Mr. Sankey sang several hymns in his impressive way. About 3000 people

At the noonday prayer meeting, held on Thursday in Free High Church, Mr. Moody addressed a crowded assemblage from 5th chapter of Mark, whilst Mr. Sankey sang a few of his beautiful hymns. At the Bible reading in the Established Church at three, Mr. Moody spoke on heaven, whilst Mr. Sarkey sang "There's a beautiful land on high." "That will be Heaven for me." The proceedings were deeply impressive. A mass meeting was held on Ladyhill at seven in the evening, when about five or BIX thousand persons were present. Mr. Mondespoke an hour on "Ye must be born again," and Mr. Sankey sang several hymns .-Edinburgh Weekly Review.

Congregationalism is not very strong in Conada. In the Province of Ontario only 18,000 members are reported, against 831, 000 of the Church of England and 287,000 Wesleyans. The statistics are not very well kept, however, and the body is probably larger than these figures indicate.

The issue of the quarrel between the Orthodox and Liberal parties in the Reformed Church of France is to be the formation of a new church. The Orthodox party will keep the old name and the Liberais will form a new organization. Both churches will be recognized by the State.

Language of Insects and Animals.

Our notice was lately attracted to the labors of a colony of small black ants, which has taken up its abode in a chink in the wall or teide our office window. A solitary ant, evidently on a private foraging expedi tion suddenly encountered a seran of bread which had tallen on the sill several feet from his home. Instead of nioping off a fragment and carrying it away, the insect apparently made a careful examination of the entire piece, and then turned and ran at fall speed back to the hole. In an instant hundreds of ants emerged and macched directly to the bread, which they attacked, and very speedily, morsel by morsel, transported it to their dw lling.

Another good instance is that of a terrier dog telonging to a friend, from whom we obtained the facts. The annual somehow, it seems, excited the iro of a larger log, and accordingly received an unmerciful slinking. Shortly atterward the terrior was seen in close consultation with a hugo Newfound-The result was that both trotted off together, and found the terrier's assailant. which then and there received a furious thrashing from the Newtoundland, while the terrier stool by and wagged he tail in high glee.

The last case which came under our ob servation was that of a brood of very young cluckens which, losing their parent, refused to go with another hon, but manifested an extraordinary affection for a pair of turkeys almost as juvenile as themselves. The tur-keys have assumed all the parental functions, scratching worms for their charges, and gathering them under their wings while the chickens appear to comprehend the significance of the turkcys' "peep" equally as well as they did the clucking of their natural mother.

In the case of the ants, it is clear that the single insect must have imparted the newof his discovery to an entire community of his fellows; in that of the dogs, the terrier must have made the Newfoundland understand the circumstances of his misfortune. and so seemed sympathy and assistance lastly, between the chickens and turkeys apart from the singularity of the relation, it is curious to remark that the language of one fowl was understood by others of different species .- Scientific American.

Converted Through Strauss.

The Christian Era Bays: " A young man, who was a decided and thorough un-believer—so decided that the arguments of modern infidels seemed to him very weak at the age of twenty five years chanced to fall in with a copy of Strauss. Life of Jesus.' He engerly devoured the book. He was charmed with the keepness of its statements and the completeness of its views But the more he read, the more he was impressed by the conviction that if the dis-play of such keepness and ability was necessary to prove the gospel history a myth, it is a far simpler thing to accept the his tory just as it stands. Thus the scales fell from his eyes. His former system, on which he proled himself so much, and in which he had hoped and expected to find himself sustained by Strauss, parted like a rope of sand. Having r ad the last page, he exclaimed, 'I thank the Strauss; thou hast been my salvation!

" From that day, now more than thirty years ago, he has been an earnest Bible student, and has read and reflected much on the argument for and against Christianity, and every year his faith in Christiamity has grown stronger.'

The Poetry of David.

It would be rash to try to fix definitely on the distinguishing features of David's poetry. "His harp was full-stringed and every angel of joy or sorrow swept over the chords as he passed. For the hearts of a hundred men strove and struggled together within the narrow continent of his hear'." The variety, even if we take the fewest is signed to him, of the songs belonging to David, show a mind richly endowed. "The royal singer excels in the hymn, the room, the elegy, the didactic ode. The diction, too, is varied, both difficult and easy, soft, diffuse, tender." There are many scholars who ascribe to him a tendency to sweetness and pathos rather than to grandeur and power. Yet the description of the storm in Psalm 29 (one of the few allowed by Ewaid to be Davidic psalms), shows a sympathy with nature in her wildest mood. It is certain that no other psalmist can compare with David in general morit or range of inspiration. The following summary of the excellence of David's poetry is by one well qualified to juste the ments of lyric song, the poet Campbell: "His traits of inspiration are levely and to: ...ig, rather than daring and astonishing. His voice, as a worshipper, has a penetrating account of human sensibility, varying from plaintive mel ancholy to luxurious gladness, and even Haing to costatic rapture. In grief his heart is melted like war, and deep answers to deep, while the waters of affliction passover him; or his soul is led to the green pastures by the quiet waters, or his religious confi-dence pours forth the metaphor of a warrior in rich and exulting succession." Some of the sacred writers may excite the imagination more powerfully than David, but none of them appeal more interestingly to the heart.—Cassell's Bible Educator.

found a very amusing account of the way in which a young preacher failed to be invited to the pastorage of a church. He visited the church, and preached as a candidate. His discourse had been claborately prepared, and his theme was "The Imma-ceriality of the Soul." He proved, as he thought, most conclusively that the soul is not composed of matter, but is a spiritual, immaterial substance. The sermon was fatal to the prospects of the young man. The congregation insisted that to say that the soul is immaterial is tantamount to asy in that it is immaterial whether people have souls or not, and they thought it was vary important to have souls. The church did not want a pastor who believed the soul immaterial.

In the writings of Dr. Chalmers is to be

Our Young Solks.

Little George and his Guinea,

At the time of the formation of the Church Missionary Society, golden gamons were in circulation, each being of the value of twen-ty-one shillings. These come are not now in use, but the sovereign, which represents to enty shillings, is used instead. One of the first advocates of the missionary society was preaching in a small country town when he explained that the object of this good recety was to send out minusters to touch the poor black children in Africa, and other heathen sands, to know and to serve our Lord and Savio in Jenus Christ.

A little boy named George was present, and after the clergyman had coded his ser-mon, George telt his heart open to give all the money that he had to nelp the good missionary cause.

His mamma was not at church, being un. well, so he said to his governess, "Can you ploase lend me a gumen? I will repay you when we get home.

The governess asked, "Whatever do you want with a guinea.George ?

"I want to give it at the collection to assist in sending Bibles and missionaries to the little heathen children," he replied.

" But a guinea is a great deal of money, George: you had better ask your mamma's leave first," said the governess. In answer to George's request hi, mam-

ma said, "My dear, your feelings are all warm now; but perhaps by and bye you will be sorry that you have given so much. Suppose you give half of it?

"No, manima," answered George, "I should like to give it all, there are so many of the little black children. "Well, my dear," replied his mother

" if you wish it you shall; but remembe, that you can not give it and have it too.'y George's mamma then gave him a one-

pound note and a shilling; but George laid them on the table and said: "P'ease, mamma, give me a guinca. "Why, my boy, what difference can it make? It is just the same amount."

"Yes, mamma," said George, " and that

one-pound note will seem so much for a lit-tle boy to give. If I had a guinea I could put it is between two half-pennies, and nobody would know anything about it." George's mamma now gave her boy his

guinen, and also a warm kiss, saying, "God bless you, my dear boy. George got back to the church in time for

the collection. As he put his guines and the two half-pennies on the plate, the gentleman noticed only the penny; but the Lord, "Who knoweth all things," saw the golden gifts.

Dear children, learn, like little George, out of love to Josus, to pity the heathen. Not only pray for them, but deny yourself some promised pleasure, in order to assist in sending out teachers to instruct them. Do this in the spirit of little George, so that your right hand shall not know " what your left hand docth."

Something Like a Name.

Amongst the best known of stories is that of the belated Spanish cavalier who knocked at the door of an hostelry one dark night, and being aske I who he was, replied with such an elaborate string of names that the landlord took him I terally for a host in himself, and repla I that there was not room for half of them. The cavalier in question was, however, insufficiently christened in companion with His Majesty of Siam, who superfluity of names and titles, as given in the treaty recently concluded with the Government of India, is really startling. When his Majesty wishes to sign his name in full, he does it—presumably after due de-liberation—as follows: "Somedetch Phra Parymindyr Maha Chulalong Kern Bodindthong Depaya Maha Mongkut Parusays Ratorerayara-wiwongse Varutmawong# Pribat Warakattrya Rajanikradrom Chaduranta Parom Malia Chakrahantira Sangkat Poromdhanan Mik Maharaja Dhira Poromnat Pobit Phra Chula Chom Klaw Chow Yuhua, Supreme King of Siam, fifth of the present dynasty, who founded the greatesty of Bangkok Amaratne Kosindr Mohindr Ayuthia." The worst possible instance of forgetfulness in this country is supposed to own name: but really the King of Siam might be excused if a "Ratorernyara-wi-wongse"—there is doubtless much virtue in the hyphen—or a "Chula Chom Klaw" occasionally slipped his memory. There are but few godfathers and godmothers in this country who could produce anything approaching to this gorgeom array of patrony-

How to return a Favor.

An old Scotchman, was taking his grist to mili in sacks thrown across the back of his horse, when the horse stumbled, and the grain fell to the ground. He had not strength to raise it, he being an aged man, but he saw an horseman riding along, and thought he would appeal to him for help-But the horseman proved to be the nobleman who lived in the castle hard by, and the farmer could not muster courage to ask a favor of him. But the nobleman was a gentleman also, and, not waiting to be asked, he quickly dismounted, and they lifted the grain to the horse's back.

—for he was a gentleman too—lifted his Kilmarnock bonnet and said, "My lord. how shall I ever thank you for your kindness?" "Very easily, John," replied the nobleman. "Whenever you see another man in the same pight as you were in just now, help him, and that will be thanking

The protests of The Times and The Rock against the "tattooing" of St. Paul's Cathedral would seem to have given pause to the executive committee, for they are nounce that Mr. Barge's designs have accorded for the ages alone, subject, best, to considerable modification, and that decrying out of these designs has also become noticed for a season.

Scientific and Asclut.

As it is so much easier to prevent having a cold than curing one already set in, let it be romombered, that the first thing to know is low a cold may be had. When a man resolves lite for lettly year, he may expectation from the properties of the cold may be had. When a man resolves lite for lettly year, he may expectation from the properties from the properties. It may look for it in leaving of clothing worn for a time, and he may have cold by remaining chilled helf an hour, by over exertion and by except the properties proved the properties proved the wandow where the change of air is possible cervite thinking. He may sheep under the wandow where the change of air is possible rike years of the skin being possible the wandow where the change of air is possible rike of the control of the properties of the properties of the cold the not the roughly dry. In all cases of colds, the system is allowed to may rrom its normal standard in temporature, to which extent it is liable to this invasion. When, however, with all the precaultion reasonably exercised a cold fakes hold of us, the abundance from food a whole day with a good hot bath, is quite as officient as a bring about a cure.

HEALTH NEVERS.

HCALTH NEVERS.

Mayor cat in a lurry, because it causes indigastion. Never spank in a hurry because it is caused indigastion. Never spank in a hurry because it is ominous of instability. Never think on going to bed, because it is nakes wakefulness. Never eat between monle, because it produces irritation. Never dine in excitement, which ought to go to aid digestion. Never swallow food without thorough chowing, because it briggs on dyspepsis. Never out when you do not wantit, because when you do not wantit, because it briggs on dyspepsis. Never out when you do not wantit, because frien you shall want you cannot eat. Never sleep with your mouth open, because the nuceus mombranes. Never retire to rest without washing the hands and face, iscause more did accumulates on the skin in the day than night, and is re-absorbed during sleep.

SHAKES AND TOADS.

One day, while hunting for specimens in the early summer with a friend, we came nerous a fine snake, measuring a little more than a yard. While measuring at little more than a yard. While measuring it, we remarked a sort of protuberance or lump midway between its lead and tail. We took no further notice of this, carrying the snake with its head downwards, till it appeared the lead. The testing a piece of great to the out of first stail, and hanging it to a tree, we anxiously awaited the result. At last its mouth began slowly to open, and a large tosal made its appearance. The took was covered with a groonish lime, and after some minutes recovered, and was, seemingly, little the worse for its imprisonment. My friend still has both the snake and tond mas creaved in spirits of wine. The sucks was the common groy, and not by any means the largest of that kind that I have seen.—Brynfynnon.

тик перавноа.

Soen.—Brynfynnon.

Yeit REDGEHOG.

No animal is fonder of water than the healgoing, which swims and floats in it, with evident delight. When domesticated, the healgoing requires a roomy deep box or basket, well filled with hay or paper shavings; it likes to be well covered and warm; it requires milk, and for food any scraps from the dinner-table, bones of pigeon, patridge, chicken, the small bones of lamb, pieces of liver, and bits of lean meat. In Autumn, healgoings begin to look out for a Winter steeping-place, and ough the work of the work of the pieces of liver, and bits of lean meat. In Autumn, healgoings begin to look out for a Winter steeping-place, and ough the work of the pieces of liver, and bits of lean meat. In Autumn, healgoings begin to look out for a Winter steeping-place, and ough out to be disturbed it is sufficient to feel if they are warm; if they are uncoiled and cold, they must be attended to directly, warmed and well fed, after which they will probably go to sleep again. Hodgehogs that are thrown out of their natural habits by being domesticated soldon lie dornant for more than a week at a time. The healgoing becomes a moss interesting pet, our set that for kindness, and pational under the washings necessary for keeping it free of parasites, making itself seek to the accusted.

THE PROG BAROMETER.

INE PROG BAROMETER.

In some countries frogs are used as baronuclers. the species outpleyed for this pur
pose is the groon tree frog. They are
placed in tall glass hottles with little wooden
adders, to the top of which they always
climb in fine weather. And lesse und at the
approach of bad weather. Thus is a cleap
and highly interesting weather glass where
the groon tree frog is to be procured in its
natural state.—Science Gossip.

THE LAUGHING PLANT.

natural state.—Scier of Gostey.

The Landelmo Flant.

The Landel Garden explice, from Palizave's work on Central and Eastern Arabia, an account of a plant where seeds produce effects similar to those of langining gas. It is a native of Arabia. A dwarf variety of it is found at Kassem, and another variety at Oman, which attents to a hight of from three for four feet, with woody stems, wardly of it is found at Kassem, and another variety at Oman, which attents to a hight of from three feets of the state of th

Miscellaneous.

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sometimes blocks a swell rap of the upper
lips occasional leadache, with humaning
or throbbing of the easts an unusual secretion of saliva; slumy or farred tongue;
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pains in the atomath; occasional reques
and vamiting; violent pains throughout
the abdomen; bewels irregular, at times
recostive; accolor time; not unfrequently
tinged with blood; belly swollen and
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children, to be appointed guardin over such in-lants. This notice is given under the provisions of sec-tion 3 of Chapter 74 of the consolidated statutes of Upper Canada.

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Setters.

LIST OF ADVERTISED LETTERS.

Torogto, Aug. 15th 1874. Persons calling for any of the letters in the list below will places ask for Alvertical Letters and give the dide of the list.

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λ Adams Minnis Adamson Mrs R M Antor Mrs C Appleton Mes E Ash Miss A Aymur Miss H 13

Binck Priscilla
Blan Aireo
Routton Louisa
Boutton Mayor Mins
Louise
Brown Many
Brown Endly
Browne Piri E
Broughall Mus B
Buckingham Mrs
Buswell Mrs W Balley Mrs John Baley Margaret Barber Mrs darnes Barber Mrs darnes Barter Mrs John Batta & John Batta & John Barne Mery A Beard Mrs Agnes Beattio Lizzlo Balbert Mrs Sarah A 2 Bissell Miss A

Chnord Miss L
Cobbrins Mrs G
Collar Miss
Collins Mrs A
Conner Miss E
Corry Elenor
Coultor Mrs Jane 2
Coulson Mrs Margaret
Coultor Mrs Jane 2
Coolaban Louisa
Coonabes Jennina
Cooper Mary
Caabb Louisa
Craig Mrs M
Crawford Eliza Ann
Cuthbertson Jenny Calgor Mra C Campbell Isabella Campbell Mrs Martha G Campbell Mrs Martha G Capp Mrs G Carney Mra Mary Ann Carpenter Julio Carpenter Mra Cartic Mra L Cartic Mrs L Cartic Mrs C Cabeldy Sanah J 3 Chambers Mary A Church Mrs A Clancey Kata Clarke Miss P Clarke Miss P

Dixon Elizabeth
Dobbin Mrs E
Dollery Annie S
Dooly Margaret
Donovan Mrs E
Duffin Elizabeth S
Dunn Mrs A

Ellis Mrs W H Eyer Hatty

Fleming Jennie Flood Louisa V Folly Cathorine Forester Blanche Fotheringham Miss Fowler Mary Fraser Sarah 3 Frigehen Mrs Chas

Grav Maria Griffen Mary Ann Griffin Henrictta Griffith Mrs Lilly

Holmwood Miss Homes Miss W Horrigan Mrs Mary Hughs Mrs J Hunt Mrs Chas Hurd Miss Emma Hurd Hannah Hutty Annio

Irving Miss N

Kicling Mrs C Kirk Jana Kirk Isabella Kerkiff Jane Krauss Mrs A

Lockwood Mrs Lone Mrs Samuel Lord Mrs Hugh Love Annie

Milno Mrs Mary L 2 Mease Mrs T D Motth Misses

Moor Mrs 8
Moor Mrs 8
Morrison Maggio 2
Morrison Mrs L K
Mulaachy Mrs A
Munroo Mrs D
Munroo Mrs D
Munroo Mrs Danlel
Munroo Mrs Annio

McKinnon Flora MoLean Mrs A B McMillan Margaret McNeal Victoria McNutty Mary A

Nobile Mrs A 2

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O'Laighlan Mary I

Paterson Mrs Isabella Peterson Mrs E Puterbough Maggie

Rockweil Mrs Ross Miss Fannie Ross Miss Jennie Ross Honorali

S
Sinclair Miss M
Skeno Miss Jams
Smith Miss Am
Smith Miss Ainnle
Smith Miss Minnle
Smith Miss Minnle
Smith Miss Miss Lou
Plocks Mrs W
Stackhouse Miss Lou
Plocks Mrs D
Sturrock Mrs E
Sullivan Miss Nolly
Sycer Miss Helen

Thompson Mrs M T Tonpkins Mrs J A Tawnsend Mrs Topp Mrs Tyser Mrs

Vain Miss M

Rowe Ann

G

Daniels Mrs
Darche Mrs M W
Dayis Mrs Alico
Daviss Mrs M
Defeitles Alice
Dingwall Jennie
Dixon Miss W O

Edmenson Ann Elson Mrs Geo

Fahoy Miss Agnes S Fancy Miss Agnes S Fair Maggio Fish Mrs F Fitzgerald Margt M Fitzgatrick Eliza Flannigan Mary J Fleming Sarah Floming Mrs Chas

Garretosee Mrs Gates Mrs C Geelan Bridget Gipson Mary Gelden Bridget

Hacking Mary A
Hallond Mangle
Hamilton Elizabeth
Harkoy Minnie
Hayes Fanny
Heaney Miss E
Heard Sophia
Heasily Mrs A
Hill Mts Meses

Inco Miss

Jackson Jennio Jackson Elizabeth Ann Jessop Mrs John Jenkins Mary Jones William Jones Catherino Jones Mrs James Johnson Mrs H D

Farr Mary Jane Kearnee Limma A Keech Mrs Kelley Kate Kempt Mrs F Kennedy Miss

Laird Mrs Thomas Lamb Mrs W Leamans Mrs Annio Leason Nellie Lindsay Mrs J W

Manning Mrs
Martin Mrs H
Mason Mrs
Matherson Annie
Mattingly Mrs
Mayne Mrs Ann
Moritt Mrs S
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Miller Mrs J

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Taylor Mrs Maggio Taylor Mrs Isabel Temple Mrs J C Thompson Miss C Thompson Mrs Mary

Yaroy Miss II J

Wainewright Miss E Walters Miss S J Watson Miss Mary J Walter Mes S J Walker Mrs H Walsh Maria
Walsh Maria
Wath Mra Isabella
Watson Mrs G W
Webster Mrs J
West Miss Mary
Whitelock Miss A
Whitelock Miss A
Whitelock Miss
Whitelocke Miss
Wildman Mrs A

Williams Miss Lizzis Williams Mrg D Williamson Annio Willard Miss Louise Willard Miss Louise
Wilson Mrs J
Wilson Mrs J
Wilson Miss Lizzie
Winscom Eliss Mary
Wissman Mrs S
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Woods Miss Lizzio
Wright Mrs C
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Batrel W M
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Palelane Thos
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Beslin J F
Bede on J W
Bell James
Bell W H
Bennes T Thos
Bennes T

Bierd John
Billing James
Bertles Isaac
Birtin Bro C
Birchard T J
Black John
Black A C
Blich Junes
Blackhall Joseph
Blakeloy J
Blow John Cain John
Games CA
Cardwell Robt
Gamelanel Jno
Carrick G H
Carcor L C
Carter L C
Carter J W
Casey Caey
Cosaro C
Challico J
Chaquetto Poter
Chapman Jas 2
Chapman Jas 2
Chapman Josep
Charlis J W
Childs J
Chorry Thos
Childs S A
Christic & Co
Clark J A
Clark J A

Christic & Co Clark J A Clarke W F Claborne Win Clements Alfred Cliveland J W Cline Alex Clenstin B Cloustin F R Cluekey Jas Cole rG W Coleman & Co Conarty E Conley William Dallas Jno
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Daulols John
Davidson John
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Davorm R J
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DeTomblauge A
DeFanciov Louirs
DeVone H C
Dennison W G
Dixon Fred
Dixon Fred
Dixon A H
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Donnelly Thos
Denovern William
Dods Atchard
Donohoe J I

Ell Theophilus
Erle H
Ebblis Thos
Eddy R J
Edwards Alex
Extrain E C
Elliott Charlin
English W H
Enard W
Evans F

Donohoe J Doherty W

Faircloth W
Findlay H
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Fish Geo
Fitzhenry W T
Fitzhenry W
Fletchor M
Failking Edwd
Foz Chns
Fox C J
Foubister David
Foulds Jas
Fowler J B

Galbrith & Co W
Gamble J
Gamble J
Gamble Dr
Gard Jno
Garde F C;
Garden F C
Garden E G
Gayton T
Gebson Robt
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Gettings Michael
Gibson Those
Gillio Win
Gilmore R S
Ganan Mr
Gin Josoph
Gedsell T C
Going Fred
Goodson W J Goodson W J Gonlon & Co

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Haldom Jno
Halvorsen Edwd 2
Hansell Robt
Hamilton Geo
Hamilton Geo
Hamilton Geo
Hamilton Geo
Hamilton Hamilton Hamilton
Handley H
Haurahan Jno
Haniek G N
Harris David
Harly Jno
Haney Hy
Hardy T W
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Harlam Jno
Harlam Hy
Harger W
Harris A T Holworth W J Harlan Hy
Harris A T
Harris A T
Harris Hubert
Hanris Hubert
Hannison Mrs
Hattorff Fr
Halward G
Hawkings Jas
H ynes G H
Haye R
Henterson Jas
Honderson Jno
Hess J
Horwig Adam
Horring V S

Igetstom Carl Inglesom Joshua Inker Ur

Jacob E'
Jaffay A
Jaynes E C
Jayner John
Jackson S M M D₈, 2
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Jackson Jno
Jackson Ho
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Jeason Goo
Jennyn T J
Jossineau Robt

Kelso Hugh Kelly Martin Kemp Wm Kemody W Rennaghier Jno Ken dy W Ker edy Jas Kennedy Alex Kennyer Richard Kerr Wm Kerr Jat U

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Boyd N L
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Bradd Henry
Bright E
Erdley Joseph
Briar Q I
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Bull W H
Buchannan I
Burbs George
Burns Henjamin
Byam J W
Butter Joso
Butts Mr
Byns & Co Wm Colins E S
Collins G W
Connolly W
Connolly W
Connors John 2
Conway James
Copland Geo
Cooke W
Cooper Vm
Cooper J I
Cooper J I
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Cooper J Copeland Wm
Cooper J I
Corbotta C
Corcoran J
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Corotta C
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Corotta Wm
Couch J J
Couch J A
Coulson W H
Cowley John
Cro Honry
Cro E
Crawford John
Crave E V
Crovier E
Crabie F
Crow & Myatt
Crycler W
Culley H J
Currio Wm
Curry Albert
Curris D

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Dorland James
Douglass George
Douglass Fohnstone
Dowler George
Dowler Alf
Dayle V
Dayle W
Dundass Alex
Dundass Alex
Dunk Jas
Dunford Sas
Dyke Saml

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Evans John
Evenson Jao
Eveson Jas
Ervant Thos
Ewing J M
Ewing E
Esson Jas
Lyres W 2

Fortier Chas
Falla.d Deacon
Foote Daniel
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Hockoday Mr
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Hay Aler
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Jones W
Jones W
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McColleh J R
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McDonald G W
McDonald G W
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Redmond M P
Redmond M P
Redd John
Read John
Read John
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Ror G W
Ries Hy
Roid Jas
Reid W A
Rellly W H
Reconotta R
Revnolds Thos
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Richardson T J
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Schönfold Ed
Scott M
Scott Geo
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Scor David
Schway Jas
Sonath P
Scroggio Jas
Scoward Ed
Shank W
Shanloy J
Sheppard Geo
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Sherring J
Sherman Jne
Short C T
ShapnellE S
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Ward A
Wattors H
Watkins J
Watkins Thos
Watson If D
Watson W D
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Watson Dr Watsou Adam Watson Dr Webb D Webb J Webb J Webb J Webber Jno Webber Jno Webber J Web

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Lippman P
Liston Jas
Little J J
Living tone E M
Locker A L
Locker S
Lown T H
Kudlorch Bros
Lunne, Med
Luttel Jes
Lynch G

Mostat H E M Moly R Monck G W Montgonary Robt Moore C B
Moore Wm
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Morrison Parid
Morriso P H
Morris G A
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Jim, Liven & Co
Mulligan Wm
Mulligan C W
Mundy Fodney
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Murphy Wm
Murray R & M
Murray B W
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Me

McInnan Kenneth
McKay Angus
McKay Wille
McKay Wille
McKente Simpson B
M Micheel A
McKercher John
McKinnon J W
McKenteler John
McKinnon J W
McKercher John
McKinlay Andrew
McLauren D D
McLaren Alez 4
McJasstte Goo
McMillan J
McMillan Ab
McMill

Nestor J B Nelson J F Nelson & Adams Nanlkuert W Nadeaw Francis

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Philip Joeoph
Philips Rolt
Philips JP C
Perpont & Adams
Englem France
Pilkie Poter
Planto J B
Plummer A D
Porter Jeo
Powell G
Prentice & Son A

31

Richards Jas
Rich L D
Riding Thos
Rich L D
Riding Thos
Richardson B
Ritchie Jas
Roots Wm
Roberts Wm
Robinson J
Rock W
Rodden J C
Roborts John
Rolls Wm
Rooke Gco
Ross Jas K
Rorobothann G
Rowley R S
Rozbury Jno
Rudman Jos
Russel M

Smith FB
Smith & Co F C
Smith J. S
Smith J W S
Smith H E
Somers W H
Somers M
Sommerville J M
Sopor J Sommerville J M
Sopor J
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Sontor Mr
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Sontor Mr
Speight & Son
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Stiff W
Stockbrubstor Mr
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Stacklan Jas
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T Tocque Jno
Torrans E J
Tomilison Mr
Tozicr M B
Traill Robt
Tripp Jeup
True & Ede 2
Truin D
Tucker Joseph
Tumlin G C
Turner H C
Tyson & Co T W

Vaughan A Vick John Volght C Vouzaben E

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Wellams CJ
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Whath A. ;—
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Official Anno uncements.

SPACOE.--At Bond fleud, on Wednesday, Sept. 2, at H 160a. at Hada.
Teneral - This Productry will meet in the lecture room of Knew Church, Toronto, on Treeday, the 13th of September, at Hada.
Hangton - This Presbytery is appointed to met in Manual Street Church Hadalton on the 2nd The day of next October, at Hadalton, on the Tree Tree Tree Hadalton, will next at

Kingston —Presbytery of Kingston, will meet at Challacis Charle, on the second Inesday of Octo-ber at three o'clock, p.m. Paris -This Freshytery meets in Zion Church, Branford, on Tuesday, the 19th September, at two

P in.
The Presbytery of Montreal, will meet at Mon-treal, in Presbyterian College, on the seventh day of October next.

ADDRESSES OF TREASURERS OF CHURCH FUNDS.

Temporalities Board and Sustentation Fund-James Croil, Montreal. Ministers', Widows' and Orphans' Fund-Archivald Ferguson, Montreal.

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A General Meeting of the Stockholders of the above Company, for the Election of Directors and the transaction of other business, will be held at the office of the Buttish American Parson ternian nowspaper, 102 Bay Street, in the City of Toronto, on

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10 I Ninest
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10 I Ninest 40e. 60e. 60e. 70e.