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DIARY IN THE EAST.

(Continued.)

BETHLEREM, ETC.

I passed a Sunday at Bethlehem, and attended the service, which was held in a large room in the mission premises. As a great part of it was a translation in Arabic of the Church of England service, I could join in heart if not with lip. The sermon also in Arabio, of course, was lost to me The congregation was a quiet and seemingly attentive one, which, in Bethlehem, is thought a great improvement, for at one time it was very difficult to prevent the women from talking to each other whenever any thing occurred to them to say. They are so accustomed to be mere lookers on in the services of the Romish, Greek, and other native churches, that the idea that they have to attend, take part, and learn, is something quite new to them. Harnerto the women have been the great difficulty. They are so utterly ignorant, and have so little thought for anything beyond eating and dress, that they are a great hindrance to their husban is.

Mrs. Muller and the mistress of a girl's school, which they now have in Bothlehem, remained after the service to talk with any women who would stay, in order to see whother they had at all understood the sermon. Mrs. M. found it no easy matter to get their attention roused on such matters, and often was sorely tried by finding that in the middle of some very so emn subject one of the women would break off to make a remark on her own or her neigh-

bor's clothing.

Mrs. Muller's own extremely simple tidy dress was not likely to attract much attention from eyes that delight in gaudy colouring and profuse ornament. On Sunday afternoon I accompanied the Mullers to Beit-Jala, where another service was held in a school-room belonging to the mission. There the audience was entirely men and boys, with the exception of the schoolmaster's wife and sister. The schoolmaster was in considerable trouble, the flat roof being in such bad repair that during the rain of the night before he had spent most of the night in trying to sweep the wet away from his wife's bod, which, according to native custom, consisted of a thin mattress laid on the floor at night, and rolled up and put aside during the day. It is so very difficult to get a native landlord to fulfill his contract of keeping his house in repair, that it is no wonder that whenever it is possible, a missionary prefers buying, or building, to ronting a house. On our way to the school house we passed a native woman busy baking her broad in one of the funny little bee-hive-like ovens which they make outside their houses. She was squatting inside the little erection, laying her dough in thin flat cakes on a bed of clean pebbles on the floor of the oven. A thing something like a large dish-cover was then laid over the cakes, has taught a useful lesson. It is quite round and above this wood, or often dried dung is heaped and set on fire. I rather liked the native broad when it was wellmade. It is dark in color, but generally sweet, and pretty light.

Of course, when I was staying in Bethlehem, I went to see the Church of the Nativity, though I had no faith in the traditions connected with it. It is a carious place, with its underground caves tricked up with painting, gilding, silver lamps, ostrich eggs, etc., etc. Whon any religious ceremonial is going on in the underground part of the church, it is far from pleasant to be there, the crowds of pilgrims (perhaps Russians in very odoriforous sheep skins,) and the clouds of inconse make the air in feeling of wonder, whether, on any great day, all may go on peaceably between the various sects that claim different parts of the large rambling building. Some months before I was at Bethlehem, there had been such strife as nearly to end in murder, and in consequence, the Turks have built bar-racks at Bethlehem, and the first thing I saw when I entered the church, was soldiers marching about with fixed bay onots, and regulating everything as to how and where one might go here and there wit in the building. An Armenian ser vice was going on, and there was such how ing and crossing, and changing of priests rches, and incensing pictures, and gabbling prayer, that nobody seemed to lister to, that I could not see a pin to choose be tween their service and the Greek and R. mish which I had seen in Jerusalem I believe there were passages of scripture read, but none of the congregation scemed to pay the least attention, and I dept whether they were in any language the people could understand.

I was inferested in seeing both a boy's and girl's school in Beildehem, under charge of the Projectant mission in which the children

and not many Jews.

I was glad to take part i an interesting

coromonial, being the betrothal of one of Mr. Muller's house pupils to a young Protestant shoemaker in Bethlehem. Mr. M. greatly —joiced at the idea of a really Christian muscheld being thus established. The young man had been trained in the St. Crischona Orphanage, in Jerusalem, and seemed a true convert, and the gill had shown herself wonderfully decided in refusing to marry a Roman Catholic, to whom her father would have been quite willing to give her, in consideration of a good sum of money being paid him in the name of dowry. The ceremony was very simple, consisting in a king the father's consent to the girl's marriage. Then the young man and girl were each asked if they would take the other, a passage of Scripture was read, prayer offered, and a few remarks made on the duties of hus-bands and wives. There were a good many native guests present, who were on-tertained with coffee, fruit, sweetmeats, and home-made wine. Vineyards thrive well around Belblehem, and most of the native wine drank in Jerusalem is made by Germans there.

CAVE OF ADULLAN AND FRANK MOUNTAIN.

On January 15th, under Mr. Muller's escort, I made a very interesting excursion to the Frank mountain, and the large cave which, whether truly or not, gets the name

of the cave of Adullam. of the cive of Adullam.

Mr. M. and I, of course, were mounted on horseback. As guide, we had an Arab on foot, who kept up such a good pace that our horses were kept at a rapid walk, which was all that was possible on most parts of the rough track. Our way led up and down and along the sides of some of the tortuous valleys that intersect the uil the tortuous valleys that intersect the till country of Judea. We soon passed the last village on this side between Bethlehem and the Dead Soa. Even after that, we now and then passed little patches of cultivation belonging to some of the nomado population. Some of these were formerly villagers who have deserted their houses, and taken to a wandering life in hopes of escap-ing the heavy exactions of the Turkish tax-gatherers. We passed the ruins of one village, all of whose inhabitants had thus become nomades. The cultivation was of the most miserable description; the cattle used for ploughing were really not much bigger than goats, and looked half-starved. One poor little cow with its calf of three days old tretting by its side quite moved my pity. It seemed such a shame to put it under the heavy yoke: the man who led it seemed fitter to bear the voke himself. In the bottom of the valley the soil seemed very rich in some places, and in old days when the earth on the hillsides was retained by terraces, every bit may have been cultivated, but now the terraces are broken down, the heavy rains wash away the soil, and much of the hillsides are just bare

### 'The Probationer' and "The Layman.'

Editor BRITISH AMPRICAN PRESBYTERIAN

Srn,-In the columns of your last issue I was glad to read the remarks of "A Layman." I hope he will write again. The Church has need of such teaching, and so have some Probationers. I would be sorry to think that many of them would endorse the effusions of the one who signed himself "Quid Fecit," etc., whom "the Layman" manifest that too much regard has been paid to the scliish bumours of Probationers of the "Quid" order. The need of labourers in the Church has been so great, and the call for the means of grace in many fields so urgent that, in order to obtain Probationers we have been pampering them, tinkering away at our so called Probationer scheme, till we have injured the cause trying to please the men. Nor have we been successful in the latter. Men of "Quid fecit" proclivities are not likely to be easily satisfied, and very many of our Licentiates, and most worthy too, would much prefer a system in which they would be sent to do the Lord's work in the Lord's vineyard as need requires, rather than go the low-roofed caverns quite suffocating.

Besides, there is always the uncomfortable and as candulates for calls, exhibit their abilities. We have unwisely been listening efficient office-bearers at its head, it would to the murmurings of Probationers who have not their heart in the Lords work. They must not be sent to any destitute ed privilege to support such a glorious congregation that den't want a minister cause with her fervent prayers and amplifumediatelus. They must not be asked to immediately! They must not be asked to stay more than two Sabbaths lest they should be "loosing time" !! To visit families is cut of the question for them ' " People might thank they were visiting for a call." Pechaps we had better not assiting to preach either, for people wal be so presumptous as to thank, and will say, they are preaching for a call. That will be an awful sander. The abundary of the thing is, that while they are sent to get a call, and chieft to get the land object to get a call, and chieft to get the land of the call. call, and object to go t hanging congrega-tions where that important paper is not likely to be forthcoming, or ctay a week longer than would be necessary to accom-

a Greek priest. I thought it spoke well and read anew our commission and marchine the goodness of the education. There ing orders: "Go ye into all the world and are very few Malomedans in Bethachem, preach the Gospel to every creature." We need no man who has not read that, and inscribed it on the valves of his heart.

I long for the simplicity of former days when the destitution and needs of every part of the Lord's vineyard were the sole and only object held before us. Everything was made to bend to that. The Presbytery would say, "Yonder 14 a soat tered flock without a chephord, go, sir, gather and feed them, two months or six months as need require," The call of God to verials in general these to perishing sinners was the great theme, not the call of the man to the pastorate. Nor would this arrangement be unfavourable to the settlement of Probationers, quite the reverse; infinitely better than the present system. Before the few months expire the work of the faithful minister becomes warmly appreciated and application is made to the Presbytery for moderation of a call. Then the settlement is very cordial, and likely to be as profitable as it will be permanent, and the Probationer has not spent all he received in R. R. and stage travel, bunting for a congregation that might accept him for their minister. If more "Laymen" would let their voice be heard on this matter, there would be a differont plan adopted in supplying vacant congregations in the Church. We should ever remember that the interest of all the Lord's servants is best secured by our aiming exclusively at the advancement of His kingdom and the edification of his people.

Yours, &c., CLERGYMAN.

July 6th, 1875.

### Ministerial Support.

Editor British American Presbyterian DEAR SIR,—Can any of your readers furnish information as to what may be the law of the Church in relation to the financial obligations, in so far as regards minis-terial support, of members who remove from me congregation to another, under the following cnounstances? An individual makes profession of faith, joins the Christian followship of a particular congregation, and pays pew rent twelve months in advance, circumstances occur, however, such as lack of employment, which necessitate his removal from that locality, and also the connecting immself with mother congregation. Are his obligations, on account of stipend with the latter congregation, to be dated from the commencement of his connection with it, and can he be denied a certificate of membership in full standing, if applied for bilder the expiry of the time which his clorestid payment covered, he having contributed nothing subsequently for the like purpose?

I am, Sir, Yours truly,
An Elder.

### French Evangelization

At the monthly meeting of the Charles Street Missionary Society on Wednesday evening the 7th inst., the Rev. Professor Campbell gave an interesting and highly instructive account of the rise and progress of the several missions for the evangelization of the French population particularly in Lower Canada; and by comparison showed that the Mission of the Canada Presbyterian Church, though among the rasst recently established, has been, as regards both labourers and converts, by far the most successful, there being at present some twenty agents labouring in various parts, and having over 800 converts and anxious enquuers in Montreal alone. The learned gentleman then gave a most affecting description of the trying ordeal through which they passed in Montreal during last winter in securing a hearing for Father Chiniquy, but rejoiced to believe that the liberty of speach and right of free discussion have there been established as the happy fruits thereof. And now that a wide and an effectual door has thus been opened, they were in a position to go in and do a great work, depending upon the Church at large for the necessary funds. Others who were eye and ear witnesses of the scenes above referred to, declare that the conduct, on these occasions, of Rev. Principal McVicar, and Rev. Professor Campbell, amounted to actual moral heroism in their undauntedly confronting large crowds, many of whom it was well known were armed with revolvers and dangerous missiles! With such be the language of subelief to say that the Church will deem it less than a distinguish-

### Presbytery of Ramilton.

Smith, of St. Paul's Church, was appointed Moderator for the current six months, and Mr. Laing, of Dundas, Clerk. A Home Mission Committee was appointed Mr. Laing Convener. The Roll, when made out, comprised thirty ministers in charges, and one superannuated, with right vacancies and five mission statums. There were in attendance twenty two numisters and four-feed clore. Mussis George Grant, and J. Gauld, on presentation of Presbyterial contificates, were recognized as ordained

Contributors and Correspondents, nicest looking children were daughters of which they don't get a call. Let us rise up be held on the 29th inst. A call from Bina Greek priest. I thought it spoke well and read anew our commission and matching orders: "Go ye into all the world and capter east and Alberton, was sustained, and it was resolved to out the congregations to appear for their interests. Another call from the First Congregation in St. Catharines was custained, and ordered to be transmitted to Mr. George Bruce, Probationer, at present laboring at Newtonrket and Aurora. A committee was appointed to consider the rights of property within the bounds of the Presbytery, in which the church win terested. A petition was received from St. Andrew's Church. Hamilton, aski. advice in relation to their property, and recognition as a vacant congregation of the church. Advice was given by individual members of Presbytery, the congregation was put on the list of vacancies, and Mr. Laing was appointed Moderator of Session. The Welland Canal Mission was put on the list. St. Anie s and Welland Portuga excit list. St. Anne s and Welland Port was again recognized as a vacant congregation. The vacancies within the bounds at this present time are Sin.co. Binbrook and Salfficet, thave called), East Seneca, Blackheath, and Caistor; Welland, Crowland, Pt. Robinson, St. Catharines First Congregation. chave cailed; St. Andrew & Church, Homilton, Chitton, st. Anne's and Welland Port. The missions are Port Dalhonsie, Dunnville, Fort Erie, Ridgowny, Delhi, Wind-ham Centre, Welland Canal. Other necessary business transacted was not of public interes -- John Laing, Pres. Clerk.

### Presbytery of London.

London since the union of the Churches took piace in St. Andrew's Church yestertook piace in St. Andrew's Charch yester-day. The meeting was largely attended by Ministors and Elders. Rev. J. Gordon, North Dorchester, acted as Moderator, protein, and Rev. Mr. Cuthbortson was appointed clerk. After the usual opening proceedings, the Moderator and .—Fathers and brothren, the work for which I was specially appointed by the Synod has now been accomplished. Before proceeding to business, normit me to express the hope business, permit me to express the hope that the harmony, brotherly love, and Christian forbearance that have character-Christian forbarance that have characterized the proceedings of the first meeting of our Supreme Court will characterize this meeting. Whilst this will tend to make our meeting a pleasant one, it will also greatly help to further our work, for upon Presbyteries the work of our Church largely depends. We have a large and important field, where Presbyteriaus form an important of the population, and where there is not only beam for church extensive the country to the co there is not only room for church extension, but where it is loudly called for. To build up and strengthen our present con-gregations, increase their numbers, to min-ister to the destitute, to make our church efficient for the service of the Master, in bringing souls into his fold, and leading them forward to the better country, is the great work before us. It is because we thought this could be more successfully done by uniting our resources that the union lately consummated has been sought. In prosecuting our work, there will not only be scope for the exercise of brotherly love and forbearance, but they will be specially called for, until our ministers, congregations, and members have become blended togother. Many matters are likely to come before us, growing out of this Union, that will demand wise consideration and much charity. May the great Head of the Church give us heavenly wisdom, christian courage, and hely zeal-may be impart to each of us abundantly of His own spirit, that we may prove by our nctivities and walk, workmen that need not be ashamed. Dr. Proudfoot moved that for the first six months the gentleman who now occupied the chair should be Moderator; and that thereafter the Moderator should be elected according to the date of induction of members of the Presbytery. Carried unanimously. The Moderator elect thanked the brethren for his election, and the compliment they had paid to the gentlemen who lately composed the Presbytery with which he was connected. He would do all in his power to advance the interests of the united Presbytery, and would expect their co operation. Rev. D. Duncau, Westminster, proposed that Rev. Mr. Cuthbertson, formerly Clerk to the Canada Presbyterian Church, be appointed Clerk. Rev. Mr. Aiken seconded, and the motion was unanimously agreed to, Mr. Cuthbertson thanking the brethren for the appointment. On the motion of the Rev. Mr. Rennie, the Clerk's salary was fixed at \$100 per annum. Rev. Dr. Kemp, a former member of the London Presbytery (now of Olivet College, U. S.,) and Rov. Mr. Backey, of Knox College, who were present, were appointed corresponding members of the Presbytery, and asked to take part in its deliberations. The President of the býtery adjourned at 1 o'clock.

### AFTERNOON SEDERUNT.

When the Presbytery resumed in the afternoon they took steps to have the condisjoined, and for this purpose appointed a deputation to meet with the congregations of Wyoming, Plympton and Forest, with a to pay the least attention, and I dept have the property to accome the property of the Presence of the property of the propert

church, and also appoint a deputation, consisting of Rev. Dr. Proudfoot, Rev. Mesers Camerou and Gordon, and Mr. W. Kont, tolder), to meet the politioners and others disposed to join there to converse with them, with the view of making out a full list of mames to be reported to next full list of names to be reported to next meeting of Presbytery, that they may be constituted a congregation; and that the veri ans congregation interested in the matter be day notified. Mr. Thomson, Sarpia, felder, seconded, and the motion was unanumously agreed to. A letter from was unsummurily agreed to. A letter from Mr. McEwing, missionary in the bounds, requesting that the Clerk be instructed to give him a Presbyterial certificate should he request it before next meeting, was read.—Agreed to.

EVENING SEDERUNT.

In the evening a lengthy discussion took place respecting a sessional case from Ko-moka. The banal home mission reports were submitted. The fiev. Mr. Rennie was elected Presbytery Treasurer, The Rev. Dr. Proudfoot, and Messrs. Gordon and Simpson were appointed the Presby-tery Home Mission Committee. Leave to moderate in a call at Widder was granted. The Presbytery adjourned about 11 p.m.

#### Presbytery of Paris.

This Presbytery held its first meeting since the union of the Churches, in Knox Church, Woodstock, on Tuesday, 6th of July. The Roy. J. M. Aull, of Ratho, was elected Moderator for the current year, and Pr. Cochrane, of Brautford, permanent clork. The clerk read extract minutes of Assembly, and Synod extract minutes of The first meeting of the Presbytery of Assembly and Synod, constituting the Presbytory, with the same territorial boundaries as those of the Paris Presbytery of the Canada Presbyterian Church. The Rev. Dr. A. J. Kemp, of Illinois; the Rev. Dr. James, of Albany; the Rev. G. M. Clark, and Rev. E. Vincent being present were asked to sit as corresponding mem-bers. The Clerk read extract minutes of General Assembly to the effect that the Assembly had agreed to grant the prayer of the petition of this Presbytery to conduct Mr. Rothwell's studies with a view to his licensure, when he is ready for the same, and a committee consisting of Revs. Mossrs. Alexander, McTavish, Anderson, Thompson and Dr. Cochrane were appoint-ed in terms of the Assembly's Jeliverance to superintend his future studies and report to the Presbytery from time to time. Mr. Alexander, on behalf of the committee appointed to wisit Kelvin, and ascertain the legirability of creeting it into a station for worship, gave in a report to the effect that they had conducted services for two Sabbaths and held a meeting with sovernl heads of families who guaranteed the sum of \$200 towards the support of ordinances. After considerable discussion, Mr. Grant moved, seconded by Mr. McMullen, that nothing further in the meantime be done, but that Mr. Thompson, of East Oxford, be requested to give such occasional service as he can to Kelvin, and that the Clerk be instructed to correspond with the Hamilton Presbytery and enquire whether it can ton Presbytery and enquire whether it can give any supply to the station.—Carried. The following motion was agreed to in reference to the property belonging to the congregation formerly known as St. Andrew's Church, Woodstock. "Whereas the congregation formerly known as St. Andrew's Church, Woodstock, in connection with the Preshytesian Church in Connections with the Preshytesian Church in Connections with the Preshytesian Church in Connections." tion with the Presbyterian Church in Can-ada in connection with the Church of Scotland, has for some time been extinct, and whereas there is in this town a valuable property known as St. andrew's Church property, resolved, that a committee be appointed to examine into the nature of the trust by which said property is held—the probable value of the land and the building thereon and report at next meeting, that it ascertained whether should be taken towards the application of said property in the interests of Presbyterianism in the town, or of the Church at large, said committee to consist of Messrs. Dunbar, McQuarrie, Pullar and Cochrane, ministers, and Messrs. McKeuzie and Barr, elders. Mr. Lowry brought under the notice of the Presbytery the desirability of a committee being appointed to consider and report a plan for giving effect to the recommendation of the General Assembly on the State of religion, and a committee was anpointed, consisting of Messrs. Lowry, Hume and Anderson, ministers, and Messis. McVicar and Paterson, elders, Mr. Dunbar requested the Presbytery to appoint assessors to sit with his session in a case in which one of his olders was concerned, and Messrs. Lowry, Alexander, McTavish, McMi'lan and Inglis, munisters, and Mr. A. Marshall, elder, were appointed to sit with Gleon wris Kurk bessior. Rev. Wm. Martin, minister elect of Norwich and Windham, being present in Court, the Moderator put into his hands the call from said congregations, of which he signified his acceptance. Mr. Martin then passed the ordination trials, and the Presbytery agreed nearmously to sustain the call and proceed to his ordination and induction, which was appointed to take place at Nor-wich on the 21st day of July, at 11 a.m., the This Presbytery of the now united view to re-arisinging the field. A call was Moderator to preside, Mr. Auderson to Church, held its first in-eting on the 13th presented from Wardsville congregation to preach, Mr. McMinion to address the ministry, in St. Paul's Church, Hamitton. Mr. Rev. James Donaldson. The call was suster and Dr. Cochrane the congregation. Smith, of St. Paul's Church, was appointed tained. Mr. Donaldson asked a month to Messrs. Incorps and Anderson, appointconsider the matter. A potition from ed a commutee to examine the records of Presbytonians in and around Hyde Park | Stanley street Cauton, Aye, reported that for organisation, with a view to having a the same were neatly and correctly kept, cheich at or near Hydo Park, was procheich at or near Hydo Park, was prosented. Dr. Prouchoot was heard in support of it. He thought this was an excellout field to fill up. They were a most relout field to fill up. They were a most relout field to fill up. They were a most relout field to fill up. They were a most relout field to fill up. They were a most relout fill discovery, Mr. Modullen:
liable people, and cagnit to be ensouraged.
In Church History, Mc. Chant; in Biblical
Hebrew,
tory should therefore be sorry if the Presbytory should there could water moon it. Mr. W. kaborson, in Church Government.

### Zastor and Zeople.

#### Interesting Union Meeting in Chalmers Church.

An interesting meeting in connection with the recent consummation of union botween the different branches of the Pres-byterian Churches in the Dominion, was held on the evening of the 18th inst., in Chalmers' Church. It was regretted by some that the meeting was not held in St. Andrew's Church, as being the oldest Presbyterian Church in the city, and the scene of colobrated disruption in 1844. There would have been a peculiar fitness in making that the place of meeting, but this was not thought of when the first meeting of the United Presbytery-in connection with which the meeting was held—was appointed to take place in Chalmers' Church. There was a good attendance, including an influential representation of the three Presbyterian congregations in Kingston. The platform was occupied by a number of the members of the Prescytery, the Rov. Prof. Mowat, as Moderator of the Presby tery, presiding. The combined choirs of the three congregations, assisted by the fine organ of Chalmers' Church, sang several beautiful anthoms, and led the con gregation in singing the 122nd and 133nd psalms and appropriate hymns. The Rev. F. W. Dobbs, of Portsmouth, being present, took, by request, a seat on the platform, a pleasant token of the kindly feeling which the Episcopal Church, through its highest authorities, has shown toward the Presbyterian Church in connection with the new ly established union.

The meeting was opened with prayer by the Rev. Mr. Wishart, and the Rev. John. Gray read the seventeenth chapter of St. John's Gespel. The Rev. W. Smart, formerly of Brockville, who is, with the exception of Dr. Henderson, the oldest ministrate the church, and propably in Canada er in the church, and probably in Canada then gave a very interesting address. H. looked back to the time, sixty years ago, when he first came to labor in Canada, when there were but three Presbyterium ministers in the country,—the Rev. Mr. Harkness at Quebec, and the Rev. Messrs. Somerville and Esson at Montreal. It was then his great desire to see the formation of a Presbytery, and this was ere long accomplished at Montreal, notwithstanding that it stirred up a good deal of excitement in the newspapers, which thought so mysterious a proceeding must conceal some political designs. His prayer then was, to live to see a Synod formed. When this was accomplished, his desire was to see the formation of a General Assembly in Canada, and when this prayer had been granted he had prayed yet farther, that he might be spared to see the consummation of the union now happily accomplished. This prayer, too, had been granted, and he was ready now to say—"Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." He would leave to his hearers his parting charge that they should go on to build up and increase the usefulness of the united Church. God had put into their hands every possible instrument for so doing. He gave a brief description of the state of Canada when he came to it. No post office,—no school butween Brockville and Kingston,—roads rough and dang rous from the welves, bears and other beasts of prey that infested the woods, churches few and far between. Now, the whole face of the country was changed, cultivation had changed even its external aspect,—schools and schoolmasters were good and abundant, the educational system was excellent, locomotion comparatively easy in every direction, and they were to make use of these facilities in extending the usefulness of their Church, and show

their gratitude to their Saviour who had

died for their sins, by seeking to make it a

blessing, religiously, morally and intollectually to this fast growing country.

The Rev. Dr. Neil, of Seymour, was the next speaker. In an eloquent and earnest address he expressed his deep gratification at the consumption of Union at the consummation of Union. As one who witnessed, and deeply, bitterly felt the unhappy disruption of 1844, he rejoiced to see the prevalence of a wiser and better spirit, and to witness the consummation of an Union he regarded as a confession on the part of the United Church, that cruel rending asunder of fathers and brothren, labouring unitedly in the work of the Lord. should never have taken place. It is owing to human weakness and unnerfection, the the Christian Church is broken up into so many sections. When any of these breaches are healed, every rightly constituted mind must rejoice. We have good cause for gladness and natural congratulation in the Union so happily brought about between the different branches of the Presbyterian Church in the Dominion; an Union which, while it may not be productive of all the good that some sanguine minds anticipate. must remove occasious of strife and hindrances to evangelization, so that the future generation, if not the present, may reap from it a rich harvest of blessings. While rejoicing in what has been accomplished, however, we are not to forget that there is a higher and more important Union than that which is merely oniward and external-the Union which Christ asked for his church, resulting from Union to Christ and having H:m dwelling in us by His spirit, making us one in heart and mind. Without this, the mere ecc esiastical incor poration would be of little avail, and might prove to be not freedom but bondage, not Union but conflict, not the oneness of the the living fountain flowing forth in streams of life, fertility and beauty, but rather the oneness of the dead and frozen take. The lengthened preliminary negotiations have shown us that there is much need for fortearance, forgetfulness of the past, and greater mutual contidence in the future. The Union, therefore, calls for earnest unit ed persevering prayer on the part of the members of the United Church for that baptism of the Holy Spirit, as a spirit of glorifying to God, and a fruitful source of blessings to ourselves and our fellow men. The ecclesiastical corporation is only the scaffolding for the spiritual structure; and having set up our tabernacle we must pray that God will vouchesfe his spirit and fill it with his glory. The Union demands also, set united attenuous efforts for building the residual structure.

and perfecting the United Church. Wo are fold that we are now the largest Pro-'Wô! testant body in the land. so, thù weightier must be the responsibility rest. ing upon us, as ministers and elders, mem bors and adherents, to strive together, by holy lives and carnest prayers, by liberal contibutions and self-denying labours, to make our Church, not merely the largest in numbers, but the purest in doctrine, the holiest in life, the most zealous and fruitful in good works, that she may be purified from all remaining error and imperfection, may own whatever is "true, just, pure, lovely and of good report" so that she may be an object of attraction to the world, centre of union for the Protestantism of the land, a rallying point for the soldiers of the cress, in anticipation of that mighty con fliot which seems approaching, when the Church of Christ muse meet the onset of the confederated armies of idolatry, superstition and infidelity, and he prepared to triumph in the name and might of our The present union may also encourage us to hope for the wider and more extended union, when all Christians holdmg the truth as it is in Jesus, being drawn together in love, will form one glorious united Church. We believe that the diunited Church. We believe that the divisions which have originated in human weakness and imperfection have been permitted and overruled by God for wise gracious purposes. Each section of the Church of Christ has had its special work to do, and has been employed and honoured by God in the past in promoting His glory and the salvation of immortal sculs. the same time we believe that the spirit of union now abroad is the sign of the coming of the day when the several sections of the Church of Christ shall be found, not only keeping the unity of the Spirit, but, under the haptism of the Holy Spuit, brought nearer in knowledge, purity and love to their blessed Redeemer and to each other, until,-all distinctive characteristics being obliterated,-they shall stand forth before the world as one Holy Catholic Churchthe light of the world and the salt of the Then shall the Lord comfort Zion, beautify the place of His sanctuary and His Church shall come forth as the morn-"fair as the moon, clear as the sua and terrible as an army with banners.' terrible as the adversary of all anti-Christian error and superstition,) and going from victory to victory as the sacramental host of God, until all the kingdoms of the world shall have become the kingdoms of the Lord, and the voice is heard "Hallelujah, for the Lord God omnipotent reigneth.

"With that blessed hope before us, Let no harp remain unstrung . Let the mighty advent chorus Onward roll from tongue to tongue "

The Rev. John Burton, of Belleville, fol

lowed in a very able speech. He referred, also, to the causes of thankfulness which we have in the completed Union, but more especially to its influence on the mission work of the Church. He rejoiced in the foreign missions which the Church had undertaken—to the Islands of Polynesia, to the Chineso, to the Hindoos, to the Indians of our own land. But we have a field not yielding to any of these in importance in the home mission field, the claims of which he wished to present. doing so he had no vivid pictures to present such as stimulated the imagination in regard to foreign missions. All was bare, prosaic, hard work, often that hardest, most discouraging work of all, the work of toiling in an old, worn-out field, where by long carelessness the people seemed hardened into utter ununpressibility. In such fields there were labourers just as heroic, martyrdom as true as had ever honored even the Islands of the South Sea. He reforred more particularly to certain branches of this mission within the bounds of the Kingston Presbytery. There were patient self-denying labourers working in these fields, where, if the ground was rough and people scattered, we get must not leave them to suffer from the want of Gospol privileges. If we are a United Church, it is one of the duties of Christian brother hood that we bear each other's burdens, and in so doing we shall find a blessing re turning to ourselves. He spoke of the spiritual destitution of the young men who went to work at lumbering in the far back country, and who, removed from gospel preaching and ordinances, contracted and brought back with them loose and vicious habits. All that was given to such missions would return to the givers in increasing the moral and spiritual prosperity even of the more highly favoured cities. And there were workers in cities too, in wrotched lanes and alleys and forbidden paths, who deserved our fullest help and sympathy. He referred brufly, also, to the mission field presented in the province of Quebec, where we knew that Presbyterian. ism and even Protestantism was not in-digenous, but an exotic, and where our most active efforts were needed to advance that form of religion which we conscien tuously believed the very best fitted for our growing country. He was not ashamed to defend the principles of Presbyterianism. Those were no weak or shallow principles which had nerved William the Silent to his stern conflict, which had animated true hearts behind the dykes of Holland in the struggle they had waged with the empire of Charles the Fifth, till they had won the prize of religious liberty, not for themselves alone, but for the world—yet, while valuing our distinctive principles, we do not arrogate to ourselves infall bility. Presby-terians should be the last to forget the claims of religious liberty. They maintain the rights of every individual to draw truth for himself form the open word of God. And cherishing a spiri of brotherly love towards those with wo on we may differ on smaller points, while united in the greater, we look for the time when differences shall be swallowed up in a fuller measure of light and love.

The Rev. M. MacLean of Belleville, now spoke. He said that numbers had been called a vulgar estimate, but this, though true, was only a half truth. If the largest Church is not also the strongest, it is the fault of the unfaithfulness of its members. Numbers mean facilities for increased use. fulness, more labourers, greater ability to take up new fields, larger sources of appoint. A shurch's work is to lengthen her origin. Every church recognizes this in

sacking to add to her membership and to increase her power for good. If we believe, as we doubtless do, that Presbyterianism is the form of Christianity best calculated to develop attachment to both civil and religious liberty, and to combine personal obligation, and pious reverence on the one hand, with steady independence and indi-viduality of thought and action on the other, then we should use all honest means to advance that form of polity and doctrine which we believe best adapted to call forth the noblest feelings and the purest life. And one grand means to this end is units, the gathering up the scattered fragments of the Presbyterian family in this Domimon, and as they are already one in tulation, chiefly because efficiency is increased thereby. It has put an end to a of the of things in which strength was wasted and energy mis-directed by keeping up two weak and struggling congregations in some places, leaving others destitute. Such struggling congregations will doubtless ere long unite their powers and work and wor-ship together. Our schemes ought to be enlarged and vitalized. Our boards of home and foreign missions ought to double their work; and our best young men will have stronge inducements to flock into the ministry. The Union has removed the strange anomaly which existed during the list thirty years when two bodies with coinmon history and common belief, working for the same ends, with the same weapons, and side by side, were yet as far apart as the poles. Impartial observers told us that continued separation and rivalry our brought reproach on our common Christianity, and wondered what kept us apart Indeed, it would have required the metaphysical brain of a Scotchman to tell wherein lay the difference. We were not responsible for this state of affairs, but we were responsible for its continued existence. -whether we should keep it up, or bequeath to our country a church united in heart and work. After much negotiation and much anxiety—on the 15th of last June the estranged children of Presbyterianism shook hands over the filled up breach, and showed to the world their readiness to forget the past, and with it unseemly rivalines and their determination to work together for the cause of the Master by doing their part towards the fulfilment of the intercessory prayer "that they may be one, as we are one." But we are not now to stand are one. content with increased numbers and efficiency, but, remembering that "to whom is given, of him much shall be required," to go on, animated with a spirit of consecration, in all our members, from the smallest Sabbath-scholar to the minister in the pulpit, to advance the Master's cause, working and praying; for so only shall our church fulfil her mission towards rendering that great Dominion, growing as it is in material greatness, rich also in that righteousness which "exalteth a nation."

> " Be up and doing, With a heart for any fate, Still achieving, still pursuing,

Lot us then, as churchmen,

Learn talabor or to wait. The Rev. W. Coulthard spoke last, and said that owing to the lateness of the hour he would not prolong his remarks. He said that but a few years ago it would have seemed Utopian to predict that in so short a time Union would be brought about God had led them by a way that they knew not, and they had thankfully to acknow ledge what he had wrought. He alluded to the spirit-stirring traditions of Presbyterianism in Scotland, -- to the history the Scottish reformation from the time when the brave young Patrick Hamilton's martrydom proved to be the seed of the Church,-to the days when the Covenanters, worshiping in lonely glons, and surrounded unawares by soldiers, would reply to their menaces by singing the noble old Scottish psalms, full of faith in God. He referred to the completeness of the reformation in Scotland, and to the pure doctrine of which this Church, descended from it, is the inheritor, in order that it may make the faith it holds a blessing to this great Dominion, which it is to seek to conquer for Christ, by pointing men to Him who came to save them from the bondage of sin and error of every kind.

The meeting closed with the singing of the Doxology and the Apostolic Benediction, pronounced by the Rev. Mr. Mc-Mechan of Picton.

### A Praying Mother.

She died three thousand years ago. But her name is still a household word, and the story of her life has a peronnial freshness. Her history, which is briefly recorded in the first chapter of the first Book of Samnel, opens with a scene of domestic discord. She was a woman of a sorrowful spirit. The root of her grief was her childless condition. She had not been cultivated to the point where the extreme of civilization meets the extreme of barbarism, and regards child.en as an affliction and an encumbrance; but with the faith of the holy women of old, she believed that "children the words is His reward." Her grief was aggravated by the fact that, contrary to the precept of the Levitical law, her husband had taken another wife "to vox her during her lifetime. (See Leviticus xviii. 18.) No wonder that Hannah was in bitterness of soul, when her joulous and more fortunate rival " provoked her sore to make her fret." Even her husband's love and tenderness could not remove her grief, so long as she was exposed to the reproaches of her adversary.

But this scene of domestic discord is but the dark background, upon which a picture of importunate prayer is exquisitely por-trayed. Wearied with the strife of tongues, and heartsick with hope deferred, Hannah goes up to Shiloh and prostrates herself at the door of the tabernacle. Her hus and had offered bullocks upon the altar, but she presents at the Mercy-seat the sacrifice of a broken spirit and a contrite heart. It has always been lawful to urge our pleas for divine blessings by yows lying in the same direction. If a man asks for a com-potent portion of this world's goods under the general position for "daily bread," he

may solemnly promise that all he may go-quire beyond a certain specified sum shall be devoted to the cause of Christian benevelence; and, if we may believe the testimony of many who have tried it, such vows will bring down God's blessing upon his basket and his store. And so a praying mother, after Hannah's example, may consecrate her unbegetter child to God's service, and by subtle influences which the eye of human science cannot trace out, may mould that child's soul to the accomplishment of her own holy desire. Hannah's prayer and yow were "the son!'s sincere desire." She did not pray out of a book, ner use any set form of speech. "She spoke in her heart; only her lips moved, spirit, to make them one also in corporate but her voice was not heard; therefore Elionganization. The Union, in making us thought she had been drunk." How touchnumerically strong is a matter for congrating was her ceply in the old priest's hasty tulation, chiefly because efficiency is in condemnation! "No, my lord, I am a woman of a sorrowful spirit. I have drank neither wine nor strong drink, but have poured out my soul before the How wonderful is the relief which the buildened soul experiences when it has cast all its care upon God! The quietness and composure of spirit which we inhale with the very atmosphere of the Mercy-seat, is itself the aweet first fruits of the answer to praver.

Hannah returned from Shiloh with a light Leart and a serene countenance, having the witness in herself that her prayer was heard. When her husband prepares to make the next annual visit to Shiloh, she leclines to accompany him. She has home duties so pleasant that she gladly ex-changes for them the excitements and privileges of the yearly sacrifice. The joy for which a woman "remembers no more the auguish" has filled her heart. The soft check of her first born has been pressed upon hers. An anger from heaven would not have been so beautiful in her eyes, nor could all the speech that angels use have told so eloquently of God's love as the voice of that child of Prayer singing its sleepy song in her bosom.

And this was but introductory to a third scene in the beautiful history. The story of Hannah ends with a picture of sublime consecration to God. Three years, or perhaps five, have passed, when the same faith that prayed at the door of the tabernacle back to return to God the precious gift He was asked to bestow. The child is weaned. The earliest and most indelible part of his education is completed. His som has received the impress of a mother s love, and imbibed the spirit of devotion with her mik. He has learned to talk, and his first words are the words of piety and prayer. He has earned to think, and his first thoughts have been directed upward to God. From the beginning he has been regarded and treated, not as a heathen child, who must be allowed to grow up impenitent and unbelieving, in the hope that he may be converted and "join the Church" when he is old, but he has been treated as a birthright member of the Churca, as a consecrated child of the covenant, in the confident expectation that God would accept the consecration, and seal him with the Holy Spirit from his birth.

And now, at the very age when a more human fondness would desire to keep hum as the pet and ornament of the household, the mother, with the father's full cousent and cooperation, takes him to Shiloh to perform her vow. The last time she went to the tabernacte she had only trurs and bitterness of soul to present. Now she is laden with precious memories. The same kind of bright sayings, and cunning ways, and sweet traits of infant affection which we treasure from our little ones, filled this mother's heart three thousand years ago. She carries with her also precious sacrifices. The three bullocks, and the cphal of flour, and the bottle of wine which she has to present as a thankoffering upon the altar, were nothing in value compared with the weaned lamb the led by the hand. And yet did she count it a sacrifice, in any painful sense, to give back to God what He had given to her? No; to part with him was the most joyful act of her life. Our translators have accurately interpreted her meaning in the saying, "I have lend him so the Lord." The surest way to keep anything for ourselves is to hand it over to our God to keep for u. And this is especially true of our children. Every year Hannah's inheritance in her boy grew large), and her recompense of reward more will act up to the estimate put upon them, full. A thousand years afterwards, Mary, salt. A hearty word of compondation is he mother of Jesus, caught up and re peated her song of thank-giving; and thus, under both dispensations, the hiding place of divine power in the Church, and the fountain of blessing to a lost world, is in the heart of a praying mother.—By Rev. Henry J. Van Dyke, D. D.

### The Business of the Preacher.

To guess; to "think out" ingenious sur mises; to be undetermined, and indeter minate; this is sometimes supposed to be the sign of great mental activity, and even Such a man is not in "ruts; he is out of the beaten track, truly; he is "suggestive." But of what? A preacher of the gospel is not a builder, beginning at the ground and constructing a theology, or a theory of the universe. He is an ambassador with instructions, a messenger with a message. Let him deliver his message. He has no business to say:—
"I have been thinking of this theme. I have reached such and such results with | where the spirit communes in prayer and my present light. I give you my conclusions so far as I have gone; they may be differ int next week or month, as I get further light, and theu-for 1 am perfectly honest- I shall report them to you with reasons." That is not, I humbly think, the tone for Christian preaching. It was proper enough in the academic groves where Plato, Zeno and Socrates gave their best thoughts to their disciples.

But we are not, gentlemen, heathen philosophers, finding out things; we are philosophers, finding out things; we are expositors of a revelation that settles things. Our authority in speaking, like our right to speak, is founded on the Word of the Lord. And it would, surely, be a little unreasonable to expect our fellowmen, as intelligent as ourselves, to repose with confidence on conceptions that are in obvious perpetual flux! That were to build on a moving bos; to anchor to a log,

itself dritting; to set up landmarks of snow. They might well enough say to us, "Gen-tlemen, get so cothing settled, and then come and tell it." We need not affect surprise at religious indifference, or the growth of all manner of atmormal mush. room crudities, springing up in the night which such speculation in the pulpit makes, and which must be treated with caution. since it is difficult to distinguish the edible from the poisonous fungus. Life is too brief; men's souls are too valvable; too little time can be had for spiritual affairs to waste any of it on such day dreaming. When Jesus said, "I am the way, the when Jesus said, "I am the way, the truth, and the life; no man cometh unto the Father, but by me," he speke positive truth, which it is our business to echo. He indicates a road to the Father, on which no human engineering can make improve. ments .- Dr. John Hall.

#### Nandom Meadings.

Ir you feel angry, beware lest you become revengeful.

PRINCIPLES must be rooted in affections; life can only be nourished by life.

Conscience warns us as a friend before it punishes us as a judge.

THE test of a man's honesty is the sacrifices he will make to preserve it.

ALL the ways of a man are clean in his own eyes; but the Lord weigheth the spirit, Got pardons like a mother, who kisses the offense into everlasting forgetfulness

WHATEVER God gives men as stepping tones, they often make into stumbling. blocks.

Heaven's sweetest music is played on the harp of kindness. Its chords may be touched by the smallest fingors.

LIGHT hath no communion with darkness. in the next world any more than CULTIVATE such an habitual cheerfulness

of mind and evenness of temper, as not to be ruffled by turmoil, inconveniences and DR. Adam Clarke, the celebrated commentator, said:—"Strong drink is not

only the devil's way into a man, but man's way to the devil." THE old city of Troy had out one gate.

Go round and round the city, and you could find no other. If you wanted to get in, there was but one way, and no other. So to the strong and beautiful city of heaven there is but one gate, and no other. Do vou know what it is? Christ says, "I am tue door.

King Louis XI, used to say, "When pride rides in the saddle, mischief and shame sit upon the crupper.'

DEATH meets us everywhere, and is procured by every instrument, and in all chances, and enters in at many doors, by violence and secret influence, by the aspect of a star and the stink of a mist, by the emissions of a cloud and the melting of a vapor, by the fall of a chariot and the stumbling at a stone, by a full meal or an empty stomach, by watching at the wine or by watching at prayers, by the sun or the moon, by a heat or a cold by sleepless mights or sleeping days, by water frozen into the hardness and sharpness of a dagger, or water thawed into the floods of & river, by a hair or a raisin, by violent motion or sitting still, by severity or dissolu-tion, by God's mercy or God's anger.

The chains that confine us to this condition are strong as destiny and immutable as the eternal laws of God.—Bishop Taylor.

Open your hearts to sympathy, but close them to despondency. The flower which opens to receive the light of day shuts agamst rain.

Many of us have to lament not so much a want of opportunities in life as our un-readiness for them as they come; and "it might have been" is oftener the language of our hearts than complaining words. God sends us "flax," but our "spindle and distaff are out of repair.

CHILDREN are sometimes half-starved for a little hearty praise. Conscientions teachers and parents refuse it on principle. They are conscientious fools for their pains. Boys meat and drink to them for the next endeayour. Sincere commendation is the wine of life. He who withholds it, when he can give it, is a churl.

WE may differ as to our mode of doing good, while our motives may be equally pure. Why then should we impeach other's motives? We may be equally auxious to serve God, why then should we be charged with sefishness when laboring to save souls?

It is a mistake to imagine that only the violent passions, such as ambition au Hore, can triumph over the rest. Idleness, lau-guid as sue is, often masters all; shr, inleed, influence wall our designs and actions. and insensibly consumes and destroys both passions and virtues.

Science and Christianity have vital and precous truths of their own to give to men, and they can develop together without in terfering with each other. Should science it crease its present knowledge tenfoid, there is nothing it can discover which will et-I able it to close up that region in man praise with its Father, where the longing for rest is content in the peace of forgive ness, where the desire of being perfect in unselfishness is satisfied by union with the activity of the unselfish God, where sorrow feels its burden lightened by divine eympathy, where strength is given to overcome evil, where, as decry and death grow upon the outward frame, the inner spirit begins to put forth its wings, and to realize riors nearly the eternal summer of ms presence,

### Our young Kolks.

#### A Morning Song.

I wake this morn, and all my life Is freshly mine to live; The future with awest promise rife. And crowns of joy to give,

New words to speak, new thoughts to hear, New love to give and take ; Perchance now burdens I may bear, For love sown sweetest sake.

New nopes to open in the sun, New efforts worth the will, Or tasks with yestorday bogun More bravely to fulfil.

Fresh seeds for all the time to be Are in my hand to sow, Whereby, for others and for me, Undreamed of fruit may grow.

In each white daisy 'end the grass That turns my foot aside, In each uncurling forn I pass, Soursweetest joy may hale

Anlif, when eventide shall fall In shades across my way, It seems that naught my thoughts recall But life of every day. Yet if each step in shine or shower Be where Thy footsteps trod. Then blessed be every happy hour

That leads me nearer God

### The Rich Man and his Great House

--Chambers' Journal

A rich West Indian merchant died and left one little boy. His name was William Beckford. The little boy was very rich, and grew richer and richer every year until he was twenty-one. He was then one of the richest men in the world. The find house which his father had built in England did not suit him, and he tesolved to pull it down and build one that the wonder of all England. Four or five hundred men were kent at work on it night and day until it was done. the night workmen used large torches, which lighted up the scene in a most bril-Beckford took great delight in going out and looking at the progress of the work. He would go out at night to ome high part of the grounds, and spend hours in watching the strange sight of ouse-building by torch-light.

When the place was done it was called Fonthill Abbey. Then he built a walt around it, twenty miles in extent, and no visitor was allowed to enter it without a pass. Leave was not given to princes. Gold and silver cups and dishes dazzled the eye; jewels and precious stones were there in the greatest profusion; the most costly furniture adorned it. People would disquise themselves as servants and edlers, in the hope of getting a glimpse of

he wonders within.

And here Beckford lived all alone, taking he enjoyment all by himself and to him-

He had almost everything that money But money cannot buy happiness, and this was wanting at Fonthill Ab-

Then there came what business men tall a "crash," and the princely fortune of William Buckford melted away like under the spring cun. He was in bbt; and the gate that would not open to the king had to open to the shoriff, who came and soized his stores of costly hings. Fonthill Abboy was sold, but it as thought to be too large and expensive or any one to live in; the great tower fell lown, and the rest of the building was

Beckford saved just enough to keep himffrom want, and he spent an unhappy ld ago at a hotel, with nobody to pity or are for him.

"Charge them that are rich in this forld that they be not high-minded, nor just in uncertain riches, but in the living God, who giveth us richly all things to (1 Tim. vi. 17.)

### Out-of-Door Life.

A young man was explaining to a little ster some beautiful lesson about the tructure of a wild wood flower she had ound, and which gave her great delight. That lesson I loarnt from my dear aunt nny," he explained, "in that summer he walked and romped with us in country; I shall always love her for

Though gray hairs were on her brow, at mother felt a scalous twinge that her oy should remember her friend with so uch pleasure for lessons and companionup which at the time she might just as say have given. But she had persistent-put asade all entreaties to share in this at-door life that summer in the country, hat she might busy herself with the end us rufiling and stitching which she regarded as so much more impornt. The work had perished long ago, if the golden memories which her children gathered and which were all associat with another were still bright and

Many mothers this summer will make a milar mistake, when they go with eir flock into the country. Instead living out-door lives with the children, aring their walks and teaching them ectous lessons, never to be forgotten, om every page of God's Great Book which ens before them, they will leave them chance companions, and shut themres up to the company of a crowded ing basket.

We cannot live over one of these precious are to rectify its mistakes, and the childh are growing away from us so rapidly.
on the world will claim them, and our

ed time will be over. Let us try one summer time to share e in these out-door sports and lessons, see if all parties are not gainers by Lot us brueb up an old time know-ge of Botany and Geology, that we may lain intelligently many curious things met with in our daily walks. A litknowledge is not half so, "dangerous" aboviedge is not half so." dangerous no knowledge at all. If we can only see out one or two constellations as we on the steps of a summer evening, it is help theighlidden to look up at the with a new integer; ever after, and an ever with which we shall always be seened with which we shall always be seened.

#### Good for Evil.

" Mamma," said my little Charley, " now I have a new stod, what shall I do with the old one?" His face were a puzzled look for a little while; when a thought struck "Mamma, there's a chance to do ing—real good. What's the use something-real good. talking to much about a thing, and nevdoing it ?"
"What Charley?"

"Well, mamma, if there's any boy I hate, that boy's Sun Tyson. He's always plaguing and teasing me and all the other little boys either taking our things from us, or pretending that he's going to. It never does any good to get cross, for that's just what he hkes; but better even than this, Sim does like a sled; and-well, maybe it's foolish-but I've half a notion to give that o d sled to him. It might make hun think, and so de lam good. Mightn't it, mamma ?"

"Yes, it might," said f. So Sim got Charley's sled, which pleased and touched him beyond everything; and they do say he is kinder, not only to the little boys, but to everybody, than he was before.

#### Plucking out the Right Eye.

Miss Eastman writes that the mission school at Toungoo embraces 125 pupils, of whom forty are girls. Many of the pupils are from heathen villages. Lessons in the Old and New Testament and Catechian form part of the instruction of every day. Nearly an hour every foreneon is devoted to music. The Karens, when trained, sing beautifully. An interesting notice is given of a Red Karen boy, a Christian, who, on being asked his idea of the meaning of the passage, "If thy right eye offend thee pluck it out, ' said he thought be could illustrate it, which he did as foliows: love my father and my mother, but they are heathens. I cannot persuade them to become Christians, and I cannot worship God if I stay with them; so I have left them. I think this is plucking out the right eye."

#### The Lord Sont Him.

One Sabbath a poor drunken man walked into one of our wealthy and fashionable congregations, and scated himself near the He came in just at the close of the first hymn, and his shabby appearance and uncertain gait attracted general observetion.

The minister had scarcely commenced preaching, when the stranger sunk into a deep sleep; his loud snoring almost drowned the voice of the preacher, and one of the officers of the church arose to lead him out of the building. "Let him remain," said the minister; "he does not disturb me. If he does you, try and bear with him. hope that he may hear some words before he leaves which will persuade him to lead a new life. The man is not in his senses there is some influence which we do not perceive which has led him here. I believe Lord sont him."

The man continued to sleep on, but more quietly. The pealing of the organ and the singing of the choir at last aroused him. Ho started to his foot and gazed in bewilderment around. It was the old hymn, "Rock of Ages," which they were singing. Ho sat down and buried his face in his hands. What memories came througing upon him, who shall say? That he was affected might be seen by his flowing tours. He listened to the prayer which followed —a touching petition that all might report and seek the Saviour, and that each one

might find pardon and peace. The next Sabbath he was again in church. This time he was a punctual and attentive listener. Although still shabbily dressed, he had peid some regard to his attue. He continued to attend and to improve in his appearance. In one of the prayer-meetings he arose ard said he hoped he had become a Christian. He had had a pious mother; her great desire was that he might become a Christian. Since her death he had become a victim to intempernice. For years his course had been downward. On the Sabbath when he first entered the church he had heard the singing, and paused to listen. A voice seemed to bid him onter. He th ught it might be hum for the the voice of last time. Half overcome with drink, and almost in rags, he entered the church. He heard part of the hymn, "Rock of Ages," the hymn sung by his mother on aer death-bed. The prayer which followed seemed meant for him. He resolved to leave off his old habit, and by the grace of God he had kept his resolution.

He became a sincere and devoted Christi.n. Of that church he became a member, and subsequently a deacon. "I do not know," said his pastor, "a man more earnest or more successful in doing good than he.'

### Some Curious African Customs.

There are other curious things about hese people besides their dress. houses have walls of clay or reeds, and sharp pointed roofs of straw. The furniture consists mainly of wooden platters and stools, which are colored black by long burial in the mud, and their only light is a burning pine-knot.

Before the house is usually a post, on which are hung the trophies of the hunt, such as horns of autolopes, skulls of animais and men, and, horrible to say, dried hands and feet. These proclaim to the world how great a warrier is the owner, and, in part, answer the purposes that fine houses and clothes do

with us. When a Niom Niam pays a visit to his neighbour, he carries his own stool to sit on, and when he goes into mourning for a friend he shaves his head, and scatters his

bees have laid up honey, they at once smoke the bees stupid, and eat honey, wax, bees, and all. Indeed they eat several things that we would not like. The children in some parts of Africa eat rate and hald mice, which they catch by means f biskets woven in the form of long tubes. They are laid flat on the ground, near the mouse-holes, and then the little savages begin a great noise of stamping, shouting and slapping of hands. The poor little animals are frightened, and run into the traps for safety, and are easily taken. They are then field by the tails in buncles of a dosen or so, as you bave seen children tie cherries, and bartered with each other as choice morsels Sometimes they use them as buts to catch cats—roast-cat being a favourite dish They build small hats of twisted reeds, put the mice in, and cats are attracted to the trap, of course.

grown people feast on still stranger diet, such as the bodies of their oremes killed in battle, elephant meat, dried till it looks like a log of wood, dog- and the termites, or white ants, of which you may have read, and whose immense cone-shaped houses are so common in Africa.

No important thing is begun without consulting certain signs to see if it will be successful. Some of these are very curi ous. One is to put a few drops of water on a smooth topped stool, then take a smooth block and rub it across the stool as though to plane it off. If the block moves easily the sign is good; if hard, the sign is bad.

Another trial is to dose some unfortunate ben with a certain greasy liquid. If alse dies the ign is bad; if she gets well it

But the hens are not the only sufferers Another way to try one's luck is to seize a wietched cock, duck him under water many times till he is stiff and senseless, and then leave him alone. The fate is decided by his recovering or dying. The guit of any one accused or suspected of crime is tried in the same way, and no one dreams of suspecting one whose signs have shown favourably.

To protect themselves from the danger and loss of fires, they provide no fire-engues and insurance companies, as we do, but hang an amulet made—for those who are Mohammodans-of a few verses of the Koran, or Mohammedan Bible, wrapped i skin, over the door, which must be admitted is a much simpler and cheaper way

If a horse or donkey is ill, he is dosed with raw pork, but a human being has for medicine a few verses of the Koran, made soft in water. -Olive Thorne, in St. Nicholas for December.

### Washing in Eastern Lands.

It was while living at the lovely little island of Singapore that my first experience of Oriental washing occurred. I was standing at early morning on a vine-wreathed baleany, looking out upon the beautiful landscape with its brilliant flowers and birds of wondrously gay plunage, when my attention was attracted by the sound of singing. It came from two Bengaleso washermen, whose language I did not then understand, but the lively little air was very pleasant to my oar, and I re-mained to hear the song to the end. Gas of the men carried on his back a huge bundle of clothes for the wash, and the other a sack filled, as I subsequently learned, with tarna, as it is called by the Malays—a sort of yellow clay used all over the East for bleaching purposes. The men stopped by the side of a little creek and threw down their burdens. Then one descended the rocky bank and plunged en messethe whole bundle of soiled linen into the water, while the other poured out upon the ground near. Now is the time for the Church to rise in by, some three bushels of what looked like | her strength, to pour in the light of truth yellow clay. I was all attention, as the readen will believe, wondering what con-nection there could possibly be between the washing of clothes and this hugo pile of moist earth. I was still more sur-prised when the clothes, having been thoroughly wetted, were spread out upon the grass and then smeared thickly over with tarna till the entire fabric was hidden b, the earthly coating, and then looked like so many sheets of yellow clay. After to rest under the shelter of a cocoa-palm and regaled themselves with the milk of this the two dhobis (washermen) sat do the fresh nuts returning occasionally to dampen the linen by sprinkling, as it was dried beneath that heres tropical sun. This wetting process was continued at intervals during the day by both men; but at sunset one of them left the ground, while the other spread himself on the verdant turf to keep watch over his charge and prevent the depredation of thieves. With the only dawn I was again at my post of observation on the balcony to see the end of these queer operations. Nor had I to wait long ere the dhobi on the ground was joined by his chum, and both went singing as before to their work. Gathering up all the linen they descended into the croek, and, standing up to their lions in the water, they beat each garment separately over the rocks, rubbing and rinsing occasionally, till all the clay was removed, and with it every particle of soil. When wrung out and aproad upon the grass to dry, the clothes rivalled the very snow for whiteness, with never a stain or blumish to be seen. little soap had been used and boiling was not needed, the bleaching being rapidly not needed, the bleaching being rapidly ac-complished by the burning rays of the tropical sun; and as the clothes were gathered into a lung pile of dazzling whiteness, I thought of the prophets words: "Though thou wash with nirte, and take much soap, yet is thine iniquity not cleaused," etc. This was doubtless the process ed, etc. I his was doubless the process alluded to, and natrum not "nitre," as our ranglators have it, should have been the friend he shaves his head, and scatters his precious braids, twists and puffs to the precious braids, twists and puffs to the wind, which certainly shows sincere grief on his part.

When two friends meet they do not thake hands, but they join their middle fingers in such a way that the joints track, while in such a way that the joints track, while in such a way that the joints track, while in such a way that the joints track, while in such a way that the joints track, while meaning. He answered promptly; "There are stains—the stains—that even they not at looks to a white man—that in friendly greeting.

If they find a hollow tree in which wild deep a dye, yet terms, if rightly applied, word used. Such a reading in view of the

will surely accomplish its removal. But ovil once committed stains the heart for-over, and there is nonght sufficient to wash out the tearful blemish.' He had no faith in the blood that " cloanses from all sin," and so walked with heart an I heed bowed to the earth, with the memory of youthful follows that long years of penatrane and penatra had failed to oblitorate. --Cor. Northern Caristian Ideocate.

#### sweeping.

A correspondent of the Country Gentlemen savs "It is surprising how fow tinderstand this daily necessity, and, in consequence, it has become a great dread, not only to housekeepers themselves, but the outine family.

'Lits object is to remove durt, and, dust,

and not to raise it in the air to settle again over everything. There are various ways for its accomplishment; many are good, but of course I can only give you mine, which is as follows, choosing the family sitting room for my illustration; The time before breakfast if possible, if not, after the children are off to school, and your gentlemen at their various places of busi-

"I Protect our head from the dust. and your hand, with a pair of old gloves. " 2. Pick up everything that is out of place: remove table cover:; cover your lounge or sofa with a shoet, and other articles that you can.

" 3. Take your dust-pan and broom, 10 moving the litter around the stove, worktable and plant stand.

" 1. Open at teast two windows or doors move all articles from the wail, and after making the corners and edges of your carpets clean, put each article in its place. Then take up carefully all the dust you have dislodged, and then proceed with the centre of the room. Do not throw your broom high, but let your motions be quiet, as well as thorough.

"After the dust has well settled, begin to dust, taking your stove, mantles, and most exposed points first; then remove covers, and with feather duster (mine is a nice wing), make your window ashes, door mouldings and picture frames

"As the finishing is essential, I dampen my broom, by sprinkling with my hand with clear water, and dust my carpet by a

fow delicate passes over it.

"After many years of experiment, I have adopted the above for my Monday's sweeping, and find, with a little care, the remainder of the week, nome is at least comfortable."

#### MISSIONARY NOTES.

THE medical mission in Madagascar, which is sustained by a large number of persons in Scotland, is doing a great work in the cause of Christianity on that island. It is training a large number of medical students, and is rendering great service to the cause of humanity.

Rev. W. Muirhead, of Shaughai, China writes most encouragingly of missionary work in China. He relates some very interesting incidents illustrating the progress of the Gospel there. The way is opening strangely for Christianity among the nations.

Is Southern India, at Nucdial, Rev. R D. Johnson is greatly blessed in his labors, and is permitted to see excellent results in spreading truth.

A Society has recently been formed in England to bring about the suppression of the wicked, enforced opium trade with China. May it have grace to persevere until this foul blot upon the English name shall be wiped away.

NEVER was there a brighter prospect for the triumph of the Gospel in heathen lands. upon those benighted regions.

RECEPROCITY is not always agreeable. The merchants of San Francisco instigate the boys and the Irishmen to stone Chinese laborers, and the literati in China stir up the rowdies o attack the missionaries, as a new sort of diversion. The Church of England mission at Szebee, ten miles from Ningpo was threatened at last accounts.

That was not over-delicate treatment of Tabriz, Turkey, the other day, when "he was bastinadoed by the Persian Government till his flesh hung in shreds, and his toe-nails dropped off.

Ir Mahommedans in Turkey carnot dispense with periodical massacres of Christians, it may be just as well for the Christian nations to parcel cut that territory among themselves, and command order March 9th, witnessed Moslem of both seres armed with stones and knives, in a suburb of Beyrout, attacking Christians.

STOCKPORT has the largest, but they say that Gloucester has the best Sunday school building in England. This is, as it should be, in the town of Robert Raikes.

MISSIONARY experience in all lands only confirms our home observation, that Christianity is the only religion of the world which rises above the level of ordinary hu-man nature. It is so much higher than anything we suppose to be high in our selves, so much better than anything we suppose to be good in ourselves, that we cannot but conclude that it must have procooled from Him, from whom we ourselves proceeded. And this line of thought reaches all men, and is of more use among heathen, than all external evidence of it.

THE Moravian missionaries in Thibet mention this singular custom at Shassa; "Every year the lama community provide a man of the lowest class, dress him up in goat skin, with the hair outside, and a singular head-dress, and then drive him out of the town to the river, where they lay on him the sins of the whole people. The man has then to gross the river, and live in a wilderness in solitude for some weeks, being abundantly supplied with food during this season. On his return he receives many presents from the people. The disgrace i so great, however, that no one is found voluntarily to go through the personal, ex-bept in very rare instances. It is a singu-lar analogy to the seape good of the Old Testament.

#### Paying the Ministor's Salary.

There are a number of churches, especially in our towns and villages, that a ree to give their paster a fixed sum in mouthly or quarterly paymon's, yet are at aya bolund. In some instances I have known 'iem to be half a year behind.

Can such management of the charch finances be called by a milder term than dishonesty, when persisted in year after year?

I am a lay member, but have had oppor-

tumtice of seeing this course pursued in congregations that made a fine cutward show, while their paster was harassed and buildened, even to the verge of suffering; and the payment of hundreds of dollars du

hea, indefinitely postponed.

There are many who think a clergy man's life an easy one. But if he does his duty, and the live live, carrest inco, I doubt if there is one in he congregation who works hard er, or more truly earns his line.

If business men treated their clerks in this manner, the banks and stores would soon be closed. Men will not give work if it don't pay; unless as God's servants, they to, something nigher than are looking earthly rewards.

In most matances this is not done through intentional neglect. But when the powtent is due, it is not convenient to meet it. Other bills more pressing must be paid; this is only slipped along. Yet these small sums lacking, make up the quarter's salary due, which the minister was depending on to cancel his debts at in trket and store.

When Sunday comes, the congregations seated in their comfortably cushioned news. listen to sermons that have cost a whole week of preparation and prayer; often written with unpaid bills lying on the desk, and no certainty when they could be met. How can a man rise to high spiritual growth, and come before his people with firsh thought, and annuated delivery, when burdened by care, and distressed by sceing his family suffer for things absolutely needful

Clergymen at best have enough of selfdenial in their alling. On an average their salaries are fixed at the lowest mark for which they can be obtained; and in addition, to be embarassed by irregularity in

its payment, is a crying shame.
This is an old chronic trouble. We have often heard it complained of before. But do these church numbers realize that it is a sin for which G. a will hold them responsuble, not as a corporation, but as individuals, at his judgment har ?—Am. Exchange.

#### The Perfect Host.

The perfect host is as rare a being as a great poet, and for much the same reaso 1, namely, that to be a perfect host require as rare a combination of qualities as those which are needed to produce a great poet. He should be like that lord-in-waiting of whom Charles II. said that he was " naver in the way, and never out of the way." He should never degenerate into a showman, for there is nothing of which most people are so soon weary as of being shown things, especially if they are called upon to admire them. He, the perfect hosi, should always ecollect that he is in his own hong, and that his guests are not in theirs; consequently these local arrangements which are familiar to him should be rendered smiller to them. His aim should be to make his house a home for his guests, with all the advantage of novelty. If he entertains many guests, he should know enough about them to be sure that he has invited these who will live amicably tegether, and will enjoy each other's society. He should show no favoritism, if possible, and if he is a man who must indulge in favoritism, it should be to those of his guests who are more obscure than the others. He should be judiciously despotic as regards all proposals for pleasure, for there will be many that me diverse, and much time will be wasted if he does not take upon himself the labor and responsibility of decision. He should have such regard to the comings and goings of his guests, as to provide every convenience for their adit and their exit. Now I am going to maist on what I think to be a very great point. He should aim at causing that his guests should hearafter become friends, if they are not so at present, so that they might, in future days trace back the beginning of their friendship to their having met together at his house. He, the perfect host, must have the art to lead conversation without absorbing a thimself, so that he may develop the best qualities of his guests. His expense in enter-tainments should not be devoted to what is luxurious, but to what is comfortable and ennolling. The first of all things is that he should be an affectionate, indeed a loving host, so that every one of his guests should feel that he is really welcome. He should press them to stay; but should be careful that this pressing does not interfere with their conveniences, so that they stay merely to oblige him, and not to please themselves. In considering who should be his guests, he should always have a thought as guests, ne snould always have a thought as to those to whom he would render the most, service by having them his guests—his poorer brethren. Those whom he feels would gain most advantage by being his guests should have the first place in his invitations; and for the considerateness. vitations; and for this considerateness he will be amply rewarded by the benefits he will have conferred .- Sir Arthur Helps.

### The Name America.

Mr. Jules Marcou contributes to the curcent Atlantic an article on the origin of the name America, which presents a view partly new in that it seeks to wrest the horor from neither Columbus nor Vespuoins. Nor does it accord either of them that houor. It simply claims that the name is itself an American word, that it comes from the name (Americ) applied in Nicaragua to the mountain range between Juigalpa and Libertad, being in time spread over the whole of the New World. But there is a tamiliar feature of his theory, that which presents the famous (although unknown to any great fame) old publisher and bookof the Vosges, who had neard the word Americ used by sailors from the new continent, and thus came to apply it in his books to the new country which he helped books to the new country which he helped some of them poorly to describe. There is, this good thing about Mr. Marcous theory; so far as any helosay, between the inpiting of Columbes, and Nespeoise, may be supposed to write this chieff and arrows it is atthor of these. British American Bresbyterian

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\* \* The numbers for March and April are now before us, and we is a neat and attractive appearance, especially the April issue — A comparison of these 'we show a decided progress, the articles in the latter being shorter, either and more readable for children than in the former. The paper is toned and both printing and allo transmarra well executed.—The Liberial, 6th April.

The paper is good, and supplies a great desider alum among the young. It should certainly meet with a wide circulation.—Her. Bos. Ross, Kirkhili

Specimen copies will be sent to any address. C. BLACKETT ROBINSON. P.O. Drawer 2494, Toronto, Ont.

British American Bresbyterian. FRIDAY, JULY 28. 1875.

### MR. GRANT DUFF ON EDUCATION

Mr. Grant Duff, the member for the Elgin Burghs, in the British House of Commons, is well known as one of the ablest and most accomplished of living British statesmen. His uttorances are always well-weighed and suggestive, and the following remarks on education lately made at the distribution of prizes in St. Mary s Medical School, London, are

noticeably of this character.

"The object of education," he said, "was to consoble the persons educated to make the most of his or her life. This was to be accomplished, let, by developing, all his or her faculties to the utterinost; 2nd, by endeavouring to do as mucle good as possible to his or her fellowcreatures; 3rd, by endeavouring to get as much enjoyment as is compatible with attention to these two objects. Passing to the iquestion as do how education could help to these things, he observed that it would be helpful by forming a sound mind in a sound body. by good training of charactor by showing something of the coincided and lexting with the person advacted. Exhan that advantion is done, the keys of the treasure house of science, of literature, of natural beauty, and of art. Observing that he considered the training of character receiving decidedly more attention.than formerly, he said that he would confine his observations to the training of the intellect. The first thing, he said, that strikes me is, that, except in the case of persons who are destined to the great and beneficent profession to which you are destined, the observing faculties are hardly trained at all. Yet of all the faculties they are the first to develop and the easiest to train. Until, then, our schools adopt some method of training the observing fac ulties, there will be a fatal blot in our system of education. How they should be trained depends largely upon the particular ercumstances of the per ons who are to undergo the training. In many cases, the study of elementary betany would be the easiest and most natural troduction to a wise use of observing facul ties; in other cases it might be geology, physiology, or some other science. There is no situation, however, in town or country where some one or other of the sciences which depend primarily upon observation could not be taught with the greatest ease and the greatest advantage, if it were one distinctly understood that physical science was not to be treated as something apart a branch of knowledge which it might be right to learn as it might be right, under certain circumstances, to learn Bergue or Finnish, but also a means of knowledge, a training in the light of which all other knowledge would grow more valuable. I hold, gentlemen, that as soon as the three R's are secured, or rather while they are being secured, there should be a training in at least some one of the sciences of observation, and that that training should take precedence, in point of time, over all others, except, of course, those inevitable thi es R's, and perhaps the very first notions of geography.

History in broadest outline should come next. Then the story of the French and German languages, with a thorough study of English, comparative grammar and Philology. On the study of physical and political geography Mr. D. saul :-

But paramount amongst the studies which should go to make up a good general education in this country is a study for which, strange to say, we who need it most have not even a name—the study which the countrymen of Carl Ritter call compendiously Erdkunde, earth knowledge-but which we are obliged to describe very clumsily and very imperfectly as physical and political geography. Of all subjects, this is surely the one best fitted to train the youth of this great cosmopolitan power. There is not a single elector in this country whose vote may not at any moment seriously affect the destines of millions and

has had what is to my mind very erroneonely called a good classical education a clarsical education that is of the oldfushioned English type. I truet that the you will be safely able to predicate about every Englishman famous in the State is, that he has had us ry large and therough training in this earth knowledge, begun in his childhood by an intelligent study of his own immediate parish or district, and con-tinued partly by books and partly by travel till he has the kind of command f this grand and truly menly subject which Canning had of the elogancies of Latinsoholar-ship. We must assign, of course, a very large part to the passions and to the mis taken reasoning of men in bringing about mindicious political action; but, I think, we must assign even a larger part to mere ignorance—to want of knowledge of the facts of the world. Take two events of our own day—the Indian Mutiny and the France-German War. Will any one main tain that either of these events would have taken place if the people who brought thom about had known those facts of the world which it most concerned them to know? Hardly any one in Franco had the faintest idea of the military strength of Germany. Hardly any one in France knew how much more powerful was the German rassion for unity than the counter force of provincial ralousies and dynastic intrigues. Hardly any of the persons who joined their fortunes with the first leaders of the Mutiny had the faintest idea what the real power of England was. They thought they had only to kill all the Englishmen in India to give them command of the country, and were utterly astounded when the sea began, to use their own expression, to vomit up troops all round their coast. What is true of these two events is true of almost every great political blunder recorded in history, and, alt ough I am as far as possible from maintain. of thet, by making a wide knowledge of he facts of the world a leading feature of general education, we should estimate the cause of unwise political action, we should unquestionably very much diminish their numbers. It is impossible that I may be led to attach too much importance to this study as a part of the education of Englishmen generally, from seeing daily and hourly the evil that comes from the want of it in public affairs. But I do not think so. I think there is no study that would better call out all that is best in Englishmen, or enrich so much our ordinary intercourse, extending its benefits far away into subjects which seem at first sight very remote. It was not without good reason that, under a picture of Carl Ritter, they put the words of the poet—

" Wouldst thou advance into the Infinite, Go into the Finite upon All sides."

On the study of ancient classics, Mr. Duff may be thought by some rather heretical, but after all, may there not be a good deal of reasonableness found in his remarks and suggestions, the more especially as not one boy or lad in ton. either in our Grammar Schools or Unior Latin, as to be able to read the "classics," of which so much is said, in any other way than as a task. While with the vast majority of those supposed to be vast majority of those supposed to be thing to represent those who are opposed "fagging" at what some suppose to be that to the present system of teaching the key of all knowledge, the time and money so spent are really worse than thrown away? Let any one go into any High School in Ontario, aye, or even into our Provincial University, and note a good deal of what is going on there under the painfully absurd name of education, and he will feel that the following words of Mr. Duff are not without appropriateness on this as well as on the other side of the Atlantic .

"I minted a little ago that I did not con sider the old-lastinoued English classica ducation a good classical education. the contrary, I consider it a very bad classical education, altogether one sided, that a classical education ought to give, while it occupies a most uniensocable education. I would produce these results in the following ways .- 1st, By teaching Greek as, what it is mainly, a living, not a dead tanguage. 2nd, Ly considering that the only object wat his eping in the with regard to Latin and Greek, countered as a part of general education, is to enable your youth to read whatever exists in Latin and Greek that they cannot read as well in English, French, or German. To that end, I would amount out to the amount that is read, and even of the authors which must be read I would read in translations as much as could be with propriety read in that way. I would strike my pen remorselessly through everything that was characteristic in a first rate author, but, on the other hand, I would include a my late of the least of the that it was the strike and a second or my list of books a good deal that is usually but most unreasonably, omitted. I would wholly banish from general education all Latin and Greek composition whatever, except in prose. On the other hand, I would consider it just as necessary that the persons who were to go through a classical educati n should have their eve familiarized with whatever is most beautiful in Greek coins, statues, getts, and buildings, as that the ear she 'I be familiarized with the finest passages the language. When was at school it was the fashion to learn y heart thousands and thousands of lines of Latin and Greek. To all that I would put an otter end, and never encourage a line to be learnt that was not sufficiently good to be treasured through life as a pos session for ever

"The time is surely come for some scholar millions of men scattered all over the of commanding speciation, or better still, world; while there is absolutely no ced to for some committee of scholars, to put the careers that are open to Englishmen, whose natural love of enterprize is guided ing that Latin and Greek studies do bring by a knowledge of the facts of the world, the mind into contest with idees with The one thing that you can, as things now which it is not otherwise brought into conare, ilmost always predicate about any tack, and considering that there are a vast The one thing that you can, as things now which it is not otherwise brought into con-pleasure of which it is capable from perare, ilmost always predicted about any tack, and considering that there are a vast petnal additions of these two finds of Englishman farbone in the State is, that he published of other studies which it is absurd knowledge, as at the direct in-

and disgracoful to neglect—what is there that you insist upon as specially worthy of attention? I am persuaded that the list of books or part of books which would be written down in answer to such a question as this by scholars, who, in addition to hav-ing read widely in the classics and having made themselves acqueinted with the chief heasures of classic art, had a wide know hedge of modern literature, would not be of unwieldly length. I yield to no one in the desire to keep classical study a part of edu-cation, but you must remember that the place which classical studies now hold in this country is a mere accidental result of their having been introduced when there was hardly any modern literature. Of late they have been studied from a fantastic notion that they are a peculiarly good discipline for the mind, that they are in some u a introduced, however, for any such silly learon. Latin and Greek were in the days of the Renais ance the keys of almost all knowledge worth having. They were studied, not as being educative, but as being instructive. What I advocate is, that we should go back to the practices and principles of our ancestors in this matter, and not as they would have noted if the lanact as they would not noted in the integuages which it was necessary to learn for the ordinary purposed of an intelligent life had been then, as English, French, and German are now, full of books which introduced the reader to the knowledge best worth having. If that had been so in their day, they would, I trust, have used the classics to do for them what other literature could not do-they would not, I trust, have used the classics to do what other literature could do better. There is another question which a committee of scholars might usefully answer. What me the best translations of the classics in English, French, or German, and what is there that must be read in the original? If those two questions were satisfactorily answered, if it became once understood that a classical education must include a familiarity with the best productions of classical art, as represented at least by casts, electrotypes, drawings, and other copies where the originals are not accessible, and ought if possible to include a visit to the principal classical sites I believe that the amount of classical culture in this country would be enormously increased, while you would gain time for even more valuable studies which are now too often scrimped, even if they are not omitted altogether. "I want carefully to guard mysolf against

saying a word against these studies-classic cal or any of their adjuncts per sc. least useful of these adjuncts is probably Latin and Greek verse composition, but while I would utterly banish it from general education, L would endeavour to keep up the traditions of English success in what I admit to be, like fencing, an excessively pretty accomplishment, by giving large rewards for it both at our schools and Universities. The best and most legitimate use to which you car put endowments is to encourage studies which will not, so to speak, encourage themselves, and I should be sorry if there were ever a time when a Sew persons in Alua county could not write. Latin verse as well say, as the late Professor. Conington, or Greek Lambies as well as the late Mr. James Riddell, not to mention the names of living people. It is a common classics as enemies to the classics them solves, but nothing could, in my case, be more unjust. I wish, as you have seen, that the classics should still occupy a considerable place in the education of anyone who has any aptitude for literature, and who can carry on his studies to the age at which young men usually leave Oxford and Cambridge. Further, I should like to see such a rearrangement in the application of our University funds as to encourage a small number of specialists to give their attention to every one of the adjuncts of classical I cannot possibly make it too clear that what I want is, not to diminish the amount of classical knowledge in the world or of classical culture in general education. classical education, altogether one sided, but by a wiser ordering of classical studies failing to give anothing like the cultivation to get time for other studies even more important, without overtasking the strength

> To the study of mathematics Mr. D. does not assign a high place except as a necessary introduction to physics. Physiology, study of the laws of England, political economy, politics, etc., were all dwelt upon as parts of a general system of oducation which could easily be got through by the time the student was 21. Here is the conclusion at which Mr. D. arrives as he summarizes what he had said :-

"Such a general education as I have sketched in rough outline would not occupy quite so long a time as the far inferior education through which the young man who take honoing at Oxford or Cambridge now pass s. Tawlil be seen to have some paints of resemblance to the education which is tested by the matriculation examination of the London University—the most sor sible examination meant to test general ducation which is, so far as I am ware, now held in these islands, if woul low for the fact that that examination is one which may take place at sixteen, while the examination which I should contemplate would take place at or after one andtwenty. Such a general education would ensure the acquisition of a far larger number of facts, and the formation of a far larger number of correct ideas, than is now customary. It would train the judgment far more effectually, and it would lay a far better foundation for that continuous relfeducation which should go on it every intelligent human being to his last hour. would store the wind with the most important truths that man has discovered about his environments, and with the most remarkable things lie has said, while it would i repare the mind to receive the intensest

its ally and instrument as if it were a

### Ministers and Churches.

granter of the control of the contro

Honor Conffraed. -Our esteemed countryman, the Rev. J. M.Gibson, late of Erskine Church, Montreal, but now of Chi cago, has been honored by the Chicago the honor thus conferred, and his friends | muldices to the British public in the folgenerally will give him their congratulations .- Scottish American Journal

THE formal induction of the Rev. David Mitchell as pastor of the Central Presbyterian Church, Toronto, took place on Monday evening, the 19th inst , in Shaftes bury Hall, which was well filled, by not only Presbyterians, but by members of other Christian bodies. Provious to the regular services, the Toronto Presbytery held a meeting to receive Mr. Mitchell's testimonials from the Presbytery of New York, which were found satisfactory. After the usual call for objections to the induc- able estimate of its Church in comparison tion, Rev. J. M. King took the chair. On the platform were a large number of min isters and laymen, including Revs. Prof. McLaren, Dr. Jennings, J G. Robb, R. D. Fraser, Wm. Reid, Burnfield, G'Iray, Petti grew, Monteith, Breckenridge, Mr. James Brown, and others. The meeting was opened with devotional exercises, after which Rev. Mr. Breckenidge preached an cloquent sermon on the office of the Christian minister from 1 Cor. iv. 1-4. The chairman then recounted the circumstances which had led to the formation of that congregation, and to the call of Mr. Mitchell to its nastorate, and the customary questions to minister and people having been put by the chairman and satisfactorily answered, Mr. Mitchell was duly inducted into his new position. After receiving the congratulations of his brother ministers, a few appropriate words were addressed to him by the Rev. Mr. King, while the Rev. Mr. Burnfield made an earnest and thoughtful address to the people. The proceedings were brought to a close by the Rev. Dr. Jennings pronouncing the benediction. As a taugible evidence of their regard for their

### Bay Street Presbyterian Church.

INDUCTION OF REV MR. SMITH.

Smith, late of Bowmanville, was regularing and fixed intentions of the Ultramentane inducted into the pastorate of Bay street conspilate, or to find conference of the Ultramentane Presbyterian Church. Presbyterian Church. The services began at 2 o clock, and were well attended. European society against that consurary Among the clergymen present were nev. by any system of mere negations in religious. This last barned error is wilely Among the ciergymen present were nev. by any system of mere negations in the Messrs. Montouth, Fraser, Sr., I raser, Jr., gion. This fast hamed error is widely Carimchaet, McLaren, Laing (Dundas), provident in England. There is an impression, which is not worthy to be called Grant (Simcool, Pettigrew, Gray, Marticle, which is not worthy to be called a conviction, but which holds the place of hig. Dick, kennedy, of Dunbartan, Ross, one, that the indifferentiam, sequences, and manthesim, which is the ning, Dick, Rennedy, of Dundertan, Aoss, one, that the indifferentism, sequences of Pickering, and others. The usual preliminary meeting of Presbytery having been held, Rev. Mr. Montersh formally called moment are so ashomable, afford among them an effectual defonce against Validary tions, if any, to the induction of their objections, if any, to the induction of their an effectual defonce against Validary tions, if any, to the induction of their objections. chosen pastor. The services were then of real strength, namely, faith, self sacrifice, proceeded with, the Rev. Mr. Fraser of and he spirit of continuity. None of the while it occupies a most uneasonable of fairly intelligent and fairly healthy of fairly intelligent and fairly healthy with ease, in very much less than half he time usually occupied in classical studies, time usually occupied in classical studies, taken soyon years bid and three and twenty, tamiharize the mind with overything that in the unwisdom of our present that ought to form any part of general that they may lose that they may lose that ought to form any part of general the mind with overything that they may lose that ought to form any part of general the unwisdom of our present that ought to form any part of general the unwisdom of our present that ought to form any part of general the unwisdom of our present that ought to form any part of general the unwisdom of our present the transfer of the course of the systems, and you have justly and forcibly remarks in pointed out the tensor which had actuated the patriarch Jacob in his feelings of repagaance and alarm which wow, and show down much stronger the they excite it many religious minds, are motives were for christian facilities and the facility boys lose at least five clear years of life because of the systems, and you have justly and forcibly remarks in pointed out the tensor which had actuated the patriarch Jacob in his feelings of repagaance and alarm which wow, and show down much stronger the they excite it many religious minds, are motives were for christian facilities and the facility of the course of the systems, and you have justly and forcibly remarks in pointed out the tensor which had actuated the patriarch Jacob in his systems, and you have justly and forcibly remarks in pointed out that these are stored to the systems, and you have justly and forcibly remarks in pointed out the tensor which had actuated the patriarch Jacob in his systems, and you have justly and forcibly young persons. liberality in the present age of the church. The Komanism of the day in a measure The Rev. Prof. Gregg, who presided, then reviewed the course of events which had of these evils sincere, no doubt, but only lead to the induction of Mr. Smith, and light and rare in comparison with the put the usual questions to the minister anathemas which it bestows upon liberly elect. The right mand of follow-hip was and its quarantees, most of all when self then extended to the industed paster by tendency to claim them is detected within his brother clergymen, and he was after-words briefly addressed by Prof. Gregg, who admonished him to justruct the people faithfully in the doctrines and precepts of the Bible, to preach to them in language capable of being understood by the most illiterate, and to be an example to the flock-"A living epistle known and read all men." The congregation was addressed by the Rev. Mr. Carmelacl, who neged them to provide liberary for the bodily wants of their pastor, to all ad the regular preaching of the Word, to reverence their minister as a messenger sont from Ged, to sypathese him, to pray for him, to set him a good example, and to live at peace among themselves.

In the evening a social was held by the members of the congregation for the purpose of extending a welcome to their pastor. Over twenty ministers, representing all the Evangelical bodies in the city, were prosent. An excellent repust was served in the basement of the church to a large assemblage of ladius and geutlemen, whose presence arrested the heartmess of their welcome to the clergyman who is about to begin his ministrations among them. The party (about 400 in number) then adjourned to the body of the church, where interesting congratulatory addresses were delivered by a number of clergymon and others. The choir, under the leadership of the Precentor, Mr. Perkins, rendered several anthoms in a first-class manner. Mr. Bain, on bohalf of the congregation, read an address to Professor Gregg, thank ing him for his services to the congregation as moderator of the session

fluence of beauty, natural or artificial. It during the vacancy, and for other services, would, in other words, give the key of the recompanied with a purse of gold (velue would, in other words, give the key of the recompanied with a purse of gold (velue treasure-house of science, the key of the \$1000, to which Mr. tiregg made a suitable treasure-house of literature, the key of the reply. Mr. J. A. Paterson then on belief treasure-house of natural beauty, and the of the ladies, presented their new Pastor key of the treasure-house of art, while it with a handsone pulpit gown, his records taught the mind to work easily and power- were with and pointed, and excited much fully, without ever overtaxing the body, or increment. Mr. Smith in reply, thanked falling into the foolish mistake of treating the ladies and their representative, for this gift, an I made a short speech full of good feeling, which won the hearts of all present.

#### M. De. Lavaleye and Mr Gladstone on the Papacy.

It would be very difficult, if indeed not altogether impossible, to point to any production of similar compass (it is embraced in 71 pages) with which we should like bet University with the honorary degree of ter to see every Protestant controversislist D.D. The reverend doctor is worthy of armed than that which Mr. Gladstone here

lowing prefatory letter :"My dear M. de Lavaleye,-I thankyon for your prompt assent to my request that your trace on the relations of reformed and um eformed Christianity respectively in the West of Europe to the liberty and prosper. ity of nations might be translated into

English.

of paed hardly say to any—least of all to you—that this request did not imply adoption of your precise point of view, or of each of your opinions in detail. You have not, I believe, been governed by theological partialities in the judgment at which you have arrived, nor have I in the desire to give currency in this country to a tract which includes your rather unfavourwith the other reformed communions. But I have felt that desire very strongly, because within a compass wonderfully brief you have initiated in a very vivid manner. and have even advanced to a certain point the discussion of a question which hereto-fore can hardly be said to have been presented to the public mind, and which seems to me high time to examine. That question is whether experience has now supplied data sufficient for a trustworthy comparison of results in the several spheres of pelitical liberty, social advancement, montal intelligence, and general morality, between the Church of Rome, on the one hand, and the religious communities cast off by or separated from her, on the other.

"Mr. Hallamistated many years ago the difficulty of arriving at a conclusion on the ethical section of this question, but much that in his day remained obscure has been considerably elucidated by recent experience, and I trust that the brief but significant and weighty indications of your pamphlet, especially if they should be followed by a fuller treatment from your own Ion, may turn the thoughts of other stuents of history and observers of life to a thorough examination of this wide and most fruitful field.

"There are other features in your mode

of handling the case, from which England in particular may derive much instruction. With reference to the political and social new pastor, the congregation at the close of fruits of religion we have been accostomed the service progented him with a quarter at the region. Belging as the opposition gallenger in advance. a ready answer to many who entertained strong suspection of her workings. It will be wen for us to have a few words on this subject nom a Dolgian of known liberality and tolerance, who knows what and under what difficulties the wisdom of two successive kings has done for Belgium, and who repays its obligation by making its census its own precinct .- I remain, Dear M. de Lavaleye, most faithfully yours,

### "WM. EWART GLADSTONE."

"By your fruits ye shall know them,"it a test of truth, which, if fairly applied, is of all others the most irresistible, and it this pamphlet M. Lavaleye puts this dickin the dictum alike of revelation and reason -to the best of uses. In a scries of pointed propositions he contrasts the social results of Protestant behof and Roman Catholis dogma, while indicating as he proceeds the insufficiency of infidelity or of a menti-negative position as a basis for human s-telety. M. Lavaloye's first proposition is that the progress of the Latin nations it less rapid than that of the Tentonic peoples

in consequence not of race but of creed "It is admitted the says) that the Scotch and Irish are of the same oricin. Both have become subject to the English yeld. Until the sixteenth century Ireland with much processing the sixteenth century Ireland with the sixteenth centu much more civilised than Scotland. Dar-ing the first part of the Middle Ages, its Emerald Isle was a focus of civilisation, while Scotland was still a den of harbarians.

Since the Scotch have embraced the Reformed religion they have outrus even the English. The climate and the nature of the soil prevent Scotland being as neh

\* Protestantism and Catholicism in their Protestantism and Catholicism in ther Bearing upon the Liberty and Prosperity of Nations: A Study of Social Economy. By Emile de Lavaleye. With an Introductory Letter by the Right Hon. W.E. Gladstone: London: John Murrsy, Alternative Street.

as England, but Macaulay prove since the seventeenth contury the ! tch have in every way surpassed the Ergish. Ireland, on the other hand, devoted to Ultramontanism, is poor, miserable, agitated by the spirit of rebellion, and seems incapable of raising herself by her own strength. What a contrast, even in Ireland, between the exclusively Catholic Connaught and Ulster, where Protestantism prevails! Ulster is enriched by industry; Connaught presents a picture of desolation. But let us go to Switzerland, and compare the condition of the cantons of Neuchard, Vaud, condition of the cantons of Nederlatel, Yaud, and Genova (more particularly before the recent immigration of the Savoy Catholics), with that of Lucerne, Hault-Valais, and the Forest Cantons. The former are extraordinarily in advance of the latter in report of education literature. respect of education, literature, the fine crts, industry, commerce, riches, cleanliness—m a word, civilisation in all its asspects and in all its senses. The first are Latin, but Protestant; the second German, but subject to Rome. Surely it is religion and not race which is the cause of the su periority of the former.

M. Lavaleye bas an easy task in maintaining the second of his propositions, which we shall notice—viz., that "knowledge is less diffused among Catholic than among Protestant nations." In this connection the Anglican Establishment is inedentally but palpably hit on its weak

"With regard to elementary instruction, Protestant States are incompanably more advanced than Roman Catholic. England alone is no more than on a level with the latter, probably because the Anglican Church, of all the reformed forms of worship, has most in common with the Church of Rome. All the Protestant countries, such as Saxony, Denmark, Sweden, and Prussia, lead the van, having few, if any, illiterate children. The Catholic countries fall far behind, having a third part of the population ignorant, as in France and Belgium, or three-fourths, as in Spain, Italy, or Portugal. What a difference in witzerland with respect to this point between the Catholic and Protestant cantons ! The purely Latin cantons of Neuchatel, Vand, and Geneva are on a line with the Germanic cantons of Zurich and Berne. and are greatly superior to those of Ticino, the Valais, or Lucerne. The cause of the contrast is evident, and has been often pointed out. The Reformed religion rests on a book, the Bible; the Protestant there-fere must know how to read. Accordingly, Luther's first and last words were 'Teach the children—that is the duty of parents and magistrates; it is one of God's com mandments. Catholic worship, on the centrary, rests upon sacraments and certain practices, such as confession, masses, sermons, which do not necessarily involve reading. It is therefore unnecessary to know how to read; indeed it is dangerous, for it inevitably shakes the principle of passive obedience, on which the whole Catholic edifice rests. Reading is the road that leads to heresy. The manifest consequence is, that Catholic priests will be the advention or will, at all events. bostile to education, or will, at all events, ner make such efforts to extend it as the Protestant minister will do. The organi-action of popular education dates from the Reformation, being highly favourable to the practice of political liberty and the production of wealth, and Protestantism, favouring the diffusion of education, we have here an evident cause of the superiority of Protestant States."

In a few sentences, M. Lavaleye then proceeds to demonstrate that Protestant morality is higher than Roman Catholic norality, and that there is a most intimate connection between the former and po-litical liberty and between the latter and

"There are two ways by which the Church may be attacked—either by showing that she has wandered from the doctime of Christ and by preaching a purer and more severe Christ anity than hers, or by attacking her dogmas with irony and inciling men's understandings against her moral dictates. Luther, Calvin, Knox, Zwioglus, have taken the first course; must strengthen the moral sentiment, while the other can only succeed by ruining t. Hence it comes that almost all the french authors who have endeavoured to mancipate the ininds of men have borne an immoral mark. Would any one without misgiving put into the hands—I will not say of a young girl, but even of a young man—the complete works of Rabelais, Voltaire, Rousseau, Diderot, Courier, Beanger? - he authors who respect morals, and who are given to the youth of France to read-Bossuet, Fencion, Racane-are ilmost always devoted to the Church and taturated with absolutist ductrine. Hence mes the profoundly anti-catholic tone of the greater number of non-revolutionists in

"In England and America things are different. The most decided partisans of berty are at the same time those who less the most severe morality-namely, the Puritans and the Quakers. White Bossuet was formulating the theory of absolutism, Milton was writing that of the Republic, and it was the Puritans who ided liberty in England and the United States. In the one case the writers who the religious and moral proach slavery, whilst those who advocate liberty respect Beither religion nor morals. In the other, on the contrary, the same men stand up at once for religion, morals, and liberty. he consequences. Compare the private lie of the authors of the Revulution of 1648 in England, or of the founders of the American Republic, with that of the men of the French Republic. The former are all of irreproachable lives, of spotless proalmost exaggerated severity of ciple; the latter, with the exception of ome fanatics, such as St. Just and Robepierre, are for the most part very lax in morals. The most powerful amongst them. he wise representative of the French Re-volution—that great genius and magnificent brater, Mirabeau himself-writes obscene ha: and earried depravity to its utmost mits. Turn to the austere Calvinists who inquered despotism and femaded liberty Entland and in America, and observe to content !?

One of the most instructive passages in the pamphlet is that in which M. Laveleye traces the failure of liberty in France to the expulsion of the Huguenots. Their ideas were those of the great Revolution of 89, but hallowed and sanctioned by a re

ligious aim.
"The reformers' says a Venetian envoy in Franco in the sixteenth century, 'preach that the king has no authority over his subjects. This tends, he adds, to a Government similar to that which exists in Switzerland, and to the rum of the monarchial constitution of the kingdom. 'It was announced from the pulpit,' says Monthic, 'that kings could have no authority but that which pleased the people. Others said the nobility were no botter than themselves.' This is in fact the free and levelling breath of Calviniam. Tavannes often reverts to the democratic spirit of the Huguenota. 'They are,' he says, 'Republics within monarchical States, having their iese rices, soldiers, and separate finances, and intending to establish a popular and democratic Government.' In France, after the death of Henry IV., the as in Switzerland, and it has been considered a merit on the part of the League that it maintained French unity. What the Huguenots, in fact, aimed at was local autonomy, decentralisation, and a federal polity which should secure communal and provincial liberties which France still in vain seeks to establish, and it is the Catholic passion for unity and unif rmity which has been the cause of the failure of the revolution, and which always brings back

despotism.
"We are in the habit of giving the credit of the famous principles of '89 to the French Revolution. This is a grave historical Revolution. This is a grave historical error. In France eloquent speeches were made on the subject, but liberties were never respected, even the most sacred of all-liberty of conscience. The Puritans and the Quakers have proclaimed and practised them in America for the last two hundred years, and it is from thence and from England that Europe first adopted the idea towards the end of the eighteenth

That scenticism and unbelief don't emancipate men from the dominion of Reme 18 a truth plain to M. Lavaleye.

" Free thought will not break down the dominion of the Church. On the contrary, it will rather strenghten it by the terror which it inspires, for it does not satisfy the deep desires of the human heart. Thus the attempt to destroy Catholicism without replacing it does not attain its end, but gives rise to the revolutionary spirit. See how this spirit characterises all Catholic populations in America as in Europe, whilst observers are struck by its absence even united States. Protestants respect both law and authority; Catholics, unable either to found liberty or to do without it, make despotism necessary, and yet will not submit to it. Hence arises an ever-active leaven of rebellion. When the evil reaches its final limit the country oscillates between anarchy and dispotism, consuming all its strength in this struggle of irreconcilable parties. This is the picture presented to our eyes by Spain, and by other States which are arriving at a similar condition. Whence comes the evil? I believe the cause to be as follows:—

"Regulated liberty in not possible without good morals. Now the ministers of public worship are in reality the only persons who speak of morality and of duty to the people. If these men be discredited in the neonle. the minds of the great mass of the popula-tion, who will replace them in this, their indispensable office? Certainly it will not be the free thinkers. Guizot has admirably said that Christianity is a great school of respect. If, in order the better to defend liberty, the spirit of liberal Volt circanism shakes the authority of Catholicism, as it must do, the respect even for legitimate authority disappears, and gives place to a spirit of opposition, of disparagement, of hatred, and insurrection. Thus is produced

### Presbytery of Kingston.

This Presbytery held their first meeting ince the consummation of the Union in Chalmer's Church, Kingston, on the 13th and 14th days of July. There was a good attendance of members and also of the missionaries labouring within the bounds. Rev. Prof. Mowat was appointed Moderator for the year, and Mr. T. S. Chambers Clerk. The salary of the latter was fixed at \$100 per annum. It was decided to apply to the General Assembly's Home Mision Committee for the following grants : -To St. John's Church, Pittsburg, \$200; to Wolf Island, \$4 per Sabbath; to Amherst Island, \$100; to Melrose, etc., \$200; and to Island, showing Americal American States and Stat the other sup; lemented congregations and the Mission Stations the same as before. Mr. T. G. Smith was authorized to moderate in a call in St. John's Church, Pittsburgh. It was decided to hold quarterly meetings alternately at Kingston and Belleville on the second Tuesday of Janu ary, April, July and October. Mr. Alexander McAlister, of Kingston, was appointed Treasurer of the Presbytery. The following tendered the resignation of their respective charges, namely:—Mr. Scott, of Napanee: and Mr. Coulthard, of Gananoque. These matters are to be brought to an issue at an adjourned meeting to be held in St. Andrew's Hall, Kingston, on the 27th inst., at three o'clock p. u. Arrangements were made for raising a Presbytery fund that would meet not only all necessary expenses, but also the outlay of niembers in attending the meetings of the court. For this purpose contributions are to be sought from each congregation at the its utmost rate of 35 cents per family. Inquiries are vinists who to be made respecting the condition of all to be made respecting the condition of all to be made respecting the condition of all to be made respecting the bounds. The of the Presbytery fund. A committee of the property within the bounds. The fundamental property within the bounds. The fundamental property of the bodies and papers of the trestytery. Hence Mission Committee, pamely:—T. rate of 25 cents per family. Inquiries are to be made respecting the condition of all

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late Presbytery of Kingston of the Canada Presbyterian Church. Messre. Wilson and Maclean, ministers, and Mr. Cook, elder, were commissioned to visit the congregations of Metrose and Lonsdale to scenre moreased liberality in the matter of ministerial support. The next meeting was ap-pointed to be held in St. Androw's Church, Belleville, on the second Tuesday of October ensuing, at half-past seven o'clock p.m. -THOMAS S. CHAMBERS, Prosbytery Clerk. P.S. On the evening of the 13th there was held a public meeting of the three City congregations in connection with the Church. It was presided over by Professor Mownt, the Moderator, and addressed by five members of the united Presbytery. Mr. Smart, one of the pronects of Presby-

Puke de Rohan, a Huguenet, wished to 'establish a republic,' saying that the time of kings had passed away. The Pretestant nobility have been taxed with the wish to divide France into small Republican States, (Casteful reference are made and Mr. Walter Coulthard, of Ginanoque. render that event productive of the high ends which were contemplated. The choirs of the three congregations were combined to lead in the service of praise. It is to be hoped that good results will flow from this commemorative exercise, and that all will be stirred up to a realizing sense of the privileges and responsibilities of their new position and relationships. T. S. C.

### Presbytery of Montreal.

Montreal, under the new regime, was held in St. Paul's Church on Wednesday 14th inst. The attendance was large, there being some thirty-six members present. The proceedings was characterized by great harmony. Rev. Mr. Yeung, the Clerk of the Synod of Moutreal and Ottawa, having read the extract minute of the Court appointing thus meeting, coupled with the intimation that Rev. Dr. Taylor had been named as the first Moderator of the Prosbytery, that reverend gentleman took the chair and opened the proceedings with praise, reading of Scripture and prayer, after which he dehvered an appropriate inaugural address, in the course of which he made happy allusions to the union recently consummated, expressing the hope that it may prove a permanent blessing to the Church. increasingly useful in advancing the interests of religion in this section of the Do-minion. He then pronounced the meeting duly constituted and open for the transaction of business. The first duty aevolving upon the Court was the election of a stated clerk, and the unanimous choice fell upon the Rev. James Patterson, of Hemmingford, whose long services as clerk in connection with the former Presbytery in connection with the Charch of Scotland were held to be sufficient testimonials in support of his fitness to fill this onerous and responsible The nomination was moved and sectrust. onded by members of the former Canada Presbyterian Presbytery, and was acquiesced in in very handsome terms by Rev. Mr. Watson, of Huntingdon, the former clerk of that court. It was agreed that the salary of the clerk be \$150 per annum, and a committee was appointed to make the necessary financial arrrangements, and to suggest an equitable distribution of all the expenses among the several charges within the bounds Tho names of the charges included in the Presbytery were read, when there appeared to be about thirty six congregathat the ministers and missionaries residing within the bounds. It was agreed that the ministers names should appear on the roll in the order of semigrate of calling the roll in the order of calling the clear that the one relying on the gospel the revolutionary temperament of Catholic the roll in the order of senority of ordination. the revolutionary temperature of Catholic populations. Only by complete submission to Rome, as was formerly the case with Spain, and now with the Tyrol, do they live in peace. If they attempt to cmancipate themselves, they escape with difficulty from anarchy."

the roll in the order of sentority of ordination. A memorial and petition from the anarchy and a community appointed to visit that place to confer with members of the Church there as to the course which it may be thought best for them to pursue in the altered to the course which it may be thought best for them to pursue in the altered to the course which it may be thought best for them to pursue in the altered to the course which it may be thought best for them to pursue in the altered to the course which it may be thought best for them to pursue in the altered to the course which it may be thought best for them to pursue in the altered to the course which it may be there as to the course which it may be there as to the course which it may be there as to the course which it may be there as to the course which it may be there as to the course which it may be there as to the course which it may be there as to the course which it may be the course which it may be there as to the course which it may be the course which it may be there as to the course which it may be th circumstances, and with the view of securing as speedily as possible such practical benefits from the Union as may be attainable. A call from the congregation of Chalmers' Church, Montreal, was next taken up, and the documents being satisfactory, Mr. Mitchell's induction was appointed to take place or 23rd September, the R.v. Mi. Baxter to preach and preside. The committee previously appointed to visit Arundel reported that they had fulfilled their instructions, had organized a congregation there, and have appointed Mr. James Stewart, an ordained missionary, to take the pastoral oversight of the same. Another committee charged to report on the home mission work of the Presbytery, reported in general terms the advisability of continuing all the existing missionary appointments until the next ordinary mee! ing of the Presbytery. They pointed out the importance of presecuting vigorously mission work in the East End suburbs of Montreal, and of manuting without delay mea uses for the erection of a Mission Church in the neighbourhood of Cote St. xxxvii. 12, 14), and where the bones of this Antoine. The following committee was empowered to take immediate steps for carrying out the latter suggestion :- Rav. W. M. Black, Convener, Revs. J. S. Biack, V. A. Bhitek, Convent, Rev. A. S. Wellwood, Gaven Lang, Messrs. R. J. Reokte, D. J. Greenshields, Laird Paten, David Morrice, James Robertson, James Moodie, Alex. Murray, Capt. R. Kerr, Wm. Rutherford, A. C. Hutcheson, James Croil, and John L. Morris. It was agreed that the mootings of the Presbytery be held quarterly,—on the first Tuesdays of April and October, and

the second Tuesdays of January and July, and within St. Paul's Church, Montreal,

commencing at 11 o'clock a.m. Mr. D.

G. Smith, Convener; J. Burton, M. W. Application was made by Mr. John L. Maolean, Professor Mowat, and A. Wilson, Ministers, and Mr. J. Duff, Elder. The thanks of the Prosbytery were tendered to Mr. Burton for his efficient services as agreed to, and arrangements made to hear Convoner of a similar committee in the his trial discourses, and those being satisfactory, for his ordination on the 22nd July—the Rev. Joseph Elliot to preach and preside, Rev. W. M. Black to address the candidate. After the transaction of other less important business, the meeting was closed with the apostolic benediction-the next ordinary meeting having been appointed for the first Tuesday in October.

#### Presbytery of Peterboro.

This Presbytery met at Millbrook on the 6th of July. Mr. Rogers was appointed Moderator, and Mr. Donald, Clerk. The committee appointed to visit Habburton gave in their report which was received and adopted. The report stated that the congregation ward preparing to build a Church this season, and that the money terianism in this country, spoke first, and Church this season, and that the money gave a graphic description of the rapid collected for this purpose from different progress made by the Church during his congregations some time ago, was sately deposited and would be produced when-ever required. The Clerk was instructed to grant, in the Presbytery's name, a recomby Dr. Neill, of Seymon, Messis, John to go ant, in the Preshytery's name, a recom-mend Mr. Walter Coulthard, of Ginanoque, and Mr. Walter Coulthard, of Ginanoque, Grateful reference was made to the happy gations they might visit in soliciting further subscriptions in aid of the new church at of the preceding month, and attention to the preceding month, and attention to the preceding month, and attention to consider the subject of the render that event productive of the high. Presbytenes, Mr. Bennett, convener. Havand he and the report of the committee appointed to visit Boheavgeon and Dansford, the Picsbytery agreed to accept Mr. Peterson's resignation of the pastoral charge of these congregations, to appoint Mr. Lochead to declare these churches was at the lith part of the pastoral charge or the lith part; to make anoling vacant, on the 11th inst.; to make application to the committee of the Aged and Infirm Ministers' Fund for a grant in favour of Mr. Peterson: to retain his name on the roll of Presbytery; and to appoint a com-The first meeting of the Presbytery of mutco to draw up a suitable minute in reference to his resignation. The Presbytery heard a portion of the discourses pre-Thomas F. Fotheringham, now under call to Norwood and Hastings. It was agreed that the Presbytery should meet at Nor-It was agreed wood on the 21st inst., to hear the remaining trial discourses, and if those were found satisfactory, to proceed with the ordination on that day. Mr. Andrew F. Tully, who had been transferred from the Presbytery of Montreal, was examined on the subjects appointed as trials for license, and delivered discourses on subjects which had been prescribed by the Montreal Presbytery. The examination and discourses were sustained, and Mr. Tully was duly licensed as a preacher of the Gospel. The Presbytery proceeded to dispose of the call from Chalmer Church, Montreal, to Mr. W. Mitchell, of Milbrook. The Rev. John Scringer appeared as Commissioner from the Presbytery of Montreal and Montreal the Presbytery of Montreal, and Messrs. A C. Clark and James Wilson from the sess on and congregation of Chalmers' Church. Commissioners also appeared from the congregations of Millbrook Centreville. Unanimously signed petitions were ha: d in from the last named congregation, asking the Presbytery to retain Mr. Mitchell in his present charge. After the Commissioners had been heard, Mr. Mitchell asked the advice of his brethren, which was freely given. Mr. Michell thereafter addressed the Court, stating in effect that he considered it his duty to accept the call. The Presbytery thereupon arread to release Mr. Michell form his cept the call. The Presbytery thereupon agreed to release Mr. Mitchell from his present charge, and appointed Mr. Ewing to declare t'e Churches of Millbrook and Centreville vacant on the fourth Sabbath of July; Mr. Ewing to be Moderator of session during the vacancy. Arrangements were made for the dispensation of sealing ordinances in the Mission Stations within the bounds. Mesers. McLennan, Douglas, and Donald were appointed a committee to superintend the Heme Mission Work of the appeared to be about states and closes superintent the first answer the names of the ministers and closes of the presbytery. The next regular meeting of composing the roll of the Presbytery was appointed to be held in the were then read, and also the names of the Frist Presbyterian Church, Port Hope, on

Sabvath School Teacher.

LESSON XXXI

PARALL'I. PASSAGLS.-2 Kings xvii. 26-

SCRIPTULL READINGS. - With v.

Sychart, read G u. xxxii. 19; with v. 6, read Matt. xxi. 18; with vs. 7.9, Ezra iv.

1 5, Acts x. 27; with v. 10, Isa. xliv. 3; with vs. 11, 12, Gen. x'vin. 22; with v. 13,

Jer. n. 13; with v. 14, John xvn. 2, 3; with

v. 15, compare vi. 24.
Golden Text.—Therefore with joy shall

ye draw water out of the wells of salvation.

CENTRAL TRUTH -The gift of God is

We consider the place, the person and

I. Sychar, changed, as names often are

the conversation in this remarkable inter

in the course of time, Shechem, Sici em, is

regarded by nearly all writers except Thom-

son as the place where Jacob buried the

household gods (Gen. xxv. 4), where his sons fed the flocks and sold Joseph (Gen.

patriaren at length rested iJoshua xxiv.

32). It is very old, was well situated, and though it had a bad name, moaning "de-

ceit," Vespasian cailed it on making im-

provemouts, "new city," Neapolis, now Rablous, with ten thousand population and a very fine site. It lies on the side of

Gerizin. Jacob bought land there, erected an altar and digged a well, a great under-

taking in rude times. This was once reported as a hundred feet deep and in solid

rock. It is now one-fourth less, changes perhaps having taken place at the top of the rock. It is nine feet across, is covered

with a small arched roof, and the water does not reach near the top, any more now than when the woman said, "The well is

THE WATER OF

COMMIT TO MEMORY, VS. 13, 14.

, Isa. lv. 1-3.

--Isa, xii 3.

eternai lite.

The marks of the cords for drawing water can often be seen in these stones. On this coping our hord sat, at the well's mouth. He could no doubt have gone into the city, but he was not preaching or addressing himself to the Bamaritans, and it suited hetter that the disciples should go into the city, produce some simple food, bread probably, and bring it to the well, where they could have the necessary weter. No miracle is wrought for his own wants. He sat, "thus" suggesting to any passer-by that he was a tired traveller, as no doubt he was. It was now about noon to the sixth hour,' v. 61, according to the weight

of authority. II. The Persons. Justo, the Bon of God, the Son of man, sejourning among his own, teaching, healing, saving, despising no human soul that came to him, taking methods to bring them to him. He is on the one side; on the other is a woman of Samaria, which gives name to the district, is six miles away. She had had a checkered lot, had had "five husbands" (v. 18), and was then hving irregularly. Yet she was ready to talk of religious matters, as party rather than as personal questions,

As usual with women of the East, she comes to draw water. "A m za bearing a pitcher" would strike one as strange and be noticed. Her arrand suggests our Lord's question, and that the conversation to which she is disposed by his "being a lew," ask-

ing a favour at her hands.

III. The Dalogue (v. 7), "Jesus said unto her, 'Give me to drink," because he would in this way lead her mind to the soul's thirst and the only satisfaction for it. The great delicacy of feeling of our Lord appears in so ordering it that the woman's confidence shall be gained and her confession made, without the temptation that would arise from the presence of the disciples. " Gone unto the city to buy meat"

or food (v. 8).
(V. 9.) "The woman." "How is it," etc.; buying and selling were not precluded, but eating and drinking are often shut out where trade is allowed. Her water pot might have become unclean by his use of Her question may therefore have

meant more than surprise. To explain it the Evangelist adds, "for the Jews have," etc.
(V. 10.) Jesus said, "If thou knowest

the gift of God," the richness, freeness, ex-cellence of that which I have to give, cellence of that which I have to give, "and who is it that saith to thee" (not really as begging a favour), "Give me to drink, thon wouldest have asked" (begged the favour) "of him, and he would have given thee living water," more, surely, than running water, as distinguished from the well-water. Lving water here is water that imparts life.

Observe he can give "living water;" it is at the same time "God's gift;" it is to be had for the "asking," and men do not ask because they are ignorant. "If thou knowest," etc.
(V. 11.) "The woman" replied in sur-

prise, that he could offer any water, prise, that he could cher any water, as he had no vessel, or rope; and that he could speak of better wat r than this well gave, which satisfied Jacob for quality, and his household and cattle for aband-

With more or less foundation, the Sa-Jowish blood among them, had come to claim Jacob as their "father," and the honor of the well. Yet, so inconsistent are

men, they kept aloof from Jews.
(V. 12.) Jesus leads her a step farther and higher. This water slakes the thirst of the body only, and for the mo-ment. The water I shall give, gives lasting enjoyment. He keeps clear of all dis-cussions about trifles, Jew and Samaritan squabbles, of all arguments about traditions, and holds her attention to the highest thing,—a good example to all teachers, he will not discuss his greatness as against Jacob's.

Not only so; he who receives this water will not drink once and no more, for he continues to drink; but he carries the supply with him, as it were, within him. It shall be "as a well of water springing up into everlasting life."

(V. 13) "The woman" sceing as she was intended to see, that something more was meant than mere water, and "overlasting life" giving here high idea of it, says respectfully, "Sir, give me this water," etc. Just what it was she hardly knew exactly; but it was something good and desirable, and she asks for it without probably any true spiritual idea as yet; but the Master is teaching her as she is able to bear it. Her conscience is next awakened (v. 19), and at length her intellect is antisfied (v. 20), "Is not this the Christ?"

We may see in this: (a) the two natures of our Lord. He was weary, as he was hungry at another time. He was a real man (see Heb. iv. 15); but he knew all things and could give eternal life. He is also divine.

(b) We see the gentleness with which Christ wins the attention of one to whom he would do good; the patience with which he bears attempts to raise side issues; the firmness with which he keeps to his point; the thoughtfulness that shuts out needless witnesses; and the fullness and grace of the gospel he sets forth.

(c) We see the catholic spirit of the gospel, in his introducing the gospol at this early stage among the Samaritans.

(d) We see how Christ, presenting salva-

tion as a free gift, and as living water, makes good Old Testament prophecy. See the inspired words, as Isa. xii. 18; Jer. ii. 18. &c.

(c) We see that all things else porish in the using. Jesus Christ is an unchanging portion that can never be exhausted.

SUGGRSTIVE TOPICS.

Samaritans-first ground of division from the Jews-Old Testament meaning-next ground-colonists in the land-how distressed—the remedy—the result—the workship—dealings excluded—of what kind—our Lord's method—object—effect—the woman's feeling—character—history—in--the result-the worquiry—reasoning—claim as to Jacob—the living water—the gift of God—what is the how obtained—why men do not obtain— the defect of created good—the pecularity of this living water—the lessons to us, as to teaching; our Lord's nature and the than when we deep" (v. 11).

The well was often farnished with a to teaching; our Lord's nature stope coping round its mouth for safety, spirit of the gound.

Wrathful day, O day unfatting Unto earth in ashes paling Prophesied in tones of wailing

What a terror then will lewer When the Judge shall come with power Strict in gentence at that hour

At the trumpet, loud, uplitted, All the solemn tombs are rifted.
Thronoward souls of men are drifted. Death shall quake a Nature sunder. When a creature stands in wonder,

Facing all the judgment-thunder, Then a record will be proflered, That wherein the world is concred, Whence all judgment shall be offered-

Therefore, when the Judge is scated, All decerts shall be defeated, Vengeance due shall then be meted

But by whom am I attended, Wretched, helpless, unbefriended -Where the just are scarce defended ?

King of majesty appaling, Who by grace dost save the falling Savo me Lord! O hear me calling!

Be thou mindful, Lord most lowly, That for me Thou diedst sololy Leave me not to perish whosly Seeking mothoughted o'creame Thee,

Suffering nor cross could shame Thee, Think on this that I may mime Thee Judge of righteeus retribution,

Grant my soul a restitution Ere that time of sad solution Sick at heart, my fate discorning, With my shame my face is burning,

Spare me Lord, to Thee returning! Mary's sin thou heat comitted And the dying thief acquitted

To my heart this hope is fitted. Worthless is my best petition, Spare me then, in kind remission Of that flaming demolition (

Place nie where They sheer have station, Far from goats of condemnation, On Thy right-a chosen nation.

Then, when they who have defied Thee, Doomed to flame have justified Thee. Call me forth to stand beside Thee.

Prono and suppliant I sorrow, Ashes for my heart I borrow Guard me on that awful morrow!

#### Manning and Capel.

The names of Cardinal Manning and Monscigneur Capel are often seen of late in the newspapers. The former has quite recently received the red cap from the Pope, and both have taken part in the controversies aroused by Mr. Gladstone's pamphlets. Having seen and heard these noted persons, a few words as to how they impressed me may not be uninteresting.

The Cardinal is said to be sixty-three

years old, but he has the appearance of a man of seventy. He is an Englishman, and his plain name is Henry Edward Manning. He was educated at Oxford, and became a clergyman of the church of England, obtaining as his first charge the "hyof Lavington, in Sussex. Afterwards he became Archdeacon of Chicester. About this time he began to publish volumes of discourses. He was greatly interested in the famous Gotham case, relating to the effect of baptism, and was dissatished with the decision of the court regarding it. He and some others made protests, and vainly strove to free that which they conceived to be the church of Christ from submission to a doctrinal decision given by the crown." Dr. Manning soon gave up his archdea-courty and vicarage, lived awhile in retire-ment, and in 1851 became a member of the Poman Catholic Church. He spent some time in Rome, and then returned to England, an active ciergyman of the papal church. His fidelity secured the favour of the Roman Pontiff, the honor for himself of becoming Archbishop of Westminster,

and lately the higher position of Cardinal.

I saw him in July, 1872, in the International Prison Congress that met in London. He spoke on several questions, and one day acted as chairman of the meeting. There is something peculiar about him that at once attracts attention. He is tall, nearly or quite six feet, slender, thin, with a long face, almost cadaverous in appear ance, narrow at the chin and widening at the forehead, with a sprinkling of gray hair. His physique shows scarcely anything of the characteristic Englishman. His eyes are deep-set, hazel, perhaps, with a penetrating, it not sometimes a seeming sinister glance. His manner is dignified, easy, suave, and his voice light, clear and His sentences are crisp, condensed and forceful. All listen when he speaks. I noticed that when some speaker had made a favorable impression, Manning would follow, and bring in a topic only remotely relevant, as if to turn away attention from the preceding address, or dissipate its effect. I could not help seeing in this Romish dignitary's manner and bearing an ideal Jesuit. or one who could, if he chose, easily be such.

At the close of the Puson Congress, Archbishop Manning invited the members to spend a social evening at his house. wart. I forgot the street, but it seemed to be in a quarter of elegant residences. We were ushered into spacious, well-furnished apartments, and introduced severally to the Archbishop, who greeted us very cor. dially. Some distinguished persons besides the delegates to the Prison Congress were present, among them the Postmaster-General of England, a grand looking man. evidently six and a half feet in height, and Monseigneur Capel, a popular Roman Catholic preacher, and said to so the Cat-esby of Disrael's "Lothair." The Archbishop was clad in a long and rather closefitting robe, of brown color, I think, and marked with crosses and other insignia of a brighter hue. There were, if I remember rightly, a crucifix of some size ir one of the rooms, figures of the Virgin and child, and large curious old books. A friend called my attention to what I had already noticed, that, as Americans were presented to His Grace, he invariably and warmly gave them his hand, but withheld it from

Englishmen, even when they evidently ex-

pected a shake. One room contained refroshments, coffee, cake, ico-oream, and some things more stimulating for those who desired them. A gentleman tron-Philadelphia, an carnest total abstainer, remarked to me: "This Archbishop professes to be a strong temperance man, but see his inconsistency in furnishing various intoxicating lequors for his guests." On the whole, it was an evening of peculiar, though somewhat snange and novel interest, and one to be remembered as an occa-sion for meeting and conversing with per-

cons eminent or widely known.
On the Sabbath evening previous to this gathering at the Archbishop's, I heard a sermon preached by Monsoigneur Capel. I had just attended an earlier service at the Baptist chapel on Abbey Road, in the western part of London, and hastened from it to St. John's Wood, not far distant. A passed in to the spacions and beautiful church edifice. The audience was large, and the people well-dressed and apparently melligent. I found a very favourable seat. The audience was large, seat. The meliminary services were going on, and ledies and gortlemen about me seemed very devout, and very earnest in their genuflexious, responses, and prayers to the saints, the Virgin Mary, and to God. At length the preacher ascended the pulpit. His appearance is quite prepossessing,—a round, youthful face, dark hair and eyes, with a benignant expression. He is of medium height, and well-formed. He named his text,—one of the beattudes in the opening of our Lord's seimon on the mount,—but did not give the chapter and verse. He spoke for over half-an hour extemporaneously, fluently, and with great propriety of language and manner. It was really a good, carnest Gospel sermon, that might have been preached in a Protestant evangelical church, with scarcely the omission of a sentence.

I did not think him an Englishmen when I first saw and heard him. His name and title and appearance savored of the continent. But he is English, born in Kent, in 1825, and his name is Thomas John Capel. He studied at Layston and Hastings. At the age of seventeen he engaged with other young men in founding a normal training school in London, for the education of schoolmasters, and in 1856 became its Vice Principal. In this year he was also ordained a priest, by Cardinal Wise-man. It is health becoming impaired, he went to Pan, in the Pyrenees, whose he setablished a mission for English seaking established a mission for English-speaking Catholics, and remained there about ten years. The Pope was so well pleased with his success, that he made him one of the honorary private chaplains of his court. This gave him his Roman title, monsignore, and the right to wear a purple robe. Afterwards, the Pope further advanced him, and in 1872 made him domestic prelate, equivalent to the dignity of a bishop. equivalent to the alguly of a bisacp. In 1869 Capel returned to England, and has since been mostly engaged in preaching, and has attained a high degree of popularity.—By Rev. S. D. Phelps, D. D., in the Watchman and Reflector.

### Taking a View of the Mediterranean.

When I was in Jopps, one Moses, a Jew when I was in Joppe, one Joses, a low from Russia, acted as my guide in the sight-seeing of that old city. Moses was, indeed, both in appearance and spirit, a Hebrew of the Hebrews. A man something beyond fifty, with a full silver-gray beard, which swept his breast, deep set, large coher ever and a gonuine Legalitie. large, sober eyes, and a genuine Israelitish nose—he realized my ideal of the Moses of Bible tame.

As I have intimated, he took me around the old sea port town, and, in the course of our wanderings, we visited the house which tradition says was once the house which tradition says was once the home of "one Simon a fanner." As we reached the roof of the building, Moses exclaimed, "Hore Simon Peter had his vision!" "By the way," said I, "what do you think of that vision of the sheet let down from heaven, in which were all manner of our natures both. vision of the sheet let down from meaning in which were all manner of creatures, both clean and unclean, and God's command to clean and unclean, and cat?" "I Peter, that he should arise and eat?" "I don't know, I don't know," responded Moses, evidently much embarrassed, and Moses, evidently much embarrassed, and anxious to change the subject, "but there is a good view of the Mediterranean from this housetop!" I understood him. We turned from the sheet of evolution and silently looked off upon the sheet of water. The is a lesson in the incident. When you opponent is cornered, and troubled in the thought that you have not the best of the thought that you have not the best of the longest of the longest of the lings.

the thought that you have got the best of the argument, don't crowd him. Make allowance for his little weakness, drop the liss life. Of cold or warm drinks the form the thought that you have got the best of subject, and just look on the Mediter-

You remember the parable of the Good Samaritan. At the close of the immitable story, the man who had asked the question of the Lard replied, "I suppose that he who did the good deed was neighbor to the man who fell among theeves?" The bless-Saviour saw his victory virtually acknowledged, but he did not press the mat-ter by saying, "Now acknowledge yourself conquered, and declare in plain words, that the J.w. who you say hath no dealings with the Samaritan, is in very deed his neighbor. No! He simply replied in the do like ws. When truth liath made its conquest, any demand for acknowledgment of defeat is only the claim of personal pride. and nuits both the opponent and cause. take your stand at this side and look upon the Mcditerranean .- Cor. N. Y Baptist Union.

### A Match for his Congregation.

It was left for an English curate, of whom s writer in the Christian Register telle, to hit upon the most heroic remedy for a sicepy congregation. He tried every plan he could think of to make the services more interesting, but without success. So one hat summer's afternoon, just as the psople roused themselves at the end of the sermon, he said very quietly: "Well, my friends, that sermon doesn't seem to have interested you; I am very sorry for it; but there is a remedy for all things, and I have another in my pocket which you will perlaps like botter!" and to the dismay of the people he proceeded to begin again, and pre-ched another sermon steadily through to a more wakeful audience than he had seen for many a week!

### Epheous.

It is just twelve years since the Trustees of the British Museum inaugurated the researches at Ephesus, which six years leter culminated in the discovery of Temple of Diana—one of the so-called seven wonders of the world. A firman was obtained from the Turkish Government, and Mr. John T. Wood, of London, was selected to superintend the excavations. The choice of Mr. Wood, an architect by profession; was most happy, and there have been great results from the wisdom of the selection made by the Trustees. For eleven years the investigations continued, and were brought to an end, we are told, through motives of economy on the part of the British Government. Not, however, fortunately, before some of the discovered relics were safely placed within the wills of the British Muscum. Before Mr. Wood began the work, little was known definitely of Ephesus—one of the seven churchesand in its day a city magnificent in all its parts. The date of the founding of the city was about 1043 B.C. It was the ancient capital of Ionia, and was celebrated for its splender. The prominent result of Mr. Wood's work was the discovery of a beautiful building, fifty feet in diameter, having sixteen columns, standing in the middle of a quadraugle, believed to be the tomb of St. Luke, as a most reliable historian has stated that the apostle was buried at Ephesus. In 1866 the exploration of the Great Theatre was commenced. This wast edifice was found to be 469 feet in diameter, and Mr. Wood calculates that it was capable of holding 24,500 persons. On the last day of the year 1860, Mr. Wood came upon the pavement of the Temple of Diana, some 20 feet below the present surface and outside the precints of the ancient city. At a gate of entrance two roads were found to gate of entrance two roads were found to diverge, one of which had deep ruts of charro. wheels, by following which the temple was reached. Pliny gave the dimensions of the temple as 455 feet long by 220 feet wide, but Mr. Wood found these were the dimensions of the lowest step of the base on which the building stood, the acthat dimensions of the temple itself being 308 by 168 feet. Ctemple is named as the chief architect, and Pliny says there were 187 columns, 60 feet high, of Parian marble, furnished by so many kings. Mr Wood found the altar in its proper position and a sculptured figure of Diana was dis-covered. A vast block of marble about eleven tons in weight, part of the frieze of the temple elaborately sculptured, with a representation of the ninth labor of Her-cules, was among the "treasure trove," and may be seen, together with every other morsel of the sculpture at the British Museum. Mr. Wood found evidence in the relics that the temple was adorned with gold and rich coloring. The discovery of a lime kiln on the lower steps of the platform, and a large heap of marble chips, is suggestive as to what became of the missing part of the edifice. - Boston Advertiser.

### Life Lengthened.

1. Cultivate an equable temper; many a man has fallen dead in a fit of passion.

2. Eat regular, not over thrice a day, and nothing between meals. 3. Go to bed at regular hours. Get up

as soon as you wake of yourself and do not sleep in the daytime, at least not longer than ten minutes before noon.

4. Work always by the day and not by

5. Stop working before you are very much tired—before you are "fagged out." 6. Cultivate a generous and an accommodating temper.

7. Never cross a bridge before you come to it; this will save half the trcubles of

8. Never eat when you are not hungry, nor drink when you are not thirsty. 9. Let your appetite come always unin-

vited. 10. Cool off in a place greatly warmer than the one in which you have been exercising; this simple rule would provent incalculable sickness, and save millions of

er are most pernicious; drinking at meals induces persons to eat more than they otherwise would, as any one can verify by experiment, and it is excess in eating which devastates the land with sickness, suffering and death.

14. After fifty years of age, if not a daylaborer; the sedentary persons after forty, should eat but twice a day, in the morning and about four in the afternoon; persons can soon accustom themselves to a sevenhour interval between cating, thus giving

the stomach rest; for every organ without adequate rest will "give out" prematurely.

15. Begin early to live under the benign influences of the Christian religion, for it "has the promise of the life that now is, and of that which is to come."—Hall's Journal.

### Thomas Carlyle.

A gentleman who recently saw Thomas Carlyle taking his customary afternoon walk through the suburbs of Loudon, says that he goes u mally alone, wearing a very old felt hat askow on his thick, stubby gray head; and a more gloomy, unsocial, cyni-cal looking old man is seldom to be seen. No one could pass him without taking note of him. He is very sallow and hollow checked; his eyes, dull and glassy, are deep sunk in their sockets; he wears a rough, short, tangled beard and movstache white all but here and there a stray streak of brown; his form is bent, and he stalks on in the gloomiest apparent indifference to the world about him. At home he ov suples a harum-scarum study at the top of the house most of the day; of this some-times, when closeted with a friend, he makes a bear-garden, with his hursic? pas-ing of the Scon and his bitter and volcile homilies about the littleness of mankind.

### Satisfied.

Not here! Not here! not where the sparkling w .tora

Fade into mocking sounds as we draw near Where in the wilderness each footstop falters-I shall be satisfied but oh, not hore

Not here, where every dream of bliss decaives us Where the worn spirit never gains its goal, Where, haunted ever by the thoughts that grieve

Aeross us floods of bitter memory roll

There is a land where every pulse is thrilling With rapture earth's sojourners may not know, Where honven's repose the weary heart is stilling, And peacefully his time-to-sed currents flow

Far out of sight while yet the flash enfolds us, lacs the fair country where our hearts abide: And of its bliss is mught more wondrous told us Than these few words, 'I shall be satisfied "

Sacisfied: Satisfied! the spirit's yearning For sweet companionship with kindred minds, The silent love that here mosts no returning The inspiration which no language finds-

The aching void which nothing earthly fills? Oh, what doznes apon my soul are thronging As I look upward to the heavenly hills!

Shall they be satisfied? The soul's vague longing-

Thither my weak and weary steps are tending; Savious and Lord, with thy frail child abide! Gaide me towards home, where, all my wonderings ending,

I then shall see Thee, and 'be satisfied"

#### Little by Little.

"Little by little," the torrent said, As it swept along in its narrow bod, Chafing in wrath and pride "Little by little," and "day by day." And with every wave it bore away A grain of sand from the bonks which lay Like gramte walls on either side

It came again, and the rushing tide Covered the valley for and wide For the mighty banks were gone A grain at a time they were swept eway; And now the fields and the meadows lay Under the waves, -for the work was done.

"Little by little," the Tempter said As a dark and cunning snare he spread For the young, unwary feet, Little by little," and "day by day," I'll tempt the careless soul astray, Into the broad and flowery way, Until the ruin is made complete

Little by little." sure and slow We fashiou our future of bliss or woo As the present passes away. Our feet are climbing the stairway bright, Up to the region of endless light, Or gliding downward into the night,
"Little by little," and "day by day,"

#### Near Up to Jesus.

It was a beautiful reply, one fraught with richest meaning, which a poor man, when sorely tried in God's furnace by povorty, bodily suffering, and great mental anxiety, gave to the question, "How can you endure such protracted suffering? What sustains you under these terrible train?"

"I just near up to Jesus !" Near up to Jesus! Ah! that was the secret of all his strength, his patience, and his endurance !

Trials lose half their bitterness; earthly loss becomes heavenly gain; bodily anguish loss becomes heavenly gain; bodily anguish the occasion for songs of praise; while doubt, temptation and fear give place to faith, victory, and perfect peace, when the Christian can say from his heart, "Bleet is my lot, whate'or befall; What can distint me, who appall, What can distint me, who appall, Willo, as my strength, my lock, my all, Saviour, I cling to Thee."

The closer to Jesus the greater our safety, the fuller our joy, the richer our exper-

ty, the fuller our joy, the richer our experience. Resting near the great, throbbing heart, we can defy the world, the flesh, and the devil. Sin will have no dominion over us, and though for a season, it may be, we are in heaviness through manifold temptations, yet no weapon of the adversary can over reach or harm us, if we but keep near to Christ, our one eternal rock of refuge.

Nearing up to Jesus means Christian progress. The nearor Christ the nearor heaven. Every step toward him is an upward step, a fresh victory gained over self and sin.

It means safety. The closer to him the further from Satan, the nearer an Almighty. protecting arm.

It means cleansing. At his wounded side we reach the very fountain-head of divine love; our souls bathe in its overflowing fullness.

It means peace. "Thou wilt keep him in perfect peace whose roul is stayed on We can not stay our souls on Christ unless we get close to Christ.

And so, if we would make progress in

poliness, be kept from evil, be claused from sin, know the full sweetness of a calm, abiding peace, let us, at all times, under all circumstances, keep " Near up to Jesus.

### The Man who Stops His Paper.

Philip Gilbe t Hamilton, in bis admirable papers on "Intellectual Life," thus talks to the man who "stopped his paper:"

"Newspapers are to the civilized world what the daily house-talk is to the members of the household; they keep our daily interest in each other, they save us from the evils of isolation. To live as a member of the great white race of men, the race that has filled Europe and America, and colonized or conquered whatever other territory it has been pleased to occupy, to share from day to day its cares thoughts, and inspirations, it is necessary that every man should read his paper. Why are the French peasants so bewildered when at sea? It is because they never read a newspaper. And why are inhabit-auts of the United States, though scattered over a territory fourteen times the area of France, so mu li more capable of concerted action, so muc'r more alive and modern, so much more presented in new discoveries of all kinds, and capable of selecting and utilizing the best of them? It is because the newspapers penetrate everywhere and even the lonely dweller on the prairie or in the forcet, is no intellectually isolated from the great currents of public his, which flow through the telegraph and press."

### Scientific and Avefut.

A NEW DRIED MEAT.

A French manufacturer prepares a pulvorized form of deled moat, which is thus described. The fresh, lean meat is chopped fine and spread on muslin, where it is dried in a current of air. The mass when dry, is pulverized, forming a brown, almost odorless powder, with a faintly salt taste. One part of this powder is equal to five parts of fresh meat. In this form it can be taken by the sick, either by mixing a teaspoonful of it with a cup of any kind of soup, or by spreading it on bread and of soup, or by spreading it on bread and butter. For children he mixes the powder with a definite quantity of flour, and makes it into biscuits, which are generally relished by the little ones.

#### RIVOLITE

This is the name given to a newly-discovered mineral, found in small, nregular masses, dispersed in a yellowish white chalk, upon the western slope of the Sierra del Cadi, in the Spanish province of Lerida. It is a compact substance, of a color varying from light yellowish given to dark grayish green; has a stony aspect, completely opaque, and of unequal fracture, the blow of a hammer breaking it into fragments somewhat resembling bran. Generally in all specimens of considerable size, there are seen plates of green and fibrous carbonated copper.

#### FIELD BEANS.

The bean crop is worthy of a place in a rotation, not only for its profit, but for its influence upon the soil. It takes httle from the soil; is a cleaning crop; requires little outlay for seed, occupies the ground but a short time, and may follow a crop of ciover the same season, if an early ripening variety is chosen. The "Medium" ripens early, is hardy, but sells at a lower price than the "Marrow." The "Marrow" is very productive on a good soil, and is a very productive on a good soil, and is a popular market variety. If properly harvested, the haulin is much relished by sheep, and is nutritious. The bean when ground with corn or oats, is readily eaten, and when cooked, pigs will accept it with avidity. No food is better for a growing animal, nor contains more flesh forming animal, nor contains more flesh forming olements than this bean. The idea, however, that beans may be grown with profit upon a soil too poor for any other crop, is erroneous.—American Agriculturist.

#### COMPARISON OF BREEDS OF POULTRY,

Isaac Lynde, of Ohio, wrote to the Poultry World, a year ago, that on the 1st of September he took ten pullets each five breeds, each within a week of being six months old, and placed them in yards forty feet square and comfortable houses. For the next say months because For the next six months he kept an account of their food and egg production, with the

following result:
The Dark Brahmas ate 269} quarts of The Dark Brahmas ate 2691 quarts of corn, oats, and, wheat-screenings, laid 605 eggs, and weighed 70 pounds.

The Buff Coolnins are 96 quarts, laid 591 eggs, and weighed 78 pounds.

The Gray Dorkings ate 3091 quarts, laid 524 eggs, and weighed 591 pounds.

The Houdans ate 2144 quarts laid 783

The Houdans ato 2141 quarts, laid 783 eggs, and weighed 454 pounds.

The Leghorns ate 2184 quarts, laid 807

ogs, and weighed 364 pounds.

It will be seen by the above comparison that the Leghorns laid the greatest number of eggs with the smallest weight.

HOW TO WORK.

As order is kept by having a place for everything and keeping everything in its place, so work succeeds best when it is rightly done, and at the right time. There is a best and worst way of doing everything, and a bost and a worst time for doing it. One who has well considered hat season's work, and has a list of all that has to be done, will go right; one labour will succeed another with regularity, and each will be well done. Every job should tell. There should be no making holes and filling them up again on farms; no hand-work where machines can be used; no small weeds left to grow large; no manure kept wasting by the rain or baking in the ena while crops are starving for it; no work done twice over; no cattle starved or allowed to suffer and fail, to be restored at a greater cost than they are worth; every thing should be ahead, and work must be done and not be allowed to drive. The head must guide the hands always.

### RESTORING EXHAUSTED FERTILITY.

Many examples are given of the renors tion of worn and apparently worthless seis and the increase of fertility in fresh bal unpromising lands. Fields that have been cultivated exlinustively for twenty and even forty years, have been restored to onginal productiveness, not by guanes and superphosphates at \$60 to 380 per ton, but by mexpensive local resources, the chesp est and most reliable of which is found in clovering. In one case in Butler county. P.a., reported to the Department of Agrical ture, a section of thin, gravelly land, or which it was thought no one could secure a decent living came into the possession of German emigrants at nominal rates. The cleared off the brush, ploughed, cultivated turned under green crops, saved every fertilizing material available, never duolicated a crop in five or six years' rotation and that tract is now a garden, and from worthleseness has advanced to the value of \$100 per acre, and is yearly becoming more productive.

### TO STOP THE RAVAGES OF MOTRS.

Camphor will not stop the ravages of moths in carpets, after they have commenced cating. Then they pay no regard to the prosence of cedar, camphor, or tobacco. A good way to conquer them is to take a coarse, crash towel, and wring it out-clean water. Spread it smoothly on the carpot, then iron it dry with a good het iron, repeating the organization of all my iron, repeating the operation on all superated places, and those least used it does not injure the pile or the color of the carnet in the least and the color of the carnet in the least and the color of the carnet in the least and the color of the carnet in the least and the color of the carnet in the least and the color of the carnet in the least and the color of the carnet in the least and the color of the carnet in the least and the carnet in t carpet in the least, as it is not necessary to press likely heat and steam being the agent, and they do the work affectually myorns and ages. Then the sampler will doubtless prevent future depredations about the miller. the miller.

A LETTER from Prince Edward's Island states that at this season the air is peculiarly mild and pleasant, and the Island all over looks the prosperous country it is. Although the winter was long and the spring late, the crop promises to be excellent. The spring and early summer were so dry and warm that the farmer was enabled to get his crops in without delay, and their growth has been satisfactory. The railroad has been put in working order; and the island is now becoming a very attractive resort for Canadians and visitors from the United States. The busiest town is Summerade, which is thoroughly commercial. Charlottetown is enmently aristocratic, cultivating class distinctions. Its growth is not so rapid; it is however better laid out than Summerside, and the streets are broad and clean.

BRIGANDAGE in Spain has received an illustration in the case of Mr. Rouse. manager of the English mining company near Guadahyara, which sponds much capital and employs much labor. Recently whon returning home, he was carried of to the mountains by brigands, and was only released on payment of £1,000 sterling.

A GREAT fire in Dublin on the 17th ult. consumed 5,000 casks of liquor and 35 houses. Loss \$500,000,

NEWFOUNDLAND .-- Mr. McLeod Civil Engineer from Canada, recommended by Mr. Selwyn of the Geological Survey, has been engaged to lay out the timber lands. He has been sent first to the Bay of Islands, where it is said sad havoc is being made by squatters among our pine forests, especially in cutting "Ton Timber;" and from there he will cross to the Gander Lake District, in which Mr. Murray, last year, found extensive pine forests and a fertile soil. Mr. McLeod will lay off the timber lands in blocks suited for lumberers. A small settlement of Nova Scotians has lately been formed on the banks of Deer Lake. It will surprise your readers to learn that they have found the soil so good as to grow wheat equal to any produced in Nova Scotia, and to yield 28 barrels of potatoes for one planted. They report the tunber to be good, and the quantity is very considerable. Negotiations are now in progress between France and England, with a view to the settlement of the vexed "French Shore" question. Were the French to remove, and a railway constructed, there can be no doubt that Western Newfoundland would become a most attractive region for settlers, and would be speedily occupied by an industrous population of farmers, miners and lumberers. Shipbuilding too, would form a portion of the employment of the people. The climate is far superior to that of the rest of the Island. Spring is earlier and fogs unknown.

THE little town of Tahr, which lies in Baden about half way between Freiburg and Strasburg, has con-ferred more distinction on itself than on Prince Bismarck, by offering him for life a splendid park and villa, which have been bequeathed to it by a local millionaire. The inhabitants. who are now separated from France by a considerable slice of territory on the other side of the Rhine, might well enjoy the prospect of being occasionally visited by a statesman, who has played the principle part in weakening one empire, overthrowing another, and founding a third; and who now, by his open defiance of Rome and all her adherents, is supposed to have made his broad chest a natural target.

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I have sold entirely out. Nothing takes like it." Miller & Roed, Ulverton. P. Q., writes—"The Eelectric Oil is getting a great reputation hore, and is daily called for. Send us a further supply without de-lay. Lomoyne, Gibb & Co., Buckingham, P. Q., writes—"Send us one gross Ecleo-trie Oil. We find it to take well."

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

STROD OF MONTREAL

QUEING - The Leasbytery of Quebec will encot be R. Androw's Church, Quebec, on the 2nd Wednerday of September 2ndt. at its o'clock noon. Dr. Gock, Moderator.

GL'S Spaint. The Preparation of Gleagarty will mean by John's Church C await on lat we inced my of August, at 10 0 clock near. I Lamort Holerator.

#### SYMOD-OF TORONTO AND KINGSTON.

Townson—The Presbytery of Toronto will used in the facture Koom of kind Church, Toronto, on this 1st Tuesday of Aughest, at 11 s.m.

Barane.—The Presbytery of Barrie will meet at Wysbridge, on Tuesday, August 3rd, at 7 p.m., for ordination of Mr. R. Soott.—At Barrie, on Tuesday, Exptember 28th, at 11 s.m., for regular mooting.

Brockville.—The Presbyto, of Brockville will meet at Brockville, and within 5t John's Church there, on the cri I useday of September, at 3 p.m. Probationers appointed to this Presbytory will please correspond with the Rey. A. Brown, Lyn, Unt.

OTTIMA.—The next meeting of Presbytory was appointed to be held in Bank Street Church, Ottawa, on Tuesday, Aug. 3rd, at 8 o'clock p.m. SYNOD OF HAMILTON AND LONDON.

CHATHAM—In St. Audrew's Church, Chatham, on last Tuesday of July, at 11 a.m. Mr. Rinnie, Moderator.

HAMILTON —An adjourned meeting of the Pres-bytery of Hamilton will be held in St. Paul's Church, Hamilton, on Tr. sday, August 20th, at 110'olock a.m. John Laing, Pres. Clerk.

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7th July, 1875.

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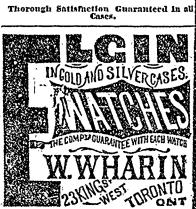
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