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Contributors and Correspondents.

DIARY IN THE EAST.

trigora, Michaell—Peast of Pagin IN AUBUSALEM-BERIGHO, BORDAN, AND

THE DEAD SI A .- Continued. The associations of the road were, of gurse, the greatest charm of all. Probably is the very same track which our Releumer's feet so often trod, and by which e ascended to Jerusalem on that last sad ourney when "they were on the way ping up to Joinvalem, and Jesus went beore thom, and they were amazed, and as they followed, they were afreid. And he ook again the twelve, and began to tell them what things should happen to him." Every stop of this road, as he wearily nounted the long hills, there must have been before his mind's eye the betrayal by one of those who wer now following him, the rejection and condemnation by his own people, the giving up to the Gentiles, the scourging, the spitting on him, the buffeting, the mocking, the crucifying. The litter wos too of being forsaken; nay, denied by those whom he so loved, and, bitterest woe of all, the agony of the sense of God's wrath for the sin, the load of which made his soul "exceeding sorrowful even unto death." What thoughts of this baptism of suffering must have filled his mind, and how painfully must these thoughts have been broken in upon by the cound of strife among his followers, the strife as to which of them should be reatest in that earthly kingdom, which they persisted in expecting in spite of all is warnings of coming suffering. What a contrast between master and disciples? He proparing to go down to the very depths of humiliation, they dreaming only of worldly glory and exaltation i How lonely his spirit must have been, even while surcounded by those who really loved the Master whom they so little comprehended. and is there not even yet too much of the ame spirit in Christ's followers? How many even of those who profess to hold the Christian name something more than amere idle nomenciature derived by inheritance from their fathers, yet are busy with the "muck-rake" gathering together the "straws, and small sticks, and dust" of this world's possessions, and so engrosed with these that they have hardly a moment to spond, either in looking up to the crown held over their head, or in looking round to see a world lying in the wicked one which Christ has commanded them to evangelize. About half way to Jericho, after ascending a long slope from the valley which we had been following, we came to the ruins f a large Khan. It is the usual resting place for travellers, and we dismounted for our mid-day meal. Our horses revelled in e abundant grass which we found so leasant to recline on. It was full of owers, crimson raudnoulus, scarlet unecoves, mignonotte, etc. Here, for the first ime, I gathered the Pheasant's Eye, which sas afterwards so abundant near Jerualem and Nazaroth. In this warmer egion it flowered early, and was also goldcloured instead of the intense scarlet it howed in other places. It brows very lentifully on the Mount of Olives. I supogo it is on that account that the Gerans have given it the rather painful name l Bluttropson (Llood drops), as reminding dem of our Lord's bloody sweat. Tho dined Khan by the side of us has been amed " The Samaritan's Inn," in defiance the fact that the Good Samaritan is a barácter in a parable, not in history. fill many people think that most likely is was always a resting place on the stiche read, and that there may have been ere some well known inn which was in or Lord's eyo when he spoke the parable. ertainly the neighborhood of this ruined han has even of late years been often the cene of violence and robbery. The resembrance of the stories I had heard in rusalem of those who had been robbed ad stripped on the road to Jericho, gave at a little spice of danger to the expedion, not enough to make me anxious, but as onough to give the ride a little feeling Belveniuro. After a good rest we re-counted and rode on down, and still down, ill but very little of ascent to vary the etion. As we got further down the egstation became more and more luxuriat where there was any soil, but large speed of the hill-ides were bare rock shing white and het in the sun. We passed reral flocks of sleep, and a troop of

ong horses all accompanied by armed adding. Sometimes the road was ap-

really just the dry bed of a torrent, ough how it should be dry now after so

nch rein quite pazzled me. In some

red road. A last, after skirting round

we prosect a glight ridge, and came out

" piece of road running along the very

As of a deep gorgo, at the bottom of sich on our left a rapid stroom was runk-

along some 100 feet or more below our

at. This was the Wady el-Kelt, the tok Cherith, as many believe. The view

here was very grand. The gorge is quite narrow, the bottom of it filled by the rapid torrent, the chil's on each side being nearly

perpendicular.
The ohii apposite us we could see was here and there oney-combed by the mouths of eners, natural or artificial. How any one could get to there without wings was a mystory to me, yet many of them me yet rechoned very sacred, because of the traditions that larger round them con e ruing the anchorites, of which they once

were the habitations.

The thought that this might possibly be the brook Cherath was more interesting than these hormit's dons. It seemed the very place in which to picture the solitary rough garmented prophet hiding away in some rocky neek from the wrath of Abab and Jezobel, and nourished by the ministry of the rayons who hauated the rocks around and above his lonely dwelling, while the brook still trickled along and supplied refreshment in the thirsty heat. As we rode along above the Kell we seen would round the hill-ide towards the opening of the gorgo whereas the stream down torth into the plain of Jericho. This was to me a most exciting moment. How often I had read accounts of this view, and longed to see it, and now I was notually there. But after all what is there to see? The Jordan is so sunk amid thickets between the high banks which bound the flat on each side of it, that it is only visible when you come close to it. The Jericho of the days of Jeshua—the city of palm frees—is gone, and the palmt rees also; not a tree of it remains above ground. Some great mounds are visible not far from the Kelt; these are supposed to mark the site of the Jericho of Horod and the New Testament, but not a wall is visible, only a large depression marks where a great reservoir must haved stored abundant water for the large city. But if there is but little to se seen in the way of runs, the great features of the scene are the same as ever, and what memories of Holy Writ cluster round thom. As we descend the steep, rough path slowly, we have time to take in each remarkable eight at leisure. Before us is the broad plain on which the Israelites encamped after their miraculous passage of the Jordan. The course of the river is marked by a line of trees between which it flows. On the other side a corresponding plain was the camping ground of God's people after they had descended from the high plateau of Moab, through one of these deep gorges which cut into that wall of mountains which rises steeply from the deeply sunken plain. Away to the right, the northern end of the Dead Sea is visible, with the mountains of Judea rising abruptly from it western side, and looking bare and bleached with heat in this season of most exceptions' verdure. The plain stretches away northwards, the river flowing down the centre, sometimes curving to one side, sometimes to the other, but quite invisible to us. The mountains of Gilead and the hills of Judea and Samaria, east and west, bound this strange depression, with its almost tropical heat, and a vegetation of corresponding luxuriance wherever there is water. forms of the mountains near Jericlic are forms of the mountains near Jerious are very picture-que, abrupt, and rugged in their outlines. When we reached the plains we had still a half hour's ride before we came to the ford of the Kelt, near the wretched mud village of Riha. The stream was very full and rapid, but we recard it offer and redethrough layuring. passed it safely, and rode through luxuriant fichis of grain dotted with thorny trees to the mud-hut, dignified by the name of the Jericho Hotel. There were already three travellers there, and that was enough to fill the three little dens which the Jew proprietor calls bedrooms. But, much to my satisfaction, we found they had a tent pitched close to the house, which was put at our disposal. I had never had an oppor tunity of trying tent life, so was very glad of the occasion, and enjoyed the variety from ordinary life very much. That was more than many travellers could say during that rainy winter. It was late in the afternoon before we reached Jericho, so we did not attempt much exploring, only wandered a little way by the side of the Kelt, and 'ooked' at the village, which is a wrotched assemblage of mud huts surrounded by a thick fence of thorns.

(To be Continued.)

REGENERATION

While different opinions concerning the doctrine of regeneration have been held by different schools of theology, we are able to say, that here, as in other doctrines of sacred truth, the Prosbyterion Church has been consistent with her standards, and has held the same view of this doc'rine as taught by the Reformers,-a view drawn by them from the word of God, and from their time until now, defended by arguments drawn from the same inspired authority.

Since each man must interpret the Bible for himself, there is little room to wonder that men differ a their views of the same doctrine. As the engineer by means of a wrong bearing, or the logician by means of some overlooked fallacy, arrives at a talso issue, so by means of a falso assumption, or a misapplied text, the theologian will inovitably be lead to an erroneous viow. If, for example, it be assumed, that man is not deprayed by the fall, but, on the other hand, that it is in the power of the will to cease from sin, and con...nence a life of heliness without the special aid of the Holy Spirit, it will follow from such an assumption that regeneration is nothing

Again, if by a too literal interpretation of Againtive passages it he hold that haptime eaves, then, as in the ease of the High Church party of the Church of England, the creed will most certainly teach Baptisted degeneration. In "Tracts for the Tomes" we find the following, "By the doutrine of Baptismal Regoneration is meant, first: that the excrament of buptism is not a more sign or premise, but nefually a mount of grace—an instrurgent -by which, when rightly received, the may well wonder that so large and intelligent a branch of the Protestant Church should exalt a more outward sign into an instrument, giving it a similar position to faith in the economy of grace, or rather causing it to take the place of the word of God, "Of his own will begat he us with the word of truth," James i. 18. Again, if it be held that there are in the soul no permanent dispositions; that there is nothing besides the soul and its acts, or exercises, and if it be further held that man the independent author of his actions;

tuted in its place, the Holy Spirit has any part, we will flud He occupies the place of a mere subsidiary agent. The doctrine of our confession is, that "God is pleased, in his appointed and accepted time, effectually to call the elect, by His Word and Spirit, out of that state of sin and death, in which they are by nature to grace and salvation by Jesus Christ, enlightening their munds spurtually and eavingly to understand the thing, of God. Taking away their heart of stone, and giving unto them an heart of flesh, renewing their wills, and by His almighty power determining them to that which is good, and effectually drawing them to Jesus Christ."

then may we expect the creed of such to

omit the doctrine of regeneration alto-

gether, and if in the moral reform substi-

Of the mode of the spirit's operation we can have no knowledge. "The wind bloweth where it listeth, and thou hencest "The wind the sound thereof, but can st not tell whence it cometh, and whether it goeth." So is every one that is born of the Spirit. The nature of the work is, however, a matter of ravelation and a part of Ohristian expersence. Regeneration is not an infusion of a new substance into the soul, but the begetting of a new principle. As Charnock on regeneration, says: "It is not a renewal or taking away of the old substance or taculties on the soul. Some have thought that the substance of Adam's and was corrupted when he sinned, and therefore suppose the substance of the soul to be altered in renewal. Sin took not away the casonce, but the rectitude; the new creation therefore gives not a new faculty but a new quality." We have no reason to believe that the essence of the soul was changed in the case of the apostle Peter or Paul; in the case of Boyle or Newton; or in the case of the converted artizan who gives himself to Sabbath school work; but only that with altered disposition, each proceeds to serve God in his respective sphere.

Porhaps the best view we can take of regeneration, is that of a restoration. As by the sin of the fall, there was a change directed in the human soul, in like manner is there an inward reformation effected by regeneration. The disposition to sin is removed, and a disposition towards a holy life substituted: the will, selfish and rebellious, is changed to one holy and obedient, the darkened mind is enlightened, and the whole man is "created anew in Christ Jesus." It appears evident from tions of the heart, that nothing less than a divine peration of the all-greating spuit will be able to effect it. "And you, will be able to effect it. "And you being dead in your sine, and the uncircumeision of your flesh, hath He quickened to-gether with Him," Col. ii. 12. While the soul is active a all is faculties,

the will, are but to well attested in the dark annels of a fullen race. If one man can influence his negatiour for evil, it will surely not be donied that God can influence man for good. The influence of the spirit on the human soul, constitutes the scriptural doctrine of regeneration. In the sense that God is the actor in regenera-tion, the soul is said to be passive. If we hold that, in regeneration, the soul is act e. the logical consequence of the positior will be that man is engaged in his own regeneration, or that the soul, inunole or in part, regenerates itself, all of which is at variance with Scripture dectrine, and is no part of religious consciousness.

The Beformers taught that man was passive in the work of regoneration, and were led to hold this view from the fact of man's cutive moral corruption by the fall, from his denduces in trespasses and sins, and consequent inshilly to do anything spiritually good in such a state. This view led the Pathers at the Council of Trent to give a deliverance against their doctrine, to the following effect: "If any one shall say that the free will of man, moved and exerted by God, does not co-operate by assenting and yielding to God, exciting and calling him, in order that he may predispose and prepare himself to receive the grace of justification, or that he assumption that regeneration is nothing cannot refuse his assent if he chooses, but congregation of Presbyterians in town, a more than a more reformation of life. that he acts altogether like some inanimate new magnificant Church and a fashionable.

thing and is merely passive—let him he anotherin. Commoded Trent, Session vi-Now, the Reformand, or Principal Cummigham shows, never did describe their doctrine of passivity morely implied that God's gauge most begin the work, and turther, that the Spirit of God must by it off effect some spiritual change on man before vivid humolf could do any-

thing of exercise any activity in the metter.
Regeneration may be vioused as an initial, or es a progressive work. In the latter sense it includes the whole of the process by which man is renewed—the soul is adultted to the benefits of Choist's evereis of faith, repentance, and growth atonomout, such as the forgivomosa of in case. In the former sense it committees, and actual, reconciliation to God, a new creature, adoption, citizenship in Christ's kingdom and the inheritance of consequence of the Reformers held the passivity. heaven, -in a word regeneration." We of man in his renewal. They had occasion may well wonder that so large and intelli- in give prominence to this truth, not only from the plain teaching of revelation on the point, but that they might oppose the teachings of the Pelagians, whose error of man's activity in his conswal is the consoquence of their denial of spiritual deadness and original sin. The Reformers never disputed that in the larger sense man as renewed was active, and the is agreeable to our own confession, "When God converts a sinner and translates h m into the state of grace, he freeth him from his natural bondage under sin, and by his grace alone enables him freely to will and to do that which is spiritually good. Chap. ix. Perhaps what we have said of regeneration in its initial and progressive sta, a will appear more plain from the following yiew from Witsius: "If we attend to this first principle of life, there is not the least doubt, but regeneration is accomplished in a moment. For the transition from death to life admits of no delay. No person can be regenerated so long as he is in his state of spiritual death; but in the

stant he begins to five he is born again.
Therefore no intermediate state between
a regenerate and unregenerate can be rangined so much as in thought, mean regeneration in the first act, for one is either dead or alive; has either the spirit of the flesh or the spirit of God actuating him; is either in the way of salvation or in that of the curse.

neither is nor can be any medium here. Viowing regeneration in its initial and progressive stages, we may either, with Hopkins speak of it as an act, or with Arminius, view it as a progression, according as we refer to the one stage or the other.

We are now prepared to realize we are now prepared to leade the difference between regeneration and conversion. Regeneration is the act of the Spirit of God quickening the dead soul; conversion is the act of the quickened soul turning to God. The former is God act; the latter the act of man; that is the intellet act of the stark of the stark. imital stage of the work of grace, this, the outgrowth, the object of human conscious-

ness, while regeneration is known only by (To be Continued.)

Uniting two Adjacent Congregations" "That they all may be one."

Editor British American Presbyterian.

DEAR Sir,-It was gratifying to read your well timed remarks on the above subject, in your issue of Brd inst. You ismark: "It may happen that one congregation may have a pastor, and the other congregation may be vacant. In this case it may perhaps feel hard for the vacaut congregation to go under the pastoral care of one whom they never called to be their minister. But to ask that the other congregation should dismiss its paster in order to bring the two congregations to the same position would be a very harsh and uarea-gonable request." With this I hearthly agree, and would add that it is certainly such a change, ambracing as it does, all no great hardship for any people to come the faculties of the soul, and all the affect under the care of a minister they did not call. The question should not be, Who called him? but is he fit to edify and build them up in faith and godliness. In any ord nary congregation where a mintster has been settled say twelve years, there will be found, perhaps, a large majority, who had While the soul is active in an is measured, yet it is a matter of every-day experience that it can be acted a. a. d.c., anged in its dividual to go under the pastorate of a habits and dispositions. That sin can imisster they never called. Motives of blind the mind, that vice deprayes the policy rather than of principle too often prevail in casting off a faithful minister to make no part in calling him. What more hardfrom a prosperous congregation to make room for a long wishing the which seeks to get rid of him, whose success has himdred theirs. Let me state a case in point with which I happen to be acquainted.

In one of our western towns—at that

time a village-were two congregations which we shall call X. and N. The first, the original Preshyterian, the second an eff-shoot in troublous times. X. became vacant, its membership reduced, and was half as many as that of N., when a new minister was settled over them. His mintry under God's blessing was remarkably necessful for a decado; but the prosperity if his flock told unhappily on the sister

ough gation, which was stationary if not trogressive, till the X. congregation beme double that of N., whose minister en left. The vacant congregation overwed the sister to unite; but on condition hat their minister leave. I am not aware that they over questioned his ability or suitableness, but his successful preforate had awakoued pealensy, and they bad not called him to be their minister. He offered to resign if his flock wished it, but they, at that time, would not risk the doubtful ex-periment. The restless spirits in the vacant congregation failed in their purpose, began a process, and with a few in the X. Church, proved excellent sampers and miner. Of course if these were one grand

to the sail, more custances to the store and the great united congregation would ecolociastically—rule the town. It would be extraordinary if there were not a tew in such & congregation who would be creatly moved by such weighty or juments. Mounthile the minister was openly told by ome that he was in the way of the nation of the congregations and prosperity of Prestyterianism in that fine town. Others whaspered—of come o most confidentially that many of his own loved people were disaffected on account of the state of alfairs. He, being a consitive man, and innocently trusting in those who were so kind as to inform him of undercurrents, resigned, to lot the sister connegation of N.—still vacant—join with X. The N. Church showed the sineerity of their decire for union by pushing hard for an inmediate settlement, and succeeded to getting a paster ordained by the Presbytery on the same day that the resignation of the minister of X. Church was accepted. They were just in time to collect the scattered frigments of the larger, but now unsettled eicter flock. Under the fritations and ex-citement the fragments would have been many, had not the expastor exerted both his influence and energies to preserve his late charge from injury. The newly settled congregation, I understand, kindly proposed to the people of X, that they should call their new minister, and that would unite them. It is needless to add that there are two congregations in that town jet, and likely to be; the present minister of X. Church is receiving as stipend something more than double was paul to his predecesor, who did the labor of gathering and building. It is somewhat remarkable that the ex-pastor of X. Church is in another village where God has been pleased to own his work, till he has a larger congregation then he left. Again a sistor congregation of the now united Church is vacant, the minister having just left. Already proposals are made that his people should ask him to sign, that the small congregation may join the large one. It remains to be seen what course his people may lake, or wit that minister may do this time, but I cannot help hoping that, for his own sake, as well as for the sake of his flock and of the cause, he will not yield to the policy of the world-ly wase and become the "victim of his own success." Where two or more congregations can profitably and harmoniously be united, let it be done honourably, and with. out injury to the Lord's servants. Let the matter be well considered before action is taken, for it may be, that in this as in some other case. "Two are better than one." Sept. 8th, 1875. JUSTITIA.

The Resurrection.

Littor Buction American Prederterian.

Sin,—Funerals are so frequent, and the burial formula so often repeated, "We commit—earth to earth, ashes to ashes, dust to dust, in sure and certain hope of a aspirection to eternal life," that it has almost ceased to be anything but a fort, to work may be a made as a realy gratter. It awakens no enquiry and scarcely excites a reflection, or it it das, it is silont, and seidem gets expression.
It has occurred to me a few observations on

the sulf et a m another source than the propit, might not be unacceptable to some of your readers, if you can ninke room for them.

The subject would turn the matter for a very long commune that. It may be better, therefore, to let take the form of a series of short articles ander the neading

THE RESURDECTION.

By way of introduction it may be remarked, there seems to be no reference to the doctrino in the Mesaic system, never-theless it was developed before New Testa-ment times, and learned men say it origiduring the captivity while the Jews were subject to the Posian power, where they came into contact with the system of Zoroaster, which embraced the doctrine of luture retribution, and, consequently, of the resurrection of the But no matter where or when it took its rise, the only question for Christians of the present tim is, has it been accepted, and is it taught by the writers of cepted, and is it taught by the writers of the Bible? Did any of the Old Testament prophets teach it? Did Jesus accept and teach it? Did Peter, or James, or John? or was it any part of the commission to the twelve or the seventy, when they were sent out to preclaim the glad tidings of the Kingdom of Heaven? That Paul taught there can be no doubt, but it is worthy of inquiry whether he did so as a Pharises or a convert to Christianity, and whether he did not outgrow his Phari aic belief. and merge it in the higher doc rme of a spiritual resurrection.

This enquiry shall be an effort to answer the question, "What saith the Scripture?" by bringing into view some of its more prominent references to the subject.

Yours truly, LAYMAN,

Correction.

Editor Pretron American Pressurement.

Sin.-In the address forwarded to you through Mr. Camerin, I must have omitted in the manuscript to acknowledge a thought for which I am indubted to Dr. Card, of Giasgow; at least, there is no sign of it in the printed copy. I mean the thought communing with the expression in the third column, "There is nothing for bunder," and occupating above to live hinder," and occupying about ton lines, and courring again a little further on, and occupying about the same space, beginning with "No simulated fervors," etc., not stimulated, as you have it. Making this screetion you will oblige the writer.—D.M.

Anstor and People.

Make Home Happy.

It is seldow that Christians have grand opportunities for testifying for Christ. It is granted to none in our set to testify to the Great Marder at the martyr's stake. It is allowed to very few to address vast audicocce like Mr. Moody's, who are hanging on every word of the speaker. Few even of the presches have such owner. even of the preachers have such oppor-tunities. Nor can all be Sunday school superintendents. Many do not have the gitt of public speech, or the other gift, not less powerful, of universal cordiality. And yet, all have the power of testifying for Christ. The command, "Let you light so shins before men, that they may see your good works, and glorify your Father which is in heaven," was not intended for the is in heaven, was not intended for the apostles, and ministers and ruling elders alone, but as it was addressed to "the multitudes," so it is intended for all. All Christians have the opportunity, the privilege, of bearing witness for their Master, of

leading others to glorify the Father.
Of all the testimonies, there is none stronger or more influential than the home witness. Many, perhaps the majority, do not master the high points of our religion. Its hopes they may not grasp. Its cousolations they have never experienced. But the home testimony they can all understand. They all desire the Christianity that makes home happy. And this is a point where the religion of many breaks down. There are elequent ministers whose homes are no happier than those of the worldings whom they exhort to change their courses of life. There are ruling to the Church, and orthodox, liberal to the Church, and devoted in their attendance on its services, the atmosphere of whose homes is moroso. The influence of such homes is not to lead other families to desire the presence of their piety. The influence of a Christian home, on the contrary, which is adorned with resignation in affliction, cheerfulness, content-ment, obedience from the young and sympathy with them from the old, is felt wherever it is known.

The followers of Jesus should make it one of their chief studies to make their home happy. The "beginning of miracles" was at Cana. Christ first exercised His miraculous powers to add to the happiness of a home feast, to relieve the embarrass-ment of 'the ruler of the feast." Those ment of 'the ruler of the feast." who acknowledge Jesus as their Master would do well to commence their imitation of Him by striving to add to the happiness of home. And the Bible ends with the prophecy of the beginning of another home life, "the marriage supper of the Lawrence." Those who hope to share in the home life thus prefigured, would do well to qualify themselves for the enjoyment of it by learning to enjoy the lower, feebler home

life of our earth. The great rule, which we will give for "making home happy," is to have Jesus as a constant guest in all of its feasts and enjoyments, and in all it sorrows and afflictions. Let Him be a member of the family. He "stands at the door and knocks," and if we admit Him, He "will come in and sup" with us, nay, will abide with us. If Christ comes, He will bring with Him those graces which are even more necessary for the enjoyment of family than of individual life. If Jesus is in the house, it will be a happy place, for the presence of the Lamb is the light of heaven. Within the house, out this, the other rules, which we will give, will be useless.

The "family altar" is a great adjunct to family happiness. The regular acknowledgement of the authority of God, the constant intercession for and with each other for grace, mercy and peace, will not only bind togother the hearts in mutual sympathy and love, and tend to produce the graces which are daily asked as the greatest blessing, but it will bring the benediction of the Lord. Those that "call upon the name of the Lord" are owned and blessed of Him. "The blessing of God maketh rich, and He addeth no sorrow with it." The importance of family worship is so well known, we hope, that we need not dwell upon it.

ramily love is a great source of family happiness. This it is which makes the house, a home. This love should not be confined to husband and wife, parent and child, brothers and sixters, but it should embrace all the members of the family. It cannot be produced at will, but there are many ways in which it can be increased and strengthened some of which will happy."—Christian Observer. Family love is a great source of family and strengthened, some of which will be mentioned hereafter. Without it the home is a boarding-house, a hotel, or a restaurant, but it is not a centre from which the members go forth refreshed in spirit, and puriin motive and desire, to the labors of the day, and the hardening contact of man

The manifestations of love are as im portant as the love itself. The love may be pure and fervent, but if it is concealed, the smothered fire will not add to the family comfort. Every expression, every mani festation of mutual love, no matter how triffing, will add to the enjoyment, provided it proceeds from true affection. the manks of respect are useful, if they are

not merely mercenary.

Constant courtesy and politeness are useful. There is a common mistake made on this point. Many air their politeness abroad, and hang it up or rut it away like a hat or a bonvet when they enter the house. To their wives, their children and their servants, they speak in brusque, rude tones and sentences, which they would be ashamed to use abread, and which would be resented it indulged in. Those who are rude at home show that courtesv is not an inbred accomplishment, but merely a wearisome appendage, like a walking cane, from which they are pleased to be relieved Their rudeness at home shows that they are not really ladies and goutlemen howover they appear to strangers. It shows that they are utterly ignorant of true gentility. It is possible, whatever you may think, to be courteous to a child or polite to a servant. The gentleness which you show to thom may be different from that which is shown to a judgo: but there

himself. Be courteous, sir, to your wife; himself. Be courteous, sir, to your wire, none will appreciate your courtesy more. Court her every day you live, and her love will richly reward you. Be polite, madam, to your servant; you will thus win her respect and love, and will not have to talk so much about the "curse of

gorvanta." Conteniment is another essential ingradient in our receipt for a happy home. The discatisfied and the discontented may do good work abroad, but they will not increase the stock of domestic felicity. When pestishness enters the door, love and happiness are apt to fly out of the window. There are few tempers that make the possessor so uncongenial to others as discontentment.

Sympathy is a good oil for making the whoels of the home machinery run smooth-ly. Sympathize with your children in their little pursuits, enjoyments and ambitions If you study them closely, you will find that they are not very unlike your own. Bympathize with your wife in her anxieties.
Do not selfishly wrap yourself in your own thoughts, and wishes and plans. They may be the most important things in the world, but do not be constantly absorbed

And next to sympathy with the young, we will add the obedience of the young to the old. Nothing tends more to make home happy than for children to obey romptly, cheerfully and without question Children can add as much to home happiness, if they wish to, as the older members. There is a great difference between a house full of boisterous, disobedient children. Good cheerful children are the greatest ornament in the crown of home enjoyment, while the disobedient are its

greatest plague.

Have charity for others. There are (besides yourself) very few perfect persons in the world. All have their faults and foibles; and these are most visible and more annoying in the intimate intercourse of the family than elsewhere. Make allowances. All cannot be as good as you are. You yourself might feel uncomfortable, if suddenly introduced into the so-ciety of angels. Remember that you are human, and sympathize with human fruilties.

Sulf-denial and self-sacrifice are needful. The pleasures and wishes of the different members of the family will sometimes clash; and, without the sacrifice of some preferences, there will be an unceasing civil war. Yield then, to others, and resultant happiness will recompense you for the loss.

Talk at home. Give to the members of your home your brightest and best thoughts. Do not lavish all the wealth of your fancy, wit, reason and knowledge upon stangers. Say your best things at home. The smiles of its inmates are worth more than the applause of others. Tell each other in the evening, at the door-step, or around the fire, where you have been, what you have seen, what you have thought, during the day. Let each bring his contribution, and the store thus gained will satisfy

ali.
We have said nothing of wealth and luxury as a means of making home happy. Home happiness is not dependent upon them. They can add much to the enjoyments of the members of the family; but their chief enj yment they cannot give. Love and kindness are better than fine houses, damask furniture and elegant carriages. "It is better to dwell in the corner of a house-top than in a wide nouse" with the brawling and the discon-

But we will add a word or two about the surroundings of the happy family. The furniture, except in the parlor, (a necessary evil to protect the privacy of family life,) should be substantial, meant for use rather than show, so that the care of it is not a constant auxiety. The fare should be simple, but varied, neatly and healthily cooked, and pleasantly served. What is thus saved should be expended in supplying food for the soul and the mind, in providing the means of grace, and buying newspapers. books and pictures.

It was once said of France that it lacked mothers. We fear that it may be said of America that it lacks homes. We have splendid houses, but many of them are not

Autobiography of a Pocket-Bible.

The first thing that can remember was when I was lying on the counter in a book-store. I was saying, "No one cares for me. They would much rather take a story book, or one of those large Bibles. No one cares for a little pocket-Bible like me."

But these words had hardly escaped my mouth, when two ladies came in. The younger I noticed especially, for she were such a sweet, peaceful emile on her face. One of my friends—a handson ely bound "Pilgrim's Progress"—leaned forward, and white peaced "Seat there are continued to the state of the sta whispered, " See! they are coming towards whispered, "See! they are coming towards you. Now there is some prespect of your being taken." But I shook my head sadly, and answered, "I am afraid not." Just then I heard the older lady say, "Now, May, take whatever Bible you think you would like." "O, mother! may I take that dear little purple velvet Bible?" (She meant me.) "Yes, daughter; and you have made a very good choice indeed."

O, how my heart did throb with joy as I was placed in the young lady's lands.

I was placed in the young lady's lands, and she said, "Dear mother, I will prize this little Bible dearly. I will always keep it, and I will think more of this than any of my other wedding presents. Indeed I will. For she was going to be married,

as I learned from her conversation. One week from that day she was married, and I was taken with her to her new home. I was preferred above all other books in that house, both by hushnad and wife. Soon after the birth of her only daughter her husband died; and it was then that I proved a faithful friend to that becoaved widow. And in after years would he take daughter's name—would come and say,
'Mother, what must I do to be saved?"
And she would answer, "This little book
eays, "Believe on the Lord Jesus Christ,
and then shalt be saved." Her mother would plead and pray with her daughter, and then giving me into her hand, she would say, "This little Bible can tell you racre than I can;" and I would murmer,
"Yes, I will; yaa, I will. Search me,
seek me, and you can find what you want."
And that dear young girl was brought to

One year from then I was by the death-bod of that faithful mother, and I was comforting her by saying, "Let not your heart be troubled. If ye believe in God, believe also in me. In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you."

Lucy sat by her mether's bedside, sob-bing as if her heart would break. Her mether replied softly, "Dear daughter, do not cry. I am goin; home to glory Dear daughter, you are but fifeen, and will ment with many dangars on the road and meet with many dangers on the road, and you will have no mother's hand to guide Take this little packet-Bible. Read

you. Take this little pocket-fible. Read it daily. It will help you when you are tempted. Keep it always."
"God bless my child; and let her be kept unspetted from the world—in the world, but not of it." Thus died this Christian mother; and her daughter was taken to live with her aunt, a very worldly wornan. Lucy found me a great treasure indeed, for when she was tempted to do wrong, she would go into her room, and then take me in her hand; and as I showed her what to do, she would lift up her heart in praise to God, her Heavenly Father, who doeth all things well. I am at this moment lying in her hand. See! she clasps me to her breast, and says, "Dear Bible, my dear little guide, you are all I have now, since mamma—' she paused, not willing to say "died. What care I, though my cousin do say you are not worth much. You are all in all to me."

Holy Bible, book divine; Precious treasure, thou art mine."

Future Recognition.

The Bible does not formally and directly raise the question, but the heart of man does. In the Christian's heart especially it throbs with a peculiar pleasure, wild, sweet and painful. In this life we have friends; they are passing from us. Shall we meet them again and know them? No profounder faith fills the heart than that

If not to what will it be owing? It must be to some change in the mind itself-for

is no change takes place in this, then recognition is simply certain.

In this life we carry friends in mind beyond death itself. Memory teems with them afresh. Even those long forgotten often come up to view.

Now, upon what ground can it be supposed that death extinguishes all these memories? On none, it seems to me, but that death extinguishes the spirit, and on this I have nothing now to say. We know that often on the approach of death the memory becomes more luminous—the reproductive faculty becomes more active. Now what grounds have we to suppose that they are to perish in death? None.
The fact of a future life implies recogni-

tion. If all memory of the present life is to be extinguished at death, then to us there is no future life. It is impossible to make us sensible that we existed, as men, before the present life—that we lived and acted, suffered, enjoyed, remembered, as we here do. To us the present is a first life, and our only life, because we have no memory reaching back through this into another life, and connecting us therewith as identical in the two. If all memory of the present life perishes at death, then in the future life we shall be to a present life as we now are to a supposed previous life. The future will then be to us a first life, while the present will be nonentity. The phrase "future life" then implies a remembered connection with this.

It implies more a remembered connection such as identifies the personal self of the present state with the same personal self of the future.

The Bible takes this doctrine of recognition for granted. It never brings it up for formal discussion. It assumes that it is It underlies circumstances therein found imply it—ex-pressions imply it. "To-day shalt thou be with me in paradise," clearly shows that the person addressed with all his faculties in full vigor should that day be with Christ in paradise.

At the transfiguration Moses and Elias, appeared on the mount not as spirits but as mon wearing their ancient names.

If they appeared as Moses and Elias after the lapse of so many years, must they not have known themselves as the old prophets, and could they have known thomselves as Moses and Elias disconnected with the scenes through which they had passed in this life? The passage in Luko xvi. 27, 28, is very clear. The rich man actually recognized the poor man—the one in the place of terment, the other in Abra ham's bosom. The rich man actually remembered his brothren who were still in

Other passages might be adduced to the same offect, and when in addition we look at the nature and the facts of memory itself, we have an amount of evidence which places the recognition of our friends beyond question.-C. A. Clark, in Herald and Presbyterian.

A Step Toward Christian Unity.

The recent announcement by cable doubtless a somewhat mysterious one to the general reader, that a committee of the Old Catholic Conference at Bonn, had arrived at a substantial agreement concerning the procession of the Holy Ghost, touches upon an ancient dispute, which is still alive, and which forms one of the causes of separation between Christian be-lievers. When spoken of in brief as a question it is most commonly designated the filiague, that being the phrase of the Nicena creed as held by the Latin and that which is shown to a judge; but there widow. And in after years would be take its a difference between the rude order of the me in her hand, and her little one on her poor and the gentle, but more efficient lap, and show her the path of hic. And in English Churches, teaching that the Holy the God that made these little flowers command of the one who is master of later years still, Lucy -for that was her Ghost "proceedeth from the Father and made me."—Bright Side.

The Oriental Churches refuse the Son." to accept this statement, regarding the last three words as an interpolation and an un-As a matter of fact, it it stated that iruth. As a matter of fact, it it stated that the fillioque was made a part of the creed by the Synod of Toledo in the year 589. It is among the several points in dispute be-tween the Roman Catholic and the Greek Churches. The Anglican Church follows its Latin mother, but the tentative movements which have been making for a number of years past to bring about closer relations between the Greek and the English Churches, have developed the existence of a wide-spread sertiment among Anglicans that the filoque has no business in the creed, and a consequent apparent readiness to get rid of it as soon as it can be done "decently and in order." In the American Episcopal Church the disputed clause has also found a home, though, as in England, many regard it as a stranger, which at all events should not be allowed to stand in the way of brotherhood with the Greek Church. It may be said, however, by the way, that the filtoque is hardly the greatest obstacle to an intimate relation between the Greek and the Protestant Churches, the superstitions existing in the former being considered. An agreement on this head among Christians is nevertheless a step, small it may be, toward the re-alization of the Master's prayer, "that they all may be one;" and is certainly in harmony with the object stated in the call for the Bonn conference, which was " to promote a renewal and general recognition of those great Christian truths which form the substance of the definitions set forth in the creeds of the primitive undivided

A Very Pointed Sermon.

Here is a sketch of a very plain and pointed sermon preached at a colored revival meeting in Mississippi, and reported to the Cincinnati Commercial: "Now, breden and sisters, we want mounths hear to-night. No foolin'. Ef you can't mou'n for your sins, don't come foolin' roun dis altah. I knows ye. You's tryin' mighty ha'hd to be convarted 'thout bein' hurt. The Lord 'spises mockery. Sometimes you sinnahs comes forh'rd and 'holds your head too high a comin'. You come foah you's at night has a star slooping in its bosom, ready. You starts too soon. You don't and the most insignificant passage of Scripropent. You's no mountal. You's foolin't ture has in it a shining track. repent. You's no mounah. You's fooliv' with the Lord. You come struttin' up to de altah; you flops down on your knees, an' you peeps fruh your fingahs dis way, an' you cocks up your eaths to see who's makin' do bes' prayer. You's tirely too peart for peniton's. You's no mounahs. Ef you comes heah to fool on bettah stay away. Bettah go to hell from de pew asleepin', or from your cabin a swearin', dan from de moanah's bench a foolin'. Ef you's not in ernes', keep away from heah; don't bodder us. Do you want us to make ourselves hoas and weah out ouah lungs a prayin' for you when you knows you's only fool'n wid de Lord? I tell you to be mighty cahful. I want to see you comin' so buildened by the weight of your sins that you can't hold up your heads. I want you so heartbroke dat your knees knock togeder when you walk. You must be low minded. De Bible lays great stress on do low. You's got to get low down in de dus'. De good Book says: 'Low (lo!) in de Book it is writ. Now mind dat and

Danger of Allurements.

That eccentric preacher, Rowland Hill, began his sermon on a certain Sunday on this wise: "My friends, the other day as was going down the street I saw a drove of pigs following a man, and it excited my curiosity so much that I determined to follow. I did so, and to my surprise I saw them follow him to the slaughter-house. I was anxious to know how this was brought about; and I said to the man. 'My friend. how did you induce these pigs to follow you here?' 'Oh! did you not see,' said the man. 'I had a basket of beans under my arm, and I dropped a few as I came along, and so they followed me.' Yes, said the preacher; and I thought, so it is the devil has his basket of beans under his arm, and he drops them as he goes along; and what multitudes he induces to follow him to an everlasting slaughter-house! Yos, friends, and all your broad and crowded thorough fares are strown with beans of the doyil."

God Geometrizing.

A pleasant writer tells us of a Texasgentleman who had the misfortune to be an unbeliever. One day he was walking in the woods reading the writings of Plato. He came to where the great writer uses the great phrase "geometrizing." He thought to homself:—"If I could only see plan and order in God's works, I could be a believer." Just then he saw a little "Texas star" at his feet. He picked it up, and thoughtlessly began to count its petals. He found there were five. He counted the stamons, and there were five. He connted the divisions at the base of the flower, there were five of them He then set about multiplying these three fives to see how many chances there were of a flower being brought into existence without the aid of mind, and having it in these three fives. The chances against it were one hundred and twenty-five to on. He thought that was very strange. He examined another flower, and found it the

He multiplied one hundred and twentyfive by itself to see how many chances there were against there being two flowers each having these exact relations of num-bers. He found the chances against it were thirteen thousand six hundred and twenty-five to one. But all around him there were multitudes of these little flowers; they had been growing and blooming there for years. He thought this showed the order of intelligence, and that the mind that ordained it was God. And so he shut up his book, and picked up the little flower, and kissed it, and exclaimed : -" Bloom on, little flowers; sing on, little

What to Teach the Boys.

Teach them self-reliance. Teach them to make fires. Teach them to make mes.
Teach them to wood the gardon.
Teach them to foot up store bills.
Teach them not to dye their whickers.
Teach them not to wear tight boots.

Teach them how to saw and split wood, Teach them how to black their boots and take proper care of their clothing.

Teach them to cat what is set before them

and be thankful. Teach them how to darn stockings and sow on buttons.

Teach them every day dry, hard, prac.

tical common sense.

Teach them how to say No, and mean it; Yes, and stick to it.

Teach them to wear their working clothes like kings. reach them that steady habits are better

Teach them to regard the merals and not the money of the belles.

Teach them all the use and proprietes

of kitchen, dining-room, and parler, of kitchen, dining room, and parter.

Teach them not to have anything to do with intemperate and dissolute young men, or with idle and frivolous young women.

Teach them that the further one goes

beyond his income, the nemer he gets to poor house.

Teach them that a good, steady mechanic is better than a dozen loafers in bread. cloth.

Bundom Rendings.

A LITTLE farther from sin, and a little nearer to God, day by day.

He is the best accountant who can east up correctly the sum of his own errors. Nevins.

Pride may be called Setan's sin. It is the great master-sin of our deprayed na-

If you ask the way to the crown—'tis by the cross! To the mountain—'tis by the valley! To exaltation—'tis "he that ! humbleth himself!"

The smallest dew-drop on the meadow Talmane. One of the saddest things about human

nature is, that a man may guide others in the path of life, without walking in it himself; that he may be a pilot, and yet a cast-Men's lives should be like the day's,

more beautiful in the evening; or, like the spring, aglow with promise, and the au-tumn, rich with golden sheaves, where good works and deeds have ripened on the As the sweetest things put into a sour

vessel sours them, or, put into a bitter vessel, imbitters them; so murmuring puts gall and wormwood into every cup of mercy that God gives into our hands. Ler the whole Charch become workers,

let each one come from the field of labor. from active, loving, carnest, contact with the lost ones they are scrking to save, and Zion in all her borders, through every part, will shine and glow with the light and hear of the Sun of Righteousness.

Ir is an important principle that none can tread the world beneath their feet, un-til they see a fairer world above their heads. When the Lord Jesus, in all His love and grace, is set before us, our eyes are dim to lower objects. The beauty of the "all-beauteous one" makes other loveliness unlovely.

"SAID a minister once, when I gently hinted to him that he had not preached the gospel that morning, 'No,' said he, 'I did not mean to preach to sinners in the morning, but I will preach to them in the evening. Ah! said I, but what if some of your congregation of the morning should be in heli before evening?"—Spurgeon.

FIFTY per cent. of the insanity in Auerica comes of strong drink. Seventy-five per cent. of all the murders grow out of drunken brawis. Eighty-six per cont. of all our criminals became such while crazed Ninety five niconoi vicious youths emerge from the homes of those who drink. Each year one hundred thousand of our citizens reel out into eternity through the awful doorway of a drunk-

"Ir is my opinion," said an aged Ohristian, "that, of all the graces, self denial is more talked about, and less practised, than any other. His judgment was, very likely, correct. It may be even questioned whether multitudes—possibly the respective of professing Christians do not go through nto without really knowing, out of their own experience, what self-denial is.

"Many a time when we stand in the pulpit, some sinner may be present, to whom we are addressing our last message, who will never hear the gospol, or be ex-horted to take care of his sont again. Should we not wish to pour upon such an one the whole force of our powers of persuasion; to speak to hum emphatically in the words of Richard Baxter, 'as a dying man to dying men?'"

Your time is redeemed; therefore use it as a consecrated talent in His cause. Your minds are redomed; employ them to learn His truth, and to meditate on His way. Thus make them armories of hely weapons. Your eyes are redeemed; let them not look on vanity; close them on all sights and books of folly, but gaze on Him only who as the Change of the same only who as the Change of the same of t only who is the Chief among ten thousand, the altogother lovely. Your feet are re-deemed; let them trample on the world, and climb the upward hill to glory, and bear you onward on the march of Christian Your tongues are redeemed; let them only sound Hie praise, and testify of His love, and call sinners to His cross, Your hearts are redeemed; let them love Him only, and have no seat for rivals.

LAM. DUFFERIN Will sail for Canada on the eighth of next, month.

Our Joung Kolks.

The Cherister's Last Hymn.

"Is my boy beginning to feel tired?"
"Tired, oh, not not tired! The child spread his weak fingers out upon the coverind, and turned his dark, wistful eyes to his mother as he speke, "Im not nearly tired yet, mother; are you?"
"No, dear."
What a fragile little thing to

What a fragile little thing he looked, lying there in the evening twilight, so pale and thin, with his golden curls all pushed away from his temples, and his large eyes gazing cornestly out of the window !

Everybody knew Claude Davenel was dying; he knew it himself, and his mother knew it as she sat there watching him. All the villagers knew it, and many an eye was wet as the name of little Claude was whis-

pered among them.

He was everybody's favourite. He was the pet of the school master, and of the boys too; he was the clergyman's favourite, and not one boy in the choir envied him his sweet voice.

Claude had taken his illness on a chilly autumn evening, when the choir was practising in church. One of his companions, Willie Dalton, complained of a sore throat, so that he could not sing, and he sat down sold and sick in his own place. Claude took off his comforter and wrapped ground his friend's neck, and when the practising was over he ran home with him, and then put on his comforter again as he went back to

his own home. Willie was sickening for the scarlet fever, and poor Claude caught it too. Willie recovered; but poor Claude had taken the disease in its worst form, and though the fever had left him, he had never been able to the state of the sta to recover his strength, and he had grown weaker and weaker, and wasted away.

And so it was that on this calm Sunday evening he had been drawn up close to the

window, to listen to the church bells slow-ly ringing out and calling people in.

Claude could from the window plainly see the church he loved so well standing there in the centre of the village, and towering over the cottages as if it would protect them from every evil. He could see the steeple rising up to the leep blue sky, topped by the lazy weathercock. He could see the ivy-coloured belfry, with its tiny window peeping out of the green-

The bell stopped; and Claude's eyes grew more wistful as the sound of the organ fell upon his ear. That stopped too, and then all was still. He closed his eyes until he heard it again; and then he opened

them, listening intently.
"You are sure you are not tired,
Claude?"
"Oh, quite sure, mother."
"They will be coming out of church in a

"They will be coming out of church in a few minutes, and then you must go to bed. I think the Doctor would scold me if he saw

He put out his wasted little hand to take hers, and gently stroked it.

"They are coming out now mother," he said, after a minute's pause. "Lift me up a little, mother dear: I want to see them. I can hear the boys' footsteps on the gravel -hift me a little higher, mother—they are coming this way. I can't see them, but I can hear them—they are coming down our street. Mother, put your hand out and wave my handkerchief to them."

She did as he desired her, and waved the handkerchief once or twice and then drow

The trampling of feet had stopped under his window, and there was alow murmur of

Another moment and there was a gentle tap at the door, and Willie Dalton slipped

"Mrs. Davenel, we want to sing to Claude." The question had been whispered, but

Claude heard and caught at it ongerly.

"Oh, do I do I Mother let me hear them -just once more." to poor mother nodded her head sadly. "It can't hurt him, Willie, and he likes

The boy cast a loving blance upon his friend, and then went quietly out of the

There were a few minutes of silence below, and then the choir boys sang Claude's favourite hymn:

My God, my Father while I stray Far from my home in life's rough way, Oh teach me from my heart to say, "Thy will be done!"

He listened intently when it came to the fourth verse,

If Thou should'st call me to resign What most I prize, it ne'er was mine, I only yield Thee what is Thine; "Thy will be done!"

He clasped his hands together and gently began to join in. When the hymn was ended his mother bent down over her son. His head had fallen back upon the pillow, and the color had fled from his checks.
"Hother, he said." write 'Thy will be

done! over my grave when I am gone."
So the little chorister died. He is buried in a spot near the path to the choir vestry; and till those choir boys had given place to others, they used to sing each year the same hymn, at Claude Davenel's grave, on the evening of the day on which he died.— Childrens' Prize.

Reason Why.

"Why were you not at Sanday school this morning?"

"I did not have my new hat," said a hitle girl that loved dress very much.
"I did not get up in time to get ready,"
said one that is not very in lustrious.

I did not know my lesson," said one

that would not know my
that would not study.
"I had lost my book, and was all the
morning hunting for it," said a caroless one.
"I was playing, and forgot it," said a
thoughtless hav thoughtless boy.
"I was too cold," said a little girl with

Warm clothes and good shoes.
"My teacher is hardly over there, and I thought it was no use to go," said one who

Wanted a teacher "I went to the country and did not get back in time," said an indifferent girl. "I was sick," said a boy who had eaten

all the cake his mother had.

I stayed at home because it rained, Maid one with a good umbrella.—Children's

John and the Postage-Stamp.

John was a boy who "lived out." Every week he wrote home to his mother, who lives on a small rocky farm among the hills. One day John picked up an old envelore from the kitchen wood-bex, and saw t'at the postage-stamp on it was not touched by the postmaster's stamp t show that it had done its duty and was henceforth useles. "The portmacter missed bis aim then," said John, "and left the stamp as good as now. I'll use it myself." He moistened it at the nose of the tea-

kettle and carefully pulled the stamp oil.

"No," said conscience; "for that would be cheating. The stamp has been on one

letter; it ought not to carry another."

"It can earry another," said John,
"because, you see, there is no mark to
prove it worthless. The post-office will not

"But you know," said conscience, " and that is enough. It is not honest to use " a second time. It is a little matter to be sure, but it is cheating. God looks for principle. It is the quality of every action which He judges by."

"But no one will know it," said John,

faintly.

"No one!" cried conscience. "God will know it; that is enough; and He, you know, desires truth in the inward parts."
"Yes," cried all the best part of John's

character, "yes, it is cheating to use the postage-stamp the second time, and I will

John tore it in two, and gave it to the winds. The boy won a glorious victory. I hope he will grow up and he a good man and a follower of the Lord Jesus.

Good Enough for Home.

BY AUNT MARJORY.

When I mot Mattie Simmons at her cousins in Philadelphia, last winter, I thought her one of the nestest, prettiest, prightest girls I had ever seen. She would come into the breakfast-room in a nicely fitting dress, a jeanty white apron with pockets in it, and a primrese tie, with a smiling face to set them off. Whenever you must her, her toilet was comme il faut,

and hor manners were levely.

But lately I paid a visit at Mattic's own home. What witch-work had wrought a change in my darling? She were the most shipshod shoes, the dir grest wrappers, and the most soiled and twisted collars. She hardly took the trouble to say goodmorning when she came down stairs.
"Has there been a fire?" I inquired.

No," was the astonished reply. " Has Mattie s trunk coon lost, or have burglars got into her closet?'

"Then, Mattie dear, where are all your pretty clothes gone?"
"O, they are all in the house. I think

Why, certainly not."

old things are good enough for home, Aunt Marjory. A great many young ladies are of Mat-tic's opinion. They consider anything fit for father and mother to see. They take no pains to be beautiful and attractive in the household. And then they are surprised

when their brothers think other boys' bistors meer than themselves. A girl's dress and a girl's behavior at home can hardly be too carefully designed. There is a brusque candor about home-folks too often, that makes it harder to be good there than to be good on a visit. But the daughter is the silver clasp of the family circle, and she should never forget that it is her privilege to look pretty,

well as hor duty. The Seventh of Romans.

The seventh chapter of the Epistle to the Romans has come into unusual prominence of late, owing to the singular treatment which it has received from the advocates of the "Ingher Life." It has been spoken of in a tone of depreciation, and even of dislike, singularly inconsistent with that sur-render of heart and mind which they profess to give to other parts of Scripture, so that in some companies and somes places it has been called "the miserable seventh of Romans." Mr. Moody, who seems to have an observant eye on all the phases of modern error in the Church, in one of his late discourses, aimed a passing blow at those who are accustomed to use these words, by quaintly remarking that "those who boast of having got out of 'the miserable seventh of Romans' often require to be sent ick to the beginning of the chap-

The dislike which is evinced to this chapter is that it confesses sin—sin which, as this official now), made an argumen Dr. Horatius Bonar well says, "No longer | haughty, high priestly, arrogent style. says, " It furnishes a key to an experience which would otherwise be mexplicable, the which would other these be the appreciate it, solution of difficulties which, without it, would have been a stambling-block and a mystery. It is God's recognition of the saint's inner conflict as an indispensable process of discipline, as a development of the contrast between light and darkness, as an exhibition of the way in which God is glorified in the infirmities of the saints, and in their contests with the powers of evil. * * * It accounts for the inevil. * * * * It accounts for the in-ner warfare of the forgiven man, and gives the apostle's experience as a specimen of the conflict."

But the chief object we have in view in noticing this subject, is to enter our pro-test agents the use of language which we think is dishonoring to the Word of God. If one man may be permitted to call the seventh chapter of Romans a "miserable chapter," another man may claim, the right to say the same thing of the fity first Psalm. They both describe states of feel-Psalm. They both describe states of feeling which are paintul, they both utter the language of humilation and shame, but they are "miserable" only as they represent the misery which springs from an. And they both end with thanktuines and joy of delivered souls. The theory which depreciates them as substantial parts of God's Holy Word must be wrong.

Sabbath School Teacher.

LESSON XXXVIII.

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ight]_{0}$ REVIEW OHNISY REJECTED. $\left[rac{\log t}{47+55}
ight]_{0}$

Сомии то мемову ув. 17, 5%, PARALLEL PASSAGES.—Balaum, Num.

SCRIPTURE READINGS.—With vs. 47, 48, rend Ps. n. 2; with v. 40, read Acta iv. 6; with v. 50, read Isa. xlix. 6; with vs. 51, 52, read Matt. xx. 28; with v. 58, read Matt. xxvi. 8, 4, and 1 Kings xix. 4.

Golous Text.—He is despised and rejected of men; a man of sorrows, and acquainted with griof.—Isa, lni. 8.
Central Thorn.—Christ came unto His
own and his own received him not.

The miracles of Jesus not only attracted notice, impressed the people and showed his tender and compassionate nature, but they formed a foundation for the belief in hm as the Messiah. The raising of Lazarus thereafter to be, Christians. This is the markable miracle in itself. The social position of Lazarus gave it some interest.

"mystery that had been hid from the position of Lazarus gave it some interest."

"mystery that had been hid from the position of Lazarus gave it some interest."

"mystery that had been hid from the position of Lazarus gave it some interest." "The Jews," i.e., the party opposed to Christ, were the spectators of it; they could not challenge the evidence of it. It was done in the neighborhood of Jerusalem and so attracted unusual nonce. It decided many waverers and confirmed the well disposed toward Jesus. Hence the early and decisive movement it occasioned among the Jewish leaders, and of which

our lesson gives the account. The interest of the lesson is in this, that it unfolds the illegal grounds of the Hebrew leaders' rejection of Jesus, and shows that he did not suffer death in a moment of spasmodio popular fury, but as the result of premeditated malice, and deliberate conspiracy. The nation of the Jews, by its chiefs and by its common people, crucified him (Acts

The ruling body of the Jews, not includ-

ii. 28).

ing the Roman power, was a council of seventy (one) men, twenty-three making a The name, Sanhedrim, is Greek, and therefore comparatively modern among the Jews. The council though claimed to be in succession to that of Numbers xi. 16, 17, probably took shape after the return of the captivity. It was composed of priests, scribes or lawyers, and elders, and its number is alleged (not proved) to have been seventy-one (the seventy according to Moses example, the one for Moses himsolf). Some allege that seventy-two was the proper number of the elders. Its presi-dent was often the High Priest, as in the cendemnation of Jesus (Matt. xxvi. 62). It

sat in a hall of its own, sometimes in the High Pricat's house (Matt. xxvi. 8, 4), had a vice-president, and sat in a semi-circle in front of these officers. Faulty tribes, prophets or priests were tried by this court. Hence it was summoned to deal with Jesus. He was treated as a false prophet. So were-Peter, John, Stephen, and Paul at a

later time. Jewish authorities declare that the death-power was withdrawn from this court forty years before the fall of Jorusalem, an unintentional corroboration of John xvai. 81.

The prime movers in collecting this meeting were chief (loading) priests and Pharisees. They expressed alarm at their own helplessness and inactivity, and the growing copularity of Jesus. "This man doth many miracles." Out of their own mouths they are condemned. Are they true miracles? Then why do ye not be-lieve in him? How does he effect them? Are they false? Then why not expose him? To the council an argument is urged which deserves notice (v. 48). "The Romans will come," etc. Why they were there! Yes, but in no great force, only enough to keep the country quiet, not in evewhelming numbers as afterwards. Their idea was, or they affected to believe, for they ware not sincere, that Jesus was setting himself up as a head and popular leader, that his followers were becoming sufficiently numerous to attract Roman notice, and to look like a national revolt, which would provoke their conquerors utterly to root them out ("take away," see Matt. xxiv. 30), and destroy whatever life the nation still retained. But he disclaimed all kingly power (Luke xii. 14). and if he wrought miracles, what fear could there be even of the Romans? It is a good specimen of the effort to evade evil by sin. It hastens the calamity it was meant to avert. Not now but later, and in punishment from God

effectually.

Here Caiaphas, who had long been High Priest, and was so then (" in that year," 49, there was much political changing of this official now, made an argument in a reigns, but fights." It is a chapter which was a Sadduce, probably son-in-law of disturbs all professions of perfection, white Annas, greatly in favor of public tranquildistur's all professions of perfection, while we remain in this world, and are not yet, ity, "things as they were.") "Ye know delivered from the body of this death. It contains a street which is competed to its competence of the week of seasonity of his competers, particularly rival Pharisees, he being a Saddine "law in the members which wars against the law of the mind." As another against the law of the mind." As another says, "It turnishes a key to an experience say; "It turnishes a key to an experience of the meant to forest-life objection, thus, "You says, "It turnishes a key to an experience who may not be a traitor or mean any evil. But do ye not see the evil of which he may be the occasion? Better that he be cut off than the whole nation. It is expedient for us to make away with him."

There are two kinds of expediency. That which submits to some evil (not moral) for

for this sin, the Romans did this very thing

a great good. It is expedient to cut off a hand to save the life. Of two such evils we are to choose the less; of two moral evils choose neither. That which does evil that good may come. Caiaples (and priests generally) favored this. He had no true idea of that atonement which his words unconsciously describes. He was simply arguing his case and carrying his point, arguing his case and carrying his point, and he was stimulated in his zeal by his being high priest, and afraid of the power shipping from his and his follows' hands, in consequence of the miracles of this Josus who assailed the party so fearlessly. It was noble in Christ to give. It was base to sell an innocent his for self preservation. It was wrong to do any injustice even for a untional object. We have the Evangelist's comments on his words. The events, which fell out quite differently from his

too, for he contemplated also "all the children of God scuttered abroad," all the true Israel, Jews and Gentiles.

It is a most natural reflection from the point of tune and of view from which John wrote. It is a piece of that selema irony which meets us 1.. so many cases of retri-butive justice. It is of the same order with Balaam's prophecy; with the reed, the robe, the crown and the inscription on Christ's cross. Truly he was a king, "the King of the Jews."

And his counsel prevailed. They resolved from that time forth to watch the first opportunity to compues the death of Jesus, and in fact required that his whereabouts should be reported. He was prac-tically an outlaw from that day. What Caiaphas uttered in ignorance, and in selfish and unprincipled policy, let us look at as John could see it. The innocent has died for the guilty. One man suffered to save a nation, and not a nation only, but the whole family named after' him, then and tiles, is the propitation for the sins of the whole world, no exception being made against any man of any race, color, age or chine. He gathers into one (mystical) body all the children of God, he the head, they the members (Eph. u. 18, 14). He is "in the midst' not only of the thieves on the cross, but of all prophecy, of all history,

of all goodness, of all good men, of the whole family in heaven and mearth.

Yet the Jows' council deliberately rejected him. So do men still and under like like influences. They could not keep power and own Jesus. The pleasure seeker cannot indulge and own Christ. The unscrupulous politician, the tricky lawyer, the dishonest merchant cannot own Christ and prosecute his objects. So to gain his points he puts him aside and in the end looses himself.

There is indeed a baseness low r even than this, when men confess him, call him master, like Judas, and kiss him, but their hearts go after their covetousness. Which is worse before G.J., the audacity or the hypocrisy, we need not inquire. Either is soul-destroying.

We learn from this lesson:

I. How little power miracles by themsolves have to turn men to the Lord. Lrom Lazarus' grave to this council-chamber! See the words of Christ (Luke xvi. 8). Se it is now. More evidence is not the want of the world.

II. How falsely men reason when they

are pleasing themselves. They slay Jesus to keep things quiet, and his blood is on them and on their children in an awful manuer. It is never expedient to do wrong.

III. God has all men's hearts in his hands, and makes the ways of the wicked serve his ends.

IV. It is awful to reject Christ, even though high authority and church councils approve of it.

SUGGESTIVE TOPICS.

The state of public feeling-occasion of -significance of this miracle-the council-name-number -- duties -- autiquitycalled—addressed—Caiapha's office-sect-tone-argument-error - the ovangelist's reflection upon it—parallel cases—underlying truth—double work of Josus—meaning of "gather"—conclusion reached—criminality of it—folly of it—imitations of it and further lessons to us.

MISSIONARY NOTES.

Do you pray daily for the missionary work at home and abroad?

Ane the heathen in a perishing condition? is a question discussed in the Baptist Missionary Magezine, and is answered in the affirmative.

"THE Gospel for the World," is the title of a sermon recently preached by T. D. Woolsey, D.D., and should be given to the world at once.

HAVE you given all for Christ? If so you will delight to do all in your power to support the missionary cause.

Some of the Jews in London evince a spirit of inquiry as to the teaching of the Scriptures respecting Christ, and some of them have embraced the truth.

On June 28th, five persons united with the Presbyterian Church at Rio Claro, Brazil, South America. Cheering news is also heard from St. Carlos. Protestantism is gaining favor all the time.

Anong the Mohammedan converts, rereived by the Presbyterian missionaries in Persia, was a soldier, who stated that 200 men in the army thought as he did, were holding secret meetings in regard to the Christian religion.

THE number of persons belonging to the Moravian missions is 69,822, and divided as follows. Esquimaux, 2,745, Indians, 1,844; South Americans, 9,829. African Negroes, 55,750, natives of Australia and Thibet, 154.

RECENT investigations as to the number of missionaries and converts in Japan, gave the following result: Greek Caurch, one missionary and 8,000 converts; Roman Catholics, forty missionaries and 20,000 converts; Protestant, seventy missionaries and 200,000 converts.

THE late Dr. Soudder of India, when he war endeavoring to excite an interest in the missionary cause mong children of America, received the following note from a little girl: "My dear Dr. Scudder, I send you to cents. When you want any more money write to me."

DR. GRORGE E. Post writes to the N. Y. Evangelist, that the alarm, which has provailed in Syria with regard to the threatened closing of the Protestant schools, has passed away. All mission schools in the neighborhood of Beirut are presperous, and are carried on without interruption. The Protestant Missions in Palestine and Syria, he reports, spend. 5,000,000 piastros Syria, he reports, spendro, 1000,000 phastics annually; the Jesuits have expended, on one building in Beirut, 2,000,000 phastres in one year, and will spend on it -> much more. The Greek, Roman Catholic, Jesuit v of thom, put a now meaning into in one year, and will spend on it - much la which he uttered unwittingly. Jesus more. The Greek, Roman Catholic, Jesuit did die for the nation in a deeper sense than he knew, syl and in a wider sense spend in Syria yearly, 1,000,000 piastres.

The recent detention to Protestant books by the customs authorities at Sartander is believed to be part of a coercive scheme to drive Protestants out of Spain. This plan, inspired by prominent persons in Madrid, is being executed by the clergy and civil Governor, who hope by inducet pressure to expel resident American evangeleal minis-ters. The impression also provals that the Madrid Government hopes to conciliate the Papal Numero and the Moderates with this underhand persecutions, while apparently pursuing a liberal pulicy regarding public worship.

The Venom of Wit.

The sting of the sarcasm lies in the intention of the speaker, and one may trast the best of the pleasantries over which succeeding generations have made merry were uttered with enough good humor to take most of the venem out of them. There was surely a genial smale on the face of M. d'Aargenson when he congratulated his ignarant penlaw on approprient as ignorant nephew on appointment as a librarian to the king, and observed that he now would have a fine opportunity to learn to read. And perhaps Gen. Quintus foilius smiled when he hazarded a little jest with the great Frederick at a time when his the great Frederick at a time when his majesty was not ... a laughing humour. Just before engaging the French at Rezoback, the King said to the General, that if he were beaten, he should fly the country, go to Venice and turn doctor. "Your majesty would keep to the profession of assassin?" growled the old soldier. Of the same quality perhaps was the reply given to the Czar Nicholas, when he asked the painter, Horace Vernet, whether with his liberal ideas, he would undertake to do a battle scene_representing a victory of Rusbattle scene, representing a victory of Russians over Poles. "Why not, Er?" exclaimed the latter; "I have more than once painted Christ nailed to the cross." Illuminated with a gracious smile must also have been the lamous retort of the profect's wife upon Napoleon. She had been an object of gossip, and Napoleon meeting her at a state ball, rudely addressed her, "Well, madame, are your sound of me as ever?" The poor lady had presence of mind enough to answer, "Yes, sire, when you are politic." Upon which the Emperor turned about abruptly, and illustrated the littleness of his mind by depriving her hus-band of his place three days later. And the alleged impertinences of the celebrated Abernethy must have been relieved with a grim humor and bonhowir that took away much of their grossness. The "ake of Norfolk, who applied to him for treatment, probably enjoyed as well as needed a herois diagnosis, for he notoriously paid but little attention to his porser. "Did your grace over try a clean shirt?" asked the old dostor, and what freemasoury of good fellowship is implied in the very terms of the question! It is difficult to draw the line botween what is permissible in conversa-tion and what is not. Reflections on the moral character of anybody while that person is present, are unpardonable, however brilliant may be the wit in which they are wrapped. Of counce there is a further rule which is very comprehensive—namely, that nothing should over be said that will in any way give pain to any persea within hearing. But as human nature remains as it has been from the beginning, men can hardly be expected to refrain from a thousand and one ways of suggesting to each sand and one ways of suggesting to each other that they are fools. -Tinsley's Ma-

Scottish Sturdiness Sixty Years Ago. In the fiercest period of Peninsular war,

the pressure for substitutes grew intense. The bounty to be dispensed for one was occasionally as large, if not larger, than the bounty paid by government for enlist-ing into the army. On a particular occasion, in a small town, I knew of fifty pounds being given for a substitute. A substitute was in earnest domand. Alvertisoments were issued. Nobely would go. Thirty pounds were issued. Rousely would go, Thirty pounds were offered. Forty pounds wore offered. At length the offer rose to fifty. A poor man of middle age presented himself. Sandy Noble, for such was the name of this true-hearted verson, was by trade a cotton-weaver. He was a widower, with a grown up family, but they had left with a grown up family, but they mad few him to pursue their own course in life; so he was, in a sense, desolute. The wages realized by his peculiar species of labor had materially declined, and he was new only able to make both ends meet. Not even that. He had become responsible for a number of petty debts, caused by the number of petry deets, caused by the long and expensive illness of his lately-deceased wife. These debts hung round his neck like a millstone. The thought of never being able to liquidate them was dreadful. One day, as he sat on his loum, meditating on the state of its affairs, a neighbor came in to announce the intelligence that fifty pounds had just been offered for a substitute. Making no remark on this piece of news, Sandy, when alone, took a slate, and calculated that fifty pounds would clear him. His mind was instantly made up. For two days and a night he worked with desperation to finish the web he was engaged upon. Havin, created his task, and settled with his employer (the father of the present writer,) he walked on to the secretary of the insurance club, and coming in the nick of time was then health accounted as the ratime, was thankfully accepted as the ra-quired substitute. The militia authorities were in a fume about the delay, and a sorgeant had been despatched to bring the man who had been balloted for, otherwise he would be treated as a desecter. As the recognized substitute, Sandy, in a few qu'et rocognized substitute, Sandy, in a few quast words, pao fied the sergeant. "Jist gio me half au hour," said he, "I'll be ready to gang wi'ye." The half hour was given, and devoted to a noble act of integrity, and devoted to a noise act of integrity, such as we hear, is rarely r presented in matters of this nature. With the fifty pounds in his pocket, Sandy went from one end of the town to the other, paying debt after debt as he went along—fifteen and sixper se to one, three pounds eleven and three ence to another, and so on, not leaving a single challing undischarged which all was ever, he mounted a small bundle on the end of a stick, and in a calm, self-satisfied mood, he trudged away with the sergeant to teadquarters. The name of Sandy Noble deserves to go down in the roli of honor.—Chambers' Journal.

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* * The pumbers for March and April are now I store us, and we are next and attractive op-pearance, especially the April issue A complexion of the astward whose dislikely progress, the articles in the latter being shorter, pithic, and more readable for children than in the forner. The paper is toned, and both pursuing and illustrations are well execu-ted.—The Liberal, 6th April.

The paper is good, and supplies a great desider aimm arour the voing. It should containly med with a wide abculation.—Rev. Wm. Ross, Kirkhill.

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Britisk American Bresbyterian. FRIDAY, SEPTEMBER 17, 1675.

TO OUR SUBSCRIBERS.

We must remind many of our substibers of the fact, which they may have overlooked, that their payments to the PRESENTERIAN are considerably in arrears. Some like sent us no money for more than two years, while they have expressed cordial good wishes for our success. In the vast majority of cases, we believe this has arison simply from forgetfulness, but that does hot the less put us to very great inconven. ence, while it hinders us from making those improvements in our paper which we should otherwise be able to effect. It may be thought the sum due by each is so small that our lying out of it can cause little inconvenience, but when the aggregate of these little sums amounts to thousands of dollars it makes all the difference in the world. Very many of our subscribers remit their dues with praiseworthy regularity. Let every one who knows that he is in arroars go and do likewise.

FIRST BLAST OF THE TRUMPET.

One of the very first subjects to which the Alliance of Reformed Churches will call the attention of its twenty thousand Presbyterian congregations is, as we learn from:its constitution, the Sanctification of the Sabbath. That is, without doubt, an important, practical, and pressing question to-day throughout the world. It will, therefore, form an excellent beginning, a good key note for the first blast of the Presbyterian

There are, and have been, and will be, probably for some time yet, three forms of Sabbath-keeping-the Parisian, the Popish, and the Puritan.

The Parisian Sabbath is a day-devoted entirely to pleasure, with no time whatever or room for religion. The Popish Sabbath is a kind of compromise between religion and riot, between penance and pleasure. In the forenoon people go to church; in the afternoon they go to the concert. The Puritan Subbath devotes the day entirely to the Lord, "by a holy resting all that day from such worldly cmployments and recreations as are lawful on other days, and spending the whole time in the public and private exercises of Gods worship, except so much as is to be taken up in the works of necessity and mercy."

There is no doubt that a process of degeneration is going on in the matter of Subbath keeping on this continent. Our Puritan Sabbath, especially where French and Irish Catholics abound, are degenerating into Popish Sabbaths-half religion and half recreation; while in these centres where German Materialists abound, the Sabbath is degenerating into a day of Parisian gaicty and license.

The approach of the Contennial Exhibibition at Philadelphia is, therefore, cans ng auxiety to Christian hearts in the United States. There are now, it seems, two excursion trains running from New York to the Centennial buildings and grounds at Philadelphia, on the Lord's Day. Is this intended as a feeler on the part of the Penusylvania Railroad, on the matter of excursion trains on Sabbath when the exhibition opens next aummer? If it is, now is the time for the churches and the religious press of this continent, especially of the United States, to speak

The Christian Intelligencer, the organ of the German character. From the

of the Reformed (Dutch) Church, spraks very plainly and pointedly on the subject

"We take the liberty to address an inquiry to Gen. Joseph R. Hawley, the President of the United States Centennial Commission, and his associates in its direction which is at once pertinent, timely, and made necessary by the experiment of the Pennsylvania Railroad. That inquiry is as follows: Is it the intention of the Commission to run the Contenuial Exhibition in all its branches in full blact, on Sundays. during the term of its continuance? Is it their purpose to have the Exhibition Grounds, and the various Exhibition Buildinge, open to eight-sens and the public generally on that holy day, and to invite their attendance? Is it one of their dean-cial expedients to receive money for the admission of visitors to the Centennial Grounds and Buildings on the Lord's day? These astegorical questions merit the at tention of the management of the Colamis sion, and should receive a prompt and un-equivocal response—to the end that the religious press and the great body of Ohristian pamile through at the land may elect the attitude which they must take with reference to the Centennial, and the important public and private interests which are involved in the descoration which they deprecate and would avert.

We shall await a response to these in quiries with solicitude; since, if the entering wedge of Sabbath profanation is to be driven in the interests of infidelity by our railroad corporations, aided and abetted by the United States Centenuial Commission, it is important that the fact should be announced at this precise juncture. If the Centennial Year of the nation's independence is to be disreputably marked for all time by a profanation from which the men who wrought that independence, would have shrunk with repugnance, we, in common with the great body of Christians, their descendants, desire to be forewarned of it, that we may act accordingly.'

It would be a cala sity of untold weight, did the Government of the United States sanction the opening of the exhibition on Sabbath day. The influence of that deed would be felt for evil over the civilized world, and for years to come. "The Alliance of Reformed Churches" will meet too late next summer for to exert any influence as regards the Philadelphia Exhibition, but the fact that it has been distinctly stated in its constitution, that the defence of the Sabbath is to form one of its chief objects, is equivalent to a rallying cry to all the Presbyterian Churches on this continent, to rouse themselves in this matter. We believe that there will go forth from the Evangelical Churches of the United States, such a lond and pertinent utterance on this subject, as to force the Commission to do what is right if they are otherwise minded.

DR DOLLINGER ON THE ROMAN CATHOLIC CHURCH,

During the recent remarkable conference at Bonu, convened and presided over by Dr. Dollinger, the great leader of the German Old Catholics, he delivered a long and interesting address on the position and results of Roman Catholicism. Of the address the correspondent of the London Times sends the following sketch which will be read with deep interest as containing the matured opinions of an able and

erudite Catholic theologian: Having made a few remarks upon the importance of the questions which had been agreed upon, he declared all that he had undertaken for this Conference at an end. He claimed permission, however, again to address them that day, which he would devote to an account of the position of the Catholic Church. But, before doing so, he would say a few words on the subject of Purgatory. Pugatory as a burning away of suns, he said, was an idea unknown in the East as well as the West till Gregory the Great introduced it. What was thought was that after death those vho were not ready for hear for some time in a state of preparation, and that the prayers of the living were an advantage for them. Gregory tue Great added the idea of a termenting fire. This the schoolmen gradually converted into doctrine which they associated with Papal indulgance, till it came to apply to dead generally, which of course made all seek indulgence. It went on to have degrees; some could receive indulgence for a few of their sins, others for all, and so on; so that eventually the Pope, having already the keeping of heaven and the dominion on earth, obtained also sovereignty under the earth. (Applause.) He could save and condemn. This idea of Purgatory was confirmed by the visious and dreams of old and afflicted people. from whose dictation the agents of the Sea of Rome prepared accounts which form a copious literature. Seeing that such is the ori, in of Purgatory, Dr. Dollinger propo-ed it should be swept from our (General applause.) Pope Urban, he continued, gave indulgence to all who joined the Crusade. Innocent III. gave it in different degrees, according as assistance was given to the Church. Then the Bishops obtained the power of giving it till it came o en into the hands of the priests. In the ima of Pins V. anybody could carry about his indulgence in his pocket, round his neck, or in his button hole. Thus, he concluded, the Orientals could see that the Old Catholics were not very favourable to "Purgatory." Now, he said, he would pass to a higher point of view than they, had hitherto taken. He would survey the present condition of the Church. The old Emperor of Germany, after the factor of the Hohenstaufens, became dependent on the Pope. The German Empire became thenceforward lifeless. So it has always

So it has always

been in countries where the Scypreign is

elected. Poland fell to pieces, and so would

the Empire have done but for the stability

middle of the 14th century downwards the the Empire decayed, till the Pope secured the establishment of an hereditary monarch. After the Reformation the Empire became divided into two great parts, and the Haps-burgs retained the title. They had handed themselves ever to the Jesuits, whose tyranny and hatred of the Protestants led to the Thirty Years War. By the Peace of Westphalia the French and Swedes got a hold in Germany which led Swedes got a hold in Germany which led to much listlessness and injury, the Empire became a mere name, and the rest of Germany was split up into powerlow States. In the Catholic parts a mental stagration followed. Science and philosophy found a home only in the North, and all progress that was made was due to the Protestants. In every respect the preponderance was and is on their side, and whom had they to thank for this? The Pope and the Jesuits. They provoked the Protestants into animosity. Not even the freedom of Gallician was allowed the Germans. It was a crime to give a Prefestant the Communical. That was the reason why Germany is now divided ipto two great hostle camps, and a fact for which they had to thank the Pops. In the afternoon, Dr. Dollinger continu-ed his narrative, pessing over to Polond. Poland was, he said, formedy a kingdom

Poland was, he

Poland was, he said, tormenty a con-of twenty millions of inhabitant. It might have been a string country, but it might have been a string country. It suffered from religious division, in which the stronger faith set itself to root out the weather. There were three religious— the Oriental, the Protestant, and the Roman Catholic. The Jesuits had here a strong hold. They attempted in 1598 a tuion of these religions, which, however, was to be brought about by abolishing the two others. Religious oppression was one cause of Poland's decay and fall; the other was the character of the Polish nability, which sought an authority it was not in the least qualified to maintain. They were generally brought up in Jesuit semmaries. They all knew what became I Poland, and it was from within that destruction came. France in the Middle Ages was the favoured land of the Pope. He relied always on the assistance of the French. At the Reformarion there was a great Protestant movement. The Jesuits utged on persecution till blood had to be spilt in self-defence. At lust came the Edict of Nantes, which brought the Protestants together, and on the death of Henry IV. they were persecuted more systematically. Then the Edict was revoked, and France lost that which was of most value to her. The op-pression continued, but the embers were glowing; in 1789 the blame burst forth. The clergy had sought relief, it was refused; conscientionsness was a crime. The feeling spread among the people. All know the rest. Napoleon, with a stroke of his pon, handed his country over to the Pope. There was in France, till the Pope. other day, a Liberal Cathilic party, Montalembert was of these, Dollinger knew them well, but they had died out. There are in France now no Christians who pro-test against Papal arrogance. In Spain, long after the 16th century, there was the strongest union of the Pope and the King. No country was more favoured by Rome than Spain. There the Inquisition, which has moulded Spanish history, had all its own way. When its oppression was severest the Pope did not interfere. It continued till the goaded people rose against their oppressors, but they were already demoralized, activity had ceased, population had dwindled away. They were under Charles VII. certainly signs of returning independence, but then came the Revolution, and since then the country has had no internal rest. He who looks into the history of the country can see whence its misfortunes came. Italy, for the proximate future, is one of the most important of European countries. There, we know what has happened—how the Pope, by giving his support to a party, caused revolution upon revolution. Happily, the country has now a solid foundation on which it can develop its resources. All-America was given by the Pope to the Spaniards. The members of the Anglican Church of America might remark that they have, then, a question able right to the land they inhabit. The Pope gave not only the land, but all that inhabited it, with the land, and thereby founded slavery. The treatment of the native population of South America is the most shameful blot in the history of modern times. Austria had too long a a story to be told liere, but he would permit himself one remark. The same policy was displayed against Austrian Protestants a against those of France Austria has not yet with hor Liberal insti-tutions recovered from the influence the Jesuits exerted there. When we look back on the whole world we see it broken up into numberless sects. The daty of corverting was confided by God to the followers of Jesus. Have the French converted Mahamedons in Algoirs? Not one. He the French converted would have them to unite in their efforts and seek to carry out the command of our

Through this long address-and I have orly given a mere outline of it—theutmost silence provided, though a tard (the English) of those present could have understood little of it. But there is something so carnest about Dollinger that to watch his face, which expresses faithfully every shade of feeling that a states him, is of interest enough in itself. He is, and feels himself, at the head of this movement, for he has thrown his existence into it. He lives only for it. He is a very old man, he has lectured fifty years, yet he has preserved a power of mind which is wonderful to younger men. His memory is unimpared and he displays the utmost accuracy in matters of detail.

All the proceedings of these five days-I mey say five, for he was with the Com-mittee yesterday—he has conducted himself. To day he roke two hours conseentirely in the morning, and more in the afternoon. He has, it seems to me, given a new and more promising direc-tion to the movement. He has left theology for that religion which most in-flaunces the hearts of men. His speech of to-day produced a deep impression upon all who ecula maderstand it.

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Ministers and Churches.

On the Rey. Mr. McIntyre leaving Osnabruck, he was on the 7th iast., presented with a very flattering address and a purse of money. Mr. McIntyre, though taken somowhat unaweres, made an appro propriate and feeling raply, and the company reparated with feelings of greatest good will and mutual respect.

Ar an adjourned meeting of the Presbytery of Saugeen, hold at Durham, 81st Aug., a call from Centre Bince and Underwood Congregations, in Presbytory of Bruce, to Rev. G. McLennan, Harriston, was taken up. Mr. McLennan having intimatel his acceptance, the Presbytory agreed to the translation. The frial discourses of Mr. J. A. McAlmon were heard and sustained, and his ordination to the charges of Makd de, etc., congregations,

Os the carleal at Norwood, last Friday evening of Me. Fothelingham and his bride, they found the manse in the hands of about fifty of the congregation, who had assembled to welcome them home. After showing due appreciation of the good things provide by the ladies, the company departed, leaving sideboard and pantry in a picthonic condition, and the former adorned by a handsome bride's-cake, " got up" expressly for the occasion. This is not the first evidence that Mr. Fotheringham has had of the kindness and affection of his people, and we are sure it will not be the last.

Time induction of the Rev. W. P. Walker to Binbrook and Saltfleet, took place on the 1st Sept., at 11 a.m. The Rev. Mr. Black presided. Mr. Little preached, Mr. Wilson addressed the minister, and Mr. Cheyne the people. The services throughout were able and impressive, and listened to by a large and attentive audience. In the evening a soired was held in the Drill Shed, which was an entire success. The choir from McN b Street Church, under Mr. Wilson, acquitted themsolves admirably, and were intensely appreciated. Addresses were delivered by the Chairman, Dr. Ruscill, the Rev. Messrs. Binck, Caledonia; Wilson, Caledonia; Mc-Guire, Jarvois; Harris, Binbrook; Mc-Leod, Ancaster; Currie, Manitoba; and the pastor, Mr. Walken. Dr. Russell, in name of the ladies, presented cakes to the Rev. Mr. Cheyne, tormer pastor, and to Rev. Mr. Walker, mwly inducted pastor. The pastorate of Mr. Cheyne was a long, a happy, and successful one. Over \$140 was

Correspondence.

Probationer's List.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,-I observe in your issue of the 18th ult., an article headed "Vindication of Probationer's Scheme." I learn from the spirit of the article that the writer is a man of prayer, and that he prays for the peace and prosperity of Probationers as well as for other persons. As a Probationer, I am glad to see such an able pen come forward in defence of the scheme and its execution. Hence, the writer points out the many and great advantages the scheme affords Probationers. He uses no less than five arguments to stimulate Probationers to new energy and action, and then my learned friend signs himself "Veritas Vincit." Some people would give a writer no credit for his learning if he would not use a little Latin once and a while. I shall briefly examine his arguments in the order which ney appear, and I nope your readers will have access to your issue of the 18th and 20th of August, and there see for themselves the profound logic of the writer, and the warm heart and good wishes they have for Probationers and the alvancement of

Christ's kingdom. 1. " Veritas Vincit" maintains that the scheme affords us the grand opportunity of becoming acquainted with the geography of the country at our own expense, which knowledge and expense he holds is absolutely necessary for our success in the Christian ministry.

"Plato, thou reasonest well." But we can inform you that we studied the geo-graphy of Caurda and of other countries as well, when we were little boys attending the common school. This we did at the expense of our parents, and we deem it necessary to see aside all superfluity in this respect. But if we become acquainted with the geography of the country, in the sense the writer conveys, before we were Probationers-I maintain the scheme fails to give us the advantages the writer claims for it; therefore his first argument

falls to the ground.

But, if it is absolutely necessary for Probationers to travel over the whole of the Dominion of Canada in order to be successful preachers as "Various Vincit" seems to say, why not extend our field from the river to the ends of the earth, and we will be far more successful. If travelling through Canada qualifies Probationers to preach successfully, as 'leritan' says it has that tendency, I would recom mend him and many others to start out at once and travel the length and breadth of our grand Dominion. I am sure, Mr. Editor, our congregations will bear me out in this, and then these brave men will be like the beloved John. Reading of sermons will cease, for after such an expedition wife. (b) And these war are unmarried

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they will be able to speak of what they have seen with their eyes, and heard with their ears, and handled with their hands, and then congregations will increase the stipend a thousandfold when manuscripts are thus dethroned from the puipus, and the Gospel preached.

2. "Veritas Vinoit" holds that Probationers did not get sufficient mission work while students, and his argument is that the scheme gives us the advantage of abundance of mission work while Probationers, and if we were located without having this abundance, we would be ignorant of the manner in which the busic ness of the Church is sometimes done.

I ask any honest person is it right to trent Probationers in this way who has aiready spont turce or four summers while students doing real mission work. We know as much both theoretically and practically concerning mission work when we graduate as many who are much older and are already in stated charges. I need not dogress. I loain from argument number two that the object of the roheme is not the Probationers do mission work as a should be done, but the soliene affords us the advantage of doing it in a secondary instruct us how "the business of the Church is sometimes done." If the writer Church is sometimes done." If the writer meant wire-drawing, as I think he must he should have said so and not fulsely call wire-drawing Church business. I think he could here use more suitable terms. This to see every man appear in his own uniform, and if he has a ragged coat we will try and get him one that is not raged, one weven without a seam. Hence, argument number two is sound. Probationers who are supplied with abundance of mission work have have no difficulty in see. ing the advantages the scheme affords concorning the business of wire-drawing which is done in the Church.

3. "Veritas Vincit" shows in argument 3. "Yeritas vincut shows in argument number three that the scheme will make Probationers find their proper level. "There are among Probationers," says he, "as among other classes," (ministers: I suppose who are not Probationers included), " some who have very exalted opinions of themselves," so the writer goes on to show that the scheme will drive tway those high notions from Probationers, and fit them for useful positions in life.

I am of opinion that the writer's logic is unsound. I would also venture to say that there is not one of my brother Probationers exalted in the sense referred to; but if there was even one among the whole class of Probationers having such exalted opinions of himself, I maintain the present workings of the scheme would never remove high notions from the inind of any, but would have the tendency of increasing and exalting them more and more. Hence, if the Spirit of God is unable to remove exalted opinious from the mind of His servants, and to bring his children into humble and useful positions in life, it seems to me to be complete nonsense for any man to advocate that the "Probationer's Scheme" will accomplish this work. But argument No. 3 is only a supposition, and never had a limb to stand upon, and is almost unworthy of a response from a gentleman and Christian.

4. The fourth argument advanced by the learned pen of "Veritas," consists of a few little joints. (a) He holds that the Apostles were "the first missionaries, or Probationers," and "they were sent without purse, and yet they lacked nothing." (b) That Probationers now a-days are provided with the control of the control o vided with "board, and the magnificent sum of seven dollars per week." (c) And thus Probationers are hi-hly privileged by the scheme to contribute to "railway enterprise."

The point in his argument is this: if the first Probationers took no purse, and yet lacked nothing, that Probationers now-a-days being provided with board, and paid "the magnificent sum of seven dollars per week," must have superabundance. Hence the scheme anables us to dispense with the super by contributing to railroad enter-prise, and I wonder he did not add eating saloons at railroad stations as well, for the scheme only provides us with partial board, namely, while we are in mission fields of congregations, so you see when we leave those fields we must either contribute to eating saloons or go without food, the latter of which is not very pleasant. My first lift on the Probationer's scheme was from the city of Quebec to Widder Station, near Saruia, a distance, I suppose, of no less than seven hundred miles, and I was only at Widder eight or nine days, although I preached two Sabbaths there, and then I was removed to another field, and so ou. So you see that we do contribute largely to those institutions of enterprise. The first Probationers so called, were told by the Master Himself, to take no purse with them. We have received no such instructions, and the scheme knowing this, provides for us. I am unable to see that our Lord's Apostle were Probationers in the same we are; but we have some clearheaded men in the church who are able to comprehend everything. I am of opinion that the learned pen of "Veritas" would have considerable difficulty to show to an intelligent reader that the Apostles were Probationers in any sense, so the reader will see that we give "Voritae" plenty of scope to show his learning. I consider it ungentlemanly as well as unchristian to taunt us respecting the fee we receive, and how the Scheme affords us the advantage of contributing the same to "railway enterprise." As Probationers, we are finding no fault with the good people of the church, and the amount of salary they may be disrosed to allow us. Honce the pen of "Veritas" has the tendency of dishonoring the Scheme, and reflecting something of the same kind on the church in general and not on Probationers. I am point to some of my brother Probationen who have sacrificed upwards of a thousand dollars per annum, to engage in the glor-ous work of winning souls to Christ. In myself, have refused golden opportunities to be engaged in the same glorious work and what have we done that such contemptible imguage should be applied to us?

last argument has two joints (a) That the Believe affords the the advantage of being asparated from also affords them ample opportunities of

selecting a wife.

My reply to this will be short. In his fourth argument he puts Probationers on a fourth argument no puts Probationals on a par with the Apostles of our blessed Lord. Hence "Veritus" believes in Apostolic Succession, and the principles or advantages that he applies to Probationers now-a-days, that he applies to Propationers now-a-days, must also be applicable to the first Probationers, or Apostles. Hence, when our Lord called holy men of old to follow him, the object of the call was not that they should preach the gospel, but to separate them from their wives; and any of those holy men who were unmarried, the object of the call to them was to afford them ample opportunities to select a wife. I never understood till now why the Anglican Prayer-book calls matrimony a holy

myster.

Mr. Editor, I am thankful to you for the space you have afforded me, and I am sure that all who leve to see the prosperity of our Zion, will rejoice to see the trash advanced by the able pen of "Veritas Vincit," blown to the four winds, where "ex-Clenicia" wishes to send Probationers. I shall reply to the letter at my first con-

J. J. COCHRANE, Probationer.

The Saguenay,

Editor BRITISH AMERICAN PRESBYTHRIAN.

DEAR STR.-I had occasion to visit Chicontimi, at the head of the River Saguenay, on business a few days ago, and having met with some facts which might interest your readers, I take the liberty of trespassing on your space to communicate them.

At Chicoutimi, where I stopped for a few days, there is a very interesting and vigor-ously conducted mission in connection with the French Canadian Missionary Society. Rev. T. G. A. Cote, the paster, is doing a good work; he has built a beautiful minister's residence and chapel, where a congre-agtion averaging fifty or sixty worships. There are also families attached to his mission at Grand Brule, Grand Bay, and Lake St. John, which are regularly visited by the missionary. The energy displayed by Mr. Cote has naturally excited the enmity of the priest party, and insults, and even acts of violonce have been perpetrated by them. During my stay at Chicoutimi, two men entered during the night the minister's garden, and took away a beautiful statue, a gift from a Montreal friend, and dragging it into the road, broke it to pieces. Mr. Cote has, however, by his kindly manner and blameless straightforward course obtained the good will and respect of all the resident Protestants, and of quite a number of Roman Catholics of the place, many of whom sympathize with his work and would join the little struggling congregation if it were not for fear of persecution. There is a good work to be one in Chicoutimi. May God hasten it in His own time and way.

During my stay we had the pleasure of a visit from Father Chiniquy, who addressed three meetings at Chiccutimi. On the arrival at the Hal Hal Bay wharf of the steamer which conveyed him from Quebec, abon' 100 French Canadians had gathered, not only to obtain a glimpse of him whom they once so loved and revered, but also to hear him speak, for several politely invited him to give them his reasons for leaving the Church of Rome. He did so during a whole hour, and was listened to with the deepest attention and respect by all, except a few who cried out to him to be silent, and when he continued one man threw a loaf of bread at him, and another an egg, the contents of the latter bespattering his person, and the bread (a very stals argument) nearly knocking him over. Father Chiniquy, with great tact, by way of roturning good for evil, at once put up a prayer to God for these poor mis-guided mon, and the consequence of this wise act of his was that perfect order

ensued during the rest of the meeting.
On my way down from Chicoutimi, I on my way down from Checutan, a had the pleasure of visiting the Presbyterian French Mission Station at St. Catherines Bay. Mr. Bouchard, the student missionary, is doing a good and fauthful work here. He has in this place, his head country, and of Points and Persit. his head quarters, and at Pointe au Persil about twenty miles farther up the St. Lawrence, about forty-nine adherents, and also a day school at about a mile above St. Catherines Bay, where thirteen children attend. The latter place, which as most of your readers are doubtless aware, is situated near the mouth of the Sagnonay, just opposite Tadousac, is a very beautiful expanse of water, and well worth a visit. Pleasure and health seekers would do well to visit it and they might he induced to to visit it, and they might be induced to build summer residences there. They would have all kinds of vegetables on the spot, as well as boof and mutton. Protestants too would have the advantage of tha service which is hold for the present only in the summer months. The only dissdvantage is that there is no steamboat wharf, but a very good locality was pointed out to me where one could be placed.

Tadousac has been, I am sorry to say, not much patronized by visitors this year. This is much to be regretted. It is beautifully situated, has great advantages in send all the same transfer in winter. good, clean cottages, unoccupied in winter, a first-class hotel, and boating and fishing of the best kind.

Hoping that you may find place for these few facts, I remain yours, truly,
A LOVER OF THE SAGUENAY.

Obituary.

Of brief illness, at her residence, on the lat Sept., Catharine Kennedy, widow of the late Alex. McNaughton, Esq., Athol, Glengarry, aged 54 years. Deceased was a woman of good natural abilities, well known and years. a woman of good natural abilities, wenknown aid much respected in the neighborhood for her many excellent qualities and consistent Christian character. She was a zealous member of the Cordon Church, Indian Lands. Her funeral was on the 3rd, and was attended by a large number of sorrowhing relations and friends; the service was a conducted by the Rev. K. the service was conducted by the Rey. K. McDonald, of Alexandria, assisted by Mr. McLenan, now of Dunyegen. Mr. McLenan, now of punyegen. Mr. McLenan, now of Bellenan, being his remarks from Bev. xiv. 18.

Presbytery of Whitby.

no Presbytery of Whitby met on Tuesthe seventh day of September. The humoss done was of an important character, as may be seen in the following record of proceedings. The Presbytesy resolved to hold during the afternoon sederunt of the next regular meeting, a conference on the state of religion within the bounds, and appointed the Rev. Mr. Edmondson to deliver an address on "The true standard of congregational spiritual life and work;" this subject being suggested by Mr. Roger, who moved in the matter in Presbytery. There was produced and read, a call from the congregation of Port Perry in favour of the Rev. J. Douglas, late of Kemptville, guaranteeing a stipend of \$800. The Presbytery sustained the call, and appointed the induction to take place on Thursday the 23rd of September at two o'clock in the afternoon, Mr. Limmdson to preach and preside, Mr. Roger to address the minister, and Mr. Spenser the people. Letters were received and read from Messrs. Ballantyne of Whithy and Children of Owner, and Royde Whitby, and Calder of Orono and Rendal, resignations were allowed to lie on the table, and Messrs. Edmondron in the former and Spensor in the latter case, were appointed to cite the congregations to appear in their own interests at a special meeting of Presbytory to be held for that purpose on Wednesday the 16th of Soptember. Mr. Ballantyne produced and read a statement of moneys received and expended on behalf of the Presbytery and Synod funds, which was adopted. It was agreed that the Clerk's salary be \$60, exclusive of expenses connected with his office. The Presbytery also resolved that the Presbytery and Synod expenses be raised from the different congregations pro rata, in proportion to the membership. Mr. Kennedy, as Convener of the Committee appointed to draw up a minute expressive of the sentiments of the Presbytery to-wards Mr. Smith, late minister of Bowmanville, read the following deliverance: "The Presbytery feel the removal of the Rev. John Smith from their bounds to be a serious loss to the congregation of Bowman-ville, in which he has laboured so many years with such marked acceptance and success, and also to this section of the Church, in the promotion of whose interests he has always taken a prominent and efficient part. His co-Presbyters have always found him wise in counsel, prompt in action, and brotherly in intercourse-every way worthy their esteem and confidence. It is their earnest prayer that his labours may be abundantly blessed in the important sphere to which he has been called." The Clerk was entrusted with the distribution of Probationers sent to abour within the bounds of the Presbytery. Authority was given to Mr. Roger to examine Mr. James Ross, a member of the congregation of Port Perry, and certify him to the Examining Board of Knox College, if found qualified. The Presbytery then adjourned to meet at Oslawa on the first Tuesday of November, and was closed with prayer by

WALTER R. Ross, Pres. Clirk. N. B.—All communications are to be addressed to the Clerk.

the Moderator.

Presbytery of Lindsay.

A meeting of the Lindsay Presbytery was held in Woodville, the 81st August, pursuant to adjournment. After devotional exercises the minutes of last meeting were read and sustained. The Rev. Messrs. D. McIntosh, of Markham, and A. C. Wilson, of Woodville, were invited to sit as corresof Woodville, were invited to sit as corresponding members. The Rev. J. L. Murray was appointed permanent clerk of the Presbytery, and Mr. J. C. Gilchrist, of Woodville, was appointed Treasurer. It was agreed to pay Rev. J. Allister Murray a portion of the clerk's annual salary proportionate to the time he served the Presistance clerk and interior. Since lest bytery as clerk ad intrim. Since last meeting of Presbytery the sacrament of the Lord's Supper was reported to have been dispensed in the following mission state is, viz.: in Kirkfield, by the Rev. J. McNabb; in Coboconk, by Rev. J. T. Paul; in Digby and Headlake, by Rev. J. T. Paul; in Digby and Headlake, by Rev. J. McClung; in Sunderland, by the Rev. E. Cockburn; and in Carden and Seabright, by Rev. J. Campbell. The Rev. J. McNabb, in the general of the seasons of th in the name of the committee draft a suitable minute anent the resigna-tions of the Rev. Messrs. E. W. Pauton and J. A. Murray, submitted the following minute in favor of Rev. E. W. Panton, which was unanimously adopted: "The Presbytery while accepting the resignation of the Rev. E. W. Panton, of Peel street congregation, Lindsay, do so with mingled congregation, Lindsay, do so with mingled feelings of joy and regret—joy on account of the circumstances which led to this event, viz., the proposed amalgamation of the two Presbyterian congregations of the town of Lindsay; and regret at the thought of parting with a brother so beloved. The Presbytery cannot allow the occasion to pass without expressing their deep sense of pass without expressing their deep sense of the loss sustained by them as a court in the removal of a brother who most cheerfully and faithfully performed the duties prescribed to him by the Presbytery. They desire also to record their high esteem of him as a zealous and faithful minister of the New Testament. They would follow him with best wishes for the tomporal and spiritual welfare of himself and family, and the earnest prayer that ere long he may be happily settled again, to exercise his gifts with the same zeal, diligence and success which characterized him while within the bounds of this Presbytery." Mr. McNabb next submitted the following minute in favor of Rev. J. Alister Murray, which was unanimously adopted:—"The Presbytery do most reluctantly part with their brother do most reluctantly part with their brother the Rev. J. A. Murray. From disinterested motives he has been pleased to tender his reaignation of the charge of St. Andrew's Church, Lindsay. The Presbytery would record their high appreciation of the spirit which prompted him to act in this manner, and believing that it would be for the inand believing that it would be for the interest of our cause in Lindsay that a uniou of the two congregations should be effected

him and for his many excellencies and gifts as a minister of the Gospel. By his affable manner and courteous bearing he has wen the regard of his brothren. This court would express their sense of the loss they sustain in parting with a gentleman marked by such abilities, being one of their most judicious counsellors and active members, and who has eitheintly discharged for a season the duties of their clerk. They would at the same time express their high sense of his ministerial success, his zeal and diligence in the calling to which he has devoted his energies, and would follow himself and family with best wishes for their welfare, and with carnest hopes and prayers that the Lord of the Harvest may direct IIIs servant to a charge in which his gifts may be useful in promoting the cause of Christ." The Rev. E. E. Lauld, of Beaverton, was recognized as a minister of the Presbytery without a charge. Mr. Lochead reported that he preached the Pael street Church, Lindsay, vreant on the 15th August, according to the Presbytery's request. Mr. Abrain Dobson, of Wick, after examination was ordered to be certified to the Codege Board as a student of the first year of the literary department. At the request of the session of the Presbyterian Church of Lindsny, permission was granted them to supply their own pulpit through their moderator on those Sabbaths not provided for by the Fresbytery. The Rev. Mr. McNabb, being called away to a distance to attend the funeral of a late relative, requested to be relieved from the duty of preaching vacant the St. Andrew's Church, Lindsay. The request was granted, and the Rev. J. L. Murray, of Woodville, appointed to take his place. The Rev. W. Lochead was ap-pointed Moderator of Session of the Lindsay congregation. An adjourned meeting of the Presbytery was appointed to be held on the 14th inst., at 11 o'clock, a.m. The next ordinary meeting of Presbytery was appointed to be held on the last Tuesday of November, at 11 o'clock a.m., in Wood ville. A vote of thanks was given to the Rev. J. L. Murray for his services as clerk ad interim. The meeting closed with the benediction.—J. L. Murray, Pres. Clerk.

Presbytery of Hamilton.

An adjourned meeting of the Presbytery An adjourned meeting of the Presbytery of Hamilton was held at Binbrook, on the 1st inst. Mr. Black Moderator pro ton. Among other things the Rev. W. Walker, late of East and West Ancaster Congregations, was inducted as pastor into the united charge of Binbrook and Saltfleet. Mr. Little presching a most excellent and Mr. Little preaching a most excellent and appropriate sermon from 1st Cor. iii. 21.28 on the occasion, Mr. Wilson addressing the minister in suitable terms, and Mr. Cheyne, the late pastor, the people, in an affectionate and faithful manner. A letter affectionate and fathful manner. A letter was read from Mr. Bruce accepting the call to the First Presbyterian Church, St. Catharines, and his ordination was appointed to take place there on Tuesday, 28th inst., at 8 p.m. Mr. Burson to preside, Mr. Isaac Campbell to preach, Mr. Little to address the minister, and Mr. Laing the people. The following munute was most cordially and unanimously agreed to:—"The Presbytery of Hamilton, in acto:—"The Presbytery of Hamilton, in accepting the resignation of their esteemed brother, Mr. Porteous, would place on record their high appreciation of his character as a man and Christian minister, and their deep regret that he has felt it to be his duty to adhere to his resignation of the Beverly Congregation. He has laboured faithfully for more than twen y-seven years in that part of the country, and leaves it enjoying the respect and confidence of the whole Christian community. As a member of Presbytery, he was most conscientions in the discharge of me and as and a most judenous counsellor; and as Clerk of Presbytery for many years, painsfluent. The Presbytery taking and efficient. The Presbytery warmly commend him to the Christian sympathies and confidence of those among whom he may be called to labor, and earnestly pray that the Great Head of Chu ch may soon open for him another field where his ability and experience as a minister of the gospel may again be exercised for the advancement of its interests." The Presbytery adjustment to meet at St. Catharines, on Tuesday, 28th inst,, at 11

Germany.

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THE Old Catholic Conference opened at Bonn, Aug. 12th. The morning meeting opened at nine o'clock in the hall of the University.

The proceedings at the first meeting of the Conference were in German. was enabled to catch a general idea of their drift, and I gathered that the question of the double procession is the main hindrance to the realization of the object for which the Conference is summoued. Dr. Von Dollinger opened the proceedings by a resume of the whole subject, tracing the controversy from the first great divergence of thought caused by the division of the Church into two portions, the one using the Greek, the other the Latin tongue, down to the Vatican Council of 1870. He commenced by stating that the object of the Conference was to find a common ground as a basis of intercommunion between the various portions of Catholic Christendom, and this, he trusted, would be found in the well knowa maxim, Quod semper, quod ubique, quod ad omnibus. He peinted out how, when the great schism arose, the time was not well suited for the discussion of theological questions. The west had then few, if any, competent teachers of her own, and was content blindly to submit to the yoke of Rome-that power which put itself in the place of God on earth. He glanced at the influence of the Dominicans, and their great master, St. Thomas Aquinas, on mediaval theology, and especially at the tendency of that renowned Doctor of the two congregations anomal common mediaval theology, and especially at a "pouring forth" of the latter, as peaches have accepted. Mr. Murray's resignation of the tendency of that renowned Doctor water from its source. All these excepts the him to record their high esteem for to point his disciples to the Pope as the precious are tak in from St. Athannelius, bushel.

source of all authority and truth. He lamented the failure of the proposals for reconciliation at the Council of Florence—a failure which he ascribed to the everlitant claims of the Papacy. He showed how those same exorbitant claims were the chasm which nothing could bridge over at the Reformation, and he concluded by a description of the gradual decay of Gallicanism, and the crusade preached under the present Pope against the Gallican spirit in matters of discipline, and German i leas in theology.

The discussion was then formally opened, and a spirited speech was made by Prof. Ossimen of St. Petersburg. Holding it his hand a scheme on the Double Procession, drawn up by Dr. Dollinger, he proceeded to comment upon it point by point. His chief criticisms were directed against the assortion that the terms elporarithei and proved re were not indentical, and he urged strongly that they had always been held to be the exact equivalent of one another. He also objected to an expression of Dr. Dollinger's, which was, perhaps, a little unfortunate, in which that learned theologian applied the term pater sity" in a large sense" to the relations of the Son to the Spirit. He concluded an animited speech, which was well received, 1 - a declaration that there was no a ference between the various sections of the Conference concerning the relations of the Son to the Spirit in time. It was observable that he more frequently cited the later than the earlier fathers, and that he relied far more on St. John of Damascus than upon St. Athanasius, St. Basil, or St. Cyrıl of Alexandria.

Dr. Dollinger then combatted the notion that chroneusthai is the exact equivalent of procedere, and cited some modern Russian authorities to prove that the Western doctrine was not held by Orientals themselves to be heretical.

The sitting closed with a vigorous harangue from a Protestant layman, a member of the Bavarian Legislature, who urged the Conference to abandon questions of orthodoxy and heterodoxy, which had nothing to do with the union and communion of the saints; but his remarks were not well received.

The afternoon meeting commenced at four o'clock by the reading of letters. One from the Bishop of Winchester discussed briefly the filioque controversythat on Aglican Orders, and that on Invocation of Saints. On the first head he declared himself ready to admit that the phrase filioque was wrongly intro-duced into the Creed, and that the Eastern fuith was orthodox, and was willing to accept any declaration which might be satisfactory to the Easterns, so long as it did not imply the unsoundness of our own formularies. The difference, however, in his opinion was one rather of words than of things. On the second he remarked that if the unsoundness of the opinions of the divines who consecrated Archbishop Parker, vitiated their act, it was a principle of wide extent, and might lead to some singular results if universally applied—as, for instance, to the ordination of some of the medieval Popes. But he denied the unsoundness of our divines. Individuals might have erred, but our Church teaches that Ordination is a Sacrament, though not of that universal necessity which attaches to Baptism and the Eucharist, and says distinctly "Accipe Spiritum Sanctum" to every candidate for the office of Priest or Bishop. On the third point he denied that there was any authority either in Scripture or the early fathers, and concluded with the words "Errare possumus, heretici esse non volumus." The reading of letters from other influential persons followed, and it can hardly be said that this was the liveliest part of the days proceedings. The constant failure to decipher their contents, the reference to other authorities to verify a reading, and the long pauses, thus breaking up the continuity of the sentences, would have rendered Demosthenes duli, and Chatham tame and spiritless.

The great question of the Conference next came under discussion. It was felt that much progress had not been made in the morning, and that the speech of Prof. Ossinien had done at least as much to defer as to advance the realization of the projects for intercommunion. As Dr. Dollinger said, the Double Procession was the key of the Oriental position, the ark of their covenant, the watchword of Oriental liberties for centuries in the struggle for existence against Rome, and it could hardly be expected that they would surrender it in a day. He brought forward eleven propositions, however, in the words of the Greek fathers, in defence of the Latin position; and it must be confessed that it will be difficult for the Orientals to refuse even to tolerate an expression which has such considerable count tenance from their own most valued Doctors. The main drift of the propositions is as follows: That "all that the Spirit has is from the Son;" that the Spirit has is from the Son;" that the "takes from," "partakes (metechei) of," the Son; that the Son is "the prototokos of the Spirit"; that the relation of the Son to the Spirit is spoken of as "pouring forth" of the latter, as peaches have been sold at from 50 to 10 water from its source. All these excepts a crass, holding about half a

with the tent of the title the towns

St. Basil, and St. Gregory of Nysse and it is difficult to see how the Orientals can refuse to admit their force. The concluding proposition is expressed in the words of St. Cyril of Alexandria: "That by His nature, the Spirit is in the Son, as He is in the Fother, "that He is inherent in the Son, and that it is from the Father, by the Son, that He pro-

The discussion was a little dry and disappointing here. There is something hard and repulsive in trying to fit metaphysical phrases to the mysteries of the Divine existence, and many expressions were hazarded, canvassed, and finally rejected. The only excuse that can be offered for a discussion of this kind, is the absolute necessity of framing some confession of faith which can reconcile those who have so long been sundered on a question of so mysterious a nature, especially when on the Oriental side every consideration of selfrespect, every feeling of historical consistency and patriotic pride, is enlisted in favour of one definition and against the other. Dr. Dollinger closed his speech by asking the Angheans whether they could accept the statement of the comparatively modern Confessio Orthodoxa, that the Spirit proceeds only (monon) from the Son.

A lively discussion then arose. The Rev. F. Meyrick began by correcting the phrase "paternity in a larger sense," attributed to the Son by Dr. Dollinger, and suggested the expression "productive power." He next called in question the reasoning of Prof. Ossinien, contending that procedo had a larger sense than ekporeuon at, and could be used of the channel as well as the source. We might thus, he said, admit the word "alone," as used in the Confessio Orthodoxa, as referring only to the source of being, and yet maintain the correctness of the Western exposition of doctrine. Dr. Liddon-next spoke, and referring to a remark of Mr. Meyrick's, expressing a doubt whether Dr. Dollinger's scheme would be accepted by tho Orientals, said: "Its precise value is simply this: it covers our position, and for this we ought to be extremely thankful to its author." He proceeded to exemplify the folly of attempting to fix the precise equivalents of Greck terms in Latin, by alluding to the history of the words prosoponu, personu, He concluded by suggesting and commenting upon the two following propositions: (I) The Holy Ghost proceeds only from the Father as the fount of all being, but not without the intermediate action of the Son. (2) While for ourselves we hold that the Holy Ghost proceeds from the Father and the Son, we do not hold that there are two principle or causes, but that there is one principle or cause." The discussion was continued by the Rev. F. S. May, whose remarks, however, as he afterwards explained, were based upon the misconception that it was proposed to alter our formularies; and by the Dean of Chester, who proposed that we should accept the well known formula, "from (ck) the Father through (dia) the Son, as the basis of a common confession of faith. An attempt to give more parliamentary character to the proceedings was made by the Rev. M. McColl, who seconded Dr. Liddon's propositions, and endeavoured to get it put to the vote, but the President did not encourage this suggestion, and it fell through. Dr. Liddon then modified his propositions; but eventually the suggestion of the Rev. L. M. Hogg was received with the greatest amount of favour, that Dr. Dollinger should submit his eleven propositions to the Orientals to-morrow (Friday) morning, and report pro ress to the English in the afternoon. It is imposto say what will be the result of the Conference. So large a number of Orientals have never been in consultation with the Westerns since the Council of Florence, and all branches of the Oriental Church—Russian, Greek, Servian, Dalmatian, Roumanian—have here represented. That great good must eventually come of such a gathering, can hardly be doubted; but it may be premature to expect any very immediate results. The strangest part of the proceedings is that they are neither hegun nor ended with prayer. It would seem as though fervent intercessions should ascend continually for a work so well pleasing to God, and so important to His Church: and it can hardly be that those who are come together to consider proposals for the unity of Christendom, could object to unite together in prayer. I hope that another year this matter will be taken into consideration. We can hardly expect the Divine blessing to attend our labours, unless they are sanctified by a public and unequivo-cal recognition of Him Whose we are, in Whose name we trust we are gathered together.

THERE never was any party, faction, most ignorant were not the most violent; for a bee is not a busier animal than a blockhead.—Popc.

cents a crate, holding about helf a

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Rome and London: A. D. 406 and 1875. (Presbyterian Wilness.)

A writer in Macmillan's Magazine pro ments a picture of two cities and two eras tress of the ancient world as it stood at the beginning of the fifth century, and London the mistress of the modern world in the last quarter of the nineteenth century. Nothing in the world of wealth and fashion is more splendid than "London" in the height of the season. It is stated that four neight of the season. It is stated that four thousand well appointed equipages can be seen in one afternoon in Rotten Row. Rome in the year 408 could present a spectacle hardly less imposing. The goreously decorated carriages are surmounted with skilfully devised applies. with skilfully devised awnings, and tall footmen, stationed on the splashboard behind, hold over the heads of patrician dames, gilded umbrellas with silken folds. The fine ladies suffering from the intense heat would lament in affected language that they were not born in the far north, the regions of snow and darkness. Fash-ionable female attire was unprecedentedly superb and elaborate. Shows, theatricals, races, costly entertainments were the rage among the aristocracy. Rome was then a nominally Christian city. There were plenty of fashionable languid ladies with all kinds of devotional and religious devices embroidered on their dainty robes even as our own "girls of the period" burden their bosoms with crosses, and flourish rosaries. Then as now this sort of Christianity utterly ignored the real work to which Christians are called. The high born dames and maidens prided themselves on their orthodoxy, but the poor were scorned and trampled upon. Nothing was more fash-ionable in 402, etc., than the honouring of some pet saint living or dead. Fashion flourished even in the sanctuaries. men take their places and offer up their prayers laden with rings and chains. The air is filled with strange scents and exair is filled with strange scenes and sequisite odours." Matrons took immense pains with their hair, piling it up in huge wreaths, and giving it if possible a "golden dye." St. Jerome asked in one of his sermons "What business have rouge and paint on a Christian cheek? Who can paint on a christian cheek? Who can weep for her sins as she hears the sure judgments and just wrath of God announced if she knows that the tears will leave her face bare and leave furrows en skin. With what trust can faces be lifted up towards Heaven which the Maker cannot recognize as his workmanship?" other Father, speaking of his own deceased sister, declares that "she wore no jewels, used no transparent robes, no hair crisped, no extravagant headdress, no paint. Her red was given by modesty, her white by fasting." Tertullian exclaims, "Those paints that ye use for your cheeks, that red dye on your lips, that black wherewith you make your eyebrows—what are they but open disdain of God's work. In God's likeness ye were made, but ye do your utmost to destroy all trace of that likeness."
The good fashionable souls of those dava used no transparent robes, no hair crisped,

The good fashionable souls of those days delighted in those "rousing" discourses, but the effect on their conduct was invisbut the enece on their conducts was inve-ible. "Your fine linen," says Chrysostom, "will not shield you from the flame; your purple will not keep off the fire of Hell;" his audience, like Beecher's, were ready to

The Bishops of Rome had by this time become influential, and the prize of the Pontificate was esgerly sought for. The Bishop had in fact become the "Pontiff" of the old religion. The Christian worship had become as pompous as that of the false gods. The multitudes were mainly attracted to the one as to the other. In short, Rome had a sort of semi-Christianized heathenism, as her religion. The Rishop was Pontiff and the Churches were built on the ruins of the old temples. At this early period there were sharp contentions between different schools—between Ritualists and Puritans. The Pope's table rivalled that of the Emperor. His outfit was splendid. He took his stand at once by the side of the ancient nobles of the The younger clergy of those days were gay and giddy, even as now. The fifth century had its "pet parsons" and "fast clergymen." Young ladies made attractive presents to celebrated "curates" or "rectors." There were lagacy hunters There were legacy hunters or "rectors. among the clergy—men who watched the bedsides of the dying, especially dying women, and who thus managed to secure immense booty.

It is remarkable that just before its overthrow Rome had reached a position regarding the equality of the sexes such as ald have satisfied John Stuart Mill. Marriage had become a partnership. men could hold property independently of the husbands. The fortunes of many of the Roman ladies were immense, and these fortunes often found their way into the coffers of the Church. Marriage was regarded as a civil contract terminable at will,—the "advanced" Tilton Woodhull idea. Divorced women and widows were usually envied on account of the freedom of their position. St. Jerome mentions a fashionable lady who had married her twenty third husband, she being his twenty rife. Connecticut is no more free in its divorce policy than was Roman so ciety at the beginning of the fifth century. Widows were supposed to be on the look out for new husbands, and all their tears to be mere pretence. The Fathers were equally severe on faded dowagers who clang to fashionable life, and dandies who took such cruel pains to adjust the few hairs left on their autumnal There was a keen appetite for the miraculous in those days, that would rejoice the soul of the Noveau Monde or the St John Freeman. Pilgrimsges also were in vogue, and were considered in a high degree meritorious. Scholars and men of wealth were the dupes of natrology in those days just as such men are still found believing in spirit-rappings and that sort of humbug. Nominally Christian, Rome was really heathen, even so much of nominal Christianity in our own day is but the too transparent covering of page We need not go to London in 1975 or to Rome in 408 to find much, very much. of fashionable frivolity, mawkish religious sentimentalism, degraded semipages ecclesiasticism, among the professed followers of Jesus Christ. Here is a

and the second

postico-satirical picture of the times in one of their phases:

In a church that is farnished with million and gable,
With nave and with chancel, with reredos and

groiu. The penitout's dressere scalskin and vable. The odor of sanctity's Eau de Cologne

But only could Lucifer flying from Hades. Gaze down on this crowd with its panniers and paints.

ould say, as he looked on the lords and the ladies,

"O where is All Sinners, if this is All Saints?" Rome was at this time in the penumbra of that awful colipse which came upon it through the Gothic invasion. Its sins and follies resulted in its overthrow. Rome ceased thenceforth and forever to be the political Mistress of the World. It is certain that the tendency of luxury, of loose living, of superstition and falsehood, is to weaken and unnerve a country or a Government. Rome was prepared for its fall at the beginning of the fifth century. It was prepared in another sense for an equally disastrous though different fall in 1870. France taught us a similar lesson in the same year. Austria once and again had a like experience. Is it not well for other nations to note the lessons of His-tory and beware of the political, social, and religious rocks on which others have made shipwrock?

Wi' Wee Winkers Blinkin.

Wi' wee winkers blinkin'. Blinkin' like the starn, What's wee tottle thinkin'? Tell her mither, bairn. On night's downy dream-wings, Where's the bairnie been, That she has sle seemings In her blinkin' cen?

Let her mither brood her. Like the mither-doe; When enough she's wood her. She maun prie her mou'; Lat her mither shake her, Like an apple bough, Free her dreams to wake her : That's our bairnie now!

There I've got her crowin' Like the cock at dawn; Mon' wi' Satis stowin'. When she tries to yawn: She'll na play the stranger Drappit frae the blue, Lest there might be danger Back she and gae through !

She's ourlittle mousie, In this housie born, That I tumble tousie liks, ilks morn; She's her mither's 'airnie, Only flesh an' blood; Blinkin tike the starnia Through a neebor cloud. -J. E. Bankin, D.D., in Wide Awake.

"ONE sole baptismal sign, One Lord below, shove O se faith, one hope divine, One watchword, Love; From different temples though it rise, One song ascendeth to the skies."

Labour and Genius.

The relations of labour to genius is a subject which has engaged the attention of thoughtful men from the earliest times down to Sir Joshua Reynolds, who, in his Discourses Upon Art, dwells more forcibly upon the necessity of study and of carnest work, be our natural gifts what they may. Last in the field of discussion is Sir J. Noel Paton, who in a discussion of the "wild and wondrous" designs of William Blake —a painter comparatively little known on this side of the Atlantic —pleads earnestly for the cultivation so easily attained in early youth, believing as he does, that "there is no greater fallacy into which youth can fall, than the belief that lost time can never be recovered, for though the special knowledge missed in youth may doubtless be conquored in after life, still it can never be so perfectly acquired, and also at a cost of labour immeasurably greater." It is held by some that all this wearisome labour of acquisition is useless, if not worse than useless; that genius is sufficient for itself, and needs not the aid of acquired knowledge. But, according to our writer, a vainer or more mischievious error cannot exist. Sir Noel Paton thinks that if it had been Blake's destiny to receive in youth an art education, such as Michael Angelo and Raphael received, it is not to much to say that he would have equalled-if not indeed surpassedgrandeur of the one, the tender leveliness of the other. Whether this be so or not, there is no doubt that the lives of the world's great men teach as that knowledge should be sought while it is yet morning. The lesson comes to every one, if you would be great hereafter; be busy and humble now. If you would win in the torch-race of art, and deliver up the fire unextinguished, go into training, get into wind while you can. Rasolve that the upward efforts of your maturity shall not be paralysed and rendered nugatory ignorance which a wise foresight might have avoided-that the downward footsteps of your declining powers shall not be haunted by the ghostly shadows of wasted years — by the mocking phantoms of neglected opportunities. Many may fail of their objects in life-some certainly must; but it is in the power of every on so to employ the years of youth and early manhood, that if, in the end, he fail, i oarly shall not be because he has proved untrue to himself or to the measure of grace with which it has pleased God to endue him. But while speaking thus confidently of that may be accomplished by what Sir Joshua calls "well directed labour" (to which he speaks wildly in saying "nothing is d' ried"), we must not ignore the sinister influence of those adverse circumstances which so frequently surround the path of

THERE is as much difference between the sine of believers and the sine of carnal men, as between a meadow accidentally overflow-d with water and a staguant anh. -Anonymous.

lasting no" of which the stoutest heart must sometimes best and break in vain.

" over-

youthful aspiration, and against the

John's Answer to William's Question.

TO ALL WHOM IT MAY CONCERN.

"Is the Church of England worth preserv-ing !"—Mr. GLADSTONE.

What is the Church? Is it a place For holy antic and grimace? A sort of Sunday opera-boule, Parformed beneath a Gothic roof? Parade, with priest for fagleman? Burlosque upon the latest plau, Of things the most sublime and serious. Where mummery, veiling the mysterious, Yiolds mumbo-motley as result Of search for an " methetic" cult?

Is this the Church you mean? It so, John's answer's an emphatic " No!"

Is it a stage where bumptious boys May wrangle over gauds and toys, Funning whene'er some scrap of fluramory Is stript from their too florid mummery? May vent on Luther, or on Tait, Ecclosiastic Billingsgato? Much like an angry housemaid, chidden For finery that is forbidden, Who strikes an attitude as martyr Because her Sunday rig's not smarter. Is this the Church you mean? It so, Joun's answer is a ready "No!"

Is it a "scene" where cleric pride May be supremely glorifled; And every pretty priestly hope To play the part of petty Pope, Shining in foolish virgin's eyes, With sacordotal sanctities, And gently dazzling, now and then, Some mooney and molluscous men; Where, gaily decked in stolon plumes 'Midst pompous rights and fragrant fumes, The emptiest daw may masque and mum, Ecclesiastic Fe-Fa-Fum?

Is this poor thing your "Church?" If so, Joun's answer's an explosive-" No!" Is it a word of life or death?

A secondatal Shibboleth? A proud abstraction, vague and vast, Veiling the tyranny of caste? A verbal fetish, shaped to rule The flexible fancy of the fool ? A web of forms, traditions, creeds, Strotched 'twixt the soul and the soul's needs? Is Church the "Priest's Preserve?" If so, JOHN'S answords-" Preserve it? No!" -London Punch.

Lucknow

Lucknow was once a royal city, with a populption of 800,000, and was the fairest and most beautiful city of the East, with domes, minarets, and gilded towers of uncommon splendor. The native city at the time of its greatness was the capital of Oude, and was the richest and gayest city in India. It extended along the River Goomtee six miles, and was densely popu-

It was the greatest central point in the mutiny, and with that outbreak its chief glory departed. It now languishes, having a population of about 800,000. Many parts of the city are depopulated, and some of the finest buildings are in rains. Still, it the inest buildings are in rains. Still, is is a beautiful town, wearing an oriental appearance, more picturesque than almost any other city of India. It is nearly all Mahommedan, and canatill boast of domes, minarets, and spires of surpassing beauty. The whole town is embowered in foliage, consisting of sycamore, banyan, tamarind and palm trees, and adorned with shrubs and flowers.

We had carriages and rode through all We had carriages and roue through an the principal streets in the old part of the city, as far as the European part. The mosques—and, indeed, all the public buildings—have an appearance of grangrandeur; but most of them, on a close expensively are not as substantial or coally. amination, are not as substantial or costly as the first impression would indicate. They are very ornamental and showy, and what might be called "gilt edged." At a little distance they appear like marble, but are nearly all of brick, plastered. The same remark may be made of nearly all the public buildings in Calcutta. It will not do to examine too closely any of these modern structures of India. The ancient buildings of this old country are very substantial, and most of them are beautiful, with a style of architecture peculiar to this country, but not inferior in taste and beauty to that of any land.

The streets in the native part of the town are the queerest of any in the world. They are narrow and crooked, and from four to ten feet below the foundations of the shops and dwellings. The streets are not paved, and are dirty, and look as if they would breed a pestilence.

The new part of the city is regularly laid out with broad streets, shaded with trees, and rendered beautiful. The dwellings of the Europeans are large, with beautiful grounds, adorned with shrubs and flowers.

We had rooms at the Imperial Hotel, which was the palace of the Rajah in the time when this city was the grandest capital in India. It is an immense building. The dining-room was once the grand reception-room of the Rajah, and is now a beautiful room, with ceiling forty or fifty feet high, with latticed windows near the top, through which the wives of the Rajah might look out without being seen.

The river is navigable at all seasons, and is filled with steamers and small boats of every kind. The valley of this river is one of great beauty as well as fertility, and is now highly cultivated, but formerly was cultivated like a garden. The soil produces rice, coîton, opium, hemp, and a vast variety of fruits.

Some of the grounds around these grand castles and palaces are very large, but have boon neglected; but there are evidences showing that in former days these grounds were beautifully adorned with trees, shrubs, and flowers, fountains and statues. When the wave of muting swept over this fair land, it lest it blighted and impoverished.

There is still a park that is kept up, and is a great resort. It is laid out with taste. adorned with the beautiful prees of shis favored climate, and has the finest collection of deer in India. Formerly it contained a menagerie of wild animals, boasting of the finest collection of tigers in the world. The King was very partial to tigers. It now contains a beautiful shaded cerriage-drive, where the English enjoy the

Queens of the Day, and how they Look

A few days ago Queen Victoria paid a visit to the Empress Engenie, at Chisel-hurst. She is a medium sized woman, comowhat inclined to stoutness, and has of florid countenance. The features are not marked, her mouth falls open very often and her lips are very full. She seems kind and gracious in her manner and very simple—entirely devoid of affectation. Her voice is not trained to such ewestness and grace of utterance as marked that of the ex-Empress. Of course, being somewhat stout, she does not move so gracofully as she might, but, taken all in all, she is pleasant-looking, and one in-stinctively likes her for a noble woman. She was plainly dressed in black silk, with heavy trimmings of crape, and wore a widow's veil and white cap.

Queens look very like ordinary humanity opinions to the contrary notwithstanding. Elizabeth, the Empress of Austria, is a tall slender, very graceful woman, some thirty-five or thirty-six years old. Her eyes and hair are brown, and she is rather thin in the face and of rather sallow complexion. But her manner is very charming.

The daughter of the Czar of Russia, who married the Duke of Edinburgh, is decidedly plain, in spite of all said to the contrary, while the Princess Alexandria has been and is still a fine-looking woman. I never saw the Empress of Russia, but I knew her maid of honor, Mademoiselle Annenkoff, who told us she was plain and rather masculine looking.

To speak of the Sultana of Turkey would take more paper than I have got handy—there are so many of her. But it is very safe to say that you will find there a beaut ful woman or two after the Turkish taste. A fat, round woman, with red cheeks and black eyebrows, is a Turkish beauty, one easy to make since Banting wrote his book on dining and corpulency, and cosmetics are so all-embracing.

The Empress Eugenie still holds her sceptre of beauty and queenly dignity.

But the beauty of all is the fair young Queen Olga, of Greece. Rarely is seen any person in any walk of life so really lovely in all ways as she, and it is not to be wondered at that the whole exposition stood petrified to see her pass, that murmurs of approbation and delight followed her. She was dressed in a lightblue dress, and a white burnous thrown carelessly over her magnificent shoulders, and a blue and white bonnet—the Greek colors.

Grumblers.

Unhappy souls! Public torments! The sun shines on them in vain; they only see clouds and feel cold winds. Blessings are poured into their lips to no purpose; they only think of desired things they lack. Virtues shine in their neighbors urseen; faults are discovered in every feature; a virtue seldom mentioned without a deprecating "but." Greet them on a glorious winter "but." Greet them on a glorious winter morning, with congratulations ever its brightness, and they will growl back, "We shall get our pay for it;" speak of the noble conduct of Mr. D. and—"y-e-s, but he had no good purpose in the act," will be flung in your face. Is any one charged with evil? they believe before they fairly have a santaion is taken for cartainty. hear; suspicion is taken for certainty scandal accepted for fact, virtue subjected to discount, a stain presumed on every character, evil motives insinuated where none are apparent. A cloud hangs over their spirits, bitterness drops from their tongue, there is discord within, and chafing without. They absorb no comfort from others, but emit perpetual discomfort most burdensome to companionship. The good recoil from their society, are annoyed by their bitterness, disturbed by the grumblings, offended by the rinjustice, grieved by their miseries, and discouraged over perpetual failures to infuse sunshine into their experience.

Books in Summer.

Judge Haliburton spoke the truth when he remarked how few people can read Paradise Lost. Even Dr. Johnson declared that he never read Milton until he was obliged; and hundreds, we doubt not, will sympathize with the man to-day who boldly declares that he cannot read Paradise Regained, over which Lord Brougham failed. Charlotte Bronte could tolerate the histories of Hume and Rollin. "Read them," she seys, in her instructions about books, "if you can. I cannot." Lord Macaulay, we sker though he was, wearied over Spenser's Facric Queene. He thought it hard labor to to the end of the first book, and as for the whole of it, "very few and very weary are those," he wrote, "who are in at the death of Blatant Heart." Burleigh and His Burleigh and His Times was another book which Macaulay could not master, although it might be thought to have been directly in his road of study. This, however, seems to have nothing to do with it. Akenside was a bugbear to Mrs. Browning, and Moore could not read Chancer. Leigh Hunt, though he said he often tried, never got through either one of Ford's or Messinger's plays; and Elia went further than Charlotte Bronte, and ranked the works of Hume, Beattie, Robertson, and even Gibbon, with court calendars, directories, pockethooks, and draugh; boards bound and lettered-as books that are unworthy to be called books. But these instances might be multiplied

to the filling of a volume. If there are any people in some rural solitude struggling through The Decline and Fall, or pondering over Young's Night Thoughts ling as a duty he owes to his conscience, it may be well for him to profit by these examples, Heavy books in hot weather are not acceptable, and with even the few precedents we have cited, nobody need be afraid to own that he has not read other one or two of the English classics. He; will not be in bad company—not half such bad company as he would be in trying to make everybody believe that he pares; his summer studious-ly, and that he read everything.

Scientific and Asecul.

BOSTON BREAKFAST CARK.

Take one quart of flower, two tenspoons Take one quart of nower, two teaspoons of cream tartar rubbed into the flour, one tablespoon of butter rubbed into the flour, two tablespoons of brown sugar rubbed dry in the flour, a little salt, teaspoon of sola dissolved in as much sweet milk as will have the ingradients about the consistent. dissolved in as much sweet mick as will make the ingredients about the consistency of pound-cake dough. Grease a pan with lard, place the muffin rings in the pan, having them also well greased; fill them half full and bake in a quick oven.

DANGER OF UNRIPE FRUIT.

Parents cannot be too careful about al. lowing their children to cat unripe fruit, which will soon be plenty, and which it tempting to the little ones. And it is particularly dangerous after eating green trash to drink greedily of water. Children are all alike in this respect, and it beloves parents and others who have charge of them to exercise a great deal of firmness and judgment in regard to what the child-ron eat during hot weather. Physicians say that much sickness prevalent among children is caused by this lack of judgment or care on the part of parents and guardians.

CONFINING POULTRY.

If we wish to confine our hens, so as to protect the garden and crops, we must ne. cessarily take much more pains than when we allow them to run at large. To confine hens, and have them to do as well as when allowed to run at large, we must follow the following rules: 1. Feed regularly, at least twice a day; not too much, but just least twice a day; not too much, but july enough to satisfy their appetites. 2. Keep pure, water before them all the time. 3. Keep plenty of gravel and sand before them. 4. Provide for them a good, warm roosting-house, and always keep it free from dirt and vermin. 5. Keep at least half of their park in grass, and plough the remainder occasionally, so as to allow them plenty of wallowing places.—Cor. Country Gentleman.

EVERGREENS AMONG FRUIT TREES.

The Scientific American says: "A well grown evergreen tree gives off continually an exodium of warmth and moisture that reaches a distance of its area in height; and when tree planters advocate shelter. beds, surrounding a trace of orchards of fifty or more acres, when the influence of such belt can only trace a distance of the height of the trees in said belt, they do that which will prove of little value. To ameliorate climate, to assist in prevention of injury against extreme climatic cold in of injury against extreme cumatic com in winter, and of the frosting of the germ but of fruit in the spring, all orchards should have planted, in and among them indiscriminately, evergreen trees at distances, each of not more than 150 feet apart. Such a course pursued will give health to the tree, and be productive of more regular and uniform crops of fruit. At all events, it is worth the trial, and we shall be glad if our readers can inform us of practical experiments on the subject.

BRINE THAT PRESERVES BUTTER A YEAR.

DRINE THAT PRESERVES BUTTER A YEAR.

Among the many devices for keeping-butter in a manner that preserves the rich, rosy flavor of new, with all its sweetness, is the following from the Dutchess Farmer, which is said to be entirely successful: To three gallons of brine strong enough to hear an egg, add a quarter of a pound of nice white sugar, and one tablespoonful of saltpeter. Boil the brine, and when it is cold strain carefully. Make your butter into rolls, and wrap each separately in a clean white muslin cloth, tying up with a string. Pack a large jar full, weigh the butter down, and pour the brine until all is submerged. This will keep really good butter porfectly sweet and fresh for a whole year. Be careful not to put uponice butter that you wish to keep for any length of time. In summer, when the heat will real and treather that you wish to hear will and the real streather. of time. In summer, when the heat will not admit of butter being made into rolls, pack closely in small jars, and, using the same particles, the depth of at least four inches. This excludes the air, and answers very nearly as well as the first method suggested.

THE AGE OF A HORSE.

Perhaps the following directions which we find going the rounds of the press, go rather more into detail than necessary for general use, but they are in the main correct. Even the most experienced experient if they are honest, profess only to fix a horse's age approximately. The following rules must, therefore, be taken with due allowance for variations of individuals: The colt is born with twelve grinders. When four front teeth have made their sp pearance, the colt is twelve days old; and when the next four come forth, it is four weeks old. When the corn teeth appear, the colt is eight months old, and when the latter have attained the height of the front teeth, it is one year old. The two years colt has the kernel—the dark substance in the middle of the tooth's crown—ground out of all the front teeth. In the third year the middle front teeth are being shifted, and when three years old these are sub-stituted for the horse teeth. The next four teath are shifted in the fourth year, and the corner teeth in the fifth. At six years the kernel is worn out of the middle front teeth, and the bridle teeth have now at tained to their full growth. At seven years a hook has been formed on the cornel teeth of the upper jaw; the kernel of the teeth next at the middle fronts is worn outand the bridle teeth begin to wear off. At eight years of age the kernel is worn out of all the lower front teeth, and begins to decrease in the middle upper fronts. In the ninth year the kernel has wholly disappeared from the upper middle front teethe heads on the upper the hook on the corner tooth has incressed in size as the bridle test a lose their points. In the tenth year the kernel has work out of the teeth next to the middle from of the upper jaw; and in the eleventh the kernel has entirely vanished from the corner teath of the same law. At twelve year old, the crowns of all the front teeth of old, the crowns of all the front tests of the lower jaw have become triangular, and the bridle test; are much worn down, the liorise advances in age, the gums shink away from the tests, which consequently receive a long, narrow appearance, and their kernels have metamorphosed into a darkish point; authorous gray hairs appear in the forehead.

It is reported in Vienna that Austria has determined to interfere in the troubles in north-west Turkey. The insurgents in Herzegovinia have met with reverses of late, and the Bosnian rebels have been dispersed.

THE London Tavern was offered for sale the other day, but was bought in, after a lively competition, for £84,500, to which sum the bidding had advanced from a first effer of £05,000. Ten years ago the property changed hands at £41,000

A missionary in China gives the follow-lowing summary of the present condition of the various religions in that country. Buddhism is making no progress. Moham-medanism is at a discount because of its rebellious tendencies. Confucianism is strong and active. Roman Catholicism is making rapid progress. Protestant mission-aries are doing what they can.

The London Times publishes a testimony The Lendon Times publishes a testimony to the power of Christianity recently given at Ningpo, China: "A man of respectability and means came into the preaching room of the mission, and said that he had never heard the Gospel but had seen it. 'I know a man,' he said, 'who used to be the terror of his neighborhood. If you gave him a hard word, he would shout at you and curse you for two days and two nights without cousing. He was as dangerons as wild beast, and a bad opium smoker. a wild beast, and a bad opium smoker. of him, he became wholly changed. Gentle, not soon angry, moral, and his opium was left off. Truly the doctrine is good." But when the religion of Jesus took hold

SYMPTOMS OF CATARRH.

Dull, heavy headache, obstruction of the nasal passages, discharges falling from the head into the throat, sometimes profuse, watery, and acrid, at others, thick, tenacious, mucous, purulent, bloody and putrid; the mucous, purulent, bloody and putrid; the eyes are weak, watery, and inflamed; there is ringing in the ears, deafness, hacking or coughing to clear the throat, expectoration of offensive matter, together with scabs from ulcers; the voice is changed and has a nasal twang, the breath is offensive, smell and taste ato impaired; there is a sensation of dizziness, mental depression, backing cough, and general debility. Only hacking cough, and general debility. Only a few of the above-named symptoms are, however, likely to be present in any one case. There is no disease more common than Catarrh, and none less understood by physicians.
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by SAGES CATARREM REMEDY is beyond all comparison, the best preparation for Catarrh ever discovered. Under the influence of its mild, soothing, and healing properties, the disease soon yields. The Golden Medical Discovery should be taken to correct the blood, which is always at fault, and to act specifically upon the deseased glands and lining membrane of the The Catarrh Remedy should be applied warm with Dr. Pierce's Nasal Douche the only instrument by which fluids can be perfectly injected to all the passages and chambers of the nose from which discharges

These medicines are sold by Druggists.

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J. Bedford, Thamesville, writes—"Send at once a further supply of Eclectric Oil, I have said and give such general missaction." J. Thompson, Woodward.

These soid activate out. Nothing takes the soid activate out. Nothing takes I have sold entirely out. Nothing takes its it." Miller & Reed, Ulverton. P. Q., wites—"The Eelectric Oil is getting a rect varieties." restreputation here, and is daily called or. Send us a further supply without desp." Lemoyne, Gibb & Co., Buckingham, writes—"Send us one gross Eclectic Oil. We find it to take well." Sold by all medicine dealers. Price 25 ents. S. N. THOMAS, Pheips, N. Y. And NORTHROP & LYMAN, Toronto, and NORTHROP & LYMAN, Toronto, but the Demission.

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our medicine wished me to try it, and
with a doubting heart I tried one bottle,
and I was so much relieved by it that I
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lifs cace was x very bad one; he had fits userly all his
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MARRIAGES.

On the oth, inst, at Gould Street Church, by the Bey, J. M. King, M.A., the Rey, Thes. F. Fother inglism, S.A., Norwood, Ont. to Annie Ratte youngest daughter of the late David Chuickshonk, Arbroath, Scotland.

On the 7th inst., by the Rev. Professor Mowat, A.M., of Queen's College, Kingston, Charles Robert Wobster Higgar, Esq., of Ostoode Hall, Barristor-at-Law, to Jane Helin, chlost daughter of the Hon. Ollver Mowat, Attorney-General of Ontario,

At the residence of the bride's father, Walnut Grove, Chatham, on the 1st inst., D. G. Flyming, Esq., M.D., to Marion Lucy, younge's daughter of Hon, A. McKellar, Sherif of Wentworth.

On the 3rd inst., at the residence 111 Denised Avenue, by the Rev. Alexander Giray, John Alian Smith, of Checow, Scotland, to Mary Jane, young est daughter of Mr. O'Loughlin, Toronto, DEATHS

At his residence, Hillside Cottage, Port Hope, on fits list, Joseph Gladman, Eaq., aged 78 years.
On the last Soph, at Athol, Indian Lands, after a brief illness, much regretted by a large circle of sorrowing relatives and friends. Catharine Kennedy, relictof the late Alexander McNaughton, Eaq., aged 51 years.—"Blessed are the dead which die in the bord, even so saith the spirit, for they rast from their labors, and their works do follow them."
On Saturdey, the 11th last at 160 Bletanness.

one strong, the 11th inst., at 263 Richmond-st., Yeat, Toronto, Magaret Ognry, infant daughter I Thomas O. and Christina Auderson. Friends will kindly receive this notice.

. Official Announcements.

ARRANGEMENT OF PRESBYTERIES IN QUEBEC AND ONTARIO, AND APPOINTMENTS OF MEETINGS

Hunov,-The Presbytery of Huron will meet in Seaforth, on the 2nd Tuesday of October, at 11 a.m.

BROCKVILLE.—The Presbytery of Brockville will meet at Brockville, and within St. John's Church there, on the Srd Thesday of September, at Sp.m. Probationers appointed to this Presbytery will-please correspond with the Rev. A. Brown, Lyn, Ont.

BRUCE.—The Presbytery of Bruce will meet at Paisley, on Tuesday, September 28th, at 2 o'clock.

Chathan.—At Bothwell, on Monday, September 27th, at 3 o'clock p.m.

Kingston.—Next imeeting to be held in St. Andrews Chutzch, Belleville, on the second Tucsday of October ensuing, at 7.30 p.m.

Toronto. Next meeting in the lecture room of Knox Church, Toronto, on the first Tuesday of October, at 11 a.m.

OTTAWA.—An adjourned meeting at North Gower on the 19th October at 3 p.m. Noxt quarterly meeting in St. Andrew's Church, Ottawa, on the 9th November, at 3 p.m.

SAUJERN.—Preabytory of Saugeen takes place at Harriston on 21st Soptember, at 40 clock p.m.—The Presbytory of Saugeen holds an adjourned meetingst Durham on 31st August at 11 o clock.

Paris.—Presbytery of Paris meets in Lion Church, Brantford, on Tuesday 21st Soptember, 1875, at

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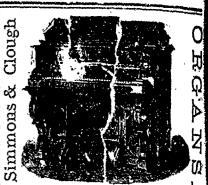


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