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Details of Home Mission Work of the C P. Church, 1873-74.

BRITISH COLUMBIA.

Your Committee have not succeeded during the year m obtaining another Missionary for British Columbia. As only one application was made, they did not feel warranted in making an appointment. Mr. Jamieson still occupies New Westminister and the adjacent stations of North A) m and Inaugley. Very little progress has been made during the past year. In a letter received from Mr. Jamieson since the April meeting of the Home Mission Committee, he says: "I have been engaged during the past year in conflucting services at the year. past year in conducting services at the usu-These have been so often reported upon, that it is unnecessary to repeat them. The changes are very few. There them. The changes are very few. has been some increase to the population, but few of them belong to our church. I have had, however, more than the usual amount of discouragements to contend amount of discouragements to contend with. But for the great disappointment in the railway, one might reasonably have expected to see a different state of affairs throughout the Province, and a consequent increase of more encouraging material for religious organizations.

The floating character of the population de-mands the exercise of more than ordinary faith. While there has been much toilsome labor, the past twelve years, there has been little or no opportunity for interesting results. Ours is in fact an itinerant mission, with this difference, that while the minister is stationery the people are constantly moving. It would not, however, be right to conclude that our labor or the ex-penditure of so much money by the church have been in vain because our membership and attendance are comparatively small at

The financial statement submitted by the managers of the congregation from January 1st, 1878, to March 81st, 1874, is as follows.

LANGLEY SETTLEMENT.		
Subscriptions		
Sabbath Collections 26 75	•,	
		75
NORTH ARM SETTLEMENT.		
Subscriptions		
Sabbath Collections 26 18	4.4.4.4	
* * * * * * * * * * * * * * * * * * * *	\$121	18

NEW WESTMINISTER CITY. Subscriptions \$264 00 Sabbath Collections...... 212 87 SE VI MAN DE LEGITA DE MAN DE LEGITA DE LA COMPANION DE LEGITA DELLEGITA DE LEGITA DE 9476 87

Pew Rent, Interest, &c...

. Total EXPENDITURE. ,

Miscrilaneous. Light, Fuel, Insurance, &c...... 81 00

 Junday School Papers
 5 00

 Fravelling Expenses
 89 00

 Salary of Minister
 468 00
 Balance on hand...... 25 13

Total \$767 25

The last General Assembly fixed Mr. Jamieson's salary at \$1,000 in addition to the \$600 which it was expected the congregation would raise. Of the amount, as will be seen by the financial statement, only \$483 has been mid. Mr. Jamieson writes 468 has been paid. My Jamieson writes hat on this account, coupled with the high at of living, he has incurred a good deal of debt to several parties for supplies of secsaries, besides using a legacy of \$200 eft him by a member of the Church, which pherwise would have been invested for being the church. ature want. Accompanying the financial latement, the Committee of the Church at the following communication, which ay guide the Assembly in its action rearding the Mission :-

ew Westminster, B.C., 18th March, 1874. Sir,—I am directed by the Committee of Andrew's Church to forward to you the neclosed statement of receipts and expendince of the Mission Station here, in conection with the Canada Presbyterian furth, and at the same time to lay before on some facts relative to the present and respective state of the Mission. Six, I am directed by the Committee of

As the statement will show, the total nount paid as salary to our pastor, Rev. Jamieson, since the beginning of 1878, \$408, this, with the \$1,000 per annum. hich he receives from the Canada Prosby rian Church, makes \$1,718 for fifteen onths, an amount altogether inadequate his support, in this country, where many the necessaries of life are, so expensive; r can the Committee hope to raise a much ger sum during the year upon which we entered. The congregation in the We entered. The congregation in the J, from which a large proportion of the vence is drawn, is, however, increasing adily, though slowly as yet, and the minittee trust that, prospering with the sperity which has lately begun to dawn on the Province, the Prospection and in New Westminister will soon so e ther days. shier days.

ther days.

The Committee feel sure that you would tet to see the work of the church here used at the majority of the different presentions gathered into other folds, and abor and expenditure of so many years.

Tet failing additional help from the last twenty-one months between \$1,800 to \$2,000 have been expended in building and clearing of the small debt proviously on the church. The church is now unencumbered. The Trustees have taken steps to obtain the title from the Hudson Bay Company.

Little building and clearing of the small debt in building and clearing of the small deb

This will involve an expenditure, in excess of the amount provided for under the present arrangement, of a little more than \$500, and will, we confidently believe, be the means of maintaining and establishing, in this distant corner of the earth. a representative of our beloved

The Province of British Columbia, owing to causes, into a statement of which it 19 inpossible to enter here, was in a very depressed condition at the time of its confederation with Canada. From that depression it is now recovering. Large public works are being undertaken both by the Dommion and Provincial Governments; now settlers are constantly assisting as the new settlers are constantly arriving in the country, and a healther tone prevades the entire community. These things make it peculiarly desirable that the work carried on for so many years, under great difficulties and at arrest ties and at great expense, should not be abandoned now, when, so tar as human eyes can see, the harvest is at hand.

MANITOBA.

The Committee are able to report encouraging progress in the North-West. Mr. Ure, of Goderich, and your convener, visited the Province last July in reference to the location of the Manitoba College, and while prosecuting their special mission, embraced the opportunity of preaching in nearly all the stations, and assisting the brothien in evangelistic work. But for the entire failure of the crops in certain localities, rendering the people unable to give for ordinances to the extent expected, a for ordinances to the extent expected, a much larger amount would have been contributed to the Homa Mission Fund. The Mission stations of Little Britain, Headingly and Farks Croak, and the new settlements of Rockwood, Springfield and Sunuyside, are all willin the region, which had no harvest on account of the grasshopper visitation, and hence were much crippled. From the annual report presented to the From the annual report presented to the Presbytery of Manitola, by Prof. Bryce, and subsequently laid before the Home Mission Committee, the following extracts are made, indicating the progress of the various stations during the past year.

· WINNIPEG.

Winnipeg, as the locality that has received the greatest addition to its population during the past year, has advanced most rapidly in church matters. The congregation has gone on steadily increasing, and has added thirty-four to the roll of members during the year, and has thus received in all eighty-five members. It may be mentioned that, without doubt, the number tioned that, without doubt, the number would have been considerably increased but for the congregation being without a sottled pastor.

The congregation has so increased that it was found necessary, in November, to add a wing, so that now the church holds about 550 persons. It has about eighty families and one hundred single persons. The pows are nearly all let; the congrega-tion is influential, and has been energetic and liberal during the past year. As it has declared its intention of being self-supporting it now comes under the head of "Vacant Congregations." The expenses of one candidate (\$120) were paid. The amount due to Mr. Moodie, for the first three months of the church year, as assistant to Prof Bryce, of \$150, was paid, and the congregation is paying for the present supply from the Home Mission Committee at the rate of \$1,500 per annum. The total contribu-tions for all purposes from March 81st to March 81st for the congregation may be sot down at \$2,800. After meeting what set down at \$2,800. After meeting what the congregation considered its fair share of expenses, it was decided at the annual meeting to make a donation of \$400 to Prof. Bryce for the attention shown by hun in begining and managing the congregation This was the more acceptable that the high rate of living in Winnipeg requires it. The resolution adopted at the meeting was as follows: "That this congregation tender their heavty thanks to Roy. Professor Bryce for his zenious and assiduous services on behalf of the congregation, in the pulpit and otherwise, and as a token of their appreciation thereof beg to tender him the sum of \$400 to be paid from the ordinary revenue of the church." The congregation, during the past year, chose three elders who were ordained and inducted, and Prof. Bryce as moderator of session has still a supervision of the congregation. A Missionary Association has been formed in cenncotion with the congregation, and a strong committee of the congregation for giving advice and assistance to immigrants did good service. The Sabbath School, from a more handful a year age, has grown with great rapidity; it has now a well organized and capable staff of twolve teacuers; it has scholars; it uses the international series of lessons, and is well supplied with looks, catechisms and Sabbath School literature; its teachers have monthly meetings, and the regular, stated sermon is preached to the children.

The supply of the past year has been considerably varied. Messrs. Uro and Cochrane, Commissioners to Manitoba; Messrs. rane, Commissioners to Manitoba; Messrs, Macdonnell and Carmiellael, Rev. Mr. Smith, of Fond du Lac, Rov. Dr. Clarke, and Rev. Mr. Robertson, have each done good service. Of the \$2,300 raised during the year by the congregation, \$1,000 has been expended in additions to the church. Within the last twenty-one months between \$1,800 to \$2,000 have been expended in building and clearing of the small delt

pending on this as their only recourse. is presumed the people will have some diffi-culty in living the winter through comfort-ably. They have with unusual zeal gone forward with a very substantial stone church, which was very much norded upon which, however, there is remaining a debt of \$1,500. This point is the probable site of a town, and the hold thus taken by the crection of a good church is not only a present ad antage but a considerable prospective one as well. The congregation has added, between the two stations, lattle Britain and Park's Creek, fifteen to us roll during the part year.

ROCKWOOD.

When the report was given a year ago this station was reported as about to begin a church. The church is creeted, though not finished in time for services during the present winter, the congregation late is not large, but the position is a very imporof country, of thirteen townships open to settlement. To the north of it are the Townships of Victoria and Greenwood, where twice during the past winter we had service and which promise to be important fields. West of Rockwood also is a new settlement, Woodlands, where we have nover had service. In Rockwood we have maintained a regular fortnightly service for the past year.

SPRINGHELD AND SUNNYSIDE.

Since last year Sunnyside has been added is a new station. Although this region has a small Episcopal Church erected in it, we have almost exclusive command of the people. These townships have organized as a municipality. The establishment of the second station has had the effect of retarding he erection of the church which was planned last year; it has been found necessary to have two churches, and matters are now clear and favourable for such a result. It may be necessary to explain that in the prairie settlements the fixing of sites is a most difficult matter. The tendency to Scatter among the settlers in a country where there is a road in any direction is marvellous and seriously affects rapid advance in the formation. vance in the formation of congregations. It was found necessary on account of the importance of this field to remove Rev. Mr. Donaldson from Headingly and station him at Springhold. This cannot fail to be most advantageous for this locality. Alroady the Springhold church is under way and will be fit for service by the middle of summer. Sunnyside has also decided on building a church of the service by the middle of summer. ing a church of its own. Should a year or oven two years from now see two churches and two fair congregations in this region, it must be confessed that this will be a rapid development, when it is considered that the settlement is not two years ald. settlement is not two years old yet. During the past year the congregation was formed, communion dispensed and a Roll containing nine communicants made out. This congregation has pledged itself to raise \$100 next year and in all probability this will be

HEADINGLY.

This station has just about held its own during the past year. It has at present no station which can be connected with it; ithough a reference to the map will show that it is the nearest point to what is likely to be a good settlement, "The Boyne.' For nine months of the past year the Rev. Mr. Donaldson has supplied this congregation and has paid two visits to the Boyne thirty miles away. About New Year it was found necessary, as already noted, to remove Mr. Donaldson to Springfield. Since that time Headingly has been supplied every Sabbath: although fifteen miles distant from Winnipeg. the journey has been made in all kinds of weather, without a failure. At no time a very hopeful This station has just about held its own a failure. At no time a very hopeful congregation it has maintained its place fairly. During the past year Sabbath School and the regular ordinances have been maintained and the communical

Headingly has been charged with the amount deducted from Mr. Donaldson's quarterly salary, and being in the famine district, has probably done its share, at least as well as we have ever been able to induce it to do, by raising \$75.

BOYNE.

As will be seen by the map this is an isolated settlement. Could we occupy it the people are prepared to put up a little church, and we could count on probably the greater part of the settlement. Our plan of supplying it would be to have a mis sionary able to endure hardship stationed at Hardwall to conduct hardship stationed at Headingly, to go on alternate Sabbaths to the Boyne, and have on that Sabbath Headingly supplied from Winnipeg Associas spring opens should the supply of men be great enough we intend doing what we contain the district.

POPLAR GROVE, LIC.

This is the first of the settlements on the Lake of the Woods read east from Winni-peg. We have during the past winter held From the colportour of the Bible Society, who is a Kildonan older and who made a religious census of the new settlements, we learn that there were fifty-one Presbyterians, old and young, in this district last summer, i. e., in the region over some thirty miles. The settlements, of course, are only beginning. This region, lying as it does on the Dawson route and on the probable line of one of the first branches of the Canadian Pacific, will soon be filled with settlers. All that we can do for this region must be from Winnipeg for some time, un-less we can have an itinerant missionary employed.

PORTAGE LA PRAIRIE, HIGH BLUFF, AND BURNSIDE

These three points have all been inder the cave of the liev. Mr. Mathiesou. There has been a good deal of development in this

considerable amount upon its charer and manse combined, and will, it is hoped, have them ready for occupancy during the present summer. A grant from the Building Fund has been made to this congregation.

This congregation has a glebe of some fifty The missionary supplies this tation for tnightly.

Portage La France. This congregation is not very large, but worships in its own churen, and has service every Sabbath: it is an important point and has a new settle-ment rising a few miles north of it.

Burnside, though the newest, is the strongest station of this group: it has devoloped very much during the year. A church is now being erected there: the material is mostly apon the ground and the application has been made to the Church Building Fund.

In this group of stations elders were elected, and the whole constituted a congregation. All the elders (6) elected have not accepted, but last week those who did were ordained and inducted, and the first session in our western district thus organized, the first of many more to be. An application for a division of this extensive field was made at last meeting of Presbyery, and a deputation consisting of Messrs. Robertson and Frazer was appointed to visit them, with explicit instructions that unless the field contributed largely in excess of present amounts we could not afford them another missionary. During the past year the amount to be raised by this group of stations was \$270, and this has been deduct-ed from the salary of their missionary in his quarterly payments. The deputation appointed to visit these stations has just returned, and reports encouraging things, viz.: that the group of stations will raise at least \$600 during the coming year. At next meeting of Presbytery we hope the field may be divided, as it is very extensive for the mission and one missionary.

PALESTINE, PINE CREEK, AND 2ND GROSSING (WHITE MUD.)

In this region Rev. Mr. McNabb was laboring successfully until poor health com-pelled him to resign. After his removal, with the exception of two Sabbaths' preachsupply until the coming of Rev. Mr. Robertson in January. The Home Mission Committee, in order that Knox Church might have an opportunity of hearing the Rev. Dr. Clarke, who had been supplying Knox Church for about a month before My Robertson's arrival, sent the latter gentle. man west for five weeks. Mr. Robertson with great energy and acceptance visited the field, encouraged the people and brought down to the Presbytery a petition signed by nearly ninety persons praying to be organized. ized into a supplemented congregation. This settlement of thirty scattered families are willing to contribute about \$825 in the first year, and wish to call a minister, which the Presbytery encouraged them to do. From what has been said in regard to this western district the Committee may see that a way is opening up for us of getting congregations out of the leading-strings of being mission stations, and of encouraging them to move towards supporting their own ministers. We shall, we trust, be able in the coming year to get several congregations on their own feet in this way.

1.—Winnipeg is so already traising \$1500 per annum).

2.—Palestine, &c., (promises \$325 for first year).

3.—Burnside and Portage La France (promise \$400 for first year).

4 .- High Bluff, Poplar Point, &c., probably (only \$200 promised yet).

-Headingly and Boyne (probably \$800 -150 cach).

6.—Littie Britain, &c., (almost certain of \$300, but on account of the famine we can

7.—Springfield and Sunnyside (certainly

In all probability at next meeting of Presbytery we may make some suggestions towards working out a scheme of managing those congregations that will call and become supplemented charges. quired much persoverance and patience with some of them, but matters are looking favourable now. It would not be just to pass without notice Rev. Mr. Robertpass without notice Rev. Mr. Robertson, in this connection, who has in the few weeks of his visit west done invaluable ser-

In order to accomplish these ends we need more men and if we succeed, there can be no doubt that much advancement will result. As before urged by the Presbytory, we need three more missionaries, and will, we trust, be able to sustain at least two of them, with our increased contributions, on a sum not greater than that drawn from the Fund during the year

EDUCATIONAL WORK.

Our College Board and Senate will report fully to the Assembly. We may merely advert to the College work. Prosperity has been again vouchsafed to us: thirty-four stupents have this season been entered on stupents have this senson been entered on the roll, and the work done has been the most satisfactory in the history of the College. Our differences of opinion in regard to the site of the College have not injured it at all, and the removal, should the Assembly so decide, will take place under the most favourable auspices. Our Ladies School (not in formal combotion with the Ohurch) has also been very successful. There have been in attendance thirty pupils this year. Foca from it will reach nearly \$1000 this year; but our expenditure in beginning keeping up, and jurying teachers' walking (over Still for salaries along) is heart? we

field, particularly in the western part of it Popiar Point, where we have a few people, has been occasionally supplied.

High Bluff is a good station. has spent a first large through the property of the people in attendance has been: Presbytorians, ten. Roman Catholes, ten. Characteristics. of England, seven; Wesleyans, three. Not only have we reclaimed most of the Protes-tant guls from the Nun's School, but it will he observed we have carried the war into the enemy's country. We mant a parathe enemy's country. We master a paragraph from the leading paper of the country, for last week, conducted by one not connected with us at all, and showing the public sentiment. It says:

". Manitoba College,' under the auspices ot the Presbytery, located, at Kildonan, four miles from Winnipeg, might be tated with the best Ontario High Schools or even Upper Canada College, of Torontc. prepares students for matriculation and though but three year in existence, is doing a large amount of work. The fees are very reasonable. "Winnipeg Ladies' School reasonable. "Winnipeg Ladies' School 'is an incorporated institution founded by the Presbyterian Chuich, and provides a superior education, entiring, besides the more solid branches, all the indern accombiding the superior to the superior plishments.

BUILDIN , CHURCHES DURING THE YEAR.

Knox Church has been enlarged. Little Leitun, church erected. Brockwood, caurch crected.

BEING ERECTED NOW.

Springfield church.

Burnside church. DECIDED TO BE ERECTED.

Sunysido church. Boyne church (?)

CHURCH PROPERTY.

Just a year ago the Bill introduced by the Government, at our suggestion enabling us to hold property by Trustees, was passed. us to hold property by Trustees, was passed. Trustees have been appointed and in most cases have taken the steps necessary for procuring titles. Knox Chutch, Wiunipeg, has not yet received its title though occupancy before the transfer ensures us possession, and we hope within three months to have our limits defined—an important matter as the land on which the abunch have our limits defined—an important matter as the land on which the church matter as the land on which the church stands is worth from \$3000 to \$5000 per acro. At Headingly we have taken the necessary steps; at High Bluff we have made our sworn affidavit. At Portage La Pranie our church is built on a small lot, for which we have made application. It is a disputed claim, but we are likely to hold our own. At Palestine the young and spirited congregation has under contemplation the buying of the McNabb property of 160 acres, with a house on it, Rockwood, and Springfield we have bonds for deeds for our church sites. Kildonan and Little Britain have not yet moved in the matter.

CHURCH OF SCOTLAND MISSIONARIES.

Under the happy arrangements of 1872 there have been working in concert with us the missionaries of the "Presbyterian" Church in Canada in connection with the Church of Scotland." We are grateful to Church of Scotland. We are grateful to your committee for the grant of \$200 per annum to Prof. Hart, although it is but a small recompense for the service rendered. Prof. Hart has endeared himself to us all. His services in the College have been invaluable; and his regular and willing help in the mission stations has given us every reason to be satisfied with the arrangements made. Wintever the state of the ments made. Wintever the state of the union question after the Assembly, we trust we may still work together in the common ground of the College; believing that should the union not be consummated at once, it is at least certain within a few years.

The Rev. Dr. Clarke, the second missionary of this church, arrived in this Province in the middle of December, 1878. As there was no minister to supply Knox church, Winnipeg, though another had before this been sent for, Dr. Clarke supplied the con-gregation for two months and a half. Our cordial thanks are due for the service rendored at such a necessitous time. Dr. Clarke has been sent for a few weeks to Little Britain, to supply the place of Rev. Mr. Fraser, who has gone for the meantime

From the foregoing it is evident that from the foregoing is is evident that there has been a great outword advance during the year. We regret not being able to do more for the Home Mission Fund; but the unfortunate failure of the crops is our reason. As already stated, the prospects of next year are good. We need a greater outpouring of God's spirit, for amidst our church building and rapid advance we feel a great tendency in ourselves to realize more the seen than the unseen, the temporal rather than the eternal. the temporal rather than the eternal. Brothren, pray more for the missions of the Church. We pledge ourselves to do our utmost to be as independent as the circumstances in which we are placed permit, and our ory is still for more mea.

In reference to our work in Manitoba, the Home Mission Committe at its last meeting agreed to recommend to the Goneral Assembly.

- . That the salaries of Missionaries be 8900 per annam for married men, and \$700 for unmarried, men, to take effect on 1st October, 1874.
- 2. That the Home Mission Committee be hereafter relieved of the support of Manitoba College.

The Rev. L. Vincent who has resigned his connection of Saskatchewan Mission, has been engaged for one year, from the first of April, to labour in Manitoba. His salary up to the first of July is assumed by the Foreign Mission Committee.

Messis. McKellar and Carrie, students of hessis, account and chirt, standard of the third year of Knox College, have also been sent to labor, in the Province, by the Stadents' Missionary Society, shying the present summer. These wolcome additions

"Thoulist a little war "

The Easter and People.

Rooted by the Rivers.

BY THEODORE I. CUVIER, D.D.

The Spring has been calling the roll in orchard and forest. Every living tree has ere this responded by issuing its leaves or bedecking itself with blossoms. Some are well on their way with tiny germs of fruit. The dead trees give no answer to the call.

A cick tree or a dead tree is a sad sight, especially if it once shaded our childhood's sports or shock down its generous truit into

A diseased or dying Christian is a far sadder sight. The marks of health and growth in a Christian are described in the Biole by the marks of health and growth in a tree. The tests of life are of decay and death are the same. One of the most happy descriptions of a flourishing Christian ever written is that one contained in the seven-teenth chapter of Jeremiah: "He shall be as a tree planted by the waters and that spreadeth out her roots by the rivers, and shall not see when heat cometh, but her leaf shall be green. She shall not be troubled in the year of drought, neither shall she cease from yielding fruit.

This is God's idea of a flourishing Christian. Hardly any text in his Word affords a hetter test for each one of us to try himself by than this beautiful but searching passage. It is very thorough. It includes both the inward motive and the outward life. Let us look at ourselves a few moments as this passage reveals to us what we ought to be.

(1.) The first mark of a healthy Christian is that he is rooted by the rivers of water. In that Oriental country water was the staff of life to man and beast and plant. A tree whore roots were not kissed by some unfailing vein of moisture was doomed to certain death. What the root is to a tree the secret motives and affections of the heart to each one of us. No part of the tree is so invisible as its roots. But the condition of the tree soon reports just where its roots and what they are about. Dryness below ground soon means deadness above ground. The roots of our religious life are our secret motives and the affections which govern us. God only beholds them, but men soon discover what they are from the evidence of daily conduct. We wonder, for example, why a certain churchmember is so ax in his devotions and loose in his practices. The reason is that, while his trunk and his branches are over on the church side of the wall, his roots run under the wall and dwell in the bad soil on the other side. Outwardly the man is a Christian sor. Inwardly he is a thorough "man of the world," with no genuine love of Jesus pervading his heart. A Christian heart will soon yield a Christless life. "If ye abide in me ye shall bear fruit." When the Master said this he indicated clearly that heart mion to himself was the only some of the columns. union to himself was the only source of permanent Christian living.

Some men root down into covetousness.

There is no need of shaking their boughs with the vain hope of getting any apples of liberality. Others root into secret sensual-Their thoughts are impure. Lust fills their souls. By and by they are detected in some open act of leahery or drunkenness. The conversion of a sensual man or woman which does not radically change the affections and principles of the heart is not a genuine conversion. The reason why so many "reformed" sensualities go speedily back to their cups or licentiousness is that their roots of character were never touched. They were never transplanted into Christ. They were never "renewewed in the inner man by the Divine Spirit."

A true servant of Jesus draws his motives of action from his deep loyality, his deep heart love to his dear Lord. Up through these roots comes his daily devotion to those things which are pure and holy and of good report. These are the motives which good report. These are the motives which keep him self-denying and steadfast. They hold him firm in moments of sudden temptation, as stout roots hold the tree against the assaults of a gale. Paul was so rooted and grounded in love to his Saviour that no blast of persecution ever shook him for an Strangers must have wondered why these early apostles so rejoiced in bearing bloody stripes and in being locked up within filthy dungeons. They little knew the depth and the strength of that victorious love of the Crucified which lived down in their bottommost souls and kept them by the "rivers of water." Jesu kept them and Jesus fed their strength. This is the double office of a root : it holds and it feeds. All the nourishment of the vital sap issues from it. Now, then, here is the test question with me, and with you, my brother. Are our hearts in all their affections and desires and motives so united to Jesus Christ that we draw him up into our daily lives? Do we keep the connection close with secret prayer? Does this inward love of our Lord underlie our whole character? Is Jesus in us? Is his law our law, and his interests our interests, and to please him the first instinct of our being? Then we are rooted by the river of unfalling

waters.
(2.) While the soul thus reaches down through its every rootlet into Christ's deep, cool well there is no danger that our leav will wither. Our "leaf shall be green." Some professors have a very dingy lock.
Their clammy leaves get so powdered over with the dust of worldliness that they are very | unsightly objects. They are not attractive with any beauty of holiness. When people eye them closely, they see only cross soriousness, or stingy selfishness, or frivolous formality. There are others whose leaf turns yellow very soon after they are set out in the church. This betrays lack of moisture at the root, or perhaps a secret worm of sin there, that is killing the tree by inches. The leaf is the tell-tale of the root and soil. It is a wretched mistake to deal with the externals of our conduct while we neglect the condition of our hearts. If the heart is by the rivers of water the leaf will always be glossy and

(5.) Nor will the drought affect a wellpoted Christian. Some eleurelemembers re only flourishing during the heavy rains to sevival time. The vest of the year they so known and homes. If posters get sick.

of such periodical professors, how weary Josus must be with them! But the joy of every pastor is that evergreen Christian who, when the community is as dry spiritually as summer dust, keeps his heart fresh, and his prayers ferrent, and his hands open, and his durly lite as beautiful as a palm-tree.

He never ceases to yield fruit. Every year is a bearing year. It is his fixed habit to attend the place of prayer, to give ac cording to his means, to pay every man his due, to share his lonf with the suffering, to stand for Christ on every occasion and before every company. He speaks out when cowards are dunib. He is "always abounding in the work of the Lord. We go to such a man as we go to a generous old Vergalieu pear-tree in the month of September, and never come away empty. The ground under his boughs always has something sweet for our basket.

And when God shakes such deep-rooted Christians with severe trials, how the ripe fruits do rattle down. Blessed be the discipline which makes me to reach out my soul's roots into closer union with Jesus Blessed be the dews of the Spirit which keep my leaf ever green! Blessed be the trials which shade down the ripe gelden fiuits from the branches!

Visit to Wartburg---the Castle of Luther.

I was on a different expedition from that which led me to clamber the high Alps, and risk my neck in traversing treacherous glaciers and leaping over crevices of im-measurable depth. Then it was the grand, measurable depth. Then it was the grand, the awfully sublime in nature, that impelled me to the toilsome and adventurous tour; now it was the still more morally sublime in history and truth.

I had visited ancient baronial halls and magnificent palaces; I had gone to see the ruins of medieval castles and abbeys; I had wandered over battle-fields on which two hundred thousand men had met in deadly strife, and fertilized the soil with torrents of blood; I had sought the birthplace of many of the mighty of the earth but no sight, no palcace, awakened such emotions as Wartburg Castle, after I had entered its ponderous gate, and stood within its extensive courtyard. A sort of religious awe came over me. I felt as if I were entering into the presence of Luther's spirit, and that he would speak to me. And when I entered the room which the mighty man had occupied, I sat down for a moment to relieve my heart, overcharged with emotion. I pictured myself a visitor to Luther

and wished to enter into conversation with I pictured to my memory the scenes of more than three hundred years There he sits in the same chair occupied by him so long ago; with pen in hand he leans on that old oaken table, now despoiled of its original proportions by the ruthless hands of visitors, who deem a splinter of it a treasure to be cherished; his eye glistens with celestial fire, his brow is secenc, his visage calm, a and yet deep thoughts seem to be struggling within that magnificent head. One while he looks intently on the ponderous volume open before him, which I knew to be a copy of the Valgate; and then again he would turn his face and thoughtfully gaze out of the window upon the beautiful landscape stretching far up the valley. I dared not interrupt the man of God in his literaty labours, for I knew that he was engaged in the heavelless wolk which the first. in the herculean work, which of itself would have immortalized him, the translation of the Bible into the language of his countrymen. I sat still and narrowly observed him. He did not seem to be aware of my presence, or at least he did not permit it to disconcert him. He would occasionally look at the Hebrew Bible open on a chair beside him, and then he would turn the leaves of a voluminous dictionary, and then a long series of folios scattered around would be consulted by him. He would stop and and think sometimes, laying down his pen and resting his head upon the table: he would thus con-tinue absorbed for many minutes, and then of a sudden he would cast his eye upward, but always out of the window, where he could see the clear blue sky, and then his countenance would be lit up with a smile contenues wonto be it up with a sinite expressive of faith and hope and after he had thus for a long time examined the Hebrew and Latin Bibles, and various transhis researches with a feeling of exultation illuminating his whole face. Sometimes, indeed, it seemed as though he were per plexed by a doubt. I may be mistaken, but it appeared to me as though, amid his doubts about verbal difficulties and conflicting translations, he inwardly sighed for the presence of Melancthon, or Bugenhagen, or Craciger, to aid him by their counsels. Thus I sat gazing upon the remark able man and dared not utter a word. had stealthily parted from my companions that I might be alone with Luther. I desired unbroken and solitary communion with the hero of the Reformation.

The room was furnished in very ordinary style. It would be considered decidedly common at the present time, but it was Luther's, and that is enough to consecrate it. It has been held in pious reverence ever since, and the duke of Saxe-Weimar, to whom the castle belongs, has forbidden any further mutilation.

I felt it good to be alone in Luthers study. When the illusion of his presence had vanished, and I had somewhat calmed down after the unutterable emotions which the place had awakened. I took my seat in that old arm-chair, rested my feet on that same stool, leaned my arm and head on that same table, looked out of that same window, and breathed, I trust, a fervent prayer for the hely cause, in that same room whose walls had so frequently reechoed the more pious and acceptable prayer of Luther.

My companions consisted of a German family I had met at Frankfort a few days before, with whom I had become intimate. As we were toiling up the bill in the morning, one of the ladies, much more sedate ing, the of the inter, much more source than her younger sister, said to me, in a very actions tene, "I am making my first pilgrimage to Wartburg Castle. I go full at yourselve. It the gold in Lether. I

know the time, and it is not long ago, that I cursed his name, as I was taught to do, and I regarded his doctrine as worse than pestilence, but now I think differently of the man and of his teaching. I go to Wart-burg not to gratify a shallow currossty, but to inhale his exalted and pious spirit." She then continued to pour out her feelings, and spoke most rapturously of Luther and the Reformation For hours after did I speak Reformation with this lady upon this subject. I sought to establish her in the new faith, she had adopted, for she was yet weak; and one of the most pleasing reminescences of my visit to Wartburg, acide from the historical interest of the place, is the Protestant convert of Frankfort. J. G. Morris, D.D., in Untheran Home Monthly.

Prayer in Your Family.

"I shall never forget the impression made upon me, during the first year of my ministry, by a mechanic I had visited, and on whom I arged the paramount duty of family prayer. One day he entered my study, bursting into lears, as he said, 'You say that the said, 'You -that she never heard a prayer in her father's house or from her father's hose or from her father's hos! Oh, that she were with me for one day again !

Origin of The Missionary Hymn.

It does not necessarily take a life-tune to accomplish immortality. A brave act done in a moment, a courageous spoken at the fitting time, a few lines which can be written on a sheet of note-paper, may give one a deathless name. Such was the case with Leginald Heber, known far and near, wherever the Christian religion has penetrated, by his unequaled missionary hymn, "From Greenland's Icy Mountains." These lines, so dear to every heart, so certain to live, while a benighted man remains to whom Christ's story has not yet been wafted, were written in a parlor, with conversation going on around its author, and in a tew minutes' time.

Reginald Heber, then thirty-five years old, was visiting his father in law, Dr. Shipley, in Wrexham, having left his own charge at Hoduet a short time in order to deliver some lectures in Dr. Shipley's church. Half a dozen friends were gathered in the little rectory parlor one Saturday afternoon, when Dr. St. pley turned to Heber, knowing the care with which he composed, and asked him ; he could not write some missionary lin a for his church to sing the next morning, as he was going to preach upon the subject of Missions. This was not very long notice to give to a man to achieve the distinguishing work his life, and, in the few moments which followed, Heber builded better than he knew. Retiring to a corner of the room, he wrote three verses of his hymn, and returning read them to his companions, only altering the one word, savage, to heathen in the second verse.

"There, there," said Dr. Shipley, "that will do very well." But Heber, replying that the sense was not quite complete, re-tired for a few moments, and then returned with the glorious bugle-blast of the fourth verse. It was printed that evening, and sung the next morning by the people of Wrexham church.—Maria P. Woodbridge, in The Ladies' Bepository.

Caught With Guile.

If men desire to talk, reason, or work together, they must make a beginning, by finding some single thing in which they can sympathize or agree. They must come in contact at some point. The engine must back down to where the cars are, and hitch on to them, before it can draw the train, with all its steam and machinery. To find this point of contact and connection, this theme of mutual interest, and that without departing from Christian character and duty, nor joining in worldliness, folly, and frivolity,—often tasks the skill of those who are "wise as serpents and harmless as doves." "Being crafty," says the apostle, 'I caught you with guile;' and a right-cons craftiness which saves sinners by outwitting them, and leads them unsuspect-ingly to higher and better things than they have ever known or desired, is a rare quali-fication in those whom God calls to be fishers of men.

It is related of Mr. Cowie, a godly Scotch minister, that "one of his attached hearers was the wife of a wealthy farmer, who, after weeping and praying in vain for her ungodly husband, brought her grief before her pastor, whose preaching she could by no persuasion induce him to hear. After listening to the case, which seemed quite inaccessible, Mr. Cowie inquired, 'Is there inaccessible, Mr. Cowie inquired, anything your good man has a liking to? 'He heeds for nothing in this world,' the reply. 'forbye his beasts and his siller, and it be na' his fiddle.' The hint was enough; the minister soon found his way to the farm-house, where, after a dry reception, and kindly injuiries about his cattle and corn, he awoke the farmer's feelings on the subject of his favorite pastime. The fiddle was produced, and the man of earth was astonished and charmed with the sweet music it gave forth in the hands of the feared and hated man of God. The minister next induced him to return his call by the offered treat of a finer instrument in his own house, where he was. Delighted with the swelling tones of a large violin, he needed then but slight persuasion from his wife to accompany her and hear his friend preach. The word took effect in conviction and salvation, and the grovelling earth-worm was transformed into a freehearted son of God, full of the lively hope of the great inheritance above."—The Christian.

SPEAK KINDLY.—Always speak kindly to an angry pupil, "A soft answer turneth away wrash, but grievous words stir anger." Never be accessin. "There is that speak-Never be sarcestis. "There is that speak-eth like the pieroing of a growd, but the tongue of the wine is health."

Recreation.

The celebrated Haydn was in company with some distinguished persons. The conversation turned on the best means of re-storing their mental energies, when exhausted with long and difficult studies. One said he had recourse in such a care to a bottle of wine; another that he went into company. Haydn, being asked what he would do, or did do, said that he retired to his closet and engaged in prayer—that no-thing exerted on his mind a more happy and effiacious influence than prayer.

How to Put Children to Bed.

Not with a reproof for any of that day's sins of omission or commission. Take any other but beiltime for that. If you ever heard a little creature sighing or sobbing in its sleep, you could never do this. Scal their closing eyelids with a kiss and a blessing. The time will come, all too soon, nestuess and perseverance of charity. The when they will lay their heads upon their abundance and choice of fine thoughts, stuwhen they will lay their neads appropriate pillows lacking both. Let them then at least have this sweet memory of a happy childhood, of which no future sorrow trouble can rob them. Give them their rosy youth. Nor need this involve wild rosy youth. Nor need this involve wild trust and confidence ought to proceed from license. The judicious parent will not so that which God is able to do in us, not mustake my meaning. If you have ever met the man, or the woman, whose eyes large suddenly filled when a little child has crept trustingly to its mother's breast, you may have seen one in whose childhood's home "Dignity" and "Severity stood where Love and Pity should have been. Too much indulgence has ruined thousands of children; too much Love, not one .-Fanny Fern.

Double Minded.

The new theory of two brains in one head finds illustration in the attitude of some religious teachers. They really have two minds, double theories; contradictory creeds. The Graphic hits them hard, in a recent editorial, but would have been more discriminating, had it been better instructed in religious affairs. But the following is healthy reading:

"By general consent the hypocrite is set down in the same category with the cheat, if not at the bottom of the list. The man who pretends to be what he is not, is universally regarded as a fraud, and capable of over-reaching in a bargain if not of tapping a till, and picking a pocket. To profess what one does not believe, is a species of lying, for which there was a show of excuse in ages when the penalty of holding here-tical opinions was burning at the stake, but has no excuse in our tolerant days. And the man who is not intellectually honest enough to confess his real convictions, but shuffles and potters and hides behind phrases which mean one thing to one mind and another thing to another, commits a grave of ence against the integrity of his own mind and the sanctity of the

Our Crosses.

"No man hath a velvet cross" Flavel's assertion, years ago, and it is just as true now as then. Only He who giveth it to us, and he who beareth the cross, knoweth its weight. God only knows the strength needful for every burden. When we have felt that we were sinking under the weight of some great sorrow, His hand has been placed beneath us to litt us. Sickness, pecuniary losses, the loss of our loved ones, weigh heavily upon us. Separation in this d from those that are dear to us, often sadden our hearts beyond endurance, had we no strength but our own. To be misrepresented by the many, and to be maligned, if only by a few, are all crosses which we are loth to bear; but, when we remember for each cross there is a new star for our crown, we should welcome them, or, at least, be able to say, "Thy will be done." Christian brother or sister, do you bear your cross as becometh the child of God? Do you, by your patience and trust, lead others to say, 'surely there is something in the religion of Christ to sustain the sorrowing or oppressed? Let us think of these things and live for His glory .-Index and Bautist.

How to Have Peace.

Would you be quiet and have peace within in troublesome times? Keep near to God; beware of anything that may interpose betwixt you and your confidence. "It is good for me," said the Psalmist, "to be near God;" not only to draw near, but to keep near, to cleave to Hun, and dwell in Him; so the word imports. Oh, the sweet calm of such a soul amidst all storms! Thus, once trusting and fixed, then no more fear; "he is not afraid of evil tidings."

Whatsoever sound is terrible in the ears of men-the news of war, news of death, or even the sound of the trumpet in the last judgment-he hears all undisqueted. Nothing is unexpected. Being once fixed on God, then the heart may put cases to itself, and suppose all things imaginable, even the most terrible, and look for themnot troubled before trouble comes with dark and dismal apprehensions, but satisfied in a quiet, unmoved expectation of the hardest things. Whatsoever it is, though not thought on particularly before, yet the heart is not afraid of the news of it, because it is fixed, trusting in the Lord." "fixed, frusting in the Lord." Nothing can shoke that foundation nor dissolve that union-therefore no fear Yea, this assurance stays the heart in all thins, how strange and unforseen soever. All are foreseen to my Ged, on whom I trust—yea, are fore-contrived and ordered by Him. This is the impregnable fortress of a soul-all is at the disposal and corumand of my God; my Father rules all—what need 1 fear? The rather rules all—what need 1 lear? The soul trusting on God is prepared for all; and in the anddest apprehensions of the soul, beyond hope, believes against hope; even in the darkest night casts anchor in God—reposes on him when He sees ne light. (ies. 1: 10.)—Leighton.

Bring them to Church

One of the sins of parents that will be visited on their children to the third and fourth generations is the prevailing license given tham to slight the services of the sonctuary. Unless our oluldren are brought to the house of God, they will not be likely to resort to it as they advance in years, and losing the advantages of early impressions from the gospel, it will not be strange if, later in life, they become inaccessible to its appeals.

Prayer.

Prayer requires more of the heart than of the tongue, of sighs than of nords, of faith than of discour e. The eloquence of prayer consists in the fervency of the desire, in the simplicity of faith, and in the sardied and vehement motions, and the order and politeness of the expressions, are things which compose a mere homan harangue, not an humble and Christian prayer. Our

The True Way of Reformation.

I once heard a minister say: "Suppose, some cold morning, you should go into a neighbor's house and find him busy at work on his windows—scratching away and ask him what he was upto, and he should reply, "Why, I am trying to remove the frost; but, as f: st as I get it off one equare. It comes on another; would you not say 'Why, man, let your windows alone and kindle a fire, and the frost will soon cone off?' And have you not seen people who try to break off their bad habits, one after another, without avail? Well, they are like the man who tried to scratch the free from his windows. Let the fire of love to God and man, kindled at the altar of prayer burn in their hearts, and the bad habit will soon melt away.

Three Wonders in Heaven.

A very pious man, who in the estimation of every body was a devoted Christian blameless in his conduct and conversation and zealous in every good work, after long life spent in the service of his Master was at last brought by sickness to the borders of the grave. He was lying on his be so quiet, and apparently lifeless, that man persons thought he was actually dead. A length he opened his eyes, and lookin around him, said in a very solemn manne when I get to heaven, it seems to me, the will be three wonders there. In the fin place, I shall wonder at meeting with som persons, that I did not expect to find then In the second place I shall wonder at m seeing some persons in heaven, whom confidently expected to find there. By the greatest wonder after all, will be tofu myself in heaven. He then closed his sy and died. Great importance is frequent attached to the last words uttered by the dying. None were ever more impressi than those just recited, or more become the lips of a dying Christian, or that bor more solemn testimony to the value of it godliness. True piety is always humb The holiness of God should make us tree ole, when about to stand in the indepen

A friend is a person with whom I m be sincere. Before I may think aloud am arrived at last in the presence of a me so real and equal, that I may drop en those undermost garments of dissimultion, courtesy, and second thought, whi men never put off, and may deal # him with the simplicity and wholes with which one chemical atom me another. - Emerson .

A preliminary examination of collect admixture is best made by gently stress the powder upon the surface of cold wat The oil contained in coffee prevents the P ticles from being readily water, thus causing them to float. Chico burnt sugar, etc., contain no oil, and th caramel is very quickly extracted by water, with production of a brown so while the particles themselves rapidly to the bottom of the water. On stiring liquid, coffee becomes tolerably unifor diffused without sensibly coloring the w while chicory and other awest roots qui ly given a dark brown, turbid infusi Ronated cereals do not give se distin

The preparation of skeletonized leave an art which any careful person can f tise. The leaves should be porfect, and is a very good time to select them. I should be laid in water for a couple weeks to macerate, then take them gently, for fear of brusing them, and hem into some clash water. Then pe leaves one by one on a card or the par your hand, and with a very soft and a your natid, and with a very soft and camel-hair brush or the tip of your as dab the leaf gently until all the green comes off. Afterwards put a small spoonful of chlorids of lime into about the control of the control pint of cold water, and then leave skeletone in the lime and water become very nearly white; then doet! out very carefully with a card, and lay! on a clean piece of blutting paper in the to dry. In preparing the poppy more care is required than with the let They must have separate water from leaves, and must be covered up and have a bruise in them. When they been scaked long enough take them at the stalk, and with a small poir of pistake all of the stalk. take all off the outside until you so by the erown and take the fuside set by little, so that you cannot been akelvion in delay on. The blooding on the standard and the short as blooding sheleton leaves.

subbath School Teacher.

LESSON XXVIII.

 $\left\{ \begin{array}{c} 10 \times 12 \\ 1874. \end{array} \right\}$ THE AUTHORITY OF JESUS. $\left\{ \begin{array}{c} 4 \, \mathrm{Mark} \ i \\ 16 \cdot 27. \end{array} \right.$

Сомит то мумовку уз. 25-27.

PARALLEL PASSAGES .- Matt iv. 18; Luke iv. 33.

With v 16-18, read Luke viv. 83; with vs. 19 21, Matt. iv. 13; with v. 22, Heb. iv. 12; with vs. 23, 24, Ps. lyxxix, 18, 19; with vs. 25, 26, Luke iv. 41; and with v. 27, John vn. 46.

CENTRAL TRUIH .- JESUS SULERS WITH ALTHORITA.

LEADING TENE. - AND JUSTS CAME AND SPARE, SAYING, ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN TARTIL. - Matt. axviii.

After his introduction by the Baptist and by the voice of his Father from heaven, to ms work as Messiah, Jesus endures the temptation of the wicked one. He is the sceond Adam. He stands, where the first Adam fell (Rom. v. 17). He is alone, amgry, in the desert, in need of all things. he first Adam had all things. He began is trials and triumphs here, at the same the that he illustrated to us that the time ottemptation often follows immediately the tito of privilege, and showed how Satan is a be overcome.

Inmediately after his temptation he began us public ministry, in the same strain as the Baptists (v. 15., "Repent ye and believ the gospel." Jesus Christ has to do twothings:

(1) Son are to be taught divine truth. He beas witness to it, and reveals the Father. That he may be certified as the Messenge and Son of the Father, miracles have to be wrought. Men expect a divine messenger to be accredited. Hence his might work, which were never mere spectacles, but sgns, evidences, proofs that He came from God (John in. 2). So Moses was attested. So Samuel. So Elijah.

(2) He had to organize a company, society, community, that should remain after his removal, bethe nucleus of the Christian Church, carry or the work of teaching, and represent to the world in true and pure life, the influence and effect of his own gospel. Hence the exercise of authority in this les--first over men, in calling and teaching, and then over devils, in controlling.

I. AUTHORITY OVER MEN.-Simon and Andrew, and James and John.

(1) This was not the first interview. It is not God's way to call men by the chance words of an unknown stranger. The Bap-tist had pointed out the Saviour as the Lamb of God to Andrew (John i. 86), who sought an interview with Jesus, and spent a day with him; then brought Peter. Both had their minds turned to Messiah; both were drawn to Christ. When he invited them to come and follow him, as he did when apparently walking in a casual way, by the Sea of Galilee, they had some preparation of mind for the invitation. John (1.41) relates their introduction to Jesus, Matthew and Mark describe their formal call. The Lord uses means adapted to our circumstances for leading us to himself. Andrew was of Bethsaida, and had been the disciple of tue Baptist.

(2) They were humble men, fishermen But this does not imply beggary or pauper-ism, nor even so lowly a place in society and intelligence as labourers occupy. All who know life in fishing villages, know that fishermen in point of observation, know-ledge, and influence (especially when, as here, they owned their own boats), have a comparatively high place. Zebedee's means seems to have been exceptionally good, as we miter from the "hired servants" (v. 20), their mothers substance (Luke viii. 8) John's 'own house" (John xix, 27), and his being known to the high priest Caiaphas. This may have led to the request of the mother of Zebedee's children (Matt. xx. 20). John was a common pame at that time.

(3) They were engaged in their honest and lawful work when called. Toil is no dishonour, while idleness and dependence become at once a snare and disgrace. To Moses feeding his sheep, to Gideon threshing wheat, to Elisha ploughing, came divine communications. Let no boy or girl feel demeaned by working, by manual labour. "Let him labour, working with his hands the thing that is good," Eph. iv. 28.

(1) They were called to noble and dignified work—to be "fishers of men," the term coming naturally and fitly from their occupation. From casting their nets and repairing them when broken, they are called to employ the same diligence, outience, ingenuity, adaption to circumstances, in catching men: but with this difference, that while the fish were killed in being

caught, men are caught that they may live. (3) Christ's authority is seen in teaching as well as in calling. Ho was in the habit of keeping the Sabbath by "going to worship," Luke iv. 16. The elders or rulers of the synagogue appointed or invited a known teacher to read and speak to the people, Acts xiii. 15. Jesus was accustomed to read, and was already regarded as fitted to teach, from which we may see that he was esteemed as sober and exemplary, and m good repute among those with whom he was brought up. His expositions amazed the hearers, not being composed, as Rabbinicle sermons were and still largely are, of quotations from former Rabbia, but of forceble. quelations from former Rabbis, but of fereibly, weighty statements, which they could not gaussay, and on his own authority See the style of the Sermon on the Mount:

"But I say were an actual range and serious forms." "But I say unto you;" or in John (x.1),
"Verily, verily, I say unto you' He drow
his authority from no preceding toacher.

II. AUTHORITY OVER THE INVISIBLE WORLD. It is not too much to conclude that Satan had permission at the time to use all his resources to counteract the truth, and that the "unclean spirits" represent this agency. No diseases of any known kind are attended by such signs as the declarations made by the unclean spirits; and if it be said that diseases are or were so described by the Lowe Like and the contract of the counter t ed by the Jews, it is sufficient to say that Satan imitates, or rather seeks to caricature God by working through common and familiar facts.

Here was a protest, that might have seemed supernatural, against Christ (v. 24). The man was well enough to be in the synagogue (v. 23). No mentaly or bodily disorder whould explain his anger ("Let us alone") mingled with fear ("Art thou come to torment us?"), and this intelligence "I know thee," &c. See Acts xvi. 16.) This title used in Ps. xvi. 10. Whatever the life now lived by this spirit, it was betthe life now hved by this spirit, it was better than the usual, or the expected state He believed and trembled. Little more can we know. Heaven had witnessed to Christ. So does hell. Christ will not recoive such testimony, which was given with no good will; there are agencies which we would not accept as helps to anything good; being prema are, it might even do evil. He in his own name rebuked (see Jude v. 9) the spirit ("Hold thy peace"), and delivered the man ('Come out of him'), which was obeyed with the spite, rage, and unreasoning vindictiveness that will avenge itself on anything that comes under its power—which one sees in baffled bad men as well as in unclean spirits. (See ch. ix. 26; Luke ix. 42; and Acts viii. 7)

The thoughtful ones see it and wonder, and question among themselves. A strange teacher! miracles! thus new revelations had come before. "What new doctrine is this?" For he not only teaches as "Moses and Elsas" did, but like them he has power from God. "Unclean spirits do obey him!" So began in form the war between Christ and Saten. and Satan.

ILLUSTRATION.

Dr. Thomson in Land and the Book, des cribes four ways of fishing practised in the Sea of Galilee, all probably alluded to in the Gospels: (1) with a hook and line Matthew vii. 27); (2) a hand net. Peter and Andrew casting a net; (3) a bag-net or backet-net for use in deep water; (4) a drag-net, very large, requiring several men to work it.

SUGGESTIVE TOPICS.

How Christ was introduced-how his work began—why—like Adam—yet unlike
—his preaching—how like the Baptists—
the two things to be done—place of miracles
—why men called—his two-fold authority here shown—the men called—their names -occupation-preparation for the call-their future work-the teachings of Christ his habbit on the Sabhati-called to read—by whom—what this shows—the un-clean spirit in the synagogue—the nature of the cry—the Lord's word—the affect spirit's rage—the effect on the people, and lessons to us.

Facts for Parents.

A number of physicians, practicing in New York and Brooklyn, having "compared notes, have come to the conclusion that one leading cause of the mortality among children arises from their being left too much to the care of servants. It has been observed that children who are taken care of by their parents, undressed and put to bed by them, and by them dressed in the morning, and kept under a loving mother's eye during the day, are, as a general thing, far more healthy, good tempered, and intelligent than such as are left almost exclusively to the care of servants. In addition to this, it must be remembered that most of the accidents which happen to children, whereby they are seriously injured, and sometimes cripled, mained, and rendered idiotic, occur through the negligence of those in whose care they are left by unthinking or unloving parents.

The Training of Children.

"Who knows," asks Bishop Beveridge, "but that the salvation of ten thousand immortal souls may depend upon the educa-tion of one child?" Let no one be dis-Let no one be discouraged by the difficulty or magnitude of the work. Fruit does not always immedithe work. Fruit does not takways infimediately appear. Cases have been known in which a mother's counsels, example, and prayers produced their effect many years after she was laid in the silent grave. "We can not give our children grace," it is often said; but they who thus speak must know there is the whole can One with whom tell there is One who can, One with whom "all things are possible." "The God of all grace" has said, "I wilkpour my Spirit upon thy seed, and my blessing upon thine offspring. What are difficulties before Omnipotence? car not be What rehard heart can not be soften? fractory spirit can not be subdue? What wayward prodigal can not be reclaim?

It must be admitted, indeed, that in some instances faithful mothers have been com paritively unsuccessful. A son may wander from the true path which has been marked out for him. But these are the rare exceptions. The general rule is, "Train up a child in the way he should go, and when he is old he will not depart from it." Dr. Clarke, commenting upon this passage, says, "The Hebrow of this clause is curious: Initiate the child at the opening (the mouth) of his path. When he comes to the opening of the way of life, being able to walk alone and to choose, stop at this entrance and begin a series of instructions, how he is to conduct himself in every step he takes. Show him the duties, the dangers, and the blessings of the path; give him directions how to perform the duties, how to escape the dangers, and how to secure the bles-sings which all lie before him. Fix these on his mind by daily inculcation, till their impression has become indelible; then lead him to practice by slow and almost imper-ceptible degrees, till each indelible impression become a strongly radicated habit. Beg incess ady the blessing of God on all this teaching and discipline; and then you have obeyed the injunction of the wisest of men. Nor is there any likelihood that such impressions shall over be effaced, or that such habits shall ever be destroyed.

Bishop Whipple, of the Episcopal Church, often specks right out and to the point. At a late missionary meeting in Christ Church, in Cincinnati, he said: "If a man has grasped Christ with one hand he will be sure to extend his other to his fellow-man;" and in another connection he said: "We have managed our churches so that they have become more Sunday club houses."

Our Young Folks.

"I Don't Care."

"I am sorry to see my son give way to anger, said a patient mother.

"I don't care," replied the passionate child.

" You will become an ignorant man unless you study better, ' said the faithful teacher

breath.

"Those boys are not the right sort of companions for you, ' said the pastor. "I don't care," he answered, turning on

"It is dangerous to taste wine," sold his

friend, warningly

"I don't care, ' was his still obetinate reply.

A few years after, he was a worthless drunkard, plunging into every excess, and finally ending a miserable life of crune, without hope.

" I don't care was his rum, as it is the ruin of thousands. Look out for it, boys and girls. Keep away from it Always Care to do right, and care care. wrong.—Little when you lave done Sower.

The Letter.

A little boy, who had always lived at home, was going away for the first time to live at a boarding-school. His father kissed him and said: "Always write me a letter every week, and tell me how you are getting on at school; and if you get into any troubles or difficulties, do not hide them from me, but let me know, and I will write back to you and tell you what you ought to do, and I will let you know all that goes on at home, about your mother and brothers and sisters, and your little garden, and your rabbits and pigeous."

When the boy found himself at school, at first he felt rather down-hearted, being among strangers and away from his parents, and when he sat down to write his first letter home, he told his father of all his troubles, and when he received his father s letter in answer, he was so interested in reading it that he forgot he was at school, and he fancied for a moment that he was back again at home among his kind friends, and his garden and his rabbits. His father's letter was a great help to him; it told him to be a good scholar in the second place, but a good boy in the first place, and not to mind his school-fellow's jokes and fun, if they laughed at him for doing right.
"If you do what is right," said the letter.
"your school-fellows may laugh at you and tease you at first, and perhaps for a long time, but they will respect you in the end.

But in a week or two be became used to the boys and to his studies, and he liked very well to be at school, and did not so much care to hear from home, and when he sat down to write home, he did not feel that he had much to say; so he began now to write shorter and shorter letters every week, and at last he forgot to write at all and when his father's letters came for his father never forgot to write,) he used to pay less and less attention to them, and at last he used to feel annoyed by the good advice in the letters, and he left off reading them at all.

Now, he used to think much about his father, and he began to fall into idle and bad ways, to cheat in his lessons, and to use had language. At last he told a lie to his master; and his master punished him, and said to him, "What will your father say when he hears this? Thon the little boy burst into tears, not because of the punishment, but because he felt he had been very ungreatful and forgetful of his father. That same day he wrote to his father, telling him how sorry he was he had behaved so badly. His father wrote back, forgiving him and saying, "Pray write regularly, for whenever you write you will think of me, and the thought of me may keep you from temptation."

You are that child. Your Father is God in heaven. The letter is prayer. Pray regularly to God, for God says to you, "Whenever you pray I hear what you say, and I will send you an answer. I shall not answer you aloud, but in your heart." From Parables for Children.

LittleArlie.

BY M. B. I.

How we loved the little girl. The bright yes and happy face appeared before us Sabbath after Sabbath, and her attle verse was repeated as if the httle child understood and level the words of her Saviour. It was her custom to leave the infant class after her lesson was over, and join her sister, who was a little older than herself, and had become a member of another class. She was always ready to repeat her verse to her sister's teacher.

One bright Sabbath day she said "I'm coming out of the infant class in a little Sweet child; she has come out from the little band of scholars and gone to join the angel band. This was her last time at Sabbath-school. She sickened, and for many weeks suffered intensely; but God was fitting her for the change. She never murmured, but in the midst of great pain would slowly repeat some precious promise.

As her mother, in her untiring devotion, bestowed upon her needed care, she ex-claimed, "I love you mamma, but I love God better."

We stood by her little bed one day, and asked if she would like to go and live with Jesus. Her face lighted up with the brightness which was so soon to dawn upon her, and she replied. "O, yes!"

"Jesus will take you in His arms," we said. "I know He will," was the answer, full of childish faith and rest.

A few days later, when so many were on their way to scatter flowers upon the lind graves of our fallen heroes, we woulded old.

our way to the home of little Arlie, "to place in her little hands some violets, knowing how she loved them; but she had gone, only a few moments before, where flowers never fade, and where there is no pain or sorrow. As we placed the flowers upon her lifeless breast, and missed the bright smile with which we had expected to be greeted, we thought of the heavenly glory which had opened before her, and the shining ones scenned so near we could almost see the sweet spirit soaring to eternal rest. Good by, "I don't care,' he muttered, under his Arhe, Je, us has taken you to His arms.

Walking over the hills ni the country. one day, we met a man carrying a lamb in his arms running behind, were sever al sheep and lambs crying inteously.

"What are you going to do with the lamb? we asked. "Only carrying lam over into a better pasture. I know that if I took up this one the others would follow. We watched them out of sight. as they continued their cry, and thought, "poor things, you don't realize you are to be with your little one again, in a let-ter pasture." How like our own have How like our own lives. grieve and mourn when our dear ones are taken over to a better home; but O, if we could but look with strong faith and love into the loving heart of our tender Shepherd, and see all the plan our Lord has marked out for us, how much comfort we should find

"Like as a father pitieth his children, so the Lord pitieth them that fear Him."
"As one whom his mother comforteth, so will I comfort you.'

We know how sweet is the comfort of a mother's love when the child is in pain or soriow. O, the sweetness of knowing that thus our Lord will comfort us if we only trust Him and look up to Him with the childs fatth and love. He has promised, "I will never leave thee nor forsake thee." "I am with thee, saith the Lord, to save thee.'

Moment by moment, then, He will keep us, pitying us like a father, comforting us like a mother, never leaving us; but saving us by His mighty power.

The Forget-Me-Not-

I laid aside my pen as the far-off chimes of the cathedral were tolling the midnight hour, and sat dreamily gazing into the embers of the dying fire.

"Forget-me-not!"

Was I dreaming? Or did a voice really pronounce the words close to my car? I looked carefully around. No one could have entered through the bolted door. The arrangements of the room were undisturbed. Clearly, I was dreaming.

I settled myself again to think, when the odor of the Forget-me-nots in the little vase attracted my attention. The flowers seemed moved by some fresh instinct of life; the hue was deeper, the perfume was stronger, and —— Could it be? Yes, surely! Even as I gazed, the flowers lifted their heads, and from the midst of the tiny cluster of bloom came again, in clear, ringing tones, the self-same tones which I have heard, " Forget-me-not!

"Was it thou, Blumchen " I asked wondering.

"Yes," said the flower, in the same silvery accents. "Dost thou not know that just at midnight all plants of my race are permitted, for one hour, the gift of speech? Listen, and I will tell thee why we are so gifted above all others.

"In the Garden of Paradise, when the pure Eve walked among the flowers, and gave each a name, according to her liking ill flowers and plants had a language of their own, as this was given to Eve to un-derstand; and during the long hours she conversed often with them, and they told her many things; but, above all, she loved the tiny blossoms of a little blue flower, and kissed it often, and twined it in her sunny tresses. And the flowers all loved her, but, best of all, the little blue flower, which she named Heaven-blossom, because its hue was so like that of the skies.

"But at length came the dark day when sin entered into Paradise, and the Lord commanded the pair to leave their Edengarden, and wander in the bleak wilderness, beyond the gates. And as, for the last with Adam, through the fragrant lanes of Eden, the flowers shrank trembling from her, and bowed their heads with shame, or gazed scoinfully upon her; and this, more than all else, rent the heart of Eve—that those whom she had named and caressed and called her children, should shrink away from her in scorn and shame. And her tears fell faster and faster, so that, when him reached the gates where stood the Chernbim with that flaming, terrible sword, she scar-cely saw at her feet the little tuft of Heavenblossom, until it murmured, in piteous accents, 'Forget-me-not!

"Eve bent down and plucked the tiny plant, which shrank not from her touch, but nestled lovingly toward her, and she pressed it to her lips and to her sorrowing heart. Then she turned, and with one long sad look upon her lost kingdom, went slowly out, past the Cherubim and the flaming sword, into the bleak wilderness; and all that remained to her of the glorious bloom of Paradise was the one little sprig of Heaven-blossom which she held in her hand. 'Be no longer named bloom of heaven dear blossom' cried the grateful Eve; 'henceforth I shall call you by a dearer name—my Forget-me-not.

"So Eve kept the flower near her through all the dark days that followed; and when Adam had made for them a home in the new place, she planted it, and tended it carefully, and it became to her an emblem ot that old life of purity and happiness before the fall.

"In time this new land also was enriched with many flowers, some of them even as beautiful as those of the lost Eden, but, best of all, Eve leved the tender Forget-mebest of all, Live loves the tenuer rocker-mo-not; and later, when the little Cain and Abel played around the home, she told them many and many a story of the glories of that Garden of Paradas, wherein the angels had walked and talked with their parents of

"And when Evo died, the loving flower covered her grave with thick clus ers of its blossoms. And I am sure that the first flower which mer her sight in that new life beyond the tomb, was her dear Forget-menot.

"The children of Adam long cherished the little blue flower; but after many years when the world became more and more wicked, and the hearts of men were turned away from God, they lost the power to understand its language.

"When the waters swept away after the Deluge, the first plant that blossomed was the Forget me-not, but it no longer spore to the children of men. It was voiceless for long, long years; until, one day, a child upon the hills of Gelilee bent down and kissed its blossoms clustering in his path. was the Christ-child! And from that hour, each night at midnight, if one who loves flowers listens, the Llossoms of the Forget-me-not may tell this his history.

"Hark! the Cathedral chimes are striking the first hour after midnight. I have spoken. Adieu!

The flower now drooped drowsily upon its slender stalk, and was silent.—Alice Williams, in St. Nicholas for Jul.

An Example for Young Christians.

A correspondent writes us that, at the last preparatory services of the communion season, on Saturday, two of the congregation walked to Cane Run church. horses were all engaged, and with a commendable eal, they determined to go afoot, and walked to the church, over three miles off—and back again, making six good miles, on a warm day. One of them is in her seventy-fifth year, and the other in her fifty-fourth.

At another church, one of the members, an old lady, ago seventy-six, rides to church on horseback a distance of five miles, and over one of the worst roads probably in the State.

Such a zeal is rare, and worthy of imitation by all our people, especially the younger members, in these days of soft refinement and devotion. This indicates somewhat more than what is called "Sunday religion," even true love for God and the ordinances of His appointment .- Christian Obscrver.

Anecdotes of Tillotson.

Archbishop Tillotson, before the elevation to the post of Archbishop of Canterbury, which is the highest station in the Church of England, was dean of Canterbury. One day he had a large dinner-party at the deanery. In the middle of the repast tryman, talking very broadly, who had come all the way from Yorkshire, said he wanted to see one John Tillotson, and would not go away, though he had tried to drive him from the door for being so discensetful. The dean gressed in his correction. spectful. The dean guessed in his own mind who it was that asked for him in this way, and might have gone out and brought him into a private room, if he had cared for his own dignity. Instead of this, he ran out eagerly, and in the presence of his astonished servants embraced the old countryman, crying out, "It is my beloved father!" and falling on his knees, asked for his blessing. Then he took him in and introduced him to his greater when troduced him to his guests, who were charmed with this instance of the good man's love and respect for his old father

Sins of Thought.

In contending against sensual sins, the main stress must be laid on the principle of exclusion-the absolute heeping away of bad suggestions from the mind. Once in. the stain has struck upon a aubstance so sensitive that, if qu'te indellible, it is still terribly tenacious, and terribly prolific of

It is here with beginnings that we have chiefly to do, in ourselves and in our child-ren. Here, peculiarly, the battle is secret and invisible. Not much can be said, and so the more must be done by prayer and instantaneous self-command, expelling the first contamination, and crying: "Cleanse Thou me from secret faults.

In respect to many sins, self-examination are others where it is scarcely wholesome or profitable. Simply presentation, avoid-ance, the shutting of the eyes and ears, and pressing on to known duty, are the best se-

No Compromise.

As I grow older as a parent, my views are changing fast as to the degree of conformity to the world which we should allow to our children. I am horrer-struck to count up the profligate children of pious persons and even ministers. The door at which those influences enter, which countervail parental instruction and exemple I am persuaded, is yielding to the ways of good society; by dress, books and amusements, an almosphere is formed which is not that of Christianity. More than ever do I feel that our families must stand in a kind but determined opposition to the fashtions of the world, breasting the waves like the Eddystone lighthouse. And I have found nothing yet which requires more courage and independence than to rise even a little, but decidedly, above the par of the religious world around us. Surely, the way in which we commonly go on is not that way of self-denial and sacrifice and crossbearing which the New Testament talks of. Then is the offense of the cross ceased. Our slender influence on the circles of our friends is often to be traced to our leaving so little difference between us.—Rev. J. W. Alexander, D. D.

How to Avoid Anxiety.—Payson, on his dying bod, said to his daughter, "You will avoid much pain and anxiety if you will learn to trust all your concerns in God's hands. "Cast your care on him, for Ho careth for you. But if you merely go and say that you cast your care upon Him, you will come away with the load on your shoulders."

British Zmerienn Bresbyterian PUBLISHED EVERY FRIDAY AT

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C. BLACKETT ROBINSON, P.D. Drawe 219 Publisher and Proprietor

British American Bresbyterian.

FRIDAY, JULY 3, 1874.

THE BEECHER SCANDAL.

This painful scandal has again been revived by the publication of a letter from Theodore Tilton in which he protests against being made the scape-goat of either Beecher or any other man. It is very evident that Tilton ought to have either said less or more. As it is the whole matter is as dark and unintelligible as ever. Beecher's friends are quite confident that he will come out of it triamphantly for the sake of religion and that of all concerned, we hope he may. It would surely however have been better to have disposed of it one way or other long ago. As it is it leaves every one to indulge in evil surmising and suspicions to any extent.

OUR GIRCULATION.

From time to time, during the past two months, efforts have been made to increase the circulation of THE PRESENTERIAN, and with the most gratifying results. What has been done already might be repeated with like success in nearly every town in the country. Mimsters, the local press, and other parties, who assisted us in the work will please accept our hearty thanks.

Below we give the places lately canvassed along with the new subscribers obtained :--

45
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22

Total number of new subscribers. 417 This is very encouraging; but we have not yet reached a paying point. A further addition of 1,000 or 1,200 names would enable us fairly to "make both ends meet." Could not our friends in each locality help to his end? We are willing to pay liberal commissions to local agents. It is exceedngly difficult for us to leave the office to do this work; but if it can't be done in any other way we must do it the best way we cau, even if other interests should suffer a little meanwhile.

SUMMER RELAXATION.

Though it had the appearance of being tyrannical, shere was after all a great deal of sense in Queen Elizabeth requiring young Englishmen to make themselves familiar by travel with their own country before they went to other lands. England, that Queen believed, was worth seeing and she thought it ill became any of her sons to be familiar with any and every country but their own. The days are gone past when men have to ask permission from their Governments to travel. They go as they please, and for as long as their purses, not their rulers, will permit. Still it is a pity when this very liberty leads them to neglect their own country, and seek relaxation and health exclusively in foreign lands. Sometimes this may be necessary, but far more frequently it springs merely from caprice or fashion. It is not the thing to take one's holiday near home, and the consequence is that many go further and fair worse. In Canada, we have specially little reason for going to other lands in order to enjoy a few weeks of rest and refreshment. In every quarter of the country, easy access can be had to charming places of retreat which will do more for both body and soul, than the far off and issimonable watering places to which so many are now hurrying. Let no one despise cheap and easily secured pleasure. Far better for families to remove altogether into the country, than for one or two to make a long expensive trip, and come back inded and worse than when they left. It is both cheaper and in every way better. If a long journey is thought desirable, that also, muy be had without going

down to New Brunswick, or Nova Scotia, and others still to Lake Superior and Manitoba. Canadians have reason to be proud of the wide fair land in which they dwell, and the more they move about in different que ters of that country, the more they will be convinced that the times have fallen to them in pleasant places, and that they have a good heritage. We hope congregations also, will not forget to insist upon their pastors taking their holidays as well as other people. Don't want till your ministers are broken down betwee you order them off for rest and recuperation. Supply their pulpits for a few Sabbaths, give them a few dollars for their expenses, and tell them to go and enjoy themselves, taking with them if pos sible their wives who generally stand in need of a change quite as much as they themselves. And don't let ministers take their holidays, and instead of rest, go away fishing' for calls, or iccturing for money. Such conduct is not tair to themselves and not honest to their congregations when professedly resting. ht them rest without allowing either friendship or money to tempt them 'into harness' when they wish all to believe that for the time being they are out of it. Last year a proposal was made to have ministers in the Lower Provinces and Ontario change pulpits with each other for a few weeks. Is there to be any of that this season?

PRESBYTERIAN UNION.

The well informed Ottawa correspondent of the Stratford Beacon writes as follows, anent the recent discussions on Union in the General Assembly and Synod:-

THE ADVOCATES OF UNION.

found able and profoundly carnest leaders in the persons of the Rev. Mr. Caven Prin-cipal of Knox College, and the Rev. Dr. Topp, minister of Knox church, Toronto. The former is a man as scholarly and accomplished as he is urbano and diplomatic, it would be difficult to conceive of a gentleman better fitted to dispel by word and action the difficulties which from time to time presented themselves to the minds of the less clear-headed members of the court. His tact and aptitude as a diplomatist were well illustrated when, at the con-ference which took place between the Synod and the Assembly, in St. Andrew's church, he was subjected to the rather ill-mannered cross-examination of the Rev. Gavin Lang. of St. Andrew's, Montreal. His answers to that gentleman were of such a nature that the sinful wish-as I suppose it wasmediately took possession of my breast, that instead of a minister, he had been a politican and member of a Government. Or. Topp is a gentleman for whom I enter-tain the highest personal regard and esteem. He took a prominent and distinguished part in the Disruption movement of 43, while he was yet a very young but promising man. He was clork of the first Free Church Synod of Moray, which met at Craggan, Ballindalloch, Scotland, in, if I remember aright, the year 1845. The place of meeting was one of the most romantic spots in

THE HIGHLANDS OF SCOTLAND.

It is situated on the left bank of the beautiful but deceptive river Avon, of which Thomas the Rhymer said that it

> "Ran se deep and clear, I wad cheat a mau o' a hinner year.

They met-that little band of heores-in solemn conclave, their only canopy God's own heaven above, their only shelter the shadow of the dark, frowning, pine-olad Grampians. It was in a little hollow, which was intersected by the lonely read that unites the highlands of Banffshire with the cuter world. This was the only evidence of the existence of man which intruded itself upon the secluded spot, The scence was perfectly unadorned except by nature, yet, in its solemn isolation and native grandour, it was surely a fitting place for such a meeting. The rattling of the carrier's cart, as it lumbered slowly and heavily over the hard stone road, was the only sound which disturbed the molody of the Lud. except the roaring of the little liver below. On the green sward of that little "howe," the

NORLE PATHERS OF AN INPANT CHURCH

knelt to supplicate to the divine blessing and guidance; upon that sine sward, carpeted and cushioned by nature's own skilful hand, they reclined and rested their wearied bodies. The Moderator alone was dignified with a seat, and it, too, was of nature's providing. It was one of those great boulders which we are told must, at the time of some great volcanic upheaval, have rolled down the side of the mountains and become embedded in the valley below. The clerk's table was equally rustic. It, too, was a stone; and at the present day they still remain as menuments to commemo still remain as menuments to commemo rate the stirring events of those times, be aring the simple inscriptions of "Modorators Chair," and "Clerk's Table," with the year but not the day of meeting. On an ominence everlooking the spot there now stands the 1 ree clurch of Craggan, with a comfortable manse and glebe; and when ever a stranger visits the locality, one of the first sights which he is shown is the the first gights which he is shown is the grove to which I have just referred, and its story is one of the first that is poured into his ear. The recollection of these events must still be fresh in Dr. Topp's mind, and it is creditable to his good sense and his christian forbearance that he has not only not imported them into the discussion of this matter, but entirely ignoring them, has been foremost among those who have de clared that they have nothing to do with this country at all. In the

The leaders in favor of union were the Key-Dr. Snodgrass, principal of Queen's university, Kingston, the Rev. D.M. Gordon, of St. Andrew's, Cttawa, and the Revolt.

J. Macdennell, of St. Andrews, Toronto.
The amalgamation of three such men and the various other luminaries of the Kirk, and the Canada Presbyterian ministers, will unquestionably make the united church a body possessed of much talent and great ability. The Rev. (Javin Lang, the Rev. Mr. Burnet, Hannlton, and Mr. T. A. McLang, of Proposition and Mr. T. A. McLean, of Toronto, were the leade's of the opposition. There was no lack of ability upon either side, but still I thought the controversy was being carried on at a decided advantage to the unionists. I know Mr. Lang and his antecedent; quite as well as I know Dr. Topp and his antecedents. He is a graduate of the University of Aberdoen, where he gained some distinction as a scholar, and, I think, was a gold middle a scholar and the scholar and the scholar and the scholar area. He, however, forgot to leave his prejudices with his pations in Scotland, and I am afraid he will never be at home until he acturns to his native country.

Ministers and Churches.

The ladies of the C. P. Church, St. Cathermes, netted nearly \$100, from a Strawberry Festival, held last week.

Dr. Machse of Alexander Church. New York, has accepted a call from the congre gation of Calvin Church, St. John, N. fi. His induction will take place about the 1st

The enlargement of the 1st Presbyterian Church, Brockville, is under consideration. Under the successful ministry of the Rev. A. J. Traver, M.A. the congregation has grown apace, and more room is now demanded.

We are rejoiced to learn that the Rev. W. T. McMullen, Minister of Knox Church, Woodstock, has resumed his pastoral duties in improved health. He derived much benefit from the cool, refreshing breezes of Lake Surarior.

Following the excellent and successful example set recently by the Rev. Mr. Inglis of Stanley Street Church, the good people of Knox Church. Ayr, have taken into consideration the establishment of a library in connection with the congregation. A committee has the matter in hands.

The Rev. Mr. Thompson, of Ayr, has kindly intimated his intention to give instruction in psalmody and sacred music to all the young of both Presbyterian congre gations who desire to improve themselves in the art of singing-the meeting for practice to be held every Tuesday evening.

Book Notices.

THE TOURIST'S GUIDE TO THE MUSEOKA REGION. Toronto: Hunter, Rose, & Co.

We are indebted to Captain Cockburn, Manager of the Northern Lakes Navigation Co., for a neat pamphlet, bearing the above title, which gives a description of the lake and river scenery of the Muskoka District. the best waterside summer resorts, the trout fishing grounds, and a great deal of practical information which cannot fail to be highly valuable to intending visitors. The Muskoka region offers a pleasant summer resort to the citizens of Toronto, easy of access, and at a trifling cost. Every year it is becoming better known, and the Guide," if largely circulated, will help to bring it into more prominent notice.

THE LONDON QUARTERLY REVIEW,

For April, just reprinted by the Leonard Scott Publishing Company, New York, opens with an article on the "War between Prussia and Rome," and takes side far more warmly with the government than did the values in Central Asia." The desire of Russia to secure the trade of Central Asia, which in 1820 was estimated to be worth over three hundred thousand pounds yearly has led to the struggles and aggressive and punitory actions described in this article. The fine map which accompanies it shows the progress of these advances, which have extended "700 miles to the south and 900 miles to the south-east within a quarter of these three institutions there are about a century." The article on "Discoveries at Troy" gives a sketch of Dr. Schliemann's hfe, a description of the plain of Troy, with map and plan of excavations, and a full These students are, in a large degree, account of the objects discovered and is young men of promise. They engage account of the objects discovered, and is profusely illustrated. In the "Medical Charities of London," we have a survey of the working of the hospitals and dispen sarios, with suggestions for alteration and improvement, in order more fully to meet the wants of the community. Other articles in this number consist of an essay on the character of Samuel Wilberforce, late Bishop of Winchester; a description of a caricutures of Gillray, the "Nast" of the early part of this century, 'Lish Home Rule in the through their earnest labours. The for-Lighteenth Century;" and "The Fall of the eign (Chua)mission, has been successful Liberal Party '

BLACKWOOD.

Reprinted by the Leonard, Scott Publish ing Company, New York. The June numbeyond the confines of the Dominion while many may find most pleasant and beantiful rectupg places along Lake Crise, others: can find their way and Lake Erise, others: can find their way of the Dominion with the Church of Sootland, the debate on union was entered into at th ber of Blackwood's Magazine, which com-

serials, "Alico Lorrains" and "Valentine and his Brother," are continued. In "The Poets at Play" we find many verses which were not written for publication, but dropped naturally into the private communications of such writers as Scott, Cowper, Lamb, Swift, and many others. "The Romance of the Japanese Revolution" begins by deseribing the Japanese and the onects they displayed at the Vienna Exposition, and gives a very interesting account of their character and condition, of the changes that have taken place since the opening of their ports, and the revolution which led to the overthrow of the Shogun and the revival of the supremacy of the Mikado. "Sex in Mind and Education" discusses a matter of great interest to Canadians, namely the "identical education of boys and girls." It loviews E. H. Clarke's work on the subject, recently published in Boston, and also some essays which have appeared in the English Fortnightly Review. "New Books" is a review, with copious extracts, of Victor Hugo,s "Ninety-three." The usual political article, describing the reception of the Conservative Budget, and Parliamentary doings since Easter, brings us to the end of the number.

Presbyterian Union.

"Strengthen, O God, what thou hast wrought for us."—Ps. lxvni., 28. The Rev. John Gray, B. A. gave the

Presbyterian Congregation an interesting account of what was done at the General Assembly, last Sunday evening. He began by pointing out the appropriateness of the prayer of the text to the present condition of the church. They are about to enter npon new relationships with other church es, to begin a new career, and have need to pray that the Master will strengthen their work. The month of June, in Canada, has been called the month of ecclesiastical parhaments. He had just returned from one of these large gatherings, held in the beautiful and picturesque city of Ottawa. There were members present from Ontario. Quebec, and Manitoba, numbering in all upwards of two hundred. There was a larger proportion of lay-members than at any previous Assembly, together with an unusual proportion of newly settled minuters while there were missed many of the old faces and forms. The principal topic was the all-absorbing question of union. It was proposed to unite four Presbyterian churches in one. Two of these are in the Maritime Provinces, and two are in Ontario and Quebec. To bring these churches together seemed, humanly speaking, an impossibility. There was a small but influen-tial minority opposed to the basis of union agreed upon last year, and to be satisfactory the union must de unanimous. They were all agreed as to the Confession of Fath, the Larger and Shorter Catechisms, but a difference arose as to whether the doctring of the Headship of Christ over nations and churches was to be inserted in the Articles of Union. A happy suggestion that it should be put in the preamble defining the views of the Church, removed this difficulty. Two conferences were held between the Assembly and Kirk Synod. The conferences were most delightful meet ings. Each party expressed their views and it was found that they were almost agreed, neither anxious for a victory over the other, but both seeking union for the glory of God. It has been resolved to hold another meeting in November, to complete the steps necessary for consummating the umon next June or July. Then there were several other joint meetings held, all tend ing to create a spirit of love. No wonder all were anxious to bring about this union. It will embrace-with the exception of a few scattered congregations—the whole Presbyterian churches throughout the Dominion, forming the strongest and most influential Protestant body in Canada. It will put an end to a large measure of strife, and enable one minister to do the work now done by two or three. The united Church will exort a power for good which could never be put forth by them while divided. "Union is strength," and when these four bodies are morged Edinburgh Review when tresting the same into one, highting the battle of truth, and subject in a recent number. "Russian adsecting to spread the Gospel, the work latter done because o ness with which they can engage in the The second question was that of the

colleges and missions. The Church is suffering from a lack of labourers in the Ministry. The prospects are so limited that there is little encouragement to engage in the work. There is one Presbyterian College in Toronto, another in Montreal, and a third in Manitoba. In one hun leed and forty young men study ing with a view to enter upon the work of the Ministry, and these will to a large extent, supply the most pressing wants. largely in mission work, and send about twenty of their number every summer to labour in the unssion fields. These missions extend from British Columbia to the Gulf of St. Lawrence. There are about one hundred and four mission sta tions and two hundred and fifty preaching stations, besides other places where the Gospel is needed. There are some seventy vacant congregations, and there is not a summer in which these students go forth into the field, but they bring back some intelligence of souls saved too. Some converts have scaled their faith with their blood, and the blood of the martyrs proving the seed of the Church, the mission has been blessed with increasing fruits. There is going out to China shortly, a native of this country. In Freeze con 5 the Park 17. country, Dr. Fraser, son of the Rev. W.

medical musionary to the Canada Presby-terian mission in that distant land. There was a considerable increase in the Church burbership, amounting to about two thousand, and an increase in the revenue of about \$40,000 m all. The revenend gentleman gave some interesting watten has concerning the tevitals in some of our towns. Another fact connected with the report on the state of religion was that there seemed to be a greater interest taken in the work by all classes.—
The consideration of the important subject of Temperance was left over to the meeting in November, there not being sufficient time for its discussion, owing to absorbing nature of the union disc visions,

Having enjoyed a good orportunity of becoming acquainted with them he bore

meeting. There vas not an unkind word spoken, notwithstanding the absording character of the debates. There was present as the unital meeting. There vas not an unkind word spoken, notwithstanding the absording character of the debates. There was presented with the washes character of the debates. There was present a minister connected with the awaken. ing in the Old Country—in whose church it began—and the facts he stated were most negan—and the facts he seried were most impressive and instructive. He said he could not convey in words the extent of the movement. The drunkenness in the Ok Cuntry was a greater evil and more difficult to deal with those in the whole with to deal with than in this, while with regard to attendance upon the ordinances at knowledge of the World they were aheadf us here. The revival made most progres among the teachers and the medical tu-dents in the various universities. Tese are two leading classes; and if they ca be brought to God what great things on be Let us may that the same Go may visit the congregations here undeverywhere. Protestantism has a greatconflict before it, in this land. There i a time coming when there will be a graphing for life or death, between Protestatism on one hand and Romanism, superation and infidelity on the other. The fores mustering, sounds of battle are heare in the air, and we know not how soon the storm may burst. The Church of Christhas need to be prepared or this, and ore of the best preparations is union. It is deasing to find that the churches are drawing together, side by side, for the conflict. God is preparing Zion for the dark days. We see this in various religious bodies. But not only is there this great conflict approaching the Church; there is a great future for her. What a field is presented by the great north-west, with large numbers of immi-grants pouring in. What need there is that the Church go forth and undertake the duties which await her there. The time is short, the claims of the country great and duties which await her there. The time is short, the claims of the country great and pressing, and all skould unite in trying to spread the Gospel. What the church needs is a growing Christian life. The nation requires a living Christianity, to bear aloft the standard of the Gospel, and carry on its mission of electrication from economic standard of the Gospel, and carry on its mission of christianization from ocean to ocean. To aid in accomplishing this glorious end, how much need there is of the daily and fervent utterance of the prayer "Strengthen, O God, what thou hast wrought for us."

WHAT DOES IT MEAN?

Editor BRITISH AMERICAN PRESETTRBIAN.

DEAR SIR,-Has the Canada Presbytensa Church resolved to abandon her Missions and College in Manitoba? Is the field to be given over entirely to other Churches? Our College there must be a wonderful institution. It is at present in Session, and yet both of its professors have been absent from their posts since the beginning of May, and, I am told, do not propose returning till September. Would it not be possible to "run the Institution" without professors at all? Is it good policy to spend \$1,400 per annum from our Home Mission field to pay a Professor who has been so very much of his time every year since his appoint ment, in Ontario?

Do our Missions there flourish best without pastoral care? Besides the two professors, two of the Presbyterian missionaries of Manitoba have also been absent from their fields of labor since May. I fendly believed that our Church had the best foothold in that Province, and was determined not to be evershadowed by any other denomination; yet, at the most important season of the year, when hundreds of e grants are flocking west, one half of our missionaries are luxuriating in the East, leaving the Methodists to welcome our reple in Winnipog, &c. What does it all mean? mean?

Will the respected Convener of our Home Mission Committee be kind enough to "rise and explain?" If Prosbytorianism is ever to make headway in Manitoba, it will assurodly not be by recalling our missionanes when navigation opens, and sonding them back after its close.

Summer is the harvest season in that Province, and if the crop is not gathered then, when is it likely to be gathered? I am told that our three New missionaries would only reach Manitoba about this dato—1st July; but with the Convener of that Presbytery's Home Mission Committee and three others of its active laborers absent, who is to direct the work of these new men when they land in a strange cour-Will Mr. Cochrane kindly matters and remove a much talked of complaint?

A FRIAND OF MANITOSA.

"Two things a master commits to his servants care, said one, "the child and the child a clothes." It will be a poor excuse for the servant tosay, at his master areas.

"Sor here are all the child's dether near "Sir, here are all the child's clothes, neal, clean, but the child is lost!" Much so will the account that many will give to God of their gants and hadron the transparent day. their souls and bodies at the great day. "Lord, here is my body, and I am very greatful for it. I neglected nothing that belonged to its content and welfare; but for my soul its terms and welfare; but the content and welfare it. (Continued from First Page.)

to our staff will enable the Presbytery to enter new fields, where large numbers of emigrants are taking up land and forming settlements.

Your Committee at its meeting in October, on the recommendation of the Presty-tery of Manitoba, voted the sum of \$100 to Professor Hart, as a small recognition of his services in mission work during the forther year, and further agreed to give him at the rate of \$200 per annum while engaged in such work. Mr. Hart has rendered efficient service to our church, and co-operated most heartily in our efforts to establish ordinances in the more remote sections of the Province.

Your Committee, at the meeting in October, passed a resolution, "Requiring the Presbytery of Manitoba hereafter to refuse the resignation of any Missionary, until the Committee has been corresponded with and time allowed to supply his place." Notwithstanding that the Presbytery of Manitoba remonstrate against such a requirement as infringing upon their rights as a Presbytery, the Committe still adhere to their resolution as essential to the regular supply of ordinances and the very existence of our stations in distant localities of the Province.

Your Committee, in common with the Presbytery of Manitoba, have again to express their thanks to Joseph McKay, Esq. of Montreal, who has this year, as last, interested himself in raising a fund to aid in the building of churches. In several cases, a small grant given by the Presbytery under certain special conditions, has stimulated the people to erect churches, which otherwise would have been indefinitely postponed.

The Grant of \$200 promised by the Irish Church toward Mr. Donaldson's salary, has not been received for the present year. The Free Church of Scotland has, however, generously sent \$500 towards our work in Manitoba. The latter has been duly acknowledged, and the convener is in correspondence with the Irish Church regarding the former.

LAKE SUPERIOR REGION.

The stations in the Lake Superior district were supplied during the last summer by students sent by the Missionary Society of Kuox College. Mr. Rennelson was stationed at Sault St. Marie; Mr. McPherson at Silver Islet, and Mr. McKerracher at Prince Arthur's Landing. Your Committee the did all in their power to secure permanent supply for the winter months, but failed. They are now at length happy to announce that appointments for two years, or more, have been made to those important stations. Mr. W. Key has been appointed to Sault St. Marie; Mr. D. J. Oaswell to Silver Islet; and Mr. D. McKerracher to Prince Arthur's Landing. Mr. Kay and Mr. Caswell have been ordained and have leftt for their fields of labor. Mr. McKerracher tollows in July. In the meanwhile Mr. P. Nicol supples Prince Arthur's Landing until the arrival of Mr. McKerrasher.

MUSKOKA.

The Muskoka district, under the care of the Presbytery of Simcoc, has been successfully worked, during the past year, by Mr. Marples, assisted by Probationers and students, and the members of the Presbytery. A new church building in Bracebridge has been commenced; another one at Monk is in progress, and a third at South Falls has been completed. The Subscriptions promised in land or money towards church building in these districts, amounts to \$3.122.50. A further appeal to aid these necessitous districts in this commendable work, is now being made through the Synod of Toronto.

PRESBYTERY OF TORONTO.

The Convener of the Home Mission Comnuttee of the Presbytery of Toronto reports that the work has been carried on within the bounds of the Presbytery during the year with about the same success as in former years. Several of the stations continue weak and have not sensibly advanced towards the point where they could take rank as settled charges. Aurora and New-market form an exception in this respect. Under the able and self-denying labours of Mr. Bruce a good congregation has been gathered in the former village and a comarected, at it 13 that the present season will see the same work accomplished in the case of Newmarket. It may be noted that the Presbytery received at its meeting in March a numerously signed petition for supply from residents in and around Queensville, a vil-lage a few miles to the north-east of Newmarket. It is too soon to speak of results, but a missionary has been sent and the prospects are very encouraging for the formation of a strong congregation in a district from which our branch of the Church has been hitherto shut out.

Perhap the most important feature in the H. M. work of the Presbytory during the year has been the e-ection of a church and the formation of a new congregation in the north-west of the city. The district enjoyed the labours of Mr. Scrimger during the summer of 1878, but the work was hindered by the want of a suitable place to worship in, until the fall of the year, when a commodious frame church was opened. The services were conducted and the work carried on during the winter by kinox College Students' Missionary Society. A congregation has now been organized with a communion roll of thirty-six. This mission has been conducted hithorto without any expense to the Assembly's Committee, the congregation of Gould St. having supplied the necessary means. Sabbath evening service and Sabbath-school work is still carried on in Duchess St. by Knox Church, and in Davonport by Charles St., with much the same success as last year. In Sherhourne' St. a successful Sabbath-school is in operation, under the care of the session of Gould St. and another in Caer Howel St. under the auspices of the Y. M. Christian Association of the same shurch.

Self-deniti is not peculiar to Christians. He who goes downward often puts forth as much force to kill a noble nature as another does it annihilate a sinful one.—H. H. Standard Christians.

PRESBYTERY OF MONTREAL.

The Presbytery of Montreal report considerable activity in church building during the year. At Hommingford a neat little brick church has been erected to accommodate 200. At Harrington, in the Ottawa group of stations, a new church was opened optember last, costing \$1500, of which \$1100 has been band. A large portion of this amount was raised through the efforts of Mr. K. J. McLeod, B. A., who laboured in the district for several summers with great acceptance. At Review Die Loup also ground has been purchased for a church and school house. The latter was built during the past summer and will accommodate the congregation for some time. A considerable portion of the \$700 expended upon its election was contributed by sum mer visitors. The congregation of Danville ne building a new church. Languerre, Intherto a Mission, station her this year obtained a settled pastor. During the winter a Sabbath evening service has been kept up by the students in Petite Cote, Montreal. The report closes by stating that during the year some of the stations had had considerable accessions to the membership, and that at Iudi in Lands and skeywhere there have been passed. elsewhere there have been procious seasons of regival.

PRESBYTERY OF HAMILTON.

Church extension in the City of Hamilton progresses favorably. The Mission station known as the Wentworth St. Mission, was last Autumn organized into a congregation with a communion foll of between thirty and forty members. The conglegation are now in the act of building a schoolhouse, situated on Edicald St., and which will in a short time be succeeded by a church. The locality chosen for the chirch is a very desirable one, in the east end of the city.

It the west end of the city, on Pearl Stonear York St., a very commodions building has been erected by Contral Church. At present a Sabbath-school is conducted in it, with an average attendance of about 120 scholars. Weekly prayer meetings are held in it and there is no doubt that in a few years this movement will develop into a separate congregation.

Mission work in connection with all other Presbyteries of the Church has been carried on during the year with more or less: success, but your Convoner has been unable to procure further details of work accomplished in time for the report.

"The Heavenly Vision," &c.

We are pleased to know that Mr. Cochrane's Volumne of Sermons, recently published, has been well received in the Maritime Provinces. We clip the following appreciative notice from the St. John (N.B.) Presbyterian advocate.

We learn from the preface that these sermons were all preached by their author in the course of their ordinary pulpit ministrations to his own congregation, and that they have been published at the urgent request of some of these who heard them. These discourses need no apology for their publication. They are distinguished for clear statements of doctrinal truth, elo-quence of expression, and a feeling application to the hearts and consciences of the hearers. There is not the least attempt to win popularity at the expense of truth. The cheap eloquence which denounces destrinal statements and tries to sm oth down the sharp edges of the old theology, finds no place in Mr. Cochrane's pulpit teaching. He treads the "old paths," but with a firm and elastic step. He strikes the rock and the living water gushes forth, as fresh, and free, and full as ever. It is just such a book as Christian men and women might, with comfort and profit, take with them on their summer holidays, read and muse over dur-ing the calm and peace of a Sabbath afternoon, and therein find genuine comfort and spiritual refreshment. Of course, the read-er will miss some of the effect of a vigorous delivery. This no type can convey, much less can it give the vigor, vehemence and power with which Mr. Cochrane delivers his discourses. As he appears in the pulpit, his form is slight and fragile, but once let him beg'n to speak, and every part of that slight frame seems to be instinct with energy, the eyes flash, the voice rises and evells until it completely fills the house; paragraph after paragraph full of thought and often pathetic with deep feeling is rapidly delivered. Apt quotations are sometimes effectively intro duced, and act like feathers which guide the arrow to its mark. He is what every preacher should be, brave and manly in denouncing wrong and exposing shams and hypocrisics, but he is especially effective in setting forth the fulness and freeness of the gospel and giving consolation to wounded

gospel and giving consolation to wounded and sorrowful hearts.

Mr. Cochrane has been a remarkably successful pastor. When he took charge of Zion Church, Brantford, the congregation was small and burdened, with an exceedingly heavy debt. In 1852, the year of Mr. Cochrane's settlement, the communion roll numbered 150, now, the number is 410, the debt is entirely paid, and the church very much improved and beautiful. In addition to his ordinary pastorial and pulpit work, a great amount of labor has been performed by him for the church at large. For some time he has discharged the dates of convener of the Canada Presbyterian Church. This entails much additional work, as it gives him, as convener of that committee, the general oversight of Home Mission work, stretching from the borders of New Brunswick to the shores of the Pacific Ocean.

We have given these particulars regarding one of the ablest ministers of the Canada Preshyterian Church, because he is very soon, we trust, to be a minister of the "Preshyterian Church in Canada," and therefore, one of ourselves. The more the ministers and people of the different sections of the church learn to know each other, the more rapidly will the Union become a reality as well as a name.

A saint of God may suffer and not sin, but he cannot sin and not suffer.

Young Ladie's College, Brantford.

This enterprise is being pushed with commondable vigor, already \$55,000 of the stock has been subscribed. It is intended to have the promises ready for occupation by the 1st of October.

The Expositor says.—We understand the plans are now complete and that the work of alteration and enlargement will be proceeded with at once. The wall of the main building is to be carried along to the north, thus enlarging the north part of the building, making it correspond with the main part. The root of the whole will be removed and replaced by a Mansard roof, thus afterding from for at least one hundred boarders. A large wing, some 70 feet long, is to be added to the north end extending towards the street. The whole when completed will admit of the most perfect arrangement internally, and will be far altead of anything of the sort both for internal arrangement and for external appearance and beauty in the Province. Moreover the accomodations for the comfort, convenience and healthful recreation of the students will be unsurpassed in the Province.

Presentation to the Rev. Professor Mackerras.

Among the many delightful reminiscences of the late meeting of the Kirk Synod held at Ottawa, none is more deserving of notice than that to which we now allude the presentation to the worthy Synod Clerk of an address couched in terms the most affectionate and complimentary, conveying to the learned Professor an expression of the esteem and regard of a numerous circle of friends, representing, as we fully believe. he sentiments of all to whom he is known throughout the wide Dominion of Canada. The address, together with the gift of of one thousand dollars, was presented in the mause of St. Androws, Ottawa, by Mr. Croil of Montreal, in the name and presence of a few gentlemen with whom the proposal originated, and who then and there appended their names to the document, and severally took occasion to resterate, viva voce, their entire and hearty con-currence in the sentimon's therein om-bodied. We have only to add our own warmest congratulations to the Professor, and to state our conviction that never was so high a compliment more deservedly bestowed. We have been credibly informed that after the presentation the reverend gentleman found on reckoning the money it amounted to eleven hundred dollars. This was truly a very handsome present. The reverend gentleman, although greatly surprised by this unexpected present, made a suitable and appropriate reply. The following is a copy :-

Rev. J. H. Mackerras, M.A.—Dear Sir,—In recognition of eminently successful services rendered to the Presbyterian Church of Canada in connection with the Church of Scotland; in testimony of admiration for your abilities and great courtesy as the Clerk of Synod; in acknowledgment of your high attainments as Professor of Classical Literature in Queen's College; that we may evidence our gratitude for the noble manner in which you upheld the cause of our Church and College at a time when the interests of both were imperilled, and also as an assurance of our personal regard and esteem of our continued confidence, and of

our lasting affection for you:

We, the undersigned, on behalf of a few of your friends, ask your acceptance of the accompanying gift of one thousand dollars, along with our best wishes for the health and happiness of yourself, Mrs. Mackerras and your dear daughter. W. Snodgrass, D.D.; John Jenkins, D.L.; Gavin Lang, Kenneth MacLennan, D. J. Macdonnoll, Daniel M. Goidon, James Croil, Thomas G. Smith, Robert Campbell.

Ottawa, June 10, 1874 .- Kingston News.

Success.

Success does not come by chance; Providence helps those who help themselves. We may fancy that two men adopt the same means towards the attainment of the same end, and, because one succeeds and the other fails, we may say one is more fortunate than the other. But the one succeeds and the other fails, because they do not adopt the same means towards the same end. Of the two pilgrims who started on their journey, each with peas in his shoon, the one was not more fortunate than the other -he was simply more wise. The man who sunk by the way, toil-worn and foot-sore, with drops of agony on his forchead, groating with pain, may have been the better walker of the two. The race is not always to the swift, nor the battle to the strong. It is by the right application of your swiftness, or your strength to the peculiar object meyers that you may make your way to in view that you may make your way to success. It is not only by doing the right thing in the right way, and at the right time, that we achieve the great triumphs of The very results which we discern are not attributal to chance-not to eternal circumstances of any kind-but to inherent differences within ourselves-whatsoever envy or vanity may say upon the subject. Success is a substantial and onduring reality luck is a mere vapor that is speedily dis solving. "Wealth gotten by vanity," says Solomon, "shall duminish; but he that fathereth by labor shall acrease." Fortune is represented as a woman,—do we not call Dame Fortune? And she must be laboriously won. Are we to sit down by the wayside, and expect that she will seat herself in our lap? Any man may have anything if he only goes about resolutely to attain it. But he must not trust too much to what he is. Genius, like beauty, is a divine geft; let him who possesses it thank God with his whole heart: but it is not by being, but by doing, that we achieve success and therefore it is that the most gifted, like the handsomest men, are often passed by men of second-rate abilities, or more con rectly of inferior natural gifts.

It is a custom in the Alps to come out at sunset, when the day is finished and the work is done, with uncovered head, to worship God! If all men would stop their and take breath, and count one!

Shall the Children Come to Church?

Why do not the children come to church? The minister asks the question; the parent asks it; the exclosiastical council ask it. The fact is that a very small proportion of our children go to church. It is not as it ought to be. It is common to put the blame on the Sunday School. The teachers spend their time in teaching the children, and the minister, instead of thanking them and regarding them as fellow-helpers, turns upon them with the question: "Now, why are you taking those children away from the church? I can't got them to come and hear me preach."

The trouble is that the minister expects the youngsters to come to church not so much to worship as to hear the sormon. In a great many churches the worship is not of such a character as to enlist their attentive co-operation; and in eight churches out of ten, the sermon has no interest for them, because they cannot understand it. If the fathers and mothers understood as little of the sormon as the children do, they would want to stay at home in like manner.

There are some pastors who have a happy way of interesting both old and young. They do not talk baby talk in the pulpits, nor do they make their sermons entirely out of words of three letters; but they have a planness of speech and a facility with illustrations, that make the children wel-come. Such ministers are seldom heard complaining that the children stay away from church. The hardest pastoral com-plaint we ever heard of the absence of children from Church, was from one of the ablest theologians in the ministry. He was a fine scholar, a finished writer, and one of the dullest preachers we over listened to. The very giving out of his text was an opiate. Dead silence rested on his congregation, and slumber frequently enchained many an eye by the time he had reached "secondly." When he came to "fourthly," profound weariness had mastered the whole assembly, old and young. The children who sat under the preaching of this solid battery of theology were those who were made to come. Those who were left to their own judgment stayed away. And this good man made it his habit to censure the Sunday School as a sinful institution, because of its competition with the church, and because it kept the children away from his preaching! Finally, he preached so many of the old people away, that the survivors accepted his resignation, and he got a call in another direction. Children need to be interested. Interest them from the pulpit, and we will not hear the complaint that the Sunday School monopolizes their affections.

Results of Some Ministries.

The final result of some ministries appears to be a Gothic chapel in the place the less ornamental but more serviceable old meeting-house. The good man feels that he has ministered to edification as a wise master-builder, when he hears passers-by say of his new edifice, "What a gem of a place!" We have known gentlemen of the cloth, whose hearts have been mainly set upon getting up a well-performed service, going as far as they dare in vestments and ornaments, and aping our Anglican Papacy in almost every respect. As if we did not know when the chapter was finished, we are told, "Here endeth the first lesson," or "Here endeth the second lesson!" and much is thought to be attained when that piece of mimicry is allowed; anthems and chants are greedily sought offer; an expense of course as the sought after; an organ, of course; a stone pulpit stuck in a corner, and then nothing will do but the brother must introduce at least a fragment of lituigy. Let but the poor creature have his wap in all this, and his little heart overflows with joy, and he feels, have not run in vain, neither laboured in vain." Such gentlemen must have mistaken their vocation: they would make capital conductors of concerts, masters of the ceremonies, man-milliners, or arrangers of shop-windows, but their talents away among Dissenters.—Mr. on's New Work, "Flashes of Spurgeon's Thought.

Cut Your Coat According to the Cloth.

When we see that the Prince of Wales is three hundred thousand dollars in debt, notwithstanding his enormous income, we are forcibly reminded that it is not the amount of money a man gots that makes him well off, but the margin between the income and the outgo. The young man while he makes a dollar spends a dollar and one cent is on the sure road either to bankruptcy or the penitentiary.

Next to the evil of living beyond one's means is that of spending all one's income. There are multitudes who are sailing so near shore that a slight wind in the wrong direction founders them. They get on well while the times are usual and the wages premptly paid; but a panic or a short period of sickness, and they drop helpless. Many a father has gone with his family in a fine carriage drawn by a spanking team till he came up to his grave, then he laid down, and his children have get out of the carriage, and not only been compelled to walk but to go barefoot. Against parsimony and niggardiness we proclaim war; but with the same sentence we condemn those who make a grand splash while they have, leaving their families in destitution when they die.—The Christian at Work.

Mr. M. D. Conway, the London correspondent of the New York Commercial, in one of his late letters, speaks of the decline of Unitarianism in London. Mr. Conway was formerly paster of one of the Unitarian Churches of this city, and his testimony will be regarded as entirely trustworthy. He says.—My belief is that Unitarianism in London is dying. When Mr. Martinean left the pulpit the last chapter was reached. Four offits pulpits in London are now vacant, and it would appear that the elequent young ministers of the country districts and provincial towns can not be persuaded to come to London.

Power of the Human Eye.

A Professor in Vermont, who was a believer in the power of the human eye, realized the truth of the doctrine to his serrow. Determined to convince the sceptics of its truth, he selected a fercoious bull, who was the terror of the neighbothood, as the object of his experiment. Surrounded by a retinute of disbehevers, the scientific gentle man sauntered into the missage where the thoughtful bull was peacefully grazing. He fixed upon the bull his caple eye, but the ferocious old animal qualled not, neither did it retire in melodramatic order, but the the last thing seen of that professor was his archelogical form tossed twenty-seven feet into the air, and coming down on the other side of the fence. His physical injuries were slight, but his faith in scientific mesmerism, as illustrated in bulls, has been greatly weakened.

Development of False Theology.

Unitarianism in Ireland came into definite and recognized existence at the time of the great debate between Dr. Cooke and Dr. Montgomery in the Synod of Ulater. It has lived a sober, respectable life since that time, with very little positive influence on either its friends or its foes. Lately it has been stirred by fresh discussions. There is a small school of advanced Unitarians who have gone far beyond the positions assumed in the early days of the body, and call in question the inspiration of the Scriptures, and attempt to place in lieu of the gospel of Christ a simple theism in which there is no Saviour, no atonement, and no regenerating spirit. This "Young Unitarianism" pleads for untramelled liberty in interpreting standards, and bows to no authority, not even the authority of the Divine Word. The drift toward the dark gulf is manifest, and the older Unitarians are holding back, and resisting the liberalism which is hurrying the body to division, and perhaps to destruction.

Freeness of the Gospel.

I recollect great complaint being made against a sermon of mine, "Compel them to come in," in which I spake with much tenderness for souls. That sermon was said to be Arminian and unsound. Brethren. it is a small matter to me to be judged of men's judgment, for my Master set his seal on that message. I never preached a sermon by which so many souls were won to God, as our church meetings can testify; and all over the world, where the sermon has been scattered, sinners have been saved through its instrumentality, and therefore, if it be vile to exhort sinners, I propose to be viler still. I am as firm a believer in the doctrines of grace as any man living, and a true Calvinist after the order of John Calvin himself, but if it be thought an evil thing to bid the sinner lay hold of eternal life, I will yet be more evil in this respect, and herein imitate my Lord and His apostles, who, though they taught that salvation is of grace, and grace alone, feared not to speak to men as rational beings "strive to enter in at the straight gate, and "labour not for the meat which perisheth, but for that meat which endureth unto everlasting life." Beloved friends, cling to the great truth of electing love and diving sovereignts, but let not these hind. divine sovereignty, but let not these bind you in fetters when, [in the power of the Holy Ghost, you become fishers of men. Mr. Spurgeon's New Work, " Flashes of Thought."

"The streams of religion run deeper or shallower," says Calcott, "as the banks of the Sabbath are kept up or neglected." A preacher in Holland called the Sabbath "God's dyke, shutting out an ocean of avils."

A Roman Catholic priest has taken up his residence among the lepers on Molokai, one of the Sandwich Islands. Thus far he has baptized thirty-five converts, who have observed the usual festival of "Corpus Christi."

The number of students who have completed their studies at the Divinity Halls in Glasgow, Edinburgh, St. Andrew's, and Aberdeen, and who are candidates for license to preach, is forty-one, and it is gratifying to observe that nearly a half of these are graduates in arts.

In the Free Church there is an increase of £15,000 in the Sustentation Fund, and an advance in the Fund of the Presbyterian Church in Ireland. Two large bequests have just been made, one of \$27,000 to the Free Church, by Mr. Freeland, and one of over £50,000, by Mr. Getty, to the Irish Church.

In Rome two Protestant churches, both of them Episcopalian, are making rapid progress to completion. The English Church in the Piazza di San Silvestro, near the centre of the city, will be finished in the course of the Summer. St. Paul's Church, American Episcopal, is on the Via Nazionale.

Prof. Swing's popularity is increasing so rapidly in Chicago that the members of his church have about decided to erect a new and large structure where all who desire to hear him can be accommodated. The plan agreed upon is for a tabernacle capable of seating 8,000. It is to be a plain edifice, not exceeding in cost \$100,000. It will be owned by stockholders, the funds being obtained by subscription.

The generic difference between a wiso man and a fool is, whether he governs his passions or his passions him. All this is right within us must be resolved into means of perpetual progress towards perfection by divine grace; and everything wrong must be repressed by sagacious moderation. Thus controlled and impelled, the soul will at the same time remove those limitations which are its obstacles, and preserve those which are its best protection. By supermatural aid we satisfy the essential desires of our nature, and prepare for the eternal world; by wise self-government we conform to the present conditions of the being, and secure the most happiness by cultivating the most virtue.—Dr. Mageen.

Scottish Covenanters before a Battle.

Scotland passed in a few years from an abject devotion to Rome to a rigid simplicity in rites and doctrines. The Stuart kings of England strove to force episcopacy a formal faith upon the unwilling Scotch. The people and their pasters met together to form the Solomn League and Scotch. together to form the Soldmin Lengue and Covenant. They abjured popery and pre-lacy forever; they began the swift move-ment of modern reform. The Covenant was signed by throngs of nobles and com-mons in St. Giles' Church-yard, Edinburgh (March 1, 1638), upon a tembstone, some-times in letters of blood. All Scotland vose in defence of its spiritual independence. The English Precbyterians caught the flame of progress, and in 1648 the Solemn League and Covenant was adopted by the republicans of England, The Covenanters were in the full tide of victory, but were soon in the unitate of victory, but were soon checked by their own imprudence. They recalled Charles II. They were defeated by Cromwell. At the restoration (1600) they were to feel the bitter ingratitude of the worthless Stuart for whom they had put in peril their liberties and lives.

In the reign of Charles II. and his brother James II. (1660-1688), the Covenanters, persecuted and contemned, hid in wild glens, dismal caves, and lonely moors, were shot by savage dragoons, or often perished in crowded prisons, or died rejoicing on the scaffold. The "testimonics" of their emin-ent preachers and even of their humblest followers, uttered as they left the world, or prepared in expectation of death, resound with a faith that saw shining before it the towers of the heavenly city, and a swift joy that was glad to be released. During the that was glad to be released. During the twenty-eight years of its trials the Scottish Church seemed often ready to sink before its destroyers. Its ministers hid in caves and forests: its people wandered forth by stealth to celebrate their Presbyterian rites in lonely valleys or on desolate moors; its marriages, baptisms, and communion cerimonies were performed under the chill and open sky; while all over Scotland Claverhouse and his wild dragoons hunted the glens and caves with blood-hounds and traitorous spies, and shot down their tenants as if they had been beasts of prey. Yet the Scottish ministers still met their faithful people in almost inaccessible retreats and preached to vast throngs on the declivities of tall mountains, where the cry of ptarmigan alone disturbed their appropriate worship, or often in the still midnight, when the hosts of heaven circled above their heads. The Presbyterian Church still lived amidst the solitude, destined at least to rise from its afflictions, to rule over its native land, and to extend its beneficient teachings to countless throngs of its adherents in the New World.

From one of these numerous gatherings of the persecuted people in the wilderness arose the battle of Drumclog. The Covenanters had come armed and prepared for a hold defence to a solemn religious meeting. The country around Drumelog is a dreary and desolate moor. Loudon Hills rises above, and the vales of the Avon and the Clyde open beneath the lofty fells. Here had gathered peasants and soldiers, women and children, eminent ministers and famous Covenanters, on whose head had been set a tempting price. Ballour, of Burley, Hackstoun, and Hamilton, hunted by the officers of justice, were mingled with the throng. The services had begun, the voice of a faithful minister was heard in exhortation and prayer, when a signal from a neighboring hill announced that the enemy was near. The women and the children were at once removed to the rear, the armed men arranged themselves in a line before the morass that protected the front, and swiftly dashing down the side of Calder Hall came Claverhouse at the head of his dragoons. He sent a messenger to the Covenanters summoning them to surrender. They re-plied with a loud cheer of defiance. A short silence followed, and then the whole Presbyterian army broke into a loud psalm of

"In Judah's land God is well known, His name in Israel's great"—

and the trumphet-like peal of a thousand voices swelled over the everlasting hills and

rose to heaven. Claverhouse and his men answered with a shout of execration. They dashed into the morass to reach their victims, for they scarcely looked for any resistance from the scarcely looked for any resistance from the undisciplined enthusiasts; but a rain of bullets met them as they came on. They faltered; they fled. Claverhouse enraged to madness strong to district the second to bullets met them as they came on the subjection to the second Rome; but their proselyte and proteon was billed. to madness, strove to drive his men back upon the foe; but the Covenanters, led by Hackstoun and Balfour, pressed their broken ranks. The Presbyterians were victorious, and Claverhouse field over the bille, cutting his way through the peasantry who sought to capture him as he passed. For a moment Scotland rose in herce excitement, hoping to drive prelacy and the Stuarts forever beyond the Tweed.

Yet Drumclog was the last victory of the persecuted Church. A large English army poured across the border; Claverhouse led back his dragoons eager for vengeance; the Highlanders turned against their countrymen; and a series of fatal defeats and massacres filled every glen and valley with slaughter. From 1680 to 1688, with some intermissions of pretended pacification, the Scottish Church sank into its lowest humilitation, its bitterest sorrows. Field preachings were still held, a Cameron or a Renwick, wan, haggard, and yet ever joyous, thundered amidst the solitudes, and perseented Covenanters sang exuntantly together in the clefts of the mountains; but the dragoons of Claverhouse and the rage of the kings and prelates had nearly completed the extirpation of the primitive faith. With his Bible and his pistol the wild Cameronian might be seen hiding in the caves of Ayrshire or the wildest scenes of the west. Yet a throng of Covenanters were imprisoned on the bare cliffs of Bass Rock-a huge mass ef stone that raised from the waters of the Frith of Forth—to pensh of cold and dis-ease; and many died on the scaffold at Edinburgh, the noblest and most resolute of martyrs. The last of these victims was James Renwick. Fair, young, learned, eloquent, he had been torn from his bed amidst the moors, where he was already dying of consumption, to meet a public death, 1688, at Edinburgh. A few months more and the sam of William of Orange

would have been stretched out to save him. His enemies hastened his execution. A great throng looked on, the drums beat to drown his parting words; yet amidst their clamour he was heard crying out as his "testimouy" at the temb he lived and died a Prsebyterian Protestant."

In 1688 William of Orange delivered the Scottish Church from its oppressors, and of the various benefits Holland has conferred upon mankind not the least will be ever esteemed the setting free of that fertile national intellect from which was to spring up the fairest fruits of modern culture, which was to cover the bare hills of Scotland with immortal lustre, and people its picturesque scenes with poets, historians, philosophers, and men of genius, the offspring of its persecuted saints. Nor have the heroic struggles of the Scottish martyrs been without their proper influence upon the progress of the race. They have shaken the dull lethgary of the Old World, and pressed onward every generation in the

The Jesuits-Their Work and Fate.

The experience of three centuries shows that the Jesuits have no lucky hand. No blessing over rests on their undertakings. They build with unwearied assiduity, but a storm comes and shatters the building, or a flood comes and washes it away, or the worm-eaten edifice falls to pieces in their hands. The Oriental proverb about the Turk applies to them, where the furk sits grass never grows."
Their missions in Paraguay, Japan, and among the tribes of North America have long since gone to ruin. In Abyssinia they had once (in 1625) almost obtained dominion, but some time afterwards (in 1684) the whole concern collapsed, and they never ventured to return there. What is left to-day of their laborious missions in the Levant the Greek Islands, Persia, the Crimea and Egypt? Scarcely a reminiscence of their former presence there, is to be found on the

Above all, the Society of Jesus devoted its best services to its native home in Spain. The result was bankruptcy and depopula-tion of that once powerful kingdom, and its loss of one possession after another, so that by the end of the 17th century it had become an inanimate corpse, the skeleton of a giant. It is behind every other country in Europe, except Turkey, and having no healthy literature of its own has to feed on the foreign literature of France. Well might a Spanish diplomatist in Rome say at the suppression of the order, "the Jesuits are the wood-worm that gnaws at our bowels."

They it was that brought on the German nations the thirty-years' war, and its results and to them Catholic Germany owes the decline of its schools, and its consequent backwardness in cultivation and long intellectual sterility. It was they who completely undermined the ancient German and Catholic empire, and paved the way for its fall. They, as the all-powerful conscience-keepers of the Hapsburgs, Ferdinand I., Ferdinand II., and Leopold I., have on their conscience the destruction of the liberties of the states of the Empire, the enforcement of absolutism, the oppression and expulsion of the Protestants.

Bohemia has long been given over to the care and charge of the Jesuits; and what have they made of it? They have utterly destroyed the old Czeek literature, and have brought matters to such a pass that nearly the whole Bohemian nobility is annihilated through confiscation, executions and banishment.

In Lingland the destiny of the Catholics was for a century moulded by the influence of the Jesuits at Rome, and the intense hatred which they excited at home; and we have seen what a monstrous weight of misfortune and oppression they rolled down on the shoulders of their co-religionists.

They tried to re-introduce Catholicism into Sweden by means of a liturgy, forcibly imposed on the clergy, and with the help of the king, Sigismund, who was under their guidance. Sigismund, in consequence, lost his crown, and they were banished forever from the country. In Russia, they undertook, by means of their instrument, the they had to quit the country. In Poland they dominated the kings, the higher clergy and the nobility for a long time; and Poland is destroyed. In France, the Jesuits were the conscience-keepers of the Bourbons, and their spiritual children, Louis XIV. and Louis XV., paved the way for the Revolution and the destruction of the dynasty; or rather, one may say made it inevituble.

I readily leave to this order the fate of the Vatican decrees (namely, 1870, the infallibility of the Pope) the more readily as it has the duties of paternity to discharge towards them; for the Jesuits , exceptated, sketched out, and finally shaped those decrees, though, with the assistance of certain Bishops.—Doclinger.

Worldliness—The Great Sin.

If I were called to point out the most alarming sins to-day—those which are most decential in their influence, and most souldestroying in their ultimate effects—I would not mention drunkenness with all its fearful havoc, nor gambling with its crazed victims, nor harlotry with its hellish orgies; but the love of money on the part of men and the love of display on the part of wo-men. While open vice seedg its thousands, these fashionable and favored indulgences send their ten thousands to perdition. They sear the conscience, incrust the soul with an impenetratable shell of worldliness, de-bauch the affections from every high and heavenly object, and make man or woman the worthipper of self. While doing all this, the poor victim is allowed by public opinion to think himself or herself a Christian; while the drunkard, the sambler, or the prostitute is not deceived by such a thought for a moment.—Dr. Crosby.

Etrikes and Strikers.

Is it not time that the precise nature of the right of strikers to strike non-strikers should be clearly ascertained? At present every set of men who want higher wages than their omployers offer resort to trike, which it is their right to do. Men individually, or by shop-fulls, or by entire trades, can accept or refuse the remuneration offered for their labor with perfect propriety. But not content with this right of every free man, many who exercise it claim the right of intimidating or maltrenting those who are willing to work at the rates they have declined, thus refusing to others the liberty which they claim for themselves. This persistent abuse is, to a great extent, winked at by the authorities, on account of the voting power of large socioties. The men who are beaten are individuals; the men who beat them are associations. Hence it is ensier to let the matter drop than to punish the perpetrators of lawless violence. But if a trade's union is numerous and powerful, the public are still more so, and every man maltreat-ed in this way belongs to that largest of all societies, the people, and should have the whole strength of the people to vindicate his rights. The gangs who waylay and abuse the men that have taken the plac s of strikers should be punished as severely as garroters. Instead of saying, as is usual ly doue, that the assailants could not be identified, the most strenuous exertions should be made to identify and punish them; and this will be done when the police of this and other cities are appointed on ac-count of fitness for office and not for party purposes.

Any crime countenanced and committed y leagues or associations should be punished far more severely than a crime same gravity committed by an individual on his own account.—N. Y. Witness.

Saying "No."

Many persons, and especially young persons, are betrayed, often, by the pestilent sophism that to say "no" is somehow ungenerous and discourteous. There is some thing benevolent to the casual eye, in that yielding disposition which cannot pain another, as it declares with a refusal, which wins a kind of transient regard from others because of what is deemed to be its good-nature. Let us understand, right here, if we find ourselves yielding to such weakness, that it is not another's feelings that we are so much considering as our own. It is not merely the pain which saying "no gives them that we are thinking of, as the pain which saying it gives us. And what is such a consideration, when we try it in the crucible of a candid logic, but sheer selfishness, and not benevolence at all? The young mother cannot deny her child its wildest demands, because, as she tells you, she cannot bear to wound it with the pain of a refusal. But would she hesitate to refuse the child if there were no pain to her own feelings involved in that refusal? and is it generosity or unselfishness to sacrifice the child's real good to her own feelings? Ah! what a rare school for the training of the will into a firmer habit and a braver readiness for denial exists in every home among us! You that are parents, read over again the story of our first mother's fall, and see there how every complex misery that has come into the world in the horrible train of sin entered it when that innocent wife in Eden weakly refused. to say No! Look again on all the various ramifications of that life that make up home and the family, and remember, whether you are a child there are a parent, encountering the temptations of youth or those of maturity, that God has set you there pre-eminently to put the weak will in you under the yoke of an early and stead-fast discipline, and thus to learn how the truest grandeur of life consists not in yielding, but in refusing to yield.

And as in the family so out of it. Says Emerson, speaking for character in the merchant: "In his parlor, I see very well that he has been very hard at work this morning, with that settled humor, which all his desire to be courteous cannot shake off. I see plainly how many firm acts have been done; how many valuant noes have this day been spoken, when others would have uttered ruineous yeas.' Who that hears me does not know that it has been that fatal facility in saying "yes" that has dragged more fair and prosperous barques down to ruin than any financial storm that ever swept the seas of commerce. Some concession, both weak and wicked, (wicked because it involved not only our own ruin but the ruin of others,) to plausible solicitations to go upon a neighbor's paper, to divide risks in some gigantic speculation; to launch out into habits of living that are neither suited to one's means or his education, all these are occasions when many a man of business has tasted the bitter fruits of a timid, ruinous reluctance to say no!—occasions, too, on the other hand when the courage and firmness and promptness and persistency with which one could say so, have been the four corner-stones of all a man's subsequent success !—Rev. H. C. Potter, D. D.

Joy is for all men. It does not depend on Joy is for all men. 12 does not depend on circumstances or condition; if it did, it it could be only for the fow. It is not the fruit of good luck or of fortune, or even of outward success, which all men cannot have. It is of the soul's character; it is the wealth of the soul's own being, when it is filled with the spirit of Jesus, which is the spirit of eternal love.—Bushnell.

Cruelty to animals should be resented more than anything. Brute beasts are defenseless, and to torture them is despicable. The assassin at least risks his life, but the torturer of animals risks nothing and I do not hesitate to place him lower in the scale of humanity. There are men who have committed great crime, and yet in whom the spark of humanity is cortainly not extinct; but he who takes pleasure in the sufferings of a dumb animal, and prolongs them, regardless of its supplicating looks, I proneunce—without a heart; and when the heart is dead, all is dead.—Comte de Gasparin.

A Husband's Confession.

"Roally, Mrs Hope," exclaimed a maid on friend to thewife of a journeyman. "I can't make you out at all. Ever since I've come into your house you've smiled, and laughed, and bustled about, as though some atingy old relative had died and left you a lot of money. Is it so?"

"No, Alice, it isn't; but I'm in good spir its for all that" and the happy wife smiled again.

"Then what's put you into such an enviaable humor?"

"Well, I don't think I ought to tell you. So far, it's a secret."

This rebuff only increased Alice Paine's desire to be exlightened, so she persevered till her friend, Mrs. Hore, promised to satisty her curiosity.

"The other day,' began the wife, "I had "The other day, began the wife, "I had to take John s dinner to the office; and you know it's one of those queer old buildings, with a good many imms and cuts about it."

"Yes, yes, I know that, Mrs. Hope," said Alice, impatiently; "but do be quick and

tell me the rest. "And quite by accident, I overheard my husband make a confession to one of the other workmen:

"The wist of thing you can do, Harry' I heard John say," is to get acquainted with a healthy, sensible, industrious voung woman, and marry her. I was as poor and miserable and as lost-like as a young fellow well could be before I got my little gem of a wife, often without a sixpence when pay day came, and couldn't tell how the money shpped through my fingers. Like you, I went in for "pleasure an' orjoyment, but I never remember to have felt the better for it afterwards. In fact, you may take my words for it, Harry that most of that sort of thing's humbug, and selfishness. At least, I found it so, and it's a wonder you haven't before now. Talk about turning over a fresh leaf, keeping steady and and over a resulten, keeping steady and saving up—the only way to do that, Harry is to get a good, active wife, and love her with all your might, as I do Though poor and plane, I'm never ashamed to Bring anybody into my little cot, because I know it's always clean and orderly. Then there's the children—God bless 'em!—how they warm man's heart after a long day's work! And how cheerfully and quietly their moth er manages to keep things strait and cuts about like just what she is—one of the best of wives, and a real workman's friend. Get a helpmate, Harry, and depend upen it, if she's of the proper sort, you will soon be a better, a richer, and a happier man. You may think I'm speaking too warmly on the subject, but I assure you, I feel more than I can put into words. wives are our best and noblest reformers, Harry, and though I never told her so her own sweet fare, mine, is worth a little fortune to Jack Hope.'

"'I dare say what you've told me's all true enough, I heard the man remark, 'but where can I find a gem of the same pattern? They're rather scarce now-a-days.

" I didn't hear what answer my husband made, for just then the door near which I had been standing, and which stood a little ajar, was pulled wide open, and I wall.ed into the place as though I hadn't heard a word. Ou seeing me they both heard a word. Ou seeing me they both laughed, but I didn't appear to know any thing of their conversation.

" And is that all?" asked Alico Paine.

"Yes, and if you'd felt as I have many time," replied Mrs. Hope, "you would know that it was quite enough to fill my heart with gladness. At home my husdand dosen't talk much," she continued, "and I used to fancy that, with all my slaving and trying to make him and the children comfortable, he was nt satisfied. But I know that he is, and it makes me feel as if I could do anything for my dear John and our own little home."

"Well, if I ever get a husband, Mrs. Hope," said Alice in a whisper, "I'll strive to deserve being called behind my back as Mr. Hope called you."

In a short time the two friends separated His fellow-workman took John Hope's advice; and without relating particulars, or asserting that the Hopes had nothing to do with what followed, "Harry' chose Alice Paine for a helpmate.

Accomplishments.

So-called accomplishments are a sort of mansard roof clapped on the sounder structure of the average English education. Why they are thus denominated, when in the nessession of them so little is really accomplished, it is difficult to determine. Their material is generally as unsubstantial as that of the thing to which they have been compared, and, subjected to the fiery tests of life and experience, they are almost as readily destroyed. The acquirement of a little knowledge of music, certain rules of drawing, the process of mixing colours, and a few foreign phrases, are oftenest the re-sult of much misapplied industry. If music, drawing, and painting were studied and cultivated as arts, with the intent of becoming thoroughly proficient in them, that they might stand, if need be, in good, practical stead, then the time devoted to them would not be wasted. Instead of being mental folfols in which to deck their ill-clothed minds in public, these attainments would be of deep and lasting satisfaction to their possessers, even though not put to any severe trial.

Few girls care enough for music and Few girls care enough for music and drawing to pursue them after being freed from the restraint of masters, and many would never begin such study were it not for the ambition of parents, guided by a society that demands all girls to be molded after one model. This idea is so obviously impossible as to be absurd. Countless good gardners, milliners, dressmakers, housekeepers, have been spoiled in poor piano-players, simply because knowledge piano-players, simply because knowledge of the piano was considered an elegant acquisition; while an understanding of the other things was regarded as something that only necessity should require. The hours of stummering on unresponsive instruments (unresponsive because touched by no sympathetic fingures,) which, otherwise employed, might have made capital cooks, are incalculable.

The original design was good--to enable women to impart pleasure and improvenent to themselves and others; but it signally fails. Seldom are girls willing to play, or exhibit the work of their pencil to critical cars and eyes; and when good nature impels them to, what have they to offer? Ordinarily the merest smattering—more repellant to ripe judgement than total ignorance would be.

It is evident that an acquaintance with the alphabet of many branches is not so great an aid to intellectual improvement, as being thoroughly versed in one. In this short life, it is much to know even one thing well. If thoroughly understood, everythiny from steak boiling to oratorio-composing, should be considered an accomplishment. Pupils apt at figures should be taught bookkeeping in place of minims and semi-breves; and natural nurses given an insight into bottles and bandages, in lieu of curved lines and neutral tint. Thus the training of the mind, in a direction at once natural and useful, contributes to its healthiest growth, and redounds to individual advancement and general advantage.—"Home and Society;" Scribner's for June.

" Take me on Shore."

A godly minister had a careless and idle son, who left his home and sailed to a foreign land. His sorrowful parents could only pray for him, and send him good advice. The ship which bere their bey reached a distant port and was waiting to take in a fresh cargo, when the sailors went on shore, and brought back with them a nat ve boy who could play some curions kind of music.

He amused them for a long time, but at last he said, "You must now take me on

The sailors told him that he must not go yet.

"O, inded, I cannot stay any longer,' replied the little black boy; "and I will tell you why. A kind Christian missionary has come near the villiage where I live. From him I have learned all I know about Jesus Christ. This is about the hour when he meets us under a tree to tell us more; I want to go and hear him."

The sailors were overcome by the boy's entreaties, and at once rowed him ashore.

The minister's thoughtless son was struck with the words of the little heathen boy. He felt condemned by them. "Here am I," he said to himself, "the son of a minis-Jesus than that poor boy, and yet caring far less for Him! That little fellow is now earnestly listening to the Word of Life, while I am living quite careless about it!

In this great distress of mind he refired that night to his hammock. There his father's instructions came back to his thoughts, and reminded him how he might seek and find that salvation he so much needed. He became a sincere Christian; and great was the joy in his English home when the happy tidings reached his parents.

The Old Lady at the Depot.

An old lady entered a railroad depot, and sat down near the stove to warm her wrinkled, bare hands. A large basket covered with an old newspaper, was drawn close to her side, and she seemed weak and weary. It was hard for one so old and feeble to be out of doors at all that wintry day. She needed a place by some warm fireside and kind hands to minister to her wants. But she had none none of these. Surely that gay group of merry girls with their bright hoods and dancing curls, their warm wrapy and bounding. happy blood can spare a thought of pity, and a kindly word for her. Perhaps she thought so too, as she watched them with dim eyes, recalling perhaps a happy girlhood of her own.

Alas, how vain was her hope! One tall girl, with keen black eyes, gave her a rapid glance from head to foot, then haughtily swept back her dress as if afraid that poverty was contagious. She moved away, and the others with whom she seemed at leader, drew back also.

They did not speak a word to her the was unpleasant. But looks often speak the loudest. She heard as plainly as if it had been shouted in her car, the truth that her presence was unwelcome. Her right to the public fire was as good as theirs, but they took care to make her feel that she was an intruder. Six girls from comfortable, happy homes, grudging a poor woman a little space and a few minutes' comfort in a pubspace and a tew minutes comfort in a public waiting 100m! Could selfishness reach a deeper depth? Did you ever feel the first risings of such a whisper in your own spirit. Oh, pause if you have, and remember that their Advocate is taking notes of your deportment towards them, and when the great day comes for hearing this case, you may find a fearful indictment made against you. "The Lord is their judge." Early Dew.

Freshness of the Gospel.

As for the Gospel, it wears the dew of its youth after eighteen centuries of struggles; and it predominates most in those young nations which have evidently a history before them. The old systems are now most favoured by those mations which are left helping in the new national which are left helping in the new national ways. But the behind in the race of civilisation, but the people whom God has made quick by na-ture are those to whom He has given to be receptive of His grace. There are grand days coming for the church of God. Yol-tairs said that he lived in the twilight of taire said that he lived in the twilight of Christianity; and so he did, but was the twilight of the morning, not the twilight of the evening. Glory be unto God, the little cloud the size of a man's hand is spreading; it begins to cover the heavens, and the day is not far distant when the sound of abundance of rain shall be heard. Christ was not a strong man, who bounded forth at a lean, and then put who bounded forth at a leap, and then put forth no more strongth, but He rejoiced to continue His work, and to run His race. He was not a shooting star that sparkles for a moment, but a sun that shall shine throughout the live long day.—Mr. Spargeon's New Work, "Placker of Thought."

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Scientific and Useful.

GRUBS IN A COM'S BACK.

time of our cows, early this spring, was found to have in her back a large number of grabs, which upon inquiry we found to be large of the gadfly which had stung her during the year. To destroy these grubs we applied coal oil to the part intested, and after a day or two they were easily removed and the cow seemed to suffer no haim.

TO TAKE OUT TRON RUST.

To one gallon of butternilk, add a large handful of grated horse radish let the goods remain in the nulk from twelve to twenty-four hours, rubbing occasionally; then wash out in clean water. Another way is to rub the spots of rust with orable and mixed in a little water, and exposed in a hot sun.

ABOUT GP SEALING.

We can graft the apricot on the plum, the peach on the approof, the almond on the peach, and thus produce a tree with plant roots and almond leaves. The wood, however, of the stem will consist of four distinct varieties, though formed from one continuous layer. Below the almond wood and bark we shall have perfect peach wood and bark, and at the bottom perfect plum wood and bark.

THE HOUSE ARRANGEMENT.

The moment we cross the threshold of a dwelling we find the housewife represented by her mode of housekeeping. While we sit in the parlor waiting the presence of the mistress, we study the outlines of her charminon. Not alone in the parlor can we estimate justly her inferior or superior talent for home thriftiness. Kitchen and pantry, closet and cupboard alike manifest her aptuess or meanagers for the acter even in this limited portion of her doer aptness or incapacity for the position of mistress.

MOLD IN CELLARS.

The requisites for an abundant growth of mold chesides something for it to grow our are dampness and warmth. Dampness is the most common cause. First make the cellar drier by draining; then purify it by burning two or three pounds of sulphur in it. This is the casiest done by putting the sulphur on burning coals (in an old pot or large shovel), close the windows and doors, and be careful not to breathe the gas given of from the burning sulphur, and keep the house above ventilated while doing this. Ventilate the cellar thoroughly before using and repeat it the second time if necessary.

A CHEAP DISINIECTANT.

The following is highly commended by those who have used it:—Dissolve a bushel of salt in a barrel of water, and with the salt water slack a barrel of lime, which should be wet enough to form a kind of paste. For the purpose of disinfectant, this home-made chloride of lime is nearly as good as that purchased at the shops and drug stores. Use it freely about sink lais, gutters and outhouses, and in this way prevent sickness, suffering and expense.

SWARMING BEFS.

A lice keeper gives the following plan to event a swarm of bees from getting away trom the hive, with the statement that after ten years experience he has never known it to tail but once: As soon as they show the first symptoms of swarming, stop up some of the cutlets to the hive so as to force them to be a considerable time coming out. The swarm being made up in part of young bees, many of whom cannot fly well, and as nothing can be done by the swarm until all are out, and fly about in the air, by prolonging their exit the feeble ones become tred, and finding their plans frustrated, they alight to arrange their journey. If they can leave the old hive all at once, they eare very little about alighting.

COLOR AND REALTH.

Scientific men think they have discovered that certain colors are more advantageous for health than others. An experiment showed that flies' eggs, taken of the same time from the same group, hatched under glasses of different colors about the same time—but, that after a lapse of four or five days the worms were found to vary in vigor verv much. Those under green glass were the weakest, under violet the strongest and under red, white, and yellow intermediate. It would appear, therefore, that where light comes into a living-room through colored glass, stolet should be preferred, and especully it should be tried in hospitals.

OCCUPANTS IN MILLING.

The cow is naturally sluggish in her movements, and should not be hurried out other natural gait. She should never be driven to the place of milking faster than a walk and if she has far to go, the walk sheald be a slow one. Hurring a cow when she still, and the weather warm, hastens the errolation of her blood, and heats both her blood and her milk. A very little heat-ng of the blood preceptibly affects the milk. It increases its odor as well, raises its tem-perature, and modifies the butter or choose made from it. On this account driving cows with a dog is not recommended. We have seen the milk of a dairy, numbering thirty cows, perceptibly affected by the milk or a single cow driven in haste.

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4 Datra Fine do 5 Curious do 6 Datra Curious do	: .	
7 Fine Old Hyson 8 Superk do 9 Extra Fine do	***	
10 Finest do 11 Superior Gunpowder 12 Extra Fine do		•
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16 Extra Moyuno Imperial 17 Very Superior do 18 Natural Japan		
19 Fine Cultivated Japan 20 Superior do 21 Extra Fine do	٠.	
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23 Finest do BLACK AND MIXE	 D TEA	s.

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26 Fine Breakfast Congou
27 Superior
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29 Extra Fine de
30 Finest de de best imported—the
Prince of Teas
31 Good Souchong
32 Fine
33 Superior de
33 Extra de
35 Extra fine de
36 Finest Assim
37 Fine Oclong
38 Superior de
39 Ex. Fine de
30 Ex. Fine de
40 Finest Imported
41 Fine Mandarin Mixture
42 Superior
42 Superior de
43 Extra fine
44 Fine Mandarin Mixture
45 Finest Imported
45 Finest Imported
46 Finest Hugorias Mixture
47 Fine Mandarin Mixture
48 Finest Imported
49 Finest Imported
40 Finest Imported
41 Fine Mandarin Mixture
42 Superior de
43 Finest Imported
44 Fine Mandarin Mixture
45 Finest Imported
46 Finest Imported
47 Fine Huguans Curlous Mixture

41 Extra Flue do 100.

45 Finest Imported Sto.

46 Fine Houquas Curious Mixture 400.

47 Superior do do 500.

48 Extra do do 600.

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Applications should be accompanied with copies of testimonials and any other information the applicant may consider advisable, and should be sent to the Secretary or Rev. Wm. Cochrane on or before 25th of July next. A Matron for the College will also be required.

25th of July next.

The College is expected to be formally opened on the 1st October not.

Applications for admission of Students may be addressed to the Secretary. Rooms will be alloted in the order of the application.

Earther informatical may be head on application.

Further information may be had on application to the Secretary.

B. F. FITCH, Secretary.

IN THE SURROGATE COURT OF THE COUNTY OF YORK.

In the matter of the guardianship of the infant children of Samuel Higgins late of the City of Toronto, in the county of York, Hotel keeper, deceased.

TAKE NOTICE

That after the expiration of twenty days from the first insertion hereof, application will be made to the Judge of the Surrogate Court of the County of York by Ann Castle, the mother of said Infant children to be appointed guardian over such in-fants.

fants.
This notice is given under the provisions of section 3 of Chapter 74 of the consolidated statutes of Upper Canada. CAMERON, MCMICHAEL, & HOSKINS,

Solicitors for said applicant, Ann Castle Dated this 20th day of June, A.D., 1871.

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Hepatitis or Liver Complaint, DYSPEPSIA AND SICK HEADACHE. ــست \$ دسسر

Symptoms of a Diseased Liver. PAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the lett side; sometimes the pain is felt under the shoulder-blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for a rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowel in general are costive, sometimes alterative with lax; the head is troubled with pain, accompanied with a dall, hany sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes an attendant. The parient complains of weariness and debility; he is easily startled, his feet are cold or birning, and he complains of a pristly sensa-tion of the skin; his spirits are low; and although he is satisfied that exercise v. ald be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the Li-

AGUE AND FEVER.

ven to have been extensively deranged.

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Official Announcements.

Aircaton —Presbytery of Kingston, will most at letting on second Tueskay, g(14th) of July, at 1 Pictan on so

CHATHAM—In the Church Tilbury East, or Tuesday, 7th July at 11 a m. A Presbytorial visita-tion of the Tilbury East Congregations will be held in the afternoon at 2 o'clock.

MONTRIAL.—At Montreal, in Prosbyterian College, on the 8th day of July next.

Pants.—Parts Presbytory meets in Knox Church Woodstock, on the second Tuesday of July at ore o'clock p.m.

Gunnament ordinary meeting is appointed to held in Chainers' Church, Guolph, on the n Tuesday of July, at 8 o'clock a.m.

Hunon.—At Goderich, on the 1st Tuesday of July at 11 a m.

STRATFORD.—At Stratford, on 1st Tuesday is July, at 11 a.m. But ct.—At Kinear dine, the last Tuesday of June, at2 p.m.

DURHAM.—At Durham, on fast Tuosday of July at 11 a.m. Sincon.—At Barrie, on Tuesday 7th of July, 2t 1 a.m

OTTAWA.—The next quarterly meeting of the Preshylery of Ottawa will be held at Admaston, of the 1st Taesday of August, at 6 p.m.

HAMILTON.—The next meeting in ordinary of the Hamilton Central Church, Hamilton, on the 2nd Tuesday of July, at 11 a.n. The meeting to ordina Mr. Coswell, in Central Church, Hamilton, os the 7th of May, at 7.20 p.m The meeting to induc ily McLume into the pastoral charge of Jarys 22 Walpole, in Jarvis, on the 12th of May, at 1120 a.m.

Tononto.—The Presbytery of Toronto will meet in the fecture room of Knox Church, Toronto, 62 the 1st Tuesday of July, at 11 a.m.

ADDRESSES OF TREASURERS OF CHURCH FUNDS.

Temporalities Board and Sustentation Fund-

James Civil, Montroal.
Ministers', Widows' and Orphans' Fund-Archi oald Ferguson, Montreal. in French Mission-James Croll, Montre Juvenilo Mission—Miss Machine, Kingston, Ont. Manitoba Mission—George H. Wilson, Toronta

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