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TORONTO, CANADA, FRIDAY, OCTOBER 10, 1873

Contributors and Correspondents.

ENGLAND

REMAINS - THE AQUARIEM - NUMBEROL SISV. While Margate and Ramsgate are frequented by well-to-do working class holidsy seekers, Brighton is the favorite of the upper-tendom of the West End. "Londres-sur-mer," Londoners delight to all it, and not without some cause, as they have by frequent and fast trains practically turned it into a son-side suburb. Nor are the lower classes excluded, as the railways, in the interest of number one quite as much as the recreation of the city—weary masses, and careless of all moral consequences, run to and fro on Saturdays, Sunday's and Mondays, a succession of excursion trains at the extremely low figure of three shillings the return ticket. And it well deserves its popularity, for it were ard to find a more bleasing contrast to he smokey, muggy, fagging city than this leau, bracing watering place with its long parade and its breezy piers crowded with ay idlers of every grade from the titled sblesse with liveried attendants, to the habby foreign refugee, from the stalwart, jelly guardsman to the pale sewing girl, here through the kindness of benevolent dends. The inhabitants of Brighton now mber over 100,000; a century ago it was but a fishing village, and brawney foragers r the great city dried their nots, and barrelled their mackarel on the "Steine," or cliff, now covered with stately terraces. Then that local patriot, Dr. Russell, wrote his famous treatise on the little-known virtues of sea-water. The place became the fashionable resort of invalids, and by the eginning of the present century its two thousand inhabitants had increased to ven. Then the "Prince of Wales," (George IV.,) took a fancy to it, built here nat fantastic palace, the Pavillion, not inptly described by one of the wits of his ourt as "looking as if St. Paul's had gone town to Brighton and pupped." Here he ent much of his time in gross revolry and he taint of the licentious and irreverent ample of the first gentleman in Europe' emains to the present day, especially pon the youth of the community who are acceptionally fast and, impudent. The willion has been always an object of mosity, it is now more than ever one of terest, with its museum, free library, ading room, and picture gallery. But be greatest attraction of all to strangers is s youthful, but famous aquarium, tho eatest marine menagerie in the world. o the student of science and the lover of ature there can scarcely be a greater treat han to descend to its cool corridors, bereen the parade and the sea, and spend an our studying the strange revelations of can life in its spacious tanks. Some of ese are over 100 feet long. Through the late-glass fronts you can watch the amble ways of the sessile zoophyte wayg their myriad silken arms, the nimble garies of the smaller crustacea, or the blin deformities of the larger, the wading of the great turtles, the restless sneak the Dogfish shark, and the forbidding nances of the ugly congor eel. But the ealest crowd is always in front of the of these mystorious monsters, the topicar cuttle-fish. I can only describe mas resembling tiny elephants, withtlegs or tail, but with large prominent [66, and a whole circle of overgrown pering trunks covered with rows of suck-er Most of the time they cling in shapes confusion to the face of the rocks, only asionally favoring their perplexed be-Mers with an exhibition of their surpris-Powers of locomotion and apprehension. I watched one at rest on the face of the k a silly crab, on exploration bent, wly climbed the precipice, and nearly as he passed its steepest projection and for him had his ambition failed, for oment after this hideous demon lightly ped his moorings, and in a moment enpped him in slimy embrace and as tly returned to his perch to digest his at leisure. But we must pass on and at least a glance to the shoals of Bream th in flicks float through their marine ire. Then there are cod, solo, plaice, base, trout, stickloback, salmon, sollooking hippocampi, looking exactly niniature horses in armour, sluggish ls, crocodiles, scals, &c., &c. Thore wish for a change can repair to the s and taking a sent amid forms and ains listen to the music of a capital You feel as if you were repaid even licket been a governign instead of ence. As we returned to the upper Ty to think it must be long before Williavo anch a treat again, the aim

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search of an appetite for dumer is even greater than before. The occasional appearance of certain faces and figures met elsawhere, and the suptches of convercetion accidentally remind us that side by side with this gay world of feshion is another sphere equally fashionable in its way, which might be characterized as the region of religious dilitantism. It is made up for the most part of men and women possessed of sufficient means to relieve them from daily toil and anxiety about the cares of life, sufficient culture and status to admit them to genteel society, and make them pleasant companions, sufficient apprehensions of revealed truth to give their tastes a religious turn, and that sometimes of a very fervid spiritual character, and sufficient leisure to indulge these tastes as opportunity may offer. Now as might be expected in such a state of things opportunities are constantly offering, and as, unhappily, there is not always sufficient strength of mind and depth of principle to ensure a right use of these precious gifts, the result is a very large amount of religious frivolity and dissipation on the part often of very estimable well-meaning people. A succession of questions of comparatively secondary importance, but of much novel and fictitious interest, is eagerly taken up, studied, preached and propagated with an amount of trouble and expense that one cannot but covet for more purely gospel efforts for the conversion of sinners, and the deliverance of mankind from fatal errors and vicious practices. There are learned ladies with the original text in hand prepared to expound prophecy by the hour whenever they can get an audience. There are old gentlemen with library shelves crowded with pamphlets written and published by themselves, ready to make you the conductor of these thunderbolts to society. It is from such soil that the endless associations with which British philanthropy is overgrown have their orgin. Here Ritualism, Plymouthusm, Millenarianism, and no end of other isms flourish. When here a year ago the prevailing subject of interest in these circles was the "Israelitish origin" of the English and other western races, to the proof of which some very original exegeses, and some very novel and startling quasi-historical arguments were adduced. At present the absorbing theme is Perfectionism or "Holiness through faith," as they prefer to call it, as expounded by Mr. Pear sal Smith, a very excellent American gentleman, who has been addressing a series of meetings within the last few weeks. Mr.

Smith seems to teach the doctrine of a second conversion unto sanctification, even as the first is un to justification, to be accomplished like the first through faith m Christ. Many persons have expressed themselves decidedly benefited by these services, and so we might expect, in as far as they lead to searching of heart, fuller consecration, simpler trust and holier living. Butdid time and space permit it could easily be shown by varied facts that other results are equally probable from the loose and inaccurate teaching referred to. Men are led into delusions, daugerous to themselves and dishonoring to God. Puffed up with spiritual pride, they fall into the sin of saying they "have no sin." The Rev. Mr. McKay, the talented young minister of the English Presbyterian Church here,

preached last Sabbath evening an exhaustive discourse on the subject, suited to correct in his flock any errors on the subject, and at the same time foster in them any benefit they might have received. It was marked by scarching logic, aided by apt illustration, and though exceeding an hour and a half in length none seemed wearied. After all the locarts of these brethren seem better than their heads, like those clocks which point to the right hour, but strike

after attending all

the wrong one. A few evenings ago I met Mr. Smith at a children's service in London, and listened with no little curiosity to a recital of incidents and appeals which he had told me he scarcely ever knew employed without conversions resulting. I cannot now detail these, but my attention was

caught by his statement to the children. " If I sin one moment, I am forgiven the next; if I wander one moment from Jesus, I am with him the next." I could not help remarking to him afterwards the satisfaction with which I had listened to

the confession that he did sometimes find himself in sin, as it led me to hope that after all we did not so widely differ as to the nature of the believer's life of faith. His reply was, that they did not believe in sinless perfection and he did not remember any one in their meetings for years laying

claim to it but he boped the admission which had slipped from him would not lead any one to be satisfied with less than somplete and constant victory through Christ Jesus. | each is closed very appropriate. The tireng with unwouled brilliance, and the of earninges and pedestrians, in

The leads me to the subject of special ser vices for children of which I have recently seen much that has interested me, and may speak again.

CANADIAN ABROAD. Brighton, Sopt. 23rd, 1878.

SCOTLAND.

DLAN SPANLLY IN SCOPLAND-SERVICE IN OLD GREYFRIARS-DR. IEF.

DEAR Sin,-Dean Stanley has again visited this frozen region of the north-I do not mean literally frozen, although cold enough, but a region of frozen orthodoxy from the Dean's stand-point. Of course your correspondent tried to hear him, but it was nearly a failure. An hour before the service began there was not standing

The preacher's manner was unexceptionable, scholarly and dignified, and his language chaste and elegant, abounding in passages of great beauty, and as any one who had read his works might expect, quite free of any attempt at mere "fine writing." His text was Eph. iv. 8, 11, 12, 13, and his subject the "origin and duties of the Christian clergy." It was evidently written for the occasion, a sort of mission service to the benighted Anti-Erastians. A critique of the sermon appeared in Tuesday's Review, but unwisely, and bad temperedly forcing upon Dean Stanley and the broad Church party generally, positions that they would decline, and doctrines that they would repudiate. Still his two main points, that the christian ministry is a mere creation of circumstances, and that the church should be national, are sufficiently vulnerable to provoke the most patient Free-Churchman. How he could make the first assertion with his text before him. " He gave Apostles &c.," and with the closing chapter of St. Matthew's Gospel, and the Epistle to Timothy in his memory, it is hard to concoive. The Dean's remarks on the second assertion only betray his ignorance of the state of the national clergy. "It is their duty to preach no special .. octrine invented either by Augustine, or Aquinas, or Luther, or Calvin, or Cranmer, or Laud, or Knox, or Mellville, but the whole counsel of God which was given down to them from the long traditions of christianity, and extending ever and increasing in each succeeding genera. tion of their country's history." They have a copyright for this, I suppose. Why, Mr. Editor, with my short residence here, I could name more than two or three places where the clergyman of the Established Church does absolutely nothing in the way of ministerial labor, save to drive to the church on Sabbath and preach to a dozen or so, while the other churches are filled to overflowing, and their pastors worn out with their duties. And when Dean Stanley praises the Scottish Episcopalians for their national spirit in looking with pride upon the present Establishment, he does not know that a second Dean Ramsay would be looked upon as a miracle. Of course he has a fling at the dectrine of the "Headship," and while saying a good many true things in a beautiful way, he would have us believe that to speak of the church as a distinct society placed under a Head, who governs the Kingdom of which He is the Head, by spiritual laws, and spiritual the meetings to make office-bearers, He has ordained, is to sure that he fully understood their teaching, teach an idea as unccriptural, irrational, and materialistic as transubstantiation itself! The Dean's creed is not that of martyrs; we doubt whether he would be willing to suffer much on its behalf him-

> Last Sabbatk I had the pleasure of hearing the beautiful service compiled by Dr. Lee for the use of the congregation of Old Greyfriars. Dr. Wallace delivered an excellent lecture on Cor. iii., 1, 8, in which he drew rather an incorrect parallel between those who said that certain orders and ceremonies were of Divine institution, and the Judaizing Christians to whom the Apostle writes. Besides its historical interest, being the church in which the Covenant was signed, and in whose graveyard he the martyre, Old Greyfrians is remarkable as being the only Presbyterian church in which a liturgy is used. It is almost impossible to get a copy of this now since the General Assembly with strange inconsistency, allowed its use, but forbade Dr. Lee to reprint it. Still it is used every Sabbath, and if properly ,"performed," it would no doubt be much more solemn and impressive than the prayers too often heard in our churches. I cannot praise the congregation for their heartiness in the responses, nor the organist for his 'taste, nor Dr. W., for his manner of resuling the burkers. The brayers are exceedingly beautiful, and the versicles? with which

some uniformity so often urged against liturgies is here guarded against by having a separate collection of prayers, 'e., for each Sabbath in the mouth. Although simple, I do not think that it is equal to the Church of England service, when that is not overloaded with the mock sentimental affectations of High-churchism It our friends who are advocating a litingy in our churches would read Dr. Lee's work on the subject they would find themselves pretty well cased in "armour of proof." But I have already written too much. I cannot say anything about Dr. Wallace himself as yet; the most contradictory lumours are affoat about him, which nothing but an unreserved statement of his views regarding the person and work of Christ, can set at rest. We shall see what he says when called on in Octoberto answer the libel framed against him. Still that libel I do not think will compel him to speak if he does not want to.

Yours, &c., CANADIAN STUDENT ABROAD. Edinburgh, September 17th, 1878.

Ministerial Support.

Editor BRILISH AMERICAN PRESETTERIAN.

DEAR SIR, -- I regret to see that your correspondent, who, under the heading of Ministerial Support" in the British AMERICAN PRESENTERIAN of Scpt. 19th, takes me to task for certain remarks on vacancies, made by me in a previous issue, does not deal honestly with my communication, so that by means of inverted commas, together with not a little of his own inventive ingenuity, he fathers upon me statements which I did not make, as also sentiments which I never entertained.

For example, I find "Another Elder," represents me as saying that the frequent calls and translations of which I complain, are very injurious to our country congregations, while in truth I did not make special reference to country congregations as suffering in any extraordinary degree from the causes referred to as compared with town and city charges. Again, " he thinks far too much weight is given to monetary considerations; and that ministers and the Presbytories are largely if not wholly to blame for the evil complained of. ' What these "monetary considerations" may mean, I do not know, and therefore will not speak of them further than to say, that in dealing with the causes of vacancies, such "considerations" nover once came to be considered by me. With regard to the latter part of this charge, any unprejudiced mind can see that blame is pretty equally divided between all parties concerned. What I said was, "that this shifting process betokened a love of change on the part of minister or people, or both," and surely it cannot be said, that by 'recommending the discouragement of this by Presbyteries, an undue share of blame was laid to their account. Once more, after relating an instance of extreme injustice to a minister on the part of his congregation, in proof of the penurious treatment of country ministers in general, he says, - Does our 'Country Elder,' know how many of our country ministers whom he thinks chargeable with love of gain, have been so treated?" This charge I characterize as ungentlemanly as well as unchristian, because untrue, and challenge him to produce from my communication a single proof in support of his insinuation. With regard to the "feelings and views of country elders and people" so freely commented on by your correspondent, I will not now remark further than to express the hope that the corrections and explanations just given may serve to modify somewhat, his hard, uncharitable feelings toward no inconsiderable portion of the Presbytexian Church in our land, and lead him to think that as he is Christ's, so are we.
A COUNTRY ELDER.

Was it an Oversight?

Editor British American Prinsbythman.

DEAR SIR,-The induction of Prof. Mc-Laren into the Chair of Systematic Theology, in Knox College, by the Presbytery of Toronto, was regarded with great interest by the Church in general, and specially by the ministers of the Church, a very large number of whom were present from distant parts of Ontario. Most of the Presbyteries were largely represented. But, contrary to the usual courtery on such occasions, these ministers are not invited to sit as "corresponding members" of the court ! Happy would they have been to have united in giving the right hand of fellowship to Prof. McLaren as he entered on the new and important relationship which he now sustains to the Church as a whole, but their presence was utterly forgotten! Have the members of the Presbytery any word of ex-

CUBO for themselver?
Yours very truly,
ORK OF THE FORGOTTENS. Equashville, Oct. 6, 1878.

Presbyterian College, Montreal.

on Wednesday night a large assembly met in Erskine Church to witness the m-duction of the Rev. John Campbell, M.A., into the chair of Church History and Apolinto the cherr of Chuich History and Apor-ogetics in the Pre-byterian College, Mon-treal. The Rev. M. Furlong, Moderator of Pre-byter, presided. After his induc-tion the new Professor was addressed by Principal MacVicar upon the duties of his

Professor Campbell was unanimously appointed to his position by the General Assembly of the Canada Presbyterian Church, semply of the Chinaga Presbyterian Church, and brings to his work peculiarly high quainfeations. He is a graduate in Arts of the Toronto University, where he gained the highest honors, carried off two gold medals and the Prince of Wales prize. He is a Spatian of Toronto University and medats and the Truce of Wales Prize. He is a Senator of Toronto University, and studied TLeology at Knov College, Toronto, and the New College, Edinburgh. His original investigations in historic subjects, some of which have been published, have received very favorable notice from scientific men and the press in Britain. It is a matter of congratulation to the Presbyterian College and to our city to have such a gentleman added to the list of our literary Having indicated in a few words his

reason for choosing the "Connection of Sacred and Profune History" as the subject of his inaugural lecture, Professor Campbell said:—"There is no interested reader of the historical books of the Bible who has not occasionally longed to know more of the times and scenes which they set so briefly, almost so tantalizingly, before his view; comparing the known with the unknown, the Scripture narrative is like a clear and beautiful stream flowing through a laadscape, which must be, though we do not perceive, but only infer it, of in-finite variety and vast extent. The ilhimitable vault of heaven continually ap-pears overhead, but as it winds its way through the earth beneath, even when the silvery thread widens into the broad river, or expands into the great lake, with far distant shores, it seems a matter of small moment in the eyes of the general histo-rian. What lies beyond these lofty banks and towering cliffs that shut in the simple story of the father of the faithful and his story of the father of the fathful and his descendants? The idolators of Chaldea, the plundering Chedorlaomer, the wicked inhabitants of the Plain, appear for a moment upon the scene, and then vanish away. The city gates of Hebron, where Epron sat, the courts of Abimelech and Pharach, are the marrow mouths of tribute. Epron sat, the courts of Abineteen and Phuraoh, are the marrow mouths of tributaries which feed the stream, but up which the inspired writer will not stop to take us on a wished-for voyage of discovery. We turn, with no vain curiosity, but in Ioving teverence, for every jot and tittle of the Holy Book, and ask if there be any who, when Golden wise providence, can reveal. Holy Book, and ask if there be any who, under God's wise providence, can reveal these hidden things? Prof. Campbell proceeded to justify the attempt to answer such a question against the objection that it involves a prying into things not reve led, and afterwards at considerable length set forth what he considered the true plan to follow in sacking the congetion of to foller in seeking the connection of Sacred History with Profaue. Many points of interest were touched upon, while he surveyed the vast field from which the matesials of the science were to be drawn, and pointed out the results that had been alpointed out the results that had been already arrived at by the investigators. He briefly stated some of his liews regarding the unity and dispersion of the human family (dwelling at greater length upon that of an original home of the Japhetic Indo-Europeans within the Buble areal, which had been already published by him. His opinion of mythology is radically opposed to that of the German school, which Cox represents in his mythology of the Aryan nations, as well as that advocated by Gladstone in his Juventus Mundi, being a simple belief that, spite of their strange confuple belief that, spite of their strange confusion of gods and demi-gods and mortal men of ordinary facts and supernatural wonders, the most fubulous of ancient myths contain a foundation of genuine history, A review of succent literature and of the literature of his subject paved the way for a statement of the position which the study of the connection of Sacred and Profane History ocnection of Energy and Frontie History oc-cupies as regards its results. After enu-merating these Professor Campbell said: "We have thus found the researches of scholars in this important department gives us very full confirmation and illustrations of Sacred History up to the time of Solomon, with a few scattered notices shedding light upon an earlier period. Shall we yet discover from our great and over increasing mass of materials the missing links in the chair of evidence? I am confident that we shall."

The lecture closed with a few appropriate words of practical advice to the students of the College, urging them to neglect no de-partment of theological study, that they night be fully equipped for their important work.

At the close of the lecture, which was an exceedingly able one, Dr. McVlear announced that the formal opening of the College Building will take place in a few days. He referred to the superior accommodation which it furnishes for students, and to the arrangements by which their expenses are reduced to as low a figure as at any place on the continent. He congratulated the College and the students on the addition to the stuff of a man of such distinguished attauments and teaching ability as Professor Gampbell.—Montreal Gazette.

Lay prenching—an element so generally neglected abroad—line just receive Linarked impetus in Berlin. Dr. Wichern having already introduced laymen into the element ready introduced laymen into the clerical department of his humanitaries institution the Rough House, near Hamburg, who liave not only been found to be safe mattue, tors of the young, but carnest and successful preachers of the Gospei "The visible Church, which is also tallow in or universal under the Cospet (not confined to one nation as before under the law) consists of all those throughout the world that profess the time religion. "For the gether with their children."—(Confession of Faith, ellap. r.w. sec. 2.) The passages of Scripture on which this section is found of are clear and unequivocal. "For the promise is unto you, and to your children, and to all that are after off, even as many as the Lord our God shall call" (Lets ii. 33). "And I will establish my covenant between me and thee, and thy, seed after thee in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thea" (Genesis xvii., 7). The children of "those throughout the world that profess the true religiou" are recognized by the Bible and our Standards as members of the visible Church. The duty of the Church towards these children is thus clearly defined:—"Children born within the pale of the visible Church and dedicated to God in baptism, are under the inspection and government of the Church and dedicated to God in baptism, are under the inspection and government of the Church and the Lord's Prayer. They are to be taught to pray, to ablier sin, to fear God, and to chey the Lord's Edism, the apostles' Creed, and the Lord's Prayer. They are to be taught to pray, to ablor sin, to fear God, and to obey the Lord's body, they ought to be informed it is their duty and their privilege to come to the Lord's Supper,"—(Directory for Public Worship), chap, ix.) And when they come to the Vorship, thap, ix.) And yet the question has arisen in our 'threes, "How can we induce our children 'to attend the house of God?" The question implies that there of the visible Church, in our professedly godly families, who 'hardy or ever attend the house of God's ministers are overywhere becoming alarmed at the starting fact. Whilst a large' proportion of the children 'of this 'country,' including, of sourse, those in godless families, are out side of the Sabbath-s

11. The whole Church—ministers, elders, and members—must be aroused to a thoughtful consideration of this subject. If the Church is permitting the young to slip away from the public preaching of the Word, she is failing in an essential feature of her high and holy calling. "Feed my lambs" is enjoined upon every minister of the Lord Jesus Christ, as truly as it was upon Peter; but how can he feed them in the public ministrations of the Word, if they are not found in the house of God on they are not found in the house of God on the Sabbath? The natural and Divine order is for the sheep and lambs to be fed to-gother; they must lie down in the same "green pastures"; they must be led by the same "still waters." It is a fundamental truth that Scriptural education is the main truth that Scriptural education is the main agency to be used in the work of training the young for God's kingdom and glory. Children believe what they are taught to believe. Teach the child to love and honor the sanctuary, and "when he is old he will not depart from it." The Psalmist says, "Those that be planted in the House of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age." Any arrangement that tends to draw away children from the House of God. draw away children from the House of God is to be deprecated. Hence the Sabbath school should not be made a substitute for the church. If in any instance the school in any instance the school is so conducted, with respect to its teachings or any of its arrangements, as to prevent the young from attending the church, or to become regarded by scholars or teachers as an equivalent for the public worship of God in His sanctuary, assuredly in such a case those has been and in such a case there has been a sad mig-take. It is sometimes argued that attend-ance at the Sabbath-school and then at the church are too exhausting for a child. Is not this, for the most part, a mistake? Is not the Sabbath-school almost a pleasant recreation? Notice the children as they come out of any well-conducted school. You see no tired, jaded looks among them. They are as full of life and buoyancy as when they left home in the are just as ready and as fitted, physically and mentally, for attending the church as if they had come fresh from home; indeed, in many instances, more so. For there is an enlivening and a hallowed influence un-der the faithful instructions of a good teacher, which awakens the faculties, and makes them more ready for, hearing and receiving the Divine message from the lips of the ambassador of Christ. Can the Church be guiltless, then, if she fails to bring her children to the house of God?

2. The ministers of the Gospel must ever keep this subject in view. They must not divorce the injunction, "Feed my sheep; feed my lambs." Sermons ought generally to have some adaptation to the young, some application of affectionate and pointed interest, some allusions to awaken youthful attention. The labit of preaching sermons occasionally to the young, as a class, has much to commend it, especially in the ordinary course of pastoral duties. Should not every minister keep floan in mind, and even if the whole discourse be not such that they can follow it, yet surely he can bring some of its paragraphs within the range of their intellectual vision. And, he may rest assured of one thing; no part of his discourse will be so acceptable to the whole congregation, or receive such universal attention, as those passages which were intended, especially for the little ones, and which the young appropriate as their own. It has been alleged that one reason, why, so tox children attend the church is that the preaching in our day is not adapted to their capacities; but facts will show that there never was a time in the history of the Cliurch when the preaching of the Word was so well adapted to swaken; and hold this attention of the young as the present. More sentions are preached and published for the young now than at any former period; besides, ser-

mans now sees horier than they were thirty or love years has. When we accustance to begin to begin and seems and hour to an hour sud-a-hielf in lought, and yet we did not, you in these glacumstances, manifest so much weariness as many of the restless, merical youth of these days do under a remnon of half an floor. It is a rustake to attribute wholly to the want of adoptation in the modern preaching the resistance of the sanctuary.

3. The praise in the Sabbath-school ought to be conducted so as to be in harmony with that used in the church. When this is the case, the children will feel that this is a part of the service of the Church in which they can join, and unite their sweet voices in praise with the congregation. What a farce it is to bring children, with their sweet gleeful voices, to the house of God, to be silent listeners to a choir performing the praise in the church!

4. Christian parents must he awakened to a true sense of their responsibility, for they chiefly must remedy the evil. The child or youth is fraquently not in the house of God, because the parent does not absolutely require it. The child pleads that the church services are tedious, that he will fall aslang, or some other reason—anything so as not to go to the bouse of God. Parents yield to the objections of their children, go to the house of God alone, sit it to pew with the place for their children vacant, and expect the pastor to be the means of their conversion, if they think on the subject at all. To the want of parental authority may be traced much of the waywardness and indifference of the children to the church. Many a youth is allowed by blind and unwise affection, or by parental indifference, to neglect and forsake the house of God, God's ministers must strike quickly and offen, until this dangerous feeling on the part of parents is corrected. The boys who thirty or forty years ago sat with their parents in the family pow and worshipped God, are to-day the house and and useful men in the various walks and callings of life; whilst many of those whose parents permitted them to forsake the family pew and neglect the house of God have already gone to ruin, or are on the highway to it. Let parents be taught to obey the Word of God and there will be no complaint that the children of the Church are not to be found in the sanctuary. God said concerning Abraham, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment."

Godly Sincerity.

BY THEODORE L. CUYLER, D.D.

We live m an age and a country wherein many other swellen shams are bursting besides cotton balloons. The escaping gas that inflated them is by no means a pleasant smell. Institutions that were thought solvent are exploding. Reputations that had swelled to great bulk are bursting. What is still more sad, there are frequent collapses of Christian character, which God and holy angels must look upon with infinite pity. There is but one remedy for these pretentious shams. As light is the only cure for darkness, so the only cure for these flagrant falsehoods of profession and pretence is to be found in what the Apostle Paul calls "godly sincerity."

This may be defined as an honest endeavor to seem to our fellow-men just what our God actually knows us to be. No more and no less. It is opposed, on the one hand, to that cowardly distrust which refuses to take responsibility and to let our light shine for the glory of our Lord. It is equally opposed to the public profession of what we have never felt and to the claiming credit for what we have never possessed. It is simply truthful speaking and truthful living. Oliver Cromwell hit the idea exactly when he said to the artist who tried to make his rough and rugged face look handsome on canvas: "Paint me as I am, or I won't give you a shilling."

The honest-hearted Christian will not felgn to be what he is not, nor tell God a pious lie, even in his prayers. He will not groan out a contrite conjession of the yery sins that he is rolling as sweet morsels under his tongue. He will not in his prayers attempt to impose upon his fellowmen a character which he knows that he cannot impose upon God. Sometimes when I have listened to a very glib confession of utter "worthlessness" I have felt inclined to speak out: "Brother, that is just what we all think of you." He would probably reply, in a rage: "I am just as good as you are, any day." Would it not be a good thing to offer a subscription paper at once to some of those yoluble Christians who make such superlative professions of love to Christ in the prayer-meeting? I am afraid that the collapse would be as sudden and as ludicrous as that of the unhappy balloon which sunk into a pile of rotten rags a few days ago.

Now, half the trouble which many people take to be smooth and worthless impostors in religion would make them genume Christians. A lie is a great deal harder to tell than the tath. It is actually harder to be a successful hypocrite than to be a successful Christian. In the one case God is contamally helping us. In the other case God is hindering us, and all the time is exposing us to detection and disgrace. It is ieally easier to possess a sincere heartniety and to let that in ward light shine out naturally from the contamens and the conduct than it is to get through hite wearing the mask of false profession. To be a true Christian is a constant joy. To seem to be one when we are not is to wear a hateful, galling yoke of bondage. In order to keep up appearances, an insincere professor is incersantly obliged to do many things which are exceedingly distasteful and even loathsome. He must after than a selemn falsehood which sticks in his threat. He must foreit all self-respect. He must perform many a penauce, and call it a pleasure. He lives in the constant dread that his mask any slip baide and reveal his rest character. For no man ever west through a whole false life after trouvers.

"godly sincesity." Sometimes a guident concernous jirks the mark saids and exposes the dissembler. Oh I what a weekeed life is led by hom who, in trying to "keepathoat" before his follow-accurace, is constantly striving to caulk up those fatal leaks which he knows are conding him to the bottom? What a horrible thing it must be, too, for an immortal being to feel in his immost theart that he is hanging his hopes for etermity on a spider's web.

There is but one remedy for such a living lie. It is "the truth as it is in Josus" embraced and practised. The only cure for a false life is a new heart, sought from the God who loves to give it. When the outward condust is inspired by the "Christ who liveth in" us, then it is as natural and normal to live godly as it is for a healthy person to breathe. The conduct is but the outward expression of the inward principle. The clock-face reports the right time of day because the interior works are in good order. The conduct becomes the measure of the soul's graces. There is no exaggeration in order to be "seen of men"; and there is no concealment for fear of being singular or unpopular. The heart loves Christ. The will obeys Christ. The understanding is enlightened by the Holy Spirit. The lands are busy for him doing good and the purse opens at the touch of a conscience which is owned by Christ. Such a sincere faith makes a supere tongue and a sincere life. Its possosor is not ashamed of the gospel of Jesus Christ.

Such sincerity is power. It i argument irresistible. It is eloquence that no scepticism can withstand. In the pulpit it is the virtue that hules a multitude of sins against rhetoric and aethelics. The man "believes, and, therefore, speaks," and when he speaks out of a genuine experience and a heart filled by the Spirit others are forced to looliove also. Sincerity was the secret of Whitefield's power. His intellectual resources were keaity; but to him God was all and man was nothing. He cried aloud to guilty sinners whom he actually know were langing over the verge of an eternal

There is many an one who, if they cannot do much else for their Saviour, can, at least, do this: they can live out a godly sincerity. They can be true to Christ. Our first counsel to every one who would make his life a spiritual power is, Be true! Our second counsel is, Bè true! The third s like unto it, Be true!

"Think truly, and thy thoughts
Shall the soul's famine feed;
Ippak truly, and each word of thine
Shall be a fruitful seed;
Dive truly, and thy life shall be
A grand and holy creed."

Button-Holing.

Button holing, as the name implies, is the art of establishing special relations with influential persons, and it is an art which undoubtedly requires a considerable amount both of trouble and tact. There are men who fail in this art because they will not take trouble enough, and there are men who fail because they are hopelessly wanting in tact. On the other hand, with painstaking and discretion, particularly if these quali-ties are set off by a good personal appear-ance or a frank and conciliatory manner, there are no lengths of success to which the button-holor may not hope to go. There are those possessed of these qualities who can button-hole, not only men, but groups of men. Several boroughs possess a speaker or two who can button-hole a public meeting, and there is at least one statesman at the present time who can stateman at the present time who can button-hole the House of Commons. But such success in button-holing as this is quite exceptional; and the term is therefore usually and properly restricted to signify the art of establishing special relations with a patron. In this sense button-holing is the modern and refined representative of the did and cause art of tondwise. of the old and coarse art of toadyism. As a common trade or regularly professed mode of making a livelihood toadyism is gone out in this country, partly because there is not so much to be get by it as formerly, and partly because other and less nasty ways of rising in life have been dis-covered. The rich or noble fools who in the last century kept their toadies, much as two centuries earlier they would have kept jesters, have lost much of their patronage and influence, and new channels have been opened out to the clever men who used to live upon them. The place that was once given by favor is now given The place by conpetitive examination; and the man who was formerly driven to become a parasite may now flourish as a Special Correspondent. For these and similar correspondent. For these and similar reasons, pure toadqism has ceased to be profitable, and is pretty nearly extinct as a trade. If indeed it lives at all, it lives only in its modern and much less objectionable representative, button-holing. There is this in common between the toady and the button-holer, that they both seek to profit by trading on the foibles of a patron. patrons were indifferent to flattery there would be no place for the toady. If they could appreciate hidden merit, there would be little success to the button-holer. Both depend entirely upon the frailties of the powerful. But there the likeness ends. The button-holer is almost necessarily n superior creature to the toady. The weakness which nourish him are not special, gross, and palpable, such as the stupid selfishness or the excessive vanity whereby the toady thirives, but are simply those which are common to all men, whether in or out of office—namely, that men do not see that which is so far off so well as that which is near, nor that which retires so well as that which obtrudes itself. The tondy may, the button-holer must, be a man of some merit. The tondy can hardly help being servile; whereas the accom-plished button-holer works with little, if any, loss of self-respect. Altogether, if it is fair to consider the toady as surviving in the button-holer, it is fair also to admit that he is a vastly reformed character.— Saturday Review.

form many a penance, and call it a pleason. How should we order and belove oursure. He lives in the constant dread that selves, that God may grant us his atrength, his mark hisy slip aside and reveal his real! and true patience, and boldness? For sooth, character. For no man ever west through through faith, hope, prayer, love, truth, and true false life of professed piety without strong faith timess, virtue, and godiness, we may out awakening "Gossional suspicion of his that God. Bishop Coverdates and the continuous strong faith through the continuous strong faith timess, we may be than it of God. Bishop Coverdates and the continuous strong faith through the continuous

A Priestly Dilomma.

Spaulch history records that a certain man was once dragged before the telbunals of his native town for the singular crime of robbing the Virgin Mary. A splendid robbing the Virgin Mary. A splendid concord ring which had long adorned the finger of a peculiarly sacred image of the Madonna in & church, was one morning missed; and a hue and cry being raised, the stone was found to have been sold to a jewellor by the sacrilegious wretch atoresaid. The case was plain as a pike-taff, and of course it was only a question of which punishment would be bad enough for the obber—crushing, boiling, flaying, or delive ing to the tender moreies of the inquisition—when the judges were suddenly compelled to pause in their deliberations by the strange plea put forth by the accus-ed. "Worshipful Senors," cried he, on. Worsmpill Senors, that he before you condomn me hear what hap poned. I went into the church last night, hungry and sorrowful, and, kneeling before our Blessed Lady, I exposed to her all my poverty and misory, and impiored her to help ma: As I gazed at her benign countenanca, 'I thought I beheld a sweet smile etcal over her waxen lips, and presently, as I knelt transfixed with awe and wonder, be drew off the emerald ring from her finger, and, presenting it to me, said, in a voice like silver, & Take it my son; it will be of more use to you than to me.' Now, be of more use to you than to me. Now, noble Senors, can you punish me for having accepted our Blessed Lady's gift?" The judges, so the story goes, were fairly posed by this remarkable narrative. Nobody had been in the church when the man had taken the ring, and it was christely out of the question to proclaim that the transaction he described could not have taken and that the Virgin was a worked. place, and that the Virgin never worked a miracle to rollove the wants of a votary.
After long and painful consultation, the
Court came to a decsion. The man was
set free, but a decree was made that hence forth it should be filegal to receive presents from Our Lady or any of the saints; and the person guilty of the offence should be treated as a robber.—English Independent.

How Young Men Pail.

"There is Alfred Sutton liome with his family, to live on the old folks," said one neighbor to another. "It seems hard, after all his father has done to fit him for business and the capital he invested to start him so fairly. It is surprising he has turned out so poorly. He is a steady young man, no bad habits so far as I know; he has a good education, and was always considered smart; but he dotsn't succeed in anything. I am told he has tried a number of different kinds of business, and sunk money every time. What can be the trouble with Alfred, I should like to know, for I don't want my boy'to take his turn."

"Alfred is smart enough," said the other, "and has education enough, but he lacks the one element of success. He never wants to give a dellar's worth of work for a dellar of money, and there is no other way for a young man to make his fortune. He must dig, if he would get gold. All the men who have succeeded, honestly on dishonestly, in making money, have had to work for it, the sharpers sometimes the hardest of all. Alfred wishes to see his train in motion and lot it take care of itself. No wonder it soon ran off the track, and a smash-up was the result. Teach your boy, friend Archer, to work with a will when he does work. Give him play enough to make him healthy and happy, but let him learn early that work is the business of life. Patient self-denying werk is the price of success. Ease and indolonce cat away not capital only, but, worse still, all of inan's nerve power. Present gratification tends to put off duty until to-morroiv or next week. It is getting to be a rare thing for the sons of rich mou to die rich. Too often they squander in a half-score years what their fathers were a lifetime in accumulating. I wish I could ring it in the ears of every aspiring young man that work, hard work, of heads and hands, is the price of success."—Country Gentleman.

Looking Forward.

Up to a certain period of life it is the tendency of man to look forward. There is a marvelous prodigality with which we throw away our present happiness when we are young, which belongs to those who feel that they are rich in happiness, and never expect to be bankrupts. It almost seems one of the signatures of our immortality that we squander time as if there were a dim consciousness that we are in possession of an eternity of it; but as we arrive at middle age, it is the tendency of man to look back.

To a man of middle life, existence is no longer a dream, but a reality. He has not much more to look forward to, for the character of his life is generally fixed by that racter of his me is generally inxed by that time. His profession, his home, his occupations, will be for the most part what they are now. He will make few acquaintances—no new friends. It is the solemn thought connected with middle age that life's business is begun in earnest; and it is then, midway between the cradle and the grave, that a man begins to look back and marvel with a kind of remorseful feeling that he let the days of youth go by so half enjoyed. It is the pensive autumn feeling—it is the sensation of half sadness that we experience when the longest day of the year is past, and every day that fol-lows is shorter, and the lights fainter, and the feebler shadows tell that nature is has tening with gigantic footsteps to her winter grave. So does man look back upon his youth. When the first gray hairs become visible—when the tinwelcome trath comie visible—when 'the tinwelcome' traith fastens itself upon the mind that a man is no longer going up the bill, but down, and that the sun is already westering, he looks back on things behind. Now this is a natural feeling, but is it the high Christian tone of feeling? In the spirit of this yerse, we may assuedly answer, no. We who have an inheritance incorreptible and unhave an unicitance incorruptible and in-defiled, and that fadeth not away, what have we to do with things past? When we were children, we thought as children. Batkinow their lies before its manhood, with its carnest, work; and they old ago, and then the craws, and than home. and then the grave, and then home. F.

Plansing God.

It may be worth our while to could whother our raligion is not too much ditioned or mixed up with the selfish and all. It may run in this wise; I know at feet that I am a guilty sinner, therefore that I am a guilty sinner, therefore will repent lest God condemn the; I will believe in Christ and confess his more to God will not save me; I will worship we serve him lest God will not reward me, it may be we go even further than this as conclude in this wise; I need to be religionable in this wise; I need to be religionable in this wise; I need to be religionable or useful, I need it in order to receive the confidence or honor of men, in clark, in edit in every way, in order to serve him leed it in every way, in order to serve him all this form of conceiving of the tast of religion; but who must not see that part and become the principal metric film and become the principal metric basis wrong. It makes our religion sufficient matter instead of an honor to the Besides, it fills it with a regard and capt self rather than for God, and makes it roligion of slavish fear. God, and makes it roligion of slavish fear. God, and not all should be the motive of our religion; the cause. We should fear God, obey, we ship and serve him for his own sake at let the result be to us what may seem him good. To please God should be the primary aim of our religion. We maybes see the adaptness and office of faith, whould which, we are told, it is "impossible to please him."

Faith as once sets self in the background for discover in themselves noble faculty and powers. These are God's own gist. They are capable of training the culture a high degree. They can accomplish we dors and be employed for the noblest process. Many think these endowments sufficient, and to use them as they that rightly is what is needed to please of. Then there is morality, the character which man is able to account and exercise for, ulate his conduct towards his follows onto principle of right and justice. This is a preciated and honored by men generall it makes the honest, truthful and sole man, the pedceable and good neighbor, the trustworthy citizen. Many think this is ded to what they conceive a proper used their capacities, will, at least, be pleased to God. Then, again, there is the ability to do good works, to make a lip confession and offer a lip service; to perform offees of kinduess had benevelence; to give to the cause of Christ and aid mechanically in etending his kingdom.

Many think this, especially when joind with what 'a before named, caunot fall a be pleating to God! [No so. All thesething combined and employed, even in perfect measure, have no value for us to please thim who looks into the heart and home us altogether. Vere we possessed of angle powers and capacities, yet we could not please God with these. We can please him only with that which, though it reem is more sample, insignificant and meek is as far higher, nobler and more powerful that they all—a simple, childlike faith.

Faith alone is calculated and sufficients negative selfishness, to move us away few our own righteousness and from the ground of sinful humanity. It alone can translatus into the ground of a better humanity which is found in the sinless "Son of manned unito "as to him, our "living Heal". This accomplished in us, and not till the the exercise of our faculties, our morely and our good works are of value and exptable to God. "Without faith it is impossible to please him."—Herald and Problem.

Home Politeness.

Should an acquaintance tread on your dress, your best, your very best, and of accident tear it, how profuse you are with your "never minds—don't think of is—I don't care at all." If a husband does is, he gots a frown; if a child, he is chastard.

Ah! these we little things, say you

Ah! these are little things, say sol They tell mightily on the heart, let use sure you, little as they are.

A gentleman stopped at a frierd's lows, and finds it in confusion. "He don't st anything to anologizo for—never think such matters—everything is all nable cold supper—cold room—crying children perfectly comfortable.

Goes home; his wife has been thing care of sick ones, and worked her the most out. "Don't see why things can't kept in better order—there never an such cross children before." No apologist except away from home.

"Why not be polite at home? Why not use freely the coin of courses? How sweet they sound, those little works thank you," or "you are very kind." I have lift, yes, thrice sweet from the lips we like then the miles make the eye spans with the clear light of affection.

Be polite to your children. Do well pect them to be mindful of your wellar to grow glad at your approach? to loss away to do your pleasure before it is by spoken? Then, with all your dimity matthority have politoness. Give it a may in your licousohold temple. Only the you have the true search of sending as into the yorld really finished gentlems and ladies.

Again we say unto all-be polite.

The little things which you may doke those about you will fall back upon you heart as the summer dews fall upon is vineyards. What if it is nothing but kind word to a schoolboy crying in the street; if dries his tears, and the achieves hight and glad again. When the word may dispol!

God even includes its somewhat, and is bears to a great extent. But he summe us to remember that we are not our on we are bought with a price. The Jess we permitted to gather clusters and pick for permitted to gather clusters and pick for all the way to Jernston; but they were to forget that the object of their summers was not acquisition, at even tainment; they were on their way worship of the solemn feasts.

Sabontu School Tearher,. LESSON XLIL

THE CROSS FARETOLD.

COUNT TO MEMORY, v. 21, 25. Paralli, Parsages.-Luke vviv. 6-8; Ps.

With v. 21, read Heb. vil. 12; with v 23, Acts v. 3; with v. 24, 2 Tim. iii. 12; with v. 23, Acts v. 3; with v. 24, 2 Tim. iii. 12; with v. 25, John xii. 26; with v. 26, Lake 2); with v. 27, 2 Cor. v. 10; with v. Matt. v.ii. 30.

CENTRAL TRUTH.—"The sufferings of adjunct the glory that should follow.—

NERACIONAL TEXT,-Then said Jesus o his disciples, if any man come after let him deny himself, and take up his and follow me .- Matt. xvi. 24.

In the preceding verses our Lord gave in the preceding verses aur flora give, disciples an opportunity to confoss him. Messiah by the question of v. 15. Tho mestion was to all. Peter as the spokessar answers for all, v. 15. Horeceives an knowledgement for all, v. 17. No one preses that Peter alone of the twelve between the process that Peter alone at the twelve between the present that the control of the twelve between the present that the control of the twelve between the present that the control of the twelve between the present that the present that the present the present that the present the pres d this. Yet the acknowledgment is in an to himself alone, partly because of the puston to his manne, and partly because as chief apostle he had the high honour en him in opening the duor of faith to Lews and thou to the Gentiles. See Acts 37, 38 and \. 82,

very clause in this verse, even to the "hell," which means the unseen world ("hell," which means the unser taken leath, as in Isa. xxxviii. 10, being taken perverted by Rome, the devil, &c.1 is perverted by Rome, the teacher should be at pains to know true meaning. as also of v. 10. (See

Having given this large and assuring mise, our Lord goes on to prepare them a method of its fulfilment, which they not yet understand. The following stions need to be answered clearly, would get, as a connected whole, the ming of this Lesson.

How is the Church to be built up? true way, v. 21, the false, v. 22.) How is it to be entered? (v. 24, 25.)

What is the use of entering it? 'lv. 26-

How is THE (KINGDOM OR) CHURCH TO SULT? On the basis of Christ's atoning That death includes all the sliame tred, scorn, suffering brought by the Jows rejecting him; for all classes shdro in it, lders, cluef priests, scribes." He must unto Jerusalem, the capital of the na-, and seat of the temple. So Luke xili.

Thy "must?" hy "must?" Because the prophots But why did they? Because God edit, and arranged for it in the cove-twith Christ. See Zech. Aiii. 7; Acts 8. This covenant was, for the sake of temence and speaking after the way of a scripture calls the divine purposes been Father and Son) Christ entered into; h. vi. 13; Isa. lili. 10-12, as he had a at to do, which no creature could have, mx. 18. Love, or grace, or mercy, in a the Father and the Son, led to the

ant or arrangement. nd why did God will it? His will is wer enough (Gen. xviii. 25); but we can the propriety of this law being upheld, thi. 21. When criminals go unpunishand the law is not enforced, the whole atry cases out: What is the use of govment? This fact may help us to see the Lord has reasons for his saving and founding his Church through the hence unto death of Jesus Christ. See this John iii. 16; x. 15, 86; Hom. iii. x. 4; Heb. x. 10; Rey. w. 9.

his point is vital. Teachers cannot be too much of it, or be too plain about What the spring is to the watch, the took to the arch, the sun to the system; oul to the body, this truth as to Christ's ement is to be to all our teaching.

nd this the more because many are of ers and. He could not concern of the seal, but as most of the Jews did, as out throne of David. Of its glories, visions haps began to rise, from what he had ad, on his and other disciples' mind. Matt. xx. 21.

low this was not the first suggestion de to Christ as to gotting power and do-lies work in another way. He rememberhe Tempter in Matt. iv. 81 By takings Devil's way, and not God's, as he can e the Devil's promise of power and glory dever that is worth. He remembers and as if recognizing, the old fee in the words he says indignantly as to him

his explains the great severity of Christ. on art a temptation to me; thou art iking not of the spiritual, but of the thy glory; thou dost think of my leath as an ovil, instending of life to men." vil, instead of its being the

ow is the Church to be extense ?question is to be answered in the 'inche whole passage.' Christ is not here king of the new birth, or faith, or retaine—all needful—but of the pain and that confrary to Peter's and the Jews'. Christians must be ready to bear. For Christians must be ready to hear. John xi.

he allusion is to the crucifying, as the king death of that time, like hanging a us, and to the custom of laying the on the condemned, which he obeyed. I riv. 7: n xix. 7.

Pope of Romo, to lose the favour of rich godless friends, to be called "Puritan," Methodist," or a fanatic to give up hope of earning honourably and to resease through the fine, and things may be a mun's cross, accordion it is in the mister, v. 25. If one evides the cross will remain they may even life, he loses it real life. If method is the most inger intent to effect in the mind, and it is not of the Lord's atriking may as a paradox.

Can sing but one song of love, while others will ease song of love, while others will run in a full choral harmony—Beccher.

The first day she sat cown in the quick room, the great work-basket by her dick, patching Johnnie's pants, that would do it yourself."

The first place have a good chimney. The quick room, the great work-basket by her dick, patching Johnnie's pants, that would do it yourself."

The view of the love, while the day she sat cown in the quick room, the great work-basket by her side, patching Johnnie's pants, that would do it yourself."

The view of the low you have not given us an answer as to how you spend the 10s. Your-side, patching Johnnie's pants, that would do it yourself."

The first place have a good chimney. The quick room, the great work-basket by her side, patching Johnnie's pants, that would do it yourself."

The view of the low, you was neaded to self, at the kness, though Johnnie delegated he was "jist as careful."

She kind and good-natured to all about them, they are the was "jist as careful."

The view of the low, you was neaded to self, at the kness, though Johnnie delegated he was "jist as careful."

The view of the paradox was the sat. Cown in the quick room, the great work-basket by her side, pants, that would enter the self, at the work as the weak "jist as careful."

The view of the problem of the was "jist as careful."

The view of the paradox was the sat. Cown in the pair was the weak they want at the kness, though Johnnie delegated he was "jist as careful."

The view of the the the sat that you have not give, out the was "jist as car ocalla malefactor master, to break with Pope of Romo, to lose the favour of rich

III. Then is it worth externs? What 111. THE IS IT WORTH EXTERING? What is the use of entering? One question is often best answered by another. So it is here. What is the use of astenering? Suppose you do not enter? Then (1) you lose your soul; what have you gained by that? Suppose you gained the whole world by evolution the eves what read one is the world by evolution the eves what read one is the event. that? Suppose you gamed the whole word by evading the cross, what real gain is there when you lose your soul. And then the Lord follows up the question by another which is commonly taken to be the same thing in other words, but is not. It a man back But if a man loses his soul, ho is lost; all is lost! There is nothing more to be done, all is gone!

And this is not a more chance, an alle threat, for (2) There will be a day of judgment. Who judges? "The Son of man." How will be come? "the Son of man." How will be come? "the hop angels." Who shall be judged at the hop angels. By what test? His fashioned bureau stood a sugar-bout filled and the hop angels. The bed was in one and hop and the hop angel at the hop and the hop angel at the hop and the hop angel at the hop ange "works"—the particular works to which he is referring (it is one word in Greek, prazin, practice, of course)—namely taking up the cross, or not. He put it clearly in 182 practice, of course)—namely taking up the cross, or not. He puts it clearly it \(\), 82.

shall see me as a risen Saviour, and that rising from the dead is proof of the judgment. See Acts xvii. 31. "Because he hath appointed a day whereot he hath given assurance unto all men in that he hath raised him from the dead." And you shall see the working of the kingdom on both its sides, mercy in Pentecest, and judgment in runed Jerusalem, proofs of the reality and importance of these inter-

Lessons for us are: .

(t) The Saviour attaches great weight to his death. So should we. "God forbid," &c. Gol. vi. 14.

(2) No wonder if Satan, and well-meaning but mistaken men, should make little of it. They always did so.

(8) Let us make sure that we are with Him now—so shall we "stand in the judg ment." Ps. i. 5,1

SUGGESTIVE TOPICS.

The Jewish view of Christ's work-the lesson to the disciples—whore Christ should suffer—at whose hands—for what reasons -why foretold-where-why God's will-an analogy—Christ's knowledge of this—his right to agree to this—the origin of this his right to agree to this—the covenant—Scripture reference to it—importance of his death-Peton's idea of itcourse-the Lord's rebuke-why so severe -where this language used beforeing of a cross—inclind of execution—speci-mens of the cross—when life is lost—when saved—the price of a soul—the hopelessiess of its loss—when the Lord will come—for what end—the extent of the judgment—meaning of confessing Christ—his coming again assured—the kingdom bogun—in what way—how its beginning cusured its com-plotion—Stripture proof on this subject and lessons to us.

"'Twas a Piece of Mother's Dress.

We heard a story told the other day that made our eyes moisten. We have determined to tell it, just as we heard it, to our little ones:

A company of poor children who had been gathered out of the alleys and garrets of the city, were preparing for their de-parture to new and distant homes in the West. Just before the time for starting of the cars, one of the boys was noticed aside from the others, and apparently very busy with a cast-off garment.

The superintendent stepped up and found that he was cutting a small piece out of the patched lining. It proved to be his old jacket, which, having been replaced by a new one, had been thrown away. There was no time to be ldst. "Come, John, come," said the superintendent; white are you going to do with that clr piece of calico?"

"Please, sir," said John, "I am cutting it to take with me. My dear dead mother but the lining into this old packet for me. This was a piece of her dress, and it is all I shill have to remember her by." And as o he took Christ aside, using the free shall have to remember her by." And as shall have to remember her by." And as the poor boy thought of that dear mother's not dream of such a thing! Far be at the poor boy thought of that dear mother's love, and of the sad death-bed scena in the pld garret where she died, he covered face with his hands and sobbed as if his heart would break.

But the train was about leaving, and John thrust the little piece of salice into his bosom "to remember his mother by." hurried into a car, and was soon far away from the place where he had seen so much

We know many an eye will moisten as the story is told and retold throughout the country, and many a prayer will go up to God for the fatherless and motherless in all great cities and in all places.

Little readers, are your mothers still spared to you? Will you not show you love by cheerful ohedience? That little boy who loved so well we are sure abeyed-

Bear this in mind, that if you should one day have to look upon the face of a dear dead mother, nothinght would be so bitter as to remember that you had given her pan by your wilfulness or disobedience.

O. S. Presbyterian.

Taving a like music. Some instruments can go up two octaves, some four, and some all the way from black thunder to sharp lightning. As some of them are ensecutible only of melody, so some hearts can sing but one song of love, while others will run in a full choral harmony—Beecher.

Our Joing Folks.

A Day at the Cottage.

BY ENILY.

It was only a little, new log bouse, with two rooms and a wide back porch, but it was bright with sun-him and content. It is the home of Farmer Doce, his wife Debbis and their three children, and Debbis

wreathed with green asparagrass, and a But this may be a remote, and aven doubtful affair. No, for (3) the beginning of this line of events has been made. The kingdom is being set up now. Some of you here will see it set up, before you do not you make the best of it, honestly and happily.

Their day began several hours before this. The farmer was up at dawn. After calling Dobbie he built the kitchen fire and hurried to the bain. Debbie arose, and going to the transfebed, called:

"Ruthic, Johnnie, come! Got up!" Soon Ruth's eyes were open, and, telling her to wake the others, Debbic entered the kitchen and began broakfast.

Ruth tickled Johnnie's toes till he was wide awake, and their romp, aroused Nellie, who sleepily rolled out one side of the bed, calling:

" Nellie up, muyer !"

When Ruth and Johnnie joined her, Ruth said.

"You know mother says pur prayers me the first thing," and the little ones in their white gowns kneeled by the bed. Ruthe had been taught to use her own words in prayer, and her childsh burdons were cast with true childlike trust. Johnnie lifted his earnest eyes and prayed:

"Jesus, penso make me a good attle boy," while Nellie bowed her head like Ruthus and asked, simply and softly. "God

boon the children were dressed and Ruth combed all three curly heads, though John-nio bravely pulled out the worst tangles in

Ruth was only eight years old, yet she bore so much care as elder sister her father called her "little woman.", Johnnie was five, and a very mischieycus rogue, His har and eyes were darker than Ruthle's, and his hands tanned. "Father's boy" hit mother called him. Blue-eyed, goldenhaired Nehie was the pet of all. She was three years old that day.

They ran into the kitchen to help their mother. Ruth laid the knives and forks in place. Johnnie brought the speems, and even Nellie carried her tin plate to the

Debbie looked in the oven and asked:

"Is father coming? The biscuits are just right. "Yes, here he is," said Ruth. "I'll set up the chairs."

As they gathered round the table the first rays of the sun shone on Johnnie's clubby face and Nellie's hair.

Mr. Dore wanted to finish plowing the ten-acre lot so he could not linger, long after breakfast. When he had gone his wife had washed the dishes and mixed the bread, then arranged the front room. Ruth helped the mother while the little ones, played. When all was in order ones, played. Debbie called:

"Who wants to pick raspberries?"

All the children found cups and went with her. The berries were plentiful, and patient labor soon filled the little bucket. To be sure, Nellie's little red cup only contained two red and green berries and one black one, but her mother kissed her red lips and said it tasted like raspberries, so sho must have picked some.

Johnnie said :

"She is too ittie to know how," and manfully took Nellie's hand and led her in the house.

cool milk-house, the mother and Johanio returned to the garden for vegetables, while Ruth staid with Nellie who said she was tired. Ruth removed the little sunbounct and lifted the moist curls from her face, telling a story about the bird in the apple tree, till Nollie fell askeep on a pallet apple tree, till Nollie fell isleep on a pallet in the corner. As the pink flush deepened on her cheeks, and her regular breathing showed how sweet was her rest, Ruthio admired the picture the little sleeper made. Then Johnnie's eager voice called her from the porch, and she went out to help shell

The hours hastened on. When dinner was ready the fin horn sent echoes through the wood to call the farmer. He quickly caught the sound and turned homeward.

Johnnie was waiting for him at the barn help feed the horses. When this was to help feed the horses. When this was done and they neared the horses, Nellie came running to meet thom, and Ruth filled the bright tin basin with sills cool water for her father. He nedded approvingly at her and said, kindly:

"That's right, little woman." " Mother told me," she honestly answer-

After dinner the father and children had a merry time together, while over patient mother washed the dishes. Do mothers over get tired, I wouder?"

The children had gone to the woods for flowers, and were just then seated on a but before ma mossy log, while Ruth told stories. After ward Johnnie built a house for Nellis, ag in began while fails made a wreath for Nellie's burthday crown. They were starth I by a low rumble of thunder, and Nellie was ready to ery. Ruth took her hand, say-Lg:

"Nover mind, dear, we will get to the house between it rains. Come, Johnnie can !"

They gathered up the flowers and soon ran home.

Their mother was on the porch waiting for them, and they all watched the cloud as it rolled darkly up the sky, and wished tather would come.

Just as the first big drops pattered on the roof they saw him tirn the corner of the lane and enter the born. It was only a shower of ram, and when it was over the tarmer came to the house, saying cheerfully:

"Just in time, wife, I'm done plowing, and this will make it fine weeding in the

Ruthic set the suppor table, and was delighted when her mother showed her Nellies buthday gift, a rest china bowl, with a broad galt band around the top. Buth filled it with flowers and set it defore Nellic, pale was highly Nollie' plate. The little gill was highly pleased with the present.

The raspberries and cream were delici the inspectives and cream were denicrous, and the cake was "nust as good as it looked," Mr. Dore said. They had thought the white fresting and the pink letters reading "Nellie" very pretty indeed and their father agreed with the children.

Nellie looked at the borries, and then said, gravely:

"I fink I pick these many "-but added, doubtfully, " most of em. I fink."

Her father smiled at the conclusion, and no one disputed the little maiden.

After supper Johnnie helped his father After supper Johnnie helped his father weed in the garden, Ruth worked in her hittle flower-bed, while her mother was basy among her plants. Nellie watched them from the door. When the west was lighted by sunset Debbie milked the cow, and Johnne and Nellie had a drink of fresh milk. Then they all rested and talked pleasantly together. When night closed in Debbie highted the laws and software and software the laws and software the software and software the software and software the software and software the in Dobbie lighted the lamp, and after even-ing prayer drew out the trundle-bed and tucked the children in. Soon they all slept quietly The day was done, and the stars watched over the Cottage.—Herald and Presbyler.

A Stupid Vicar.

There never was in the whole history of the Church of England anything so unfor-tunate or so stupid as the attitude the clergy as a body seem to be adopting toward the laborers and their Union. From Dr. Ellicott, whose five minutes speech will within five years turn the Bishops out of the House of Lords, to the last new curate, who is congratulated on "smashing Tyndall," congratulated on "smashing Tyndall," the clorical order seems determined to regard the laborers' rising as hostile; till the ptor men, who expected help from the clorgy are irritated out of all self-control, and denounce in their special organ, the clergy in terms very little measured by conventionalities. The apparent want of clerical sympathy; the tendency to preach contempt, when every other class in England is allowwhen every other class in England is allow ed to get on; and, above all, the callous-ness with which poverty is regarded, have turned thousands of mon who go to church every Sunday into bitter enemies, who will express themselves on the day they gain the power with terrible effect. Take, for example, this single and most annoying sceno, which is stated in the Laborer's Union Chronicle, August 30th. to have occurred in Worcester last week. The Vicur of Honeybourne had been asked to preside at an immense laborers' meeting, and had consented, but was too inte, and Mr. Yeats, a lecturer, was voted into the chair. He was proceed ing with a very mild and unobjectionable account of the success of Mr. Arch, when, on some allusion to equigration, a voice said:-

"We need it, sir. Here am I, the father of five children, getting ios. a week, and our parson told me hisself that he would savo 6d. a week out of that.

The Vicar (from amongst the crowd) said: When the berries were put, away in the old milk-house, the mother and Johnnie less you save some of your earnings." "So I would,

Scores of Voices: "What! out of 10s. week? Tell us how to spend it. sir?" The Vicar: "No, I won't do that; but I

still repeat I would save son e of it toward making my independence." Voices; "You could not. Try it on."

The Vicar: "I tell you I would; and, more than that, I do most sincerely object to your Union."

Mr. Youts: "Then I am to take it, sir you object to Unionists generally." The Vicar: "Oh! dear, no! If I was

mechanic, I should be a Unionist. I think all mechanics should be Unionist. Mr. Yeats; "Do I understand, siv, you

The Vicar: "Yes."

Mr. Yents. "I have no need to ask you bear to the Laborers' Union. why you object to the Laborers' Union, But I must ask you, sir, to explain to these people how you would spend your money, as you know said, to save 6d. a week out of 10s, and keep a family. No doubt out of your income as a vicar and landowner you can easily do so. But it is a different mat-ter when the sum is only 10s. a week."

The Vicar: "But I say that some women make their money go further than others. Mr, Yeats: "No doubt; but that don't al

Mr. Yeats here tried to resume his lecture; but before many words had been utte ed by him, again referring to the Umon, the Vicas

"I don't like your Union, Herr the winter coming on again, and the farmer will turn you all off in the wet weather and on dark days,"

A Torce: "An so 'un always did, sin." Mr. Years: "I tell you honestly, in in, it you will listen to mo, those of you who are so served by being sent home on wet days. I would never touch a tool for such days, I would nover touch a tool for such farmers on dry days. Why should you? It you are a weekly servant, you are a weekly servant, and your employers should pay you as such, not tamper with you, as they like. I, only advise this course for your own interests; not for you to be usurpors of your employers' rights, but because we want a fair field and no ta-

The Vieu . Why don't the men become formers thomselves?

Voices ; "How can us?"

The Vicar i. "Why, by saving up your money," Loud laughter.

Mr. Yeats: "Generally speaking, that would be impossible."

The View "Then why don't ning or toword you go to—say Lord Northwick. Although I do not know his lordship, yet I know he is such a good-hearted fellow. He would, I am sure, let you have a farm; and, more than that, he would stock it well for you. Then you could become co-operative farmers?" tive farmers?

Mr. Yeats (to the Vienr) .- "Are you in samest, sir ?"

The Vicar: "Yes. Then there is the Earl of Gamsborough , he would do the saine.

Mr. Yeats: "Have you ever asked them or heard them so speak?"

The Vicar : "No; I have not.

A Voice in the Crowd:—"If you will let us have a little land, if it's only an acresit, at the same rate as the farmers, we would be able to do well, and save money then."

The Vicar: "I don't believe it. lotments now are most disgraceful." [Intense excitement, and but for the timely interference of Mr. Yeats the Vicar would have heard some unpleasant remarks, as the whole body of the people present re-sented the false and shameful imputation. I Mr Yeats asked the people to bear up, as he would have it fairly decided, and, turn-ing to the Vicar, he said: "You told me, sir, just now, you were a landed proprietor yourself. Now, would you have any ob-jection to let mel a farm and stock it yourseeld?" [No answer.] After a pause, Mr. Yeats, said: "I shall thank you for your answer. We will await your reply." After a long pause, the Vienr, in a very hesitating manner, said: "Well, no; I don't think I will."

A procession was then made to the atlotments, to see if they were really a disgrace to the villege, when it was discovered, as usual, that they were singularly well cultivated, infinitely better than the small farms around; and the Vicar humself, who is a gestleman, was so satisfied that he apologized in writing for having "in the heat of debate" so libeled them. But what were the laborers likely to think? That their Yiear was at once callous, solfish, and vash; callous to their genuine fight with humper (for 10s. a week now means no mostly solfish. (for 10s. a week now means no meat); selfish in refusing his own land, while he pledged his great neighbors so freely; rash in mak-ing statements about the allotments, which, having been only nine months in the par ish, he had hardly a right to make. had at last, being a gentleman, formally to retract. Add to all this the brusque assumption of authority to put down any-thing he did not like, to hurl out such a sentence as "I don't like your Union," with a clear idea that that signified, and the total effect must have been that the parson was no friend, and that if ever the laborers got the vote the parson must be voted down!—Speciator.

The Lights in the Tunnel.

'I was travelling upon a road which I had never passed over before. There was a long train of cars prowded with passengers. the afternoon, while there yet remained an hour of daylight, I noticed the lamps were being lighted. We journeyed on, and I watched their faint glintmering flames; watehed their faint glintmering flames; scarcely could they be distinguished in the bright light of day, I wondered why they were lighted so early. Suddenly we passed into darkness. Then the light shope with a strong, steady ray. All through the tunnel they burned brilliantly. How dependent we were upon them. Could it be possible they were the same flames which a few moments before burned so dimly? Yes, they were the very same, only brought into view by the surrounding brought into view by the surrounding gloom.

How like God's promises, I thought. How like God's promises, I. thought. When the sun of prosperity shines upon us, we may greatly undervalue them. But when adversity and affliction enclose as with the thick shades of night, our faith bursts into a strong and steady flame, and chases away the darkness and gloom of despair. We feel how weak and feeble we are. We cannot take one step without the light's build comes from above to guide our despair. We cannot take one step without the light which comes from above to guide our wandering feet. Our souls rest upon God's promises as our only hope. Without them we should be in deepest night. Let us have true and living faith, and we may rest secure that when we need its changing may it will not desert us, but become in the state out above to guide us on. burning and shining tight to guide us on our journey to the promised haven of rest.

—Christian at Work.

Oh! this heaven of God's presence I this opening into glory! this being willing to lay down your life for the church! "God is lay down your life for the church! "God is all." Oh, my soul; I feel its fire, its burning; as I write. God grant that the flaine may apread, the glory shine! May the world receive it!. Places to me are less! "than ever. To see my friends dwelling, in God and God in them affords me one of the greatest earthly pleasures.—Bromell. GENERAL AGENT FOR THE

BRITISH AMERICAN PRESBYTERIAN.

REV. A. MILNE, MA

IP. O. Address:

22 Box 666. TORONTO, Ont. 152

Britisk American Bresbyterian.

FRIDAY, OCTOBER 10, 1878.

ELECTORAL CORRUPTION.

We make no apology for returning to this subject. Our correspondent, a "Political Prosbyterian," stated last week some very plain and unpalatable, but, we fear, incontrovertible traths on this most distressing yet important subject. In every country there will always be a certain class mean enough and demoralized enough to take bribes for their votes. But these would make very small headway if public opinion branded their conduct as infamous, and if persons in a higher and more respectable rank of life recoiled from the idea of gaining their support by the payment of a cent as if it implied something very like personal dishonor and disgrace. It has not been the poor venal crowd that has been so much to blame as those who ought to have known better and to have acted differently. If there had been no bribers it would have mattered little how many there had been who were degraded enough to allow themselves to be bribed. Unscrupulous politicians, however, with money in their pockets, and selfish ends-whether in the form of personal gratification or actual pecuniary gains to be secured-have been there, and the results have been in the last degree disastrotts and disgraceful. It has come to be a common colculation at an election that so many had to be bribed, and very few on either side have been so scrupulous as to be willing to forego Parliamentary honors rather than resort to such discreditable means for their attamment. The result of all this we see in the painful revelations of the Royal Commission, and the still more painful revelations in professed guides and exponents of public opinion trying to gloss over the whole transaction as a mere venial transgression, if a transgression at all. This is the crowning shame and degradation of the whole of this most lamentable affair. "Yes, I bribed. Yes, I took money from an eager competitor for a public work of gigantic magnitude, and that competitor afterwards got the contract. But what although I did? What is wrong in all that? Everybody does it." It is perfectly true that almost everybody bribes when he gets a chance, and when he thinks it worth while. It is not true that every one sells for money his influence in getting a public contract, though a good number of "boys" are quite ready to do even that. But what a point of shamelessness and degradation we must have reached when such a defence is possible with the highest in the land, and when it is not only possible, but is applauded to the echo. No man moderately ac- ing been differently understood, the addiquainted with the moral tone and general; tional articles were adopted so as to make bearing of the Cauadian politicians more, it manifest that the United Church disor less prominent for the hour, could single, arowed both infidel voluntaryism and Eras out more than half a dozen on either side tranism. These articles are indispensable of politics, or in either federal or local legis. 1 still, for if they are dropped, the Church lature, and say of them, "On my soul and has no guarantee that it may not be agitaconscience. I don't believe these persons ted by the introduction of questions or the would bribe-far less take a bribe. There adoption of measures subversive of the inare a few whose honor and interrity or sufficiently high to stand such a test, but doctrine and discipline on the one hand, they are few. Half a dozen, or at most a and of the subjection of the civil magistrate dozen, would exhaust the lot. Nay. in ordinary cases, to lay claim, on behalf of the great mass of politicians, whether high- to make a fundamental change in the covflying Grit or double-dyed Tory, to such supereminent virtue as that they would allow votes to be lost for the want of a few dellars, would be looked upon as the greatest farce, and as a subject for the most uprerious ridicule, even by those in whose behalf the claim was urged. And yet religious people stand and look on in helpless imbecility while rival parties play their game of corruption, and see nothing wrong, for the that Church professes to hold the in free and independent electors being bought like cattle in the public market. Nay, not only so, these very religious people will think it horrible to meddle with political matters at all, and will look upon their ministers or elders as travelling won derfully out of their sphere when they say a man that bribes or is oribed, in political contests, is as little fitted to be connected with a Christian church, except as a penitent, as a man that lies, or steals, or swears, or leads a life of debauch, dishonesty, and general high-handed ungodliness. "Everybody does it" has always been the excusein base, bad times for base, infamous actions, When things have come to that pass with u. Canadians, it is about time we clothed ourselves in suckcloth and gave up thank- difference of opinion, so that by a mutual ing God that we were not as other nations | understanding of views the obstacles may are, and especially not as are the Yankees.

politician of either party affecting the "high moral cone." "We bribe," cry the Conservatives, "because our opponents have been spending fabulous sums of money." "And we," cry the other side, "bribe, simply in order to get power, and then pass a stringent election law which will make bribery impossible !" Think of that! Such champions of morality, to be sure! In such a cricis the Christian people of Canada have a great work to perform—a great duty to discharge. It is not for them to palter with corruption at the bidding of every political party, or to excuse crime on the plea that it is necessary and meant only for God, but to stamp with their disapprobation by exiling from public life every one who shall henceforth resort to such measures, in order to scoure scat; in the Commons House of Parliament, as have well carned for the present Federal Canadian House of Representatives the title by which it shall be known in coming history—as the Parliament of bribery, the representatives of corruption and fraud.

THE POSITION OF THE OPPONENTS of union.

Last week we gave an account of a meeting held in this city on Tuesday, 30th Sept., to consider what steps should be taken to prevent the consummation of Union on the Basis, &c., now before the inferior courts of the negotiating Churches. We wish now in a few words to state clearly, as it appears to us, the position assumed by these respected brethren.

They admit that Union is per se desirable, and, if attainable without dereliction of principle, a duty. Notwithstanding a strong aversion to closer relationship with the Church of Scotland and its representatives in Cauada, and a disapproval of the proposed action in matters of worship, they would not on these grounds oppose Union, however undesirable it may be in their eyes. The object they desire, and without which they cannot see how they can enter into the Union, is a recognition by the United Church of the Headship of Christ. They blame the Committee of the C. P. Church, and them exclusively, for not having asked for such a recognition when negotiating terms of Union, and cherish the hope, that if asked in a kind and courteous manner, the other Church, as it professes to hold the doctrine, would not refuse to put some such declaration among the articles or resolutions on which Union is to

The argument, as presented, is a cogent one. It is somewhat to the following effect. The C. P. Church is an organized body held together by a covenant and compact, viz., the Union Basis of 1861. No change should be made in that covenant (1) without good reason, and (2) without the consent of the parties already in contract with each other. The 3rd and 4th Articles of that Basis contain a statement of the Headship of Christ (1) as against unscriptural voluntaryism; and (2) as against unscriptural Erastianism. These articles were in 1861 found to be indispensable it order to harmonise the conflicting views of the Free Church and U. P. parties respectively. The teaching of the subordinate standards havlependence of the Church in matters o to the authority of God's revealed will on the other hand. To drop these articles is enant or compact now existing, which cannot be made but for good reasons and with the consent of the now contracting parties; to use Mr. Ross' phrase the contract holds the Church, and to violate it i destroys the Union of 1861. The only reason why the change is asked is to avoid insolting and offending the sister Church. This reason is not a good nor sufficient one, doctrine in question, and to require the assent of ther ministers to it at ordination, and 121 to do it for this reason is to do it merely "to please men." It is therefore the duty of the C. P. Church to ask the sister Church to give a declaration on the spiritual independence a place among the fundamental articles on which any new Union may be formed; and when her answer has been received to consider the path of duty in view thereof; and if good reason is shown, the change may then be made.

We may return to this subject; meanwhile, we again express our hope that a thorough, faithful, and brotherly discussion will take place in all the congregations, sessions, and presbyteries where there is be removed, and the Union may be effected is very whimsical to hear the armage without division anew among surrelyes.

THANKSGIVING DAY.

As most of our readers are already aware. the 18th of this month, mest Thursday), has been, be mutual arrangement among different religious denominations in Ontario, set apart as a day of Thanksgiving for God's great mercy to our country in bestowing upon as so plentiful a harvest. We have every reason to recognize the Divine goodness in disappointing our worst fear- and more than realizing our most sanguine expectations. We hope therefore that the day fixed upon will be very generally observed. The setting apart of such a day for wership is good both for body and soul and if a man who calls himself a christian And that he is so busy that he grudges to day may degenerate into a more formality. So may every thing that is either good or useful. But it would be a strange kind of argument to say that

'Give us this day our daily bread," throw their souls into the proper work of a Thanksgiving day, and it will not degen | erate into a form. It is quite time that thanksliving is better than thanksgiving. Still, thanksgiving is good, and as becoming as it is profitable.

THE KNIGHT CASE.

We are glad to learn from the latest accounts that the Presbytery of Dundee of the Free Church has dropped proceedings against the Rev. Mr. Knight. It is to be hoped this will be satisfactory to all parties.

EVANGELICAL ALLIANCE.

The meetings of the Evangelical Alliance commenced, as was announced, by a grand reception meeting in Association Hall, on Thursday evening, the 2nd of Oct.

So dense, in fact, was the crowd that it was very difficult to move about at all.

Among those present, and who attracted most attention, were the Dean of Canterbury, Lord Alfred Churchill, Count Bernstoff, Secretary of the German Legation, Prof. Stanley, of King's College, London, Professor Dormer, of Berlin; the Rev. Naciym Sheshadri, of Bombay, &c. .

The Hall was hung round with mottoes and names. In the centre was the motto of the Alliance, "Unum corpus sumus in Christo." Flags of the different nations ! covered the entire front of the galleries. The exercies were opened by singing the 'Old Hundredth." Then the Lord's prayer was repeated,—almost the whole Assembly joining. Dr. Adams then gave the address of welcome, and was followed in response by Lord Aifred Churchill, the Rev. Dr. Stoughton, of London, Dr. Fisch, of Paris. Dr. Couillian, of Geneva, Dr. Dormer, of Berlin, Dr. Christlieb, of Bonn, Rev. Dr. Christlieb, of Bottonian for the Pottstants are the best and Berlin, Dr. Christlieb, of Bonn, Rev. Dr. ants in Holland than Roman Catnones, and Christian; and if we recognize mm as more constant, of Rotterdam, &c. The administration of the usual character—in the most intellectual people of the nation. We must acknowledge him in all the relative search of the usual character—in the most intellectual people of the nation. Neology and unbelief have done more to the control of the usual character—in the most intellectual people of the nation. This has from the very nature of Christians life, that there should be organization. Christians

ence commenced by Wm. E. Dodge, Esq., taking the chair, and calling the meeting teenth century through this Alliance, it taking the chair, and calling the meeting teenth ceatury, through this Alliance, it to order, at 10 a.m. The Rev. Dr. Hodge, had been greatly strengthened again by of Princeton, then led in prayer, followed efforts of the Alliance, and it had woke up by Dr. Rugg, of London reading the Scrip-tures, and the Rev. Matteo Prochet again fire. (Choers.) The last half of the cen-tury well deserves the attention of Chrispeated the Apostle's Creed, all rising and ioining.

The following is a list of the office bearers thereafter appointed :-

President.-Theodore Woolsey, of New Haven, ex-President of Yale College.

Vice-Presidents,-William Havemeyer; to the following effect :-Lord Alfred Churchill, of London; Robert C. Winthrop, of Massachusetts; Professor . A. Dormer, of Germany; ex-Governe. Buckingham, of Connecticut; William E. Dodge; H. H. Stewart, of Virginia; Rev. George Fisch, of France; W. H. Groesbeck, of Ohio; F. T. Freliughuysen, of New Jersey; F. R. Brunot, of Pennsylvania; William H. Aspinwall; Alexis Cornell, D. D.; William Cloffer, Massachusetts, Professor William H. Aspinwall; Alexis Cornell, D.D.; William Claffin. Massachusetts; Professor Juseph Henry, of Washington; Charles Reed, M.P., of London; Ira Harris, of New York; George H. Stewart, of Philadelphia; Chancellor Daniel Bates, of Deleware; Pofessor Philip Schaff, of New York; Per Parker, of Washington; Elliott H. Pendieton, of Ohio; Juhn C. Backus, of Maryland; and Mayor S. S. Powell. of Brooklyn.

Secretary .- The Rev. S. Irensens Prime, of New York.

President Woolsey then took the Chair and delivered the inaugural address.

Thereafter the Dean of Canterbury read the following letter from the Archbishop of Canturbury :---

Addington Pade, Croldon, Aug. 1, 1879.

My Dean Dran,—I cannot allow the Dean of my Cathwedal to go to America to attend a general conference of Christians of all countries without expressing my good wishes and earnost hope that his efforts to promote the unity of the Christian Church may be blest. In of the Christian Church may be blest. In 1870 a conference was proposed, but owing to an unhappy war it could not be held. I wrote a letter to the late lamented Bishop Mclivaine, which he kindly undertook to present to the Conference. I hope you will be on the present occasion the hearer of good wishes in the place of one whose loss felt by Christian mon wherever the English language is spoken. You are aware that I have never been a member of the Evangelical Alliance, under the aspects of which it is to be convened, but it is not possible for me to hold the position which has been, assigned to me in that church which take as much time from his buying and selling as, along with his fellow professors. then to give God thanks for his goodness, then he is too busy. Very true, a Thanksgiving he is too busy. Very true, a Thanksgiving he is too busy. more important that Christian men should learn to labor with one another; that they should, by the manifestations of their union in faith and good wishes, offer effectual opposition to the growing purposes of super we should cease to observe what is both, stition and infidelity. And never has this becoming and profitable, from the tear that, union been more carnestly longed for than it may degenerate into a form.

Let all, then, who believe in a superintending Providence, and actually mean tending providence that the Holy Spirit of God may guide all who take part in your discussions at New York, and that your solution of the great social and religious providence. What they say when they put up the prayer, ous questions which you propose to treat may be advanced by the mutual course of minds, accustomed, many of them, to regard these questions in different aspects, according to the peculiarities of their several countries.

That God may haston the time when the differencies which at present tend so much to keep Christiaus assunder may be remov-ed, and when all who love the Lord Jesus Christ sincerely may be able, without compromise of principle, to unite, both outwardly and in spirit, is my prayer.

Believe me to be, my dear Deau,

Yours, very sincerely, A. C. CANTERBURY

To the Very Rev. the DEAN OF CANTER-

The Rev. M. Prochet, spoke at great length on the state of religion in Italy, and a paper by Dr. Tholuch, of Halle, was, in his necessary absence, read by a friend.

In the afternoon an address was given by the Rev. Cohen Stuart, of Holland.

All the rooms in the building were thrown open, and profusely decorated with flowers and plants. Every place was crowded by a brilliant throng of ladies and gentlemen. The mere fact of my being a Hollander is my patent of nobility in this great American Republic. (Cheers.) He wanted to draw a few outlines and broad features of religion in Holland. This small spot on God. No people's history now is so closely connected with the history of religion as is that of the people of Holland. Her history can never be understood without religion; it is the very general of her history can never be understood without religion; it is the very general of her history and her history can be understood without religion; it is the very germ of her national life. The Hollander made the fields white for the harvest of German liberty. Before Germany arrived to a sense of liberty the Roman Catholic clergy had struggled for liberty in Holland. Holland remained the stronghold of liberty, the bulwark of her faith, and she sent the devotees of that liberty to the American shores. (Cheers.) The only exaggeration of the Dutch was in cleaning their houses and the streets. Calvinistic creed, with its rigid fatalism, was the most suitable for the Dutch charachand how heartily the delegates were welcomed to America, and on the other how pleased me delegates were with the reception accorded to them.

On Friday the proper work of 'ie conference commenced by Wm. E. Dodgo, Esq., lence commenced by Wm. E. Dodgo, Esq., lence a wondrous stagmation. In the nine-lence manner of the faith than anything else. This has there should the orthodox faith to hold it with great the orthodox faith to hold it with gre difference, worse, perhaps, than the rough infidelity of former ages. (Cheers.) Rev. Mr. Krummacher, of Brandenburg,

then spoke on Germany. At the close of Mr. Krummacher's address, a cablegram t was received from the Emperor of Germany

"The jewel of Christ (unity) is with you." Delegates from Switzerland, Spain, Greece, and Beigium took up the rest of the sederunt.

There were two evening meetings, one in the usual place of meeting and the other

Among the virtues that were recognice ! by the English were facts and figures. The Protestants of France numbered about one grand object. (Lond cheers.) 1,000,000; a loss was occasioned by the separation of Alsace. The Protestants had separation of Assec. The Profesions may taken among them in work; should they ever have unity? Would there ever be one Protestant Church in France? He be enthus lieved there would be. There ought no ing.

longer to be in Protestant communities a longer to be, in Protestant communities a platonic love, it ought to be a more earnest love. Our evangelizing socioties support themselves. The French Protestant Church has been essentially militant. She has known what it was to fight for her life. Conquest is difficult in a society that has to devote all its atrength to define. The Catholic priesthood is more nowards the devote all its strength to defence. The Catholic priesthood is more powerful than it ever was. Most young Frenchmen are brought up in a hely horror of Protestantism. He was convinced that when they had real religious liberty the Genel week had real religious liberty the Gospel would have a free progress. France is much more have a tree progress. Transcribed more devoted to Protestantism than is generally devoted to Protestantism than is generally supposed. But faith comes by hearing, and when there is an opportunity to preach the Gospel to a Catholic congregation there is considerable sympathy. To accomplish this progress of Protestantism there must be a larger fiberty and a cessation of internal struggles. Under a republic they could sow the good seed of the Gospel, but not under a monarchy. The Gospel must be brought to the doors of the ignorant, for this purpose there must be men who for this purpose there must be men who give themselves entirely to this work. There must also be a final settlement between religion and rationalism. This affords on opportunity for the enemies of Protestantism to say that this Protestantism Protestantism to say that this Protestantism is in the direction of negation. Thanks to the liberal government of M. Thiers, the Protestant Church had obtained a synod-(cheers)—and it had a good evangelies of the cheers. effect upon the country, restoring to it its own authority. The speaker then referred at length to the internal caurch policy of the Protestant Church of France.

On Saturday the attendance was so great that duplicate meetings had to be held of all the Sessions, and yet accommodation could not be had for all who wished to attend. The second meetings were held in Dr. Crosby's church in Fourth Avenue. Eloquent addresses were given by Drs. Hodge, Polter, Grooks, Payne, and Mr. Dallas Marston, of London.

Dr. Hodge, of Princoton, said :- That the unity of the Church may be viewed in three different .spects; and first in regard to the Church as consisting of scattered believers throughout the world. There is no difference of opinion as regards the unity in ence of opinion as regards the unity is Christ; there was a difference of opinion as to what constituted the unity. Every be-liever is in Christ, not only by the conscious renewing and 'indwelling of the Holy Ghost, but by the voluntary act of acceptchost, but by the voluntary act of accepting Christ in his life. From this follows, no matter who he is or what he is, he is in the Church. (Cheers.) Just as much in unity with the Church as the hand is to the body. This was only simple, plain every day Gospel truth. We seem isolated beings have but we are as really one as this help. hero, but we are as really one as this body is one. There is no more common reproach than that Christians are divided. But they were one in faith and one in creed. Allbelieved in the Apostics' creed. More than this, every Christian Church on earth-historical church—believes in the six doctrines of the first Ecumenical Council. Where was the Christian who did not bow his knee to Christ? In believing in Christ we believe that He died for us, that He rose gain for us, and that He rose in the children the configuration. again for us, and that without His sancti-fying power we are unable to enjoy the in-fluences of the Divine Spirit. We are one fluences of the Divine Spirit. We are in faith; of course there is diversity. loug as we know only in part we cannot always believe the same way. (Checrs.) In the second place we are not only one in faith, but we are one in the mner life. Let an anatomist place his ear to the heart of any human being and he will find the same ter. Their views are held with a pertiment of mystic murmurs there. Let any man nacity that has never been equalled by any place his ear to any Christian's heart and people. The Church of Holland has never, since the I reuch Revolution, been the will find that heart beating the same way. (Applause.) The religious expensions of the period of the perio way. (Applause.) The religious experence of the people of God before the flood was the same as the experience of Christians now. Where can be found more suitable leaves of the same as th able language for our present experience than the language of David and Isaiah? We cannot help giving the right hand of felthere should be organization. Christians are spiritually united in one body; outwardly they are so too; for every Christian is nominally and by right a member of every Christian Church. (Loud cheers.) The teems of Christian union are the terms of No Church has a right to demand more to enter a Church than Christ demands to enter heaven. also one because it is subject to one tribunal. The third aspect of the question deals with the fact that the different organizations divide themselves into denominationtian people. At the close of the Napoleonic wars there was a time of universal in- a right to neknowledge a new chart. an we have also the right to acanowledge the Church. For a church is a body of men who are Christians. A Christian is a Christian wherever he goes. ed, too, that Christians should acknowledge one of the other that the sacraments and ordinances of one Church should be valid in the eyes o' the other. So if ordination is, as the Romanists hold, the communication of supernatural grace, then none are ordained who have not received this. But if this is, as Protestants believe, that a call to the ministry is a call of the Holy Ghost, and that no Church can make a minister and that no Church can make a diminstrative any more than it can make a Christian, then that is the true ordination. (Loud cheers.) I know there is a a theory contrary to Lais; but if nothing external makes a man a Christian, there is nothing external that makes a man a minister. The duty and mission of each Church is to promote the progress of Christianity through . If all denominational bodies out the wor are thus bound to recognize the sacraments and ordinances of each church, then the whole evangelical Church throughout the world would appear to man as it does to God, one sacramental host all devoted to

> In the afternoon Bishop Bedell, Dr. Cook of Paris, Rev. W. Noel of Berlin, and Dr. Conrad of Philadelphia spoke. Equal enthusiassa was manifested at in the more-

On Monday the subject diseased was Christianity and its Antagonism."

After the singing of a hymn by the congregation in Association Hall, and prayer by Bishop Campbell, of the colouned Methods of clist Church, Roy, Dr. S. Irencous, Prime General Secretary, announced that the delegates from foreign lands were each to receive from the American Bible Society a ropy of the Holy Bible in English, as an expression of the interest felt by that society m every effort to counteract the influence of infldelity and superstition. Rev. Dr. Tillany stated he had come from Washington bearing an invitation to the delegate to visit that city, that a epochel train had been provided, and that President Grant en up the meeting with the army of the Tennessee in order to be present and greet them. After this announcement the rgular proceedings were resumed, and a regular on the best method of countracting dern infidelity was read by Prof. Stanley Leather, of King's College, London. A taper on the same subject was read by Prof. Theo. Christliebe, of the University of som. A paper prepared by Rev. Dr. Cairns, of England, was handed in for publication. President Warren, of the Boston University, delivered an address on American mildelity, treating the subject chiefly tom an instorical point of view. The Consention then took a recess to two o'clock. The branch of the Conference of the Evangelical Alliance, which met in St. Paul's Church, was presided over by Dr. 1088. Rev. Dr. Brown, Hamilton College, had in prayer. Dr. McCosh, of Princeton, do brered an address on the religious aspect of the doctrine of development. Dr. Woldon of London, spoke on the same subject as the arst speaker. The next paper, which was entitled Ideal Philosophy, was read by Proassor O. B. Krants, D. D., of Philadelphia. At the conclusion of the address the eighth humn was sung, and Dr. Weldon, of London. from wasking, and M. Weldon, when the Con-ference adjourned until two o'clock. Pro-lessor Bovel, of Nouschatel, Switzerland, delivered a brief address in I'rench on Faith and Reasen; also Rev. Dr. Washburn, of New York, on the same subject. The congregation then sung the 3rd and 4th stanzas of Rock of Ages. Rov. Dr. Paul Zimmerman of Leipsic, spoke on the controversy between faith and reason. A paper pre-pared by Prof. J. J. Van Overtzee, of the inversity of Utrecht, Holland, was read Rev. Dr. John Stuart, of Rotterdam. he doxology was then sung, and after the enediction the Conference adjoarned.

The Alliance reassembled in St. Paul's Church at 2 p.m. Professor Arnold Henry tinizott, LL.D., spoke for some time on the subject of Geology and the Bible. Through-out his discourse he endoavered to recoucile the science of Goology with the Bible. Speaking about the ovention of the world, Prof. Guizot makes the 24 hours day begin with the placing of lights to divide the day and night, and for signs and seasons for days and for years. Hence the seventh day is of 24 hours. Principal Dawson, of Montreal, Canada, differed with him, and and the whole seven days were indefinite. Ged finished creating, and the time of indefinite test began. Man fell, and was ordered to observe and keep holy the eventh day as a type of the rest which he had lost. The next paper which was aupser, Dr. J. Williamson Novon, of Lan-caster, Pa., was roader. Prof. Edmund Sp. ss, of the University of Jena, was the next peaker. His subject was Theology and Philosophy. A missionary from China, Dr. Atkins, spoke for some time on the milarity of some portions of the religion d barbarous nations, especially those of hina, to the forms of the Catholic Church.

We must reserve the rest of the proceeding for our next issue.

Book Notices.

^{IBF} CANADIAN MONTHLY POR OCTOBER

Has as usual "Current Events" and in s case it is more than even usually the article of the number. Of course the Seandal" comes in for its ordinary share discussion and is handled in a very vigrous and straightforward manner. We anot give an outline of what is said. For hat our readers must go to the paper it-One passage we may quote, as it is "Ministorialists boast that the overnment, in the face of all other dissures, has secured a majority to resist other inquiry, maintain the ministers in ower and keep the Paoific Contract in the resent hands. Anything may happen in a puntry where party feelings run so high, ad which has been so long autfering under sreem of corruption. It has been apalling to hear the language held even by en of honor under the influence of party sions. But if the people are prepared to action such things, we may as well at ce spare the money which we spend in achers, release our educators from the eless duty of teaching prorality and learn expect among those we employ, or with m we deal, no higher integrity than that ch the Nation delights to honour in the rson of its chief,"

MINISTRY OF THE LIFE AND MINISTRY OF THE REV. JOHN MACHON D. D. KINGSTON. -

lus is a very neady got up volume, and es a very interesting account of the carof a very excellent and able Divino. Machar's career cannot be called an atful one, but it was quite as much so that of the most of clergymon. He servhis generation honourably and efficientand then "fell on sleop," He was a out man, beloved in all the relationships ue, and honoured of God to do much tk for Christ and Canad t. We are please to see the increase of volumes of this

kind among us, and trust that the memorials of Dr. Vaohar will command, as they deserve, an extensive sale. It is now a considerable time since Dr. M. died. Still there are many who checish his memory with strong affection. To them this volume will be especially acceptable, while a still larger number will turn, we doubt not, to these records of one who occupied no mean place among the pioneer preachers of Canada, and will be lead by the perusal to "glorify God in him."

Ministers and Churches.

Ine Rev. A. Rowat, of West Winchester, in the Presbytery of Brockville, has received a call from the congregation of Dunbar, within the same Presbytery. His decision is to be given on the first Tuesday of

PRESENTATION .- At the ordinary weekly corvice of the congregation of St Paul's Church on Thursday evening, 25th ult., a very pleasant and profitable hour was spent in the usual devotional exercises, in which the members generally are invited to take part, and at the conclusion of the service the Rev. J. C Smith, M. A., the paster, was presented with an elegant and costly pulpit gown and cassock, imported from Glasgow at a cost of over \$100. The usual ceremony of a formal address was dispensed with on this occasion, and the presentation was made by Mrs. Leggat and Mrs. Service on behalf of the ladies of the congregation in a few friendly words, with the prayer that their respected pastor might long be spared to labor faithfully among his flock under the blessing of his Heavenly Muster. As this event was quite unexpected on the part of the recipient, Mr. Smith replied in the same informal manner, accepting the testimonial as a proof of the love and veneration of his people for the sacred office which he had been called upon in the Providence of God to fill. He urged the ladies to devote their talents and energies prayerfully in the service of their Heavenly Master, reminding them of the immense influence for good which Christian females were privileged to exercise, and assuring them, that as their pastor he could desire no higher reward than to see them thus fulfilling the duties of their Christian profession. The pastor was then formally invested in his new gown and received the hearty congratulations of all present. We are happy to hear that under the ministrations of the Roy. Mr. Smith the congregation of St. Paul's is rapidly augmenting in numbers and influence.-Hamilton Spectator.

A very interesting and successful soirce was held in the drill shed at Burford, in connection with the Presbyterian congregation lately organized there. An ample supply of refreshments was prepared by the ladies, and as the evening was calm and clear, there was a large attendance of the inhabitants 12 and around Burford, of different denominations. The ovening's proceedings were commenced by the singing of two verses of the 2nd Paraphrase and the offering up of a short prayer. When all had partaken of the good things before them, the cliair wa taken by the Rev. Thos. Alexander, presently officiating at Burford and Mount Pleasant, Addresses ef a suitable and practical kind were delivered by the following clergymen, who had come to testify their sympathy and interest on the occasion, viz: Messrs. Farries, Henderson, Botinghumer, of Paris; Hume, of St. George; Willoughly, of Mt. Pleasant; and Clement, of Burford. Dr. Clarke, of \$2,000 to the man of their choice. It is Princeton, also made a few suitable remarks, probable that an arrangment will be made To add to the enjoyment of the evening there was not only a choir who gave some beautiful pieces of music, but a band, who did their best to enliven the proceedings, Seldom has so interesting and successful meeting of the kind been held in Burford, and as it was the first in connection with the Presbyterian Church, it is anticipated that great good will be the result. The sum of over \$51 was realized on the occasion to form the beginning of a fund for purchasing a lot and erecting a church in the neighborhood. Some have already promised to help on the work, and as the congregation is neither large nor wealthy, the kind assistance of friends will be thankfully received .- Con.

THE ORGAN IN THE C. P. CHURCH AT UTICA. A few months ago this congregation manimously resolved that it would be advisable to introduce an instrument to aid in leading the Isalmody in public worship, and recently a beautout organ, of great power and fine tone, of the value of \$250, was procured, and which gives antire satisfaction. The utmost unanityity and harmony prevails in the congregation in refercrice to this change. All the people are well pleased with it, and it has already greatly assisted in improving the congregational singing. Everyone sings better, and many sing now that never sang before. On the 10th ulf. a very successful social was held in the church, at which the full amount of \$250 was realized for the organ fund. Abie and interesting addresses were delivered by the Bers. J. B. Edmondson, of Columbus, J. Thom, of P. Perry, Mr.

Conway, of New Jersey, and others. The meeting was on exceedingly pleasant gathering, and one of the best of the kind ever held in this part of the country. Every person present seemed perfectly delighted with the proceedings of the evening. The Utien congregation has increased exceedingly of late, and is now in a very harmomous and prosperous state. It will no doubt be good nawe, and interesting to many in the Church to learn that in such a short time, under the able and devoted services of the Rev. Mr. Dawson, this station has grown from a mere handful to a comparatively large congregation. We think that there is nothing exceeds this growth in the bounds of the Church, whom the adverse encumstances under which it has been attained are taken into account, for when we consider that I tica is situated in the centre of a Methodist population, that the congregation was entirely broken up, and that the feelings of the people were intensely aliensted from the Schurch when the Rev. Mr. Dawson commenced his ministry here a few seasons ago. Now no rejoice that the scattered fragments of the former congregation have not only been re-collected and re-organized, but that many others have been gathere I in, and a hearty confidence in the church has been happily restored.

On behalf of the Managing Committee, (Signed). EDWARD WALKER. Utica, 6th Oct. 1878.

Below we copy from the Presbyterian for October, Mr. Macdonnell's interesting report on this subject:-

Manitoba Mission.

It is proposed to call a meeting of the Manitoba Mission Computitive for the 20th October, to decide whether another Missionary shall be sent to represent our Church in Manitoba. The Committee were authorized by the Synod "to secure as soon as possible the services of at least one additional Missional. It was thought desirable however, to send a deputation to Manueba to examine the field before acting upon the Synod's instruction. Mr. Carmichael, of King, and inyself accordingly paid a short visit to the Province in the month of Aug-

We find that here there are six Ministers connected with the C. P. Church: Mr. Black, who has so long and faithfully laboured at Kildonan, and whose congregation is self-sustaining; Mr. Fraser, at Lit-tle Britain; Prof. Bryce, who has been taking the oversight of the Winnipeg con-gregation in addition to his professional duties; Mr. Donaldson, sent out and partially supported by the Irish Presbyterian Church, at Headingly; Mr. Mathieson, at Portage la Prairie; and Mr. McNabb, at White Mud River. Our Church is represented by Mr. Hart, whose labours both in the College and in the way of mission work have won for him the highest esteem of our C. P. brethren.

On the last Sunday we spent in Winnipeg, the Sacrament of the Lord's Supper was administered to fifty communicants, Mr. Carmichael and myself taking part, with Messrs. Bryce and Cochrane, in the services connected therewith. The Liout. Governor and Mr. McMicken, were the officiating Elders, as they had been on previous occasions. In Winnipeg, more than anywhere else in the Province, the importance of united action on part of the Presby terians is evident. It is felt on all hands that it would be disasterous to divide, our forces, and the Comittee's delegates were thoroughly convinced by what they saw and heard, of the wisdom of our Synod in choosing rather to unite with the C. P. Church in the work which has been already well begun, than to raise a seperate standard. The Presbyterian Church at present holds the leading position in the Capital. The College, which is now at Kildonau, is for temporary supply, pending the selec-tion of a minister. The position is an imtion of a minister. The position is an important one, and ought to be filled without delay.

tiar Committee will have to consider the wants of two or three localities which are at present unsupplied. Three questions will have to be decided: 1st. Is there need for another missionary? 2nd. If so, can we find the right man? 3rd. Can we raise the additional amount needed for his salary?

The first question must be answered in

riow of the immense munigration that is confidently looked for. A little colony is coming from Wiscensin, alone, application having been made on its behalf for four

There is no doubt that next year, when the Dawson Route will be in better order than it was at the beginning of this season, a very large number from all parts of the Dominion will find then way to the North-To the third question there ought to be

only one answer.
Meantune, it will help to the solution of

the second question if any of our Ministers or Probationers, whose thoughts and hearts are furning to the North-West, will com-municate with the Convener before the 20th of October.
D. J. Macdonnell. Convener.

Christians often tremble at the thought of that day. It is to be a day of fire, and of that day. It is to be a day of fire, and mountain crash, and yet not terrifying to God's dear children. Amid the multitudes of the redeemed there will not be one pale check, not one fluttering heart. The check, not one flattering heart. The frightful than the beating of a gong that calls you to a banquet. The soul rising up on that day will wrap around it the resur-rection robe, and the rocking of the earth in its death convulsion will seem as gentle to it as the awaying of a bough from which a robin springs into the heavens.

Contributors and Correspondents.

The Conflict.

BY J. W., B. A.

The following story may be taken, with or without a moral, just as the reader Those who only want a story pleases. may take it for what it is worth as a story those who cannot relish a story without a moral will probably be able to sapply the moral for themselves.

In the Eastern part of the ancient world there was a noblestream—called the Sacred River. In the country around it there fell no rain, and so the people were obliged to have its waters, for irrigation and drinking, convoyed to them inchannels or pipes. All those connected with the distribution of the waters were known as the sacred class, and no one disputed their right to control the stream. The waters of the river were pure, clear, and health-giving, when they reached the people without getting corrupted. But soon the sacred class began to mix them with drugs, and then sell the water so corrupted at enermous prices. They also put a boom across the river, just a little below where it entered their country, to prevent any one from sailing on it without their consent. This boom was made of chains, interwoven with a very tough substance, whose name means, m their language, superstition. These chains were fastened at each side to pillars, made of the wood of a tree called the tree of antiquity. The sacred class were so jealous of their authority that they would scarcely let any one but their own members within sight of the stream. Some outsiders began to express their desire to see it, and taste ats pure waters for themselves. But on applying to the efficers of the sacred class, they cursed and furned, and called the applicants all sorts of ill names, and kicked them. These went away angry and soured, but durst openly say nothing. In private they said the priests, as they called them, were a set of knaves. Some of them formed a canon and went exploring above the boom. They drank of the waters, and found them very refreshing, and discovered along the banks of the stream all sorts of animals and vege tables, that seemed formed to serve men by their use, or delight him by their beauty. The sacred class, when they heard of this exploit, again cursed and grow furious, and swore it these intermeddling rascals did not mind their own business they would hang them, or burn them with the wood of their cause, and, remove the boom further up the stream. These throats were successful for a time, but curiosity v ~s growing. So, to satisfy it, they condescended to give some descriptions of the stream above and below the boom, which they said were handed down to them by tradition. But of all the fictions ever invented by priests these were the most ri-diculous and absurd. And all this time they had in their possession a noble book describing the source of the river, its course through the country, and giving directions for the use of its waters.

Some of them were altogether ignorant of the contents of this book, others had read it, and knew that it condemned their practice of corrupting the waters of the stream, and their abuse of their privileges in controlling it. These perhaps might have tried to destroy or falsify it, had they not thought it did not matter as long as the book was in their own hands. Dissatisfaction was, however, growing stronger. The leaders of the explorers tried other expeditions in a secret way, and brought back wonderful reports about their discoveries. Still they had not the courage openly to defy the sacred class, and so all they did was to grumble and work in secret. meanwhile danger was arising to the sacred class from another quarter. There was growing up a party who began to insist on having the sacred Book describing the course of the river and giving directions for the use of its waters, made public. They charged the sacred class with corrupting the stream, and selling worthless drugs at enormous prices, and in every way abus-ing their trust. These were much more determined than the explorers, and with some help from the explorers prepared to break through the boom with cances. The boom was well defended, however. It had towers on each side, on which there were placed machines for hurling immense stones at those trying to break through. These machines were called "bulls," and made terrible have among the attacking party The parties in the cances made several attempts to break through before they were successful. At last, after great bloodshed on both sides (for the party of attack had instruments for throwing stones too), the boom give way amid shouts of victory. Immediately the attacking party (Protesters they were called took possession of the greater part of the stream. The old sacred class held authority along some par's of its banks, and kept possession of par's of its banks, and kept possession of most of their towers; but the towers were sadly battered, and the machines greatly impaired. The "bulls!", would not hurl stones so far as before, and sometimes "kicked back" and deatroyed the operators. The boom was gone for ever. The Protesters now set about arranging for the management of the river, or as much of it as they had in possession. They published the sacred Book. They formed a new sacred class from some of the members of the old order who had gone over to their the old order who had some over to their side, and others who were thought qualified to share the trust slong with those. But there were little unity among the new order.

They often quarrelled among them alves, and with the old order. Some of the Protesters thought there was an need for a decident of the control of the contro sacred class now they had the book let sacred cases—now they may me once an overy one get the waters as best he could, and let them be free to all. These were few, however. The explorers were warking away all this time quietly. The new ing away all this time quietly. The new sacred class, however, would not allow unlimited explorations. They said it the explorers went up or down the stream they must not bring back any secount that did not agree with what wore received by tradition as the statements of the succed Book about those places. And instead of finding out what really were the accounts of the succed Book they set themselves with all their power to they set themselves with all their poner to maintain these traditional accounts that were taken for granted, but founded on a misunderstanding of the Sacred Record.

It would weary the reader to describe the petty founds that were kept up between the porty ionas may were kept up botween the explorers and the two orders of the sacred Class on the one hand, and these Orders themselves on the other. The explorers became conceiled and boastful. They were continually bringing home accounts which continually bringing home accounts which were found at variance with what were supposed to be the statements of the sacred Book. Without finding out what the sacred Book really did say about these things of whether it touched at them at all, the explorers said they had now discovered that the sacred Book was composed of a lot of fables, and the sacred Class of a set of me fables, and the sacred Class of a set of un-postors. The old sacred Class went on doing nearly as they had been doing, but now in a small way. They forgot nothing that in a small way. They forgot nothing that was evil and learned nothing that was good, they cursed and abused every one that approached their grounds. Some of the new proached their grounds. Some of the new sacred Class became explorers themselves, and made many discoveries to confirm the sacred Records. Others attended so carneatly and faithfully to their duties in expounding the sacred Book, and conveying the life-giving waters to the thirsty hs to convince all reasonable men of their worth. Others were doing their bitter worst to bring themselves and their order into disbring themselves and their order into dis-repute. They did their work in a heurtless manner, and often ridiculed the zeal-of their more carnest brothren, or laughed in their sleeves at the whole affair, and when their sloeves at the whole auair, and when any one did not agree with them abused him and threw dirt at him. Some of the people who lived far away from the river knew scarcely anything of the contests going on at the two banks. They watered their land from such channels as regularly their land from such channels as reached them. They drank of whatever appeared to quench their thirst. Some doubted if there was any virtue in the sacred waters, others more sceptical doubted if there was really such a thing as a sacred stream. When matters were in this state of confusion a meeting of the members of the several branches of the sacred Class and of explorers was called to try to come to terms. The representative of the old sacred Class said that his order took their stand where they stood before the boom was broken. Some of the new orders proposed to give the explorers the one side of the stream and let themselves hold the other. It was too late for this proposal now-indeed it would nover have been accepted unless as a temporary arrangement.

Some of the explorers took very high ground. They said their class alone were the real benefactors of the country. The teaching of the sacred class, was, in their opinion nonesense, and their work uscless or injuries. or injurious. Their knowledge alone was well-founded. They had traced the stream to its source, and found it gush out of a mountain rook. They had followed it to its mouth and found it fall over a cataract into an abyss. This was, they said, the beginning and end of what man could learn of the nature or history of the stream. The more enlightened members of the New Sacred Order spoke in very diff rent style. They said they acknowledged the great value of the labours of the explorers, but considered. but considered the sacred Book was a necessity as well for every day life, as for revealing what the explorers left dark. They said it was unreasonable to speak of that as the beginning of the stream where it flowed out of the rock or that as it: end where it had fallen into the sea of dackness. They said the explanation of the sacred book was that the waters of the river fell into this immense sea and mingled with its waters, but that from this sea ther underground channels through which the waters flowed back and spirited out the rock forming streamlets which by the junction formed the sacred river. They said tion formed the sacred river. They said the explanation of the virtues of the stream were stated in the sacred Book to be, that the Son of the Eternal King had come to their country in ancient days and sceing the misery and thirst of the people had conferred on the stream its life-giving powers, and made arrangements for having its waters distributed. And that these waters were such that if men drank of them here in their purity, the soul would be so renewed and clevated as to be able after death to ed and curvace as to be all swim with sufety plunge into the abyss and swim with sufety to the "Islands of the blessed," which were to the "Islands of the blessed," which were surrounded by it,—its sight be n.g. strengthened as to penetrate the deep darkness. They sold they looked on all the real discoveries of the explorers as gams to truth. They thought that all the seeming contradiction between the reports of the sacred Book and the explorers arose from mistakes of either the explorers or the ex-pounders of the sacred Record. They thought that the boasted discoveries which plainly contradicted the sactoil Real would be found to be merely "mares-nests." After this the conference broke up without coming to any definite understanding. And beyond this time no account of the conflict has corae to light.

One would think, however, that those members of the sacred Class who did their work earnestly and faithfully and helped on work carpesty and mannenty and neighbor on useful explorations, would convince the people at large of their worth and establish the claims of the sacred Book by showing that it revealed the wants of our nature and showed how to supply them in such a way as only truth itself could. While on the same would unmove that the exother hand, we would suppose that the ex-plorers who brought to light the beauty and riches of the Stream would be hailed as real benefactors of their race. This is what we think abould be, but of facts we have no

Spare the Horso.

O, townster, spare that horse, Now hard he tries to po, There's load enough for two. Don't stoke snother blow. Give hith a helplan hand, Orane the load, I leay, And be your kindness will A housend-fold repay.

How patiently he tolls,
All through the heat and cold,
A faithful servant will, Though wearied, norn and old Foor, dumb, weconscious brute f And yet he seems to know, Caresday oft the hand That deals the cruel blow.

What an imploring look, And what a knowing eye, And yet without the power Toutter e'en a cry. See how he wr'thes and shake-, While smarting with the pain. Oh, cruel driver, pause! Don't strike the brute again

Humanity, at last,

Brought to a sense of shame.
Will punish those who give Unnecessary pain. Oh, driver, spare that horse. How hard he tries to go ; There's load enough for two.
Don't strike another blow

-British Workman

THE MAN ON THE SLANT.

CHAPTER I.

"I am not pleased with that chimney which thou art building, friend Cooper," said Samuel Best, a worthy member of the So-ciety of Friends, to a young man of about eighteen years of age."

This young man was Dick Cooper, who was superintending the said chimney on the architect's account.

'And why are you not pleased, sir?" ask ed the young man. "Because it is out of the straight," answered the Quaker. "I do not approve of things which are out of the straight—unless it is their nature, and they are intended so to be. If they are out of the straight they are on the slant; and to be on the slant often means the next door to falling down. Yea, sooner or later it means falling down altogether. Not to-day perhaps, or to-morrow, or it may be the next day, but sooner or later; and sometimes the later is not very far off. I have known things on the slant hold up for a pretty long time—aye, for twenty years, but they have come down with a crash at last, but sometimes I have with a crash at last, but sometimes I have known them to come down very quickly; and I have seen many a man, and many a man's family, come to ruin in a moment. Now if thou wilt be guided by me thou wilt see to that chimney before the evil goes any further; it has not gone far as yet; and better far for thee to lose a few yards of brick-work them to lose a few yards of brick-work them to lose unwindered of nounds. brick-work than to lose hundreds of pounds in money, many weeks in time, and per-haps some lives or limbs by-and.by. The first loss is the best," continued the Quaker. "I have made some first losses in my time, and they were about the most profitable outlays I ever made, taking into account what they saved me from afterwards; and as 'money saved is money gained, I consider I have made profit. I would have preferred making it another way, no doubt -that is, without going through a loss at all; but as we cannot go through the world without losses, I am thankful to have done as well as I have. Whenever I have seen anything to be getting out of the straight, I have always looked to it at once; and gone back until I found out where the misat any cest. Thou dost not know, young man, what trouble I have taken to find out the beginning of the slant; and take my advice and do the same, not only as regards chimneys and business and the like, but as regards threalf both for this mould and the regards thyself, both for this world and the next. Mony a young man who has fallen with a terrible crash has come to this bad with a terrible crash has come to this bad ending from a very small beginning. My eye is as straight as an arrow," said the Quaker, as he pulled a great cedar pencil out of his pocket, "and I'll show thee the very spot—or if not the very spot, at any rate, as I suspect, very near it, where the chimney begins to be out of the straight. There," said the worthy man, after he had

mark on a particular brick. "I wish thee good day," said the Quaker, "and prosperity in thy work;" so saying the worthy man tucked his umbrella under his arm and slowly walked away

shut one eye for a minute, "there is the spot," and with the cedar pencil he put a

said the worthy man, after he had

Dick Cooper also said, "Good day, sir, but the "sir," I am sorry to say, he turned into "old cove." When the good man was out of hearing he described his vistor as a "rum old cove, who must be a hit on the slant himself to trouble himself about other people's business."

"I think his own eye must be a bit crook ed," said Dick Cooper, as he looked at the chimney; "and even if he is right, what are the odds as long as the slant is so small?"

Hore we shall leave Dick while we tell our readers who he was. This young man, our renders who he was. This young man, or lad, was the only grandson of a clergyman living in a remote part of the country. An only daughter had the old gentlenan, the pride of his life, its flowers, its sunshine is wealth, his all on earth. The gur's mother had died when she was young, and the old man—not old then—had brought up the child himself: he was father, and mother, and nurse, and all to her. The wants of his northy were few, for it was a small of his parish were few, for it was a small scattered hamlet; and when they had been attended to, there remained much time on les hands. The old gentleman had not a mind which could content itself with idloness, so he turned his attention to study and partly to occupy his mind, and partly to while away his sorrow, he commenced a work upon the dark ages—those old times of witcheraft, astrology, and the like.

Well was it for him that he had, for life. Well was it for him that he had, for there was much tril abroad oven to this little humlet, and his spirit could not tury there; and the lawsuit for years upon year-had been full of disappointments and expenses, and it could not turry there; and little Mabel was frail and tender, and her bright eye, sparkling like a star, often raid to him, "Set thou thy heart above the stars for that eye will not sparkle on thee for long; and the book, ah, the book it was full of interest, but full of brain worry too—sometimes it would go on, and sometimes -sometimes it would go on, and sometimes it would not; and he felt that ever were therething beyond him which he could just see a dim outline of, but could not just see a dim outline of, but could not grasp, and that was a refined misery which none but poor authors know; and if the book were ever finished, would it ever be printed; and if it were ever printed and published would it ever be bought; ah! who could tell? Therefore said parish and lawsuit, said child and book, to the Rev. Ambrose Cooper, perpetual curate of Widgeon-oum-baltwash, "Look thou away from earth to heaven;" and they rang chimes, muffled chimes in his brain, but very sweet though sad, those four bolls, book and parish, law and child, filling up his life on earth, yet withal calling him to higher service in haven.

For this, good reader, is the meaning of all earth's multied chimes—they ring not to graves and vaults, to earthworms, to white or red faced mutes as the case may be—to an end—a pit into which all that is bright must descend to be extinguished for bright must descend to be extinguished for ever. No! I tell thee no! Listen thou to earth's vexations and woes aright, and they will chime thee away to that land which the Saviour bought by his blood, they will only tell thee not to make for thyself an overlesting habitation in the world where He had nowhere even to lay his head. Thou sayest, "They chime me to the grave;" I say, "Let them chime thee through the grave, away, away, away to the land where there shall be no more crying, for God shall wipe away all tears crying, for God shall wipe away all tears from the eyes."

Woll, thus lived the Rev. Ambroso Cooper; and his daughter would not stay a little child, as he fain would ever have her do. He did not object to growing old himself, but he would fain have always kept
May a little child. But she would grow she would shoot up—and one day he was startled by finding a little bill from Mrs. Pink, the village dressmaker, with a memmorandum saying that "Miss Cooper now took as large a dress as a woman, and must be character and must be charactered." be charged accordingly.

"That is strange," thought the Rev. Ambrose; but when he looked that evening over all the books which he had read since her mother died, and at the hugo pile of manuscripts lahad written, ho said, "Well, maybe it is so," and Mrs. Pink was paid accordingly.

Well, three years after the Rev. Ambrose got another start; he found out that Mabel had a lever—no, he didn't find out, Mabel told him. But I am not going to write Mabel's history. I am going to tell you about the man on the slaut. so I shall wind up all I can say about her in a few lines. She married lichard Cooper, whom we shall call Richard the elder; she died leaving a son, the young Richard, aged now twenty, and a little daughter now aged Cooper family, her mother had died of it, and her husband and herself; and so the old man had to bring up young Dick and his little little ble his little -ister Iris.

Dick had been educated by the grand-father, and sent to college, but the first year's expenses were so heavy that he had to be taken away; and how he was in the employment of the architect aforesaid, with good prospects, for this gentleman was un-der some obligations to Dick's grandfather; and he was well disposed to help any one belonging to him.

I have my own opinions about smoke. Whether it be good for any person under any circumstances to smoke, I am not now going to debate. I have only to do with "the man on the slant." But I want to know what right a great many young men whom I see smoking have to do so? Organs (and even tobacco without being rolled up into the so-supposed gentlemanly form) are expensive—they take a great deal out of a small salary; they help into a great deal of bad, or loose, or idle company. Most cigars, however well they may seem for a while to carry off smoke, are chimneys on the slant.

But what I want principally to know is that right had Dick Cooper to a cigar? He now pulls out an expensive case, made of leather, gilding, and floss silk work, he takes from it a sixpenny cigar, he lights it, he draws it, he puffs it; the thing smokes, and he smokes, and thus he sits looking at the chimney.

Now that eight did a world of mischief. Dick Cooper had been sent to superintend that chimney, and therefore he could not but feel that a certain measure of respons? bilty rested upon him. Accordingly, though he had pool-pooled the good Quaker's intimation about its being on the slant, still the thought came into his mind that it would really be a serious thing if it

If he had not been on the slant himselfever so little I grant—but still a little (and was it not only a little with the chimney too as yet? all might be well. He might have seen with the good Quaker's eyes—he might at least have had the matter tried. or he might have brought it before the ne-tice of his master, but that cigar did all the mischief; Dick Cooper was on the slant already, and it slanted him a good deal

For as the young man sat opposite the chunney, looking at it, now blowing a coud and now letting the smoke stream coud and now letting the smoke stream out through his nose in a surreptition and sueaking kind of way, his mind wandered away from the chimney. His attention was smoked off, and his thoughts wafted on the cloud to that fast young lady. Miss Betsey Baker, who had sold him the eightones, charging him five shillings extra beof witcheraft, astrology, and the like.

This work, and an old family lawsuit,
which he was compelled to go on with
whether he liked it or no, and the cape to
the parish and of his little Mabel, formed
the four great features of his outward life.

In the old man had another—an inward.

The cloud to that isst young any, miss should be set young and, and the old in the old him the cigar.

So far, we have referred to the Shams
with money. There are shams without,
with money. There are shams without,
one of them,
one of the

tobacce smoke? Then came thoughts of whether Betsey did not care a little about him, then the thoughts came faster and thicker with the smoke : did she not care a great deal about him? Smoke makes peo-ple thirsty, and out came a flask, and after a little pull at that, was there any one like the fair Betsey? so be lummed.

"O Betsey, Retsey Haker, How can re'er for ake her" No, no, I'll surely take her"

And telling the chimney that "it might look after itself," and—though it is an un-heard of thing that chimneys should be brought under any circumstances to the gallows—that "it might be hanged for what gallows—thet "it might be hanged for what the cared," he took lumsoff off to the cigar divan where Betsoy, always well dressed and full of smiles, was cunningly placed behind the counter by her father to induce young men to buy cigars, caues, flasks, pipes, pipe apparatus of various kinds, together with a whole let of trash, not a bit of which did they really want. of which did they really want.

of which did they really want.

Should these lines meet the eye of any young man who owns a cipar-case and a flask, and knows and buys of a Betsey Baker, who spends in expensive and hurtful luxuries the money which might be laid out in a hundred better ways—and the money which might even lay the foundation of a fortune—let him pause, for I tell him he is beginning on the slant. An early brick of his life is out of the perpendicular. The selfishness which spends on these things hardens the heart; the smoker, the drinker, the fast young folk have very little things hardens the heart; the smoker, the drinker, the fast young folk have very little to give others, very little sympathy; or if they have the latter, it is of that cheap kind which is of little good to others or themselves. A "Betsey Baker," a pipe, and a flask are in all conscience enough to without young man on the slout. put any young man on the slant.

(TO BE CONTINUED.)

Shams,

The English are what may be called a

magnificent people. They have a perfect horror of anything that is not expensive they like to live in the midst of a splendor which shall, once and for all, demonstrate their wealth. For the sake of show they contemptuously forsake confort; to gain the honor of being dubbed big-wigs they endure positive martydom. Truth, honor, virtue, and pure happiness are small things compared with social position. With the exception of a few humdrum individuals, in whose boson and a speck of condition. whose bosom not a spark of ambition can be kindled, who prefer to keep their treas-ure out of sight, and use it in that manner which they deem useful and enjoyable, Eng-lish folk thrust all they have got into the shop window, and display their stock-in-trade so that it shall attract the envious notrade so that it shall attract the curious no-tice of every passer-by. Occasionally they show more than they are entitled to call their own. They are not always very fond of stating how they have become possessed of their glittering wares. The respectable old gentleman, who has made a pile of money in the tallow-chandlery, cheesemoney in the tanow-channery, chess-mongering, or some similar respectable but not aristocratic line of business, and has set up as a person of wealth, with nothing particular to do but enjoy himself, is apt to forget all about his younger days, and to display considerable irritation if any individud ventures to remind him of them. His loving wife and his affectionate sons and daughters are in the habit of impressing upon him that he should "let the dead past bury its dead." He is informed that if he wishes to maintain a position in society for him-self and his family he must supply them with an ample wherewithal to enable them to cut presentable figures, and lend people to think that they never had to do with any vulgar occupation. He is instructed to "cut" his plobeian acquaintances, and to make, so far as lies in his power, new and grander ones. He endeavors to act upon the admonstons which are given him. He cultivates an elegant get-up and a distingue are. The "get-up" he manages tolerably successful by the aid of white waist-coats, massive gold chains, rings, &c.; the distin-gue dir, as his acquaintance with Landley Murray is limited, and his treatment of the aspirate rather uncertain, is generally a failure, at which people would laugh, were they not awed at his estentations display. For, wherever he goes he shows that he is a man of substance. His house is crowded with costly, if not beautiful articles, his carriage is in every respect a splendid vehicle, and his servants positively outvie him in magnificence. Happy he is not, for he feels he is a sham, and is constantly afraid of being found out. Not even his insolence to those beneath him, and his abject toadjiem to those above him, protect the poor wretch. He is constantly run to earth. His wife is similarly unfortunate, but his children are a trifle more successful. His sons are not too old to learn, and, by a lavish expenditure, can buy position. They may be known at once. Every pleasure that is to be had for a trifling outlay is violectly descried by them; that unhappy mortal, whose resour-ces are somewhat limited, they very quickly endeavor to put the extinguisher They are continually bragging about what they have lost and won at games of billiards and by means of wagers. They are careful to smoke only the best cigars, drink the best wine, and wear the best clothes, and to let this fact be known to the world. They only buy their goods from "where it is the thing" to purchase them, consenting, without a sigh, to pay a large enhanced price for the privilege of doing so. They regulate their conduct by what they imagino it should be, and never for a momen think of following their own impulses, and doing only what they like. They neither doing only what they like. They neither read nor think to any appreciable extent. What the rest of their set say in referwhat the rest of their set say in relations to a book, painting, play, or anything play, they say, lacking the will to express an honest opinion, if they have the fability to form one. The daughters are in pretty much the same manner in the different positions.

aitions which they occupy. They are shame

and very sorry shams indeed.

deal of talk serve instead of deeds. often spend more money than they can afford and do their best to make people come to the conclusion that they disburse as much as is really the case. They are as much as is, really the case. They are ashamed to own that they can do anything ashamed to own that they can do anything for themselves, though there is good reason for believing that they are not so holdess as they make out. They are the magnificence of the wealthy sham. They give parties made brilliant by borrowed plate and other articles. They deprive themselves for a mouth for the sake of showing off for a few hours. They buy their wines from one place and pretend they get them from another and pay a big price. They are ever tilting at those who, having limited means, show by their mode of life that they are not rich. Occasionally a sham of this description gets into print. You would imagine from the manner in which he writes that he hob-nobbed with lords and never drank port wine less than twenty never drank port wine less than twenty years in bottle. You might be excused for thinking that he presed his time on silken couches or feasted off viands such as would have delighted the soul of Epicurushimself. He is continually sneering at those people who are not above a beef-steak and a glass of beer, and think twice before they spend a sovereign once. The fact of the matter is, however, that exalted individuals of this stamp are often more hard-up than are the rest of their fellows, and consent to dine and sup off things which they would never dream of mentioning in print, without the recompanyment of a sarenstic sneer or a far-fetched witticism. It is among this class that the most abominable of all forms of hyporeise the shear friendship, is most of hypocrisy, the shain friendship, is most prevalent. If you are rich and influential, and keep a good house, you are toadied to such an extent that you may well be excused for thinking yourself one of the most es-timable and important beings in craation. But if misfortune overtakes you, you are soon brought to a sonse of your deficiencies. The displays of friendship which are sometimes witnessed over dinner-tables are touching in the extreme, but you may be y certain that if the sham fastens himself upon you he has some object it view certainly hot conducive to your welfare. Before giving an entertainment he curses the necessity that compels him to do so, and carefully balances up both the dobt and credit side of the account. Yet he receives you with a smile which is a false. you with a smile—a smile which is as falso as his own plate.—Liberal Review.

The British Possessions.

The population of the British possessions beyond the seas exceed 200 million souls, according to the official statement recently secording to the official statement recently issued for 1871. The population of British India. is stated at 190,663,623; of the Straits settlements, 808,097; of Ceylon, 2,405,287; Mauritius, 818,584. The population of Cauada is returned as 2,812,366, in Ontario and Quebec, 887,800, in Nova Scotia, 385,594, in Now Brunswick, 11,958, in Manitoba, 10,588, (exclusive of Indians), in British Columbia, 94,021, in Prince in British Columbia, 94,021, iff Prince Edward Island, and the population of Newfoundland, 146,536; making a total for British North America of 3,748,857, exclusive of all inhabitants there may be in the vazt stretch of country between Canada and British Columbia. The population of Australia is stated as 1,978,748; of Victoria, 750,445. New Egyth, Weley Ed. 102, New Edward Prince Edward Prince Ed. 102, New Edward Prince Edward Prince Ed. 102, New Ed Australia is stated as 1,978,748; of Victoria, 752,445; New South Vales, 519,182; New Zoalaud, 266,986; South Australia, 187,851; Queonsland, 125,140; Tasmania, 101,785; Western Australia, 25,959. The population of the West India Islands is given as 1,062,077; Jamacia, 506,154; Barbadoes, 162,042; Trinidad, 109,638. The population of British Guiana is 198,491; of Honduras, 24,700. Then also come the Cape of Good Hope, with a population of 566,158; Natal, 289,778; Gold Coast, 408,070; Sierra Leon, 55,878; Gambia, 14,190; St. Holena, 6. 289,778; Gold Goast, 408,070; Sierra Leon, 55,878; Gambia, 14,190; St. Holena, 6,944; Hong Kong, 124,198; Labuam, 4,898; Falkland Isles, 811; Bermuda, 12,121; Malta, 141,918; and Gibraltar, 16,454; both the last two exclusive of the military. The total reaches the vast number of 202,348,872 souls. In some instances the number testal is known to be below the war stated is known to be low the real number. Here at home, in the United Kingdom, we count a third of a hundred million souls; and all together a sixth of the population of the world bears allegiance to Queen Victoria .- Times.

Ways of Carrying Children

In the Vienna Exposition are a number of models illustrating the style in which women of different natious carry the ba-The Asiatic Indian women carries her in a basket hanging in front somewhat below the waist; the Bengalesa woman, with the child astrade low down upon her left hip, and her left orm supporting its back. The figure seems quite indifferent as to the difficulties in this style of carrying, which must be a higher artistic performance if done so clover in reality. The Egyptian woman carries hers in a stately manner, the child sitting astride her shoulder with the child sitting astride her shoulder with its hands upon her head, and without any clothing to speak of. The Brazilian woman varries hers in a somewhat similar manner, also in full undress, it sitting astride her neck. The Chinese baby is carried upright upon the back, in a blanket, and the South-African in a bag in front, formed by a blanket about the hips of the mother. The Lower Austrian women curries hers her Lower Austrian women carries hers by swinging it in a blanket over one shoulder upon her back, while the Northern Austrian carries hers bound upon a board, after the style of the candy-models in confectionery stores. The Lapland baby is carried in a sledge-shaped cot, made of leather. It seems to have been chucked in feet foremost, and then a framertied over the openmost, and then a frametied over the open-ing for its face, whether to provent it from erawling out or to keep the dags from kis-sing it, is more than can be imagined. The most unique style of all is that of the Equimost unique style of all is that of the Esqui-man woman, who wears wide, high-top boots, and puts the baby, right, and fore-most, down in the outside of one of them, and doubtless, according to Dr. Kane's de-scription of her style, carrying her cooking and heating utensite in the other. The

Scientific and Asefut.

MAXING COPPER,

The Turks understand the solonce of The Turks understand the science of making coffee botter oven than the French. They do not grind the berry in a roill, but pound it in morturs, and in course of time these morturs, which are used for no other purpose, became highly impregnated with the oil from the bean, and are held in great value, desceuding as heirlooms from one generation to another. Brillat-Savaiu thus revords the result of an experiment is to the comparative merits of the liquid mode from the pounded and grant liquid made from the pounded and ground berry.

"I roasted with care," he says, "a pound of good Miccha coffee, and separated it inte-equal portions, one of which was ground, and the other pounded in the manner of the Turks. I made coffee with both one the Turks. I made coffee with both one and other of these powders, taking an equal weight of each, pouring on each an equal portion of beiling water, and in all respects dealing equally with them. I tasted these coffees, and caused them to be tasted by the best judges, and the unanimous opinion was that the liquid produced from the powdered was evidently superior to the produce of the ground coffee,"

Soyer's mode of meking coffee is made

Sover's mode of making coffee is worthy of note. He puts the dry coffee into the pot, places it over the fire, stirs it while heating, then pours the boiling water over it, which is a quart to one ounce of coffee, and sets the pot where it will be kept het, but not boil. In ten minutes it is suitable

TO STOP BLEEDING AT THE ROSE,

I' is worth while to know how to stop I' is worth while to know how to stop the bleeding from the nose when it be-comes excessive. If the finger is pressed firmly upon the little artery that supplies the blood to the side of the face affected, the result is accomplished. Two small ar-teries branching up from the main arteries on each side of the neck, and passing over the cutside of the inwhone. supply the face the outside of the jawbone, supply the face with blood. If the nose bleeds from the right nostril, for example, pass the finger along the edge of the right jaw till the beating of the artery is felt. Press hard upon it and the bleeding will cease. Continue the pressure five minutes, until the ruptured vessels in the nose have time to

DURATION OF HUMAN LIFE.

A distinguished French physiologist pro-poses the following natural divisions and natural durations for the whole life offinan: The first ten years of life are infancy; the second, boyhood; the third, first youth; the fourth, second youth. From forty-five to fifty-five, first manhood. From fifty-five to inty-nee, first manhood. From hity-nee to seventy, second manhood. And this period of manhood is the age of strength, the manly period of human life. From seventy to eighty-five first old age. From eighty-five to one hundred, second old age. These deductions are made from a careful study of the question, with all the add desired. rivable from a thorough knowledge of the sciences of anatomy and physiology. It is not claimed but what these divisions will vary in different individuals, and overlap each other in the same one; but that they are as correct as such a general truth can be stated, we verily believe. These hunts are not so arbitrary as they may seem at first sight. At ten years of age the second teething is completed, and infancy ought to end; at twenty the bones no longer increase in length, and boyhood naturally ends; at forty the body ceases to increase in size, and youth ends, and so on. After forty, whatever increase there may be of the body is in tet; and, instead of increasmg its strength and activity, this latter growth weakens the body and retards its motions. When the growth ceases absomotions. When the growth ceases absolutely, the body rests, rallices, and becomes invigorated. This period of internal invigoration is the period of the first manhood, and lasts fifteen years, and maintains itself fifteen years longer; when the period of old age begins; and this period begins when we have no longer any reserve of strength to draw upon, and when the natural strength is barely sufficient for the daily work, and when anything unusual fatigues, and extraordinary efforts impair the general health. When this coninpair the general health. When this condition of things arrives, old ago has fairly begun, and this period is at seventy years of age.—Hall's Journal of Health.

It is well known that rubbing the body with hog's fat has the effect of reducing the skin in scarlet fever. A gendeman of our acquaintance has used the fat portion of smoked ham with beneficial results, and writes to the editor to disseminate the fact for others' benefit. A celebrated German physician recommends to incorporate one or two grammes of carbolic acid into one hundred grammes of lard, and, with this, to rub the whole body, excepting the head, two or three times a day, according to the intensity of inflammation characterizing the case in hand. The effect of this kind of treatment is to produce a pleasant feeling of coolness, to keep the skin softer, and after each application the temperature of the skin feel. the skin falls somewhat. The carbolic acid operates to destroy the germs and spores of the disease.

Nothing does my soul more good than to see my fellow Christians claim fuely own, that which is with God laid up against their return. When you receive this cup of salvation, the effect will be—the clamor of self is over the slavish fear of being nothings over—the soul Reeps its place in God, and it ready for all that can come mon it. It ready for all that can come upon it. It bears, it forbears; it thinks no ovil; it cannot dwell or live here.—Bromell.

If we serve God's glory, the necessities of men will never more call that sinner pros-perous who, after he hath been permitted to finish his business, shall die and perish miserably; for at the same rate we may envy the happiness of a poor fisherman, who while his nets were drying, slept upon the rock, and dreamed that he was made a king on a sudden he starts up, and leaping for joy, falls flown from the rock, and in the place of his imaginary felicities loses his little portion of pleasure and impoent ?? lages he had from the sound sleep and little cares of his humble cottage.

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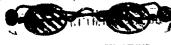
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The attention of parties intending to settle in Manitobs is hereby called to the circumstance that at a recent meeting of Kaox Church Congregation. Winniper, the following gentlement word opportunities to at a san Intuitivation Committee, for the purpose of affording information and savice o such immigrants as may desire the same, regarding the most eligible localities a validable in the Province for settlement, and other matters a secting the veillare of new estilers; namely:

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At home the stangel for freedom seems over. The last slave has long been a cilized; the last opposition to emancipation, enfranchisement, equal civil rights, has formally been abandomed. No party, North or South, longer desputes the result of the War for the Union; all therefore the theorem and the standard mattheward the results in the haver be undone, and within whole people thus united on the grand platform of All Rights for All, whereto cur bloody struggle, and the prolonged civil owhere to the bloody struggle, and the prolonged civil owhere to the followed, have led us, the liepublic closes the records of the bitter, hatful Past, and turns peacefully, hopefully, to the loss alarming because less vital problems of the Fature. To whatever may clucidate the general discussion or action on these. The Trine Nr. gives simplest space and next finantial record. Whatever parties may propose, which ever location and the standard colouring its columns, whether this nows helps or hinders its own views. Its readers have the right to an honest statement of the facts; and this they always get.

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Official Announcements.

---MEETINGS OF PRESERVERIES.

KING TONG-NEXT mouting of Langiton Preshy they to be held it brook Birrit Church, Kineston, on the first Tie slay of Ostober, at I jam., Mr. Continued to preach in the evening.

Have the -The next ordinary meeting of the Presbytory of Hamilton is to be held in Central Church, tiguilion, on the 2nd Tuesday on October ners, derrada.

HAMILTON -The next ordinary meeting of the Presbyters to Hamilton meets on the 2nd Tuesday of October, at Il a.m., in the Central Church, Hau,

Incomplaint Products will holdlishest incoming the Condition of the Art The Africa Color, at 20 clock p m.

BROCKYR LE .-- At Prescott on the 1st Tuesday of November, at 2.0 p.m.

ONTARIO.- At Port Perry, in the Canada Presby-teman Church on the 1st Monday of November at

OTTAWA .- In Bank-st. Church Ottawa, on Mouday, Nov. 4, at 2.30 p.m.

Blucon.-At Barrie, on Incaday, Nov. ith at 11

Sclock 4-10.
Schock 4-10.
Foronto—In Knox Church, Foronto, on the 1st
Tuesday of December, at 11 a m, when Session

ADDRESSES OF TREASURERS OF CHURCH FUNDS.

Temporchities Board and Sustentation Fund-James Croil, Montreal.

James Croil, Montreal.
Ministers', Widews' and Orphans' Fund-Archi-bald Fergusen, Montreal.
French Mission-James Croil, Montreal. Juvenile Mission-Miss Machar, Kingston, Ont

Manitoba Mission-George H. Wilson, Toronto. Scholarship and Bursary Fund-Prof. Ferguson Kingston,
Synod Fund-Rev. Kenneth Maclennau, Peter

Queen's College Endowment I'and-Wm, Ireland,

Commercial.

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The business of the week has been chiefly in barley, but grain of all sorts has been fairly steady. Stocks are still increasing. They stood on the 6th inst as follows :- Flour, 4,640 barrels; wheat, 98,066 bushels; oate, 2,149; barley, 128,339; peas, 2,261; rye 350 and corn 50. There were in sight on the 27th ult., 10,688,000 bushels of wheat and 1,109,000 of barley, against 5,354,000 of wheat and 1,666,000 of barley in 1872.

PLOUR .- Advances in freight and decline in prices outside have made the market dull, and put down prices. Extra sold last week at \$6.40 and this week at \$6:25 f.o.c. Fancy sold last week at \$6.05, and on Monday at \$6 in store. The market was dull on Tuesday, but closed yeserday rather firmer, with sales of fancy at equal to \$6.05 here, and of spring wheat extra at \$5.70 and \$5.80 f.o.c.

OATMEAL. - There was a lot sold for \$4.85 at Guelph, being equal to \$5.05 here. Small lots seli at \$5.25 to \$5.30.

WHEAT.—The enquiry has been active, and prices were steady until Tuesday. On Thursday No. 2 fall sold at \$1.28 Lo.b., but on Saturday and Monday No. 1 treadwell and No. 2 fall brought \$1.30 Lo.c. No. 1 spring sold nearly every day at \$1.23 in store, but it was veak yesterday, with no buyers over \$1.22 Lo.b. No. 1 fall, however, remained firm, and sold yesterday at \$1.32 Lo.b. Street price, \$1.28 to \$1.32 for white; \$1.25 to \$1.28 for treadwell, and \$1.20 for spring.

OATS .- Receipts have been small and insufficient. Car-lots have sold readily at 40c, on the track, and the same would still be paid.

BARLEY.—The market has been active at all vancing prices. On Thursday No. 2 sold at \$1 to \$1.05 f.0.b., and No. 1 at \$1.08 delivered. On Friday uninspected sold at \$1.05 to \$1.07. On Saturday No. 1 inspected brought \$1.12 to \$1.15 f.o.c., and uninspected brought \$1.12 f.o.b. On Monday unuspected brought \$1.15 f.o.c. On Tuesday No. 1 inspected sold at \$1.17 on the track, and No. 2 at \$1.12 to \$1.14. The upward movement remained in force yesterday; uninspected sold at \$1.17 and \$1.18 f.o.b., and \$1.19 f.o.b. was refused for No. 1. Street price, \$1.10 BARLEY. - The market has been active at adb 31.20.

PEAS-Remain nominally unchanged; street receipts light, and prices 60 to 64c.

Ryp. -- A car sold at 6Sc. Lo.br | Street price,

CORN.-A car sold at 53c. on the track. BRAN, -- Car-lots have changed hands at equal \$12 on the track.

BUTTER—Continues in good demand. There hac, been sales of one lot of 400 packages at 19ch one of 70 and another of 150 at 18 c. Tv, same prices would still be paid

Ecos.-Receipts are increasing, butfall are readily taken at 17 to 18c.

PORK-Is quiet but firm at \$18 to \$18.50.

BACON .- Comberland is nearly fini-hed; long-clear sells well at 91/4 to roc.

LARD -Remains quiet and unaltered.

Hogs-Are more plentiful, but still bring \$6.50 to \$7 for dressed and \$4.75 for live.

FREIGHTS.

LAKE FREIGHTS .- Rates are firmer at 2 1/2. to 2% to Kingston, 3c. to 3%c. to Oswego, and 4c. to Lake Eric ports.

GRAND TRUNK R. R. RATES.—Winter rates from Toronto stand as follows:—To Halifax, \$1.10 for flour and 55c. for grain; to St. John, \$1.02 for flour and 55c. for grain; to Mounteal, 50c. for flour, and 25c. for grain; to Mounteal, 50c. for flour and 43c. for grain; to New York, 90c. for flour and 45c. for grain; te Beston, 90c. or flour and 45c. for grain;

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Jion; boxed meats, 65s. to Liverpool, or Glasgow, and 67s. 64; to Liverpool, or Glasgow, and 67s.

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7 Fine do 7 Fine Old Hyson
8 Superic do
9 Extra Fine do
10 Pinest do
11 Superior Gunpowder
12 Extra Curieus do
14 Fine Imperial
15 Superior do
16 Extra Moyune Imperial
17 Very Superior do
18 Natural Japan
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Trince of Tons
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