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ontributors and Correspondents
OURTH ARTICLE OF THE BAJIS.

BY REV. JOHN LAING, M.A., DUNDAS.

My former paper was little more than a llection of documents, a statement of its and one inference. That these are ggestive I admit, and I propose to make me remarks suggested to my mind in a cond paper. Finding, however, that Mr. mpbell had something to say I have dered writing until I should see what light minister so intimately acquainted with is subject as he is, could throw upon the bject. I have read his letter with interand care, and thank him for the corteous anner in which he has written. In the lowing remarks I hope to notice everying pertinent to the discussion which Mr. has set forth, and if I make no further rsonal reference to him or individuals it from no want of respect, but because I ish to deal with facts and reasonings and ot with the men who record the facts or forth the arguments. I may also promthat for sake of brovity and clearness I all use the word Kirk to designate our stor Church in this colony.

I am blamed for going back to the disuption controvorsy and reviving the bitfeelings of that period. But I am not blame for this turn in our discussions. it was accepted as a preliminary to union egotiations that there was "to be forbearnce on that point and that by gones were be by gones." Why was this compact lolated? Who is responsible for the viostion? Surely not I, but those who first stroduced the subject. I say nothing of he Kirk or its Committee; but I fearlessly ay that the whole blame lies on our own Union Committee, who (whother in ignorance or unwittingly, I know not) deliberstely inserted the 3rd Resolution which provides the disruption in the Basis and ent up to the Assembly an act formed on the 4th Resolution, which was purposely framed to meet Disruption exigencies and vindicate the residuary party as against the secoders. The Assembly also is responsible who sent down to Presbytories, Sessions, and Congregations these offensive docu ments which could not fail to produce the evil effects now deplored, no one can be blamed if in discussing these documents their historical origin and bearing are considered by him. This is all that I have done. Faithfulness will not allow his to be We cannot cut ourselves lose from our Disruption Fathers even if we wish to do so; and I cannot be a party to condemning their conduct in 1844, rendering null their protest, and declaring them guilty of schism. I heartily approve and am nowise ashamed of the Disruption, and as I ask no concession in reference to that controversy. By all means let by-gones be by-gones.

I object to the IV Article solely because it prevents union. It is in the way and no union can be accomplished till it is removed I am not opposed to union, and have no sympathy with the demands of some anent the Headship, and think union can be accomplished on the Westminister standards pure and simple, as a Basis.

I ask then why is the IV Article in the Basis? Some say it means nothing bu was inserted to satisfy the Kirk. Other say it can be made harmless after union, and, indeed, null and void, by imposing conditions of reception as regulations. Now I regard it as an insult to put a meaningess Article in a document so important and olemn; and no compliment to the Kirk to ay that they are satisfied with a meaningss document. I regard it as flagrantly ishonest to assent to an article in order to cure Union with the secret intention of iclating the Union compact after the nion has been consummated by imposing puditions incompatible with the compact. et this then pass.

I believe it means something. "Its object is to declare our brotherhood with he whole Presbyterian family as more utimate than with the other religious deominations and to provide for receiving inisiers and members from other Presyterian churches, upon Presbyterial and essional certificates, without subjecting hem to examination to accertain seir qualifications, when we are satisied with them otherwise. Some of the initiaters of the respective Churches re ordained in the parent Churches and for their sakes, as they might still ssics to be elegible to charges in the old. white, I would wish that a relation to m perent Churches more definite and alimate that what is embraced in the sorth Article could be secured. tes Mr. Campbell, and I think he is it. Let the readers note the italies.

view of that the mont the question of

relations comes up, and in particular the relation of the Kirk to the Church of Scotland. The Act of Independence says the connexion is "merely of opinion, identity of standards, and ministerial and church communion."

Now when we are told that the rights covered by this relation is merely fibal, I must be excused for saying that however clear this may be to other minds I cannot receive it. Facts are against it, such as,—

1. The Clergy Reserves were "secured "by law to the recognized Branch of the "Church of Scotland here." That is more than fitial and moral.

2. The Kirk in 1844 declared itself not called upon to give forth a statement as to the "connection which subsists between the Church of Scotland and this Synod" and declined to discuss it.

8. The reason for the above action was chiefly want of harmony of sentiment, as an influential party tatted their protest against any action of the Synod, holding that or was discussive of a motion "aiming "at the alteration of the name title, designation or constitution of the Synod or "Church, or the relations thereof to the "Church of Scotland" were in their nature objectionable, unconstitutional, incompetent, ultra vires compromising and affecting injuriously the status, rights, and privileges of certain parties in matters civil and ecclesignatical.

4. In the draft answer to the protest which was adopted in 1844, it is said, "It is the opinion of many persons and some of them men to whose opinion on a matter of this sort it is hardly possible to pay too much deference, that for the Synod in its own mero motion to alter its style or designation 'in law-would be at once to alienate a vast amount of property of the Church. 'Indeed in this there can scarcely be a 'shadow of a doubt." And again, "no man of sound principle and understanding will say that had the Pesolutions of the Protesters been carried, the Synod could, either in honour or law have retained its property, that is to say, after altering its designation and changing the conditions on which that property had been granted and was held." Is that only filial and

certain property in Canada, the deed of which convoyed it to Presbyterians in communion with the Church of Scotland, but makes no mention of the Kirk in Canada, was by decision of the Court of Chancery given over to the latter body.

5. The General Assembly of the Church of Scotland received a report which proposed, to prevent the property and endowments and interest in the clergy Reserve consisting of the ministers in Canada, and Fund from being vested in a corporate body to use "every means in its power to have it disallowed by the Government at Home." Are these only moral means?

In face of these facts I cannot believe that the relation is merely filial and moral. If I am wrong, I have been led into my error by the acts of the Kirk and General Assembly. I do not imagine that the Kirk is "an integral part of the Church of Scotland" and I understand why it cannot be; but I am of opinion that there exists a relation involving legal rights which cannot be dissolved without legal sanction as well as consent of the Churches.

It is also evident that by virtue of this relation certain rights and privileges belong to ministers ordained by the Established Church which its dissolution would affect.

In 1844, the resolution which is in substance the Fourth Article was adopted to protect those rights and priviloges. It opened the door for ministers from other churches, particularly the Free Church, but secured the maintenance of the then existing relation to the Establishment, and that was the sole reason for the Resolution. Now if adopted in 1874 it will have the same effect. It will provide for receiving ministers of the Establishment without examination, this is the main thing; and in order to do this will extend the privileges to all other Presbyterian Churches. And here it is to be observed that in 1845 the Kirk made the Act of Independence a standing law of the Church avowedly to exclude men holding Erastian sontiments; but now it is proposed to receive all-Erastian or not-without examination, and so to bind the Church that an act similar to the Act of Independence could not afterwards be passed without violating the Union compact.

I do not object to the United Church receiving ministers from the Established or any ether church. We have received even a Priest of Rome when the Presbytery was attisfied. If the Church adopt after Union each an set for reception of ministers as the Pourth Article is, I might dissent, but would never think of doing mure. What to receive the power of the principles and torrents fierce, does the opposers all o'ertical to be putting such an article in the country law of sin reverse, till some of sound words," and every law of sin reverse, till some of the principles to be had. One copy, at supply of copies to be had. One copy, at least, of our Confession ought to be in every present least, of our Confession ought to be in every present and least, of our Confession ought to be in every present least, of our Confession ought to be in every present least, of our Confession ought to be in every present least, of our Confession ought to be in every present least, of our Confession ought to be in every present least, of our Confession ought to be in every present least, of our Confession ought to be in every present least, of our Confession ought to be in every present least, of our Confession ought to be in every present least, of our Confession ought to be in every present least, of our Confession ought to be in every present least, of our Confession ought to be in every present least, of our Confession ought to be in every present least, of our Confession ought to be in every present least, of our Confession ought to be in every present least, of our Confession ought to be in every present least, of our Confession ought to be in every present least, of our Confession ought to be in every present least, of our Confession ought to be in every present least, of our Confession ought to be in every least and least, of our Confession ought to be in every least and least, of our Confession ought to be in every least and least, of our Confession ought to be in every least and least, of our Confession ought to be in every le

Basis; binding the United Church before hand as to her relations with other churches; binding her in such a way that she cannot exercise her right of examining candidates for her ministry without violatting a solemn compact. I object to be bound to receive ministers from any church, or not to receive them; I insist on full liberty and unfettered freedom of action in this matter of receiving ministers; and that the United Church be left quite free to act in all time to come as circumstances and a sense of duty may direct, receiving ministers on whatever conditions may from time to time be determined.

Now as the practical conclusion; if thirty years have so changed our circumstances, that without change of principle on the part of either Church that can be done which our fathers in 1814 found it impossible to do though they sought it diligently and carnestly. If what was formerly done "in Westminister' by the Imperial Parliament can now be done in Ottawa by the Dominion Parliament; if the Kirk can unanimously take the necessary steps to change her designation and sever the connection with the Established Church; if there is now no remarent party to endanger the property, or reclaim against their ministernal status being injuriously effected; it the Synod is now in a position to say that, to do these things is not objectionable but desirable, not unconstitutional, incompetent or ultra vires. If all this can now be done, I am satisfied. Let it be done, and as the doing of this in 1844 would have prevented disruption, so in 1874 it will bring about Union. This however must be decided not by the Church to which I belong, but by our sister Church, and may God make clear the way for the happy consummation.

REVIVAL.

Editor BRITISH AMERICAN PRESBYTERIAN.

The readers of your paper owe a debt of gratitude to your correspondent in Hamilton for the interesting account he has given of the progress of the work of God in Mitchell. Such interesting accounts of progressive Chr. stianity are as refreshing to the Christian Pilgrim as the green easis is to the weary traveller in the parched desert. How pleasing to learn that persons, by hundreds, are submitting themselves to the power of the Gospel; that "drunkards and infidels, high and low, rich and poor, are among its trophies;" and that fidelity and trustworthiness are marked characteristics of those who have made a profession of faith. How strikingly verified is that Scripture: "And it shall come to pass that whosoever shall call upon the name of the Lord shall be saved;" and what an incentive to Christian hope, to Christian effort, and to a firmer reliance and trust in the promises of Him of whom Prophets have written and Poets have sung: "His every word of grace is strong as that which built the skies. The voice that rolled the stars along, speaks all the promises." Your correspondent thinks that a visit to Mitchell would convince any one that all that is required to bring an outpouring of the Spirit in any place, is faith on the part of the people. This idea is fully substantiated in God's word : How " great and precious are the promises." God has confirmed them by an oath, "by two immutable things in which it was impossible for Him to lie, that we might have strong cor olation who have fled for refuge to lay hold on the hope set before us.'

Such circumstances as are reported by your correspondent, while very encouraging, are a mild and merciful rebuke to our want of faith in the author of every good work. To the Church in these days will apply that truth uttored by the Saviour, "O ye of little faith." It is undoubtedly a want of faith on our part, in the promises of God's Word, that renders us so weak and powerless as co-workers with God in our own salvation and in the salvation of our fellow men. It is true God is a sovereign, and He doeth whatsoever he will, both in heaven and upon earth, and yet who does not know that in connection with properly regulated Christian effort, and in answer to never ceasing fervent prayer, mixed with on the part of the people, that the wrath of men has been made to praise God and the remainder of their wrath has been restrained, that the peace of God which passeth understanding, has possessed their souls to such a degree that strangers to God and to the power of God have said of such places and of such scenes, Lo, God was in all this work, and we knew it not. Such discumstances are powerful incentives to every lover of Zion to carnest prayer for the operation of that Spirit which, " like mighty winds and torrents flerce, does the opposers all o'er-

correspondent says there must be many in Canada who are wondering if this work will not spread, and he also says that, in answer to prayer it will spread; and what, Mr. Editor, is to prevent this? The Lord's arm is not shortened that it cannot save, neither is his ear heavy that it cannot hear. Let the Church ask, and ask in faith, and God will answer. It may not be at the time or in the manner that we may select. God's ways are not as our ways, neither are his c'oughts as our thoughts, and yet He has promised to answer prayer. We have heard with our ears, and our father's have told us what wonderful works God did in their Jays, and as faith lends its realizing light, God is seen in the operations of his Spirit working in the hearts of men. I have reason to believe that even in this cold northern county of ours there are signs of good, small perhaps, little it may be as a human hand, and yet who shall say that a shower of blessings shall not descend upon us? We are blessed with a faithful minister. In his pulpit and pastoral performances, there is much to commend and little to find fault with. He lives in the hearts of his own people, and his genial warm-hearted benevolence is winning for him the good will of the community, for whose good he labours. God, in his providence, has been moving. There is marked attention to the word preached by his servant. Anxious prayer is offered in private for the aid of that Spirit without which we can do nothing. A necessity for depending on God alone, is more deeply felt, and with these tokens is it too much to say that we expect God to bless us. Are not these operations of grace something like the promise of a shower that drops already from above? For some months past the sermons we have listened to have been well adopted to arouse men to think about their own salvation, and the salvation of the souls of others. The sermon on last Sabbath from that text where the "ends of the earth are invited to look unto God and be saved," in its stirring, pointed, and pungent elucidation could not fail, with God's blessing, to make a deep and lasting impression. The Church was invited to attend a weekly prayer meeting, and we know, for God has told us, " mercy visits every house that pay their night and morning vows, and that " He makes a more delightful stay where churches meet to sing and pray."

faith and hope shall make all one." Your

We are encouraged to hope that good may be done, that precious souls may be brought to Christ, to Him who merits all their love, and that by looking to Him the Church in this place may grow more and more into his image and likeness till they are fitted and prepared for those realms of bliss, "where happy souls in endless concert sing, where hope in full fruition dies, and all is lost in love."

BRADFORD. May 5th, 1874.

THE CONFESSION OF FAITH.

Editor British American Presbyterian.

In view of the approaching meeting of Assembly it may not be amiss to draw the attention of members elect of that court, in particular, and of those of the Church, in general, to the importance of a cheap reprint of the Westminister Confession of Faith. Almost the only copies of that document to be seen in Canada have been imported either from Scotland or the United States. My duties have led me to spend a few days at a time in Presbyterian families and, when there, I have been surprised at the very frequent absence of the Confession from their houses. This is far from what ought to be.

Of the nature, uses, and necessity of Confessions of Faith nothing need be said at present. That subject is clearly discussed in the second volume of the "Canada Presbyterian Church Pulpit," even in such a style as a commodates itself to the intellectual capacities of ordinary informed minds. The hue and cry which is periodically raised against all Confessions of Faith, is prompted by ignorance both within and without the Church. Every Church must have a Confession of her faith; if not writton it is oral. To that confession her members give their assent; which assent entitles to membership, and is the line of demarcation between them and the members of other churches. As every church ought to have a written Confession of Faith, so it is the duty of the superior courts of that Church to see that there is always an ample supply of copies to be had. One copy, at least, of our Confession onglit to be in every Presbyterian family. The family requires it both for the instruction of the young, and a defence of the principles and doctrines of Scripture as hold by the Prosbyterian Church. The apostolic injunction, "Hold fast the form of sound words," that inerely

words-is as applicable to the dectrines of Scripture as arranged in the Church's Contession, as are those passages of Scripture from which they are taken, and by which their truthfulness is proved. The latter is the truth; but the former is the "banner to be displayed because of the truth." The latter is "the glory in the midst of Zion:" but the former are the walls, bulwarks, and towers around her. More especially is the Church bound to please those enlisted under the "banner to be displayed because of the truth" in a position to "tell the towers" of Zion, to "mark well her bulwarks," to "consider her palaces; that ye may tell it to the generation following," seeing that others, Methodists especially, impute to Presbyterians the maintenance of doctrines absurd, ridiculous, and such as even devils do not believe. When Presbyterians are thus maligned it is but just to their Church and themselves, to have a copy of the Confession to hand to their defamers and ask them to read what we believe. There is no need of being ashamed of it.

It is unreasonable and painful to see members, either at their formal admission to the Church or at the front, acknowledging the Westminister Confession to be the confession of their faith, when they have never read it. In this case it is a dead letter. It is more, it is a reproach to the Church for not judically making arrangements that all her congregations should be amply supplied with her standards. The publication of these should not be left to speculation, but undertaken by the Church and superintended by a committee appointed for that purpose.

The present volume labelled "The Confession of Faith," is rather formidable looking. To brace one's self up to resolve to take the volume in hand requires, here, no little fortitude, especially if it is not a task which must be accomplished. That volume contains the subordinate standards of the Church, of which the Confession of Faith is only a part. The Shorter, and also the Larger Catechism is published separately although it is one of these standards. It is highly expedient that the Confession of Faith should also be published separately. In good readable type it would not extend to a volume larger than the Forms of Procedure. The price could be reduced to ten cents. As it is the chief subordinate standard of the Church, she ought in faithfulness to her Head, in justice to herself, and in the intellectual interests of her members, the young especially, to provide an abundant supply of that most important document. Besides the members will be in a better position, than at present, to tell what their Church believes; and be better qualified to appeal to Scripture to defend Scriptural doctrine, and refute the calumnies of those who bespatter Calvanism and Presbyterian.

J. B. S.

An Omission.

Editor British American Presbyterian.

DEAR SIR,-In the Historical Statement read at the laying of the Foundation Stone of Knox College, and published in the BRITISH AMERICAN PRESBYTERIAN, the name of the Rev. John Campbell, M.A., of Charles St. Church, Toronto, (now the Rev. Prof. Campbell, of Montreal) does not occur in the enumeration of those to whom the Collego is indobted for having discharged the duties of Lecturers. It is not necessary to say that this omission is unintentional. The college cannot be ungrateful to one so honourably connected with it, and who, at very great personal inconvenience, rendered it most valuable service during more than one Session.

Yours very truly, Wm. Caven.

Presbytery of Paris.

A meeting of this Tresbytery was held in Guelph during the Synod, to dispose of the call from Chalmers' Church. Quebec, to Mr. Wright, of Ingersoll. Mr. Wright stated that, on public grounds, he thought it his duty to accept the call. Mr. McTavish moved, seconded by Mr. Chisholm, Elder, "That notwithstanding that Mr. Wright has intimated that, on public grounds, he fett he should accept the call to Chalmers' Church, Quebec, and notwithstanding that the Presbytery are fully satisfied as to Mr. Wright's suitableness for that field, yet considering the peculiar circumstances of the congregation of Erskine Church, Ingersoll, the Presbytery refuse the translation. It was moved in amendment by Mr. Cochrave, seconded by Mr. Sutherland, Elder, "That in view of Mr. Wright's expressed statement, that he thought it his duty, on public grounds, to accept the call, the Presbytery agree to this translation, while, at the same time, sympathizing with the congregation of Erskine Church, Ingersoll, in their peculiar circumstances." The motion was carried by a majority over the amendment, and Mr. Wright's expressed in his present charge.

The Zastor and Zeople.

Beecher's Yale Lectures on Preaching.

THE POWER OF THE INVISIBLE.

I am to speak to day of the power that lies in the invisible, of men's relation to the doctrine of a future life, and of the use of the destrine of man's continued life in your

Paul, in slowing by argument the su periority of the moral forces over the physical, somewhere speaks of God's choosing the things that are not to bring to naught the things that are; that is, of his using the forces above our natural senses, the supersonsuous truths of the other life, the invisible truths of man's spirituality, to overcome forces having an outward manifesta tion. These unseen powers are stronge than the embattled forces of matter, whether in the household, in society, or in the church. The subtle, secret springs of the highest power lie in the development of the truths, which can have no exposition in the day and a superior in the exposition in the experience of men. You will be struck by the fact that we do not find the doct line of immortality developed in the Old Testament. yet it would be unjust to say that the earlier Jews had not a conception of this truth. Their wonderful enthusiasm. love. and soul prostration before their Jehovah must have been accompanied with a belief in the doctrine of the continued existence of God's people. But not once in the Old Testament is immortality spoken of as a force. It does not appear in the legislation of Moses. It crops out in the later prophets and the psaling, but nowhere as a cogent argument to induce men to forsake evil and cling to the good. Nowhere is it distinctly employed in the sense of penalty or reward.

When we turn to the New Testament we meet with precisely the anthesis of this. The New Testament is steeped in the doctrine of a continued existence. The great after-life overhaugs the world as the sky overhaugs the earth, and all good is nurtured and brought out by it as the products of the earth are nurtured and ma-tured by the sun. I can't overstate the importance of this great truth to your ministry. I can hardly conceive of the reason as existing unleavened by a belief in continued being. By it reason gains ranges and habitudes which it could not get in any other way. Even the practice which formerly obtained faultily among the schoolmen, of discussing everything in its relations to eter-nity past and future, had its good effects. A grand outspread of intellectual power was gained by projecting men's minds outward so far in these arctions. By thinking in such extension there was acquired a subtle ness, a richness, and refinement that could have been gained in no other way. imagination, too, almost depends for its existence upon immortality. Whoever wrote istence upon immortality. Whoever wrote the epistle to the Hebrews definied faith, which is a modification of imagination, as the evidence of things not seen. That is the form of imagination which takes in the grand invisible world. Allied to hope and experience it becomes an immense force. It is to be noticed in the Scriptures that a great deal more instruction is conveyed to the reason through the imagination than to the imagination through the reason. Sometimes a fiction is nearer to the reality than the reality is to itself. By fiction often principles are conveyed to the mind which could not be understood if stated in a direct way. If we state to a child some deep truth of political economy, he has no comprehension of it. He gropes in the dark for its hidden meaning. By a picture or fiction it may be made clear to him. Imagination is one of the most instructive sides through which knowledge comes to men. It is unceasingly employed in the Scriptures as a vehicle by which to convey the idea of the higher being, the higher spheres, the future existence.

A belief in immortality affects the con science. Ethics whet the conscience, but the belief in a continued existence throws it unward and outward, makes the sense of right and wrong larger than rules, tears it from localities and all specialities, makes it a part of the constitution of things, and ves it an infinite scope. Conscience has a magistorial and a pootical power. A small conscionce, a nib bling, pinching conscience, is like a petty justice of the peace more than the greatest monarch in Europe. It should be like the great and highminded statesman raised to the seat of power. A belief in immortality has the same effec' n the affections that sunlight has on the flow ers, it makes them blossom. It is easy to begin loving, the difficulty is to keep doin. so. It is so hard to conse looking at persons in an ideal light. What to us is more boautiful than she who has entranced us? How admirable the mind! How perfect the judgment! Her every word is music, her every movement grace itself. And so it will continue during all the period of our worship. But when the two become one there supergenes a sense of imperfection, of limitation. Then you see the judgment is not perfect, the pride is too much and the vanity too universal. The bright colors are tarnished, and your vision is lowered out of the realm of imagination and romance into land of actuality. There is a little question, perhaps, as to which one shall twine and which shall be the trunk. Then follow the weary wastes of disappointment and the many foggy days of discontent. How poor wedded life often becomes be-cause not one in ten thousand is good enough to furnish continually the aspects that feed the imagination of a high nature Young gentlemen, if you want to leve with an affection that will not disappoint, your love must be an immortal one. You must love must be an immortal one You mus learn to see the object you love in the high er life, in the world immortal. Then shall all of earthly faults be prepared by heavenly mechanics. See the objects of your affections as they will be when God shall have fluished them. We don't send our friends up into heaven often enough to appreciate them. Associate men with the invisible, for in no

other way can we have a Christian demo-cracy. Men of high culture naturally look down on the ignorant. Boelety tends to

class itself. Mon of gonius are irresistably drawn to men of genius, the rich to the rich the neble-born to the noble-born. So there is a perpetual stratification. There is no harm in this, provided the higher class is always drawing up the lower. There must be some way in which the men above can make up the deficiencies of men below. The universal brotherhood of man can only be realized when the imagination transforms the lower classes into what they will be when God has finished his work upon them. We must say, as we see man in his present condition, "Oh, this is only the seed which is to be lifted up and developed. We must take men as we do fish. We can't take fish home as we catch them. We must take off the scales, cut off the head and the fins and the tail, and take out the bones before we cat them. So in measuring men. we take off so much for this fault and so much for that, and when the scales are all taken off there is not much left that is good. But if we pursue the synthetic method, if we build up men on what is good in them, and keep doing it until they look comely to us, we are continually drawn nearer and nearer to them. Many look up on great portions of the race as no better than vermin. All the inhabitants of Africa would hardly make one real man in their es-mation. A million men might be slaugh-tered in China and the world not lose au ides. I can't bear to think of the old globe as bearing so worthless a load. By the light of the eternal world it is not so to be always. These creatures are to rise, to swell and blossom in eternity. What homelier thing is there on earth than the bulbous root of the gladiolus? But when I plant it in the spring I don't look at the unshapely root; I look at the beautiful spikes of flowers which I know will be there ere long. So, when I see rough and bronze men, I do not look at their uncouth deg gradation, but I think of what hey will be in the future life. Sweep away the dec-trine of immortality by a belief in annihulation, or destroy it by showing that there is evidence of its truth, and well expect agriculture and horticulture to flourish on earth after the sky had been overhung with sackcloth, as to hope that life will go on with all its sweetness and amenities.

The other life is presented in the Scrip tures both in light and shadow. In the New Testament the use of the bright side is immonsely in disproportion to the use of the dark side, as it should be. Fear works to repress. There is no aspiration in it; yet we should not shrink altogether from presenting the fearful side. Our Master dealt very distinctly with four, yet the great characteristic feature of the New Testament is hope. Just what proportion of these two phases of the future life is to appear in your ministry cannot be determined by any prescribed rules. You might as well ask a physician what proportion of diluents and astringents he used in his practice. That would depend, as with you, upon the peculiarities of the case. To attempt to preach any doctrine having only in view its proportions to some central idea or imaginary system is absurd and preposterous. How often must one prune in cultivating his garden? That depends on what kind o vines he has. Sometimes we can prune by pinching and save the cutting, but we can-not dispense with the knife. It will be well, however, if in your ministry there shall appear an approach to the New Testament proportion of light and shade in presenting the tremendous realities of another life.

The revelation of the life to come is pie torial and not literal. It is addressed to the imagination, and constitutes a grand auroral fresco in the temple of truth. The inspired writers have taken the best things of earth to make up the picture of heaven. Not the least of these best things were the negation of many bad things. In that bright country there shall be no fetters, no lash, no dungeons, no sword, no disease, no insupport able toil, no weakness, no disappointment, no sorrow, no tears, no grief. Wonderful are these negations. Then, the best emotions, the noblest affections, are carried up to a point of ecstacy. A singing master might imagine that heaven was a magnifi-cent singing class, and that everybody was standing around the throne beating time in the best way, and singing the best tunes out of the best collections. But there will be no fatigue; every affection can safely overflow, for the soul can bear it in heaven. Many of the figures of the Bible are out of date. When the Bible speaks of kings with crowns on their heads, I wink and pass on. onre little about kings, but once there was a woulderful fascination about them. When the old Jews were told that they should be kings and priests unto God, it set on fire their imagination with the most glowing fancies. But how much would it delight me to be told that I should be a priest there? Human nature has been developed since that time, and the New Testament gives me the right to take my best things and carry them up into the domain of imagination and make my heaven of them.

When we begin life, heaven is like the pictures on the ceiling of a cathedral. It tires the boy's neck to look up at them, and they don't please him much when he does Before long he associates the idea of safety with it, and hoaven seems a good place in which to get away from hell. It is a kind of insurance office, and he hopes for its security. Then it becomes a matter of sentiment, and he associates with it the fascinating conceptions of the poet and all the embellishments of art. But when, a last, the real toil of life comes, and God's love shows itself in his discipline, and the yoke sits heavily on his neck, his sufferings interpret heaven for him as he never saw it before. Heaven, it may be, is to you dry and arid. But wait until God takes your father up there, and then your mother, and then a brother and a sister. Then heaven has grown populous to you and is become a bright place and a beautiful home. The father looks up to heaven and the door is shut, and a stone is placed against it, and he cannot roll it away. By and by God takes his little child to himself and its little hands are strong enough to roll the stone away and to open the door and the father in looking up to find his child secs God. Thus the prophet's vision becomes a reality. There are strong men, old men, but a little child shall lead them. To many a man the door of heaven is alut.

until his little child goes up to open it for him. I have five who have gone up there, and thus become to me evangels of the heavenly. So we build our heaven out of our griefs and pleasures, but we know that overything will be far better than we have sketched it. How sweet it will be to talk with God as familiarly as I new talk with you. I know many men of science with whom I frequently converse, but He is the greatest Scientist of all. I sometimes walk with artists, but He is the primal Artist, infinite in glory. He is mine, and I am His, and there will be that familiarity between us which can never be separated from love.

Young gentlemen, if you would be successful in your ministry, you must deal largely with the invisible, the illimitable, the infinite, the absolute. These are the alanced a successful and the successful elements which men need to lift them away from the animai. We are born animals, but we are born again spirits, and we are to make our spiritual nature floriforous. You may preach topical sermons on heaven and hell without at all unfolding to your people the future state. Something more is necessary. Your sermons should be steeped in the colors, and be fragrant with the edors of the life to come. When a man comes into my house, I know whether he has come from the street or through my garden. If he came through the garden I know through what part of it he came, for his garments are redolent with the perfume of the flowers. I know my avenue of heliotropes and if he comes through it he brings with him their odor. So, in your ministry, whatever you speak of let the smell of heaven be on your garments. Again, you are to preach of heaven because you are to be comforters. My friends, I have to go up these but not to get my pay. hope to go up there, but not to get my pay

I have had that all along the way. I don't care so much for praise—provided I have it—but the voices of those who say to me, "I could not have got along with my troubles without the consolation you preach Mr. Beecher," are like the voices of angels, and whether I am in hell or heaven I have a treasure you cannot take away from me God gave me r temperament and a training which fitted me to inspire men with cour age. I was greatly favored. And when men who have been in great perplexity come to me and say, "I nover should have gone through my business troubles had it not been for your preaching," it is sweet to me to think that I have lifted men out of their Gethsemanes. When I have been a comforter to men I feel that I have lived, and no earthly crown of scoptre is necessary to my joy. Earth does not grow the herb of consolation. That heavenly plant grows near the throne, and its leaves are for the healing of the nations. You must seek for it in the unseen.

In a recent lecture I emphasized the need of the study of mental philosophy in its practical forms, but you may be in danger of becoming a specialist in ethics. Some of the old preachers became such specialists. They were afraid to preach on morals, fearing they might lose the elevation that comes from the larger relations. But if, with Paul, your conversation shall be in heaven, if you continually feel the influence of invisible realities, you will have an effectual counterpoise in your own soul. Appreciate the greatness of your calling. The ministry is the cleanest of all proefs sions. It is a horticultural business. be sure, we have to deal with dirt, but it is dirt that nourishes flowers. Ministers talk about their burdens, but they do not have so many as the average lawyer. There style of life, and from the fiery qualities of our popular drinks. "Moderation" is not in the American dictionary. To tell our nervous young countrymen that they may handle a "cobbler" or a "cocktail" if they are only careful to do it with moderation is about like telling them to catch the smallpox gently or to jump gently out of a forth-story window. The delusion that our countrymen could be saved from excesses and rum by the introduction of "native been thoroughly exploded in California. The fact is that wherever there is alcohol there is facination; where there is fascination; where is fascination there is danger; after the danger comes death.

Here are three or four simple arguments for the expediency, wisdom, and safety of total abstinence from all intoxicants. Science does not contradict one of them. God's Word does not contradict one of them. Without touching a single disputed question in physiology, philology, or thesons for letting every intoxicant alone. He who never drinks is safe. He who ever drinks is in danger.

Married Forever.

" And I will betroth thee unto me forever."-Hosea ii., 19.

How wond rous and varied are the figure which Jesus employs to express the tender-ness of his covenant leve! My soul! the My soul thy Saviour God hath married thee! Wouldst thon know the hour of the betrothment? Go back into the depths of a by past eternity, before the world was, then and there thine espousals were contracted : " have loved thee with an everlasting love." Soon shall the bridal hour arrive, when thine absent Lord shall come to welcome his bride into his royal palace. "The bride groom tarrieth;" but see that theu dost not slumber and sleep! Surely there is much siumper and sleep ! Surely there is much all around demanding the girded loins and the burning lamps. "At midnight!"—the hour when he is least expected—the cry may be, shall be heard, "Behold, the Bridgroom cometh!" My soul, hus this mystic union been formed between thee and thy Lord? Canst thou tay, in humble assurance of thine affiance to him, "My beloved is mine, and I am his!" If so, great, unspeakably great, are the glories which await thee! Try dowry, as the bride of Christ, is all that unnipotence can bestow, and allowed the statement of the statem that a feeble creature can receive. In the prospect of those glories nuptials, thou propect of those grories numerals, and necdeat dread no pang of widowhood. What God hath joined together, no created power can take as under; he betrothe thee, and it is—"forever!"—Faithful Promiser.

Postpone a present indulgence for a future

Left Luggage.

A friend said to me that a good man he named had died, and left £30,000. 1 held up my hands, and said, "What a

He looked surprised, and said, " What do you mean?"

"I mean just what I say" I replied;
"for surely it is a pity, w. . the man
might have sent it on before him, that he
should have left his £80,000 behind him, for he will very hkely never hear of it again.

"I remember," I said by way of explanation, "that some years ago, as I was travelling, I left my umbrella in the train; and when I found myself in the rain minus my umbrella, I said instinctively, and felt been so stupid as to have left my umbrella in the train." And it is suredy a great vity in the train. And it is surely a great pity that it should be said of Christian people, time for preaching the gospel, and writing he or she has died and ieft an enormous his precious Christian epistles? It was amount of substance in the train of this mobile in Paul to do what he did, but it world, after allowing for the most liberal interpretation of 1 Tim. v. 8.

Honest Duncan Matheson once said to me, "What a pity that — should have left £60,000 to fall into the hands of the devil, for those who will get their lands over it are worldly people. Far better, surely, would it have been to have given Duncan the interest of it for his great selfsacrificising labors, and saved him from all anxiety about money; and instead of his being worked and worried perpetually into a promature grave, he might have been labouring in the gospel for many years to come, and greatly furthering the cause of

He said, I remember also, at the same time, "If - were ever getting back to this world for half a day, the first thing, I believe, she would do, would be to break her will." I suspect there are not a few dead Christians, who, if they got a chance to return to earth, would break their "wills," and bequeath the means they left to the Christ who died for them on

It would be a curious sight to look into the Christian left luggage office, and also to see Christians arriving in glory without any luggage to speak of, when they were spoken of as great and wealthy people down here in the professing Church.

It is surely a pity that Christians do not lay out their money for Christ, and be their own executors, and thus send it on before them, for they would find they had been laying up treasures in Heaven : or at least make such arrangements with regard to their means that "their works should follow them."

We hear a great deal just now about the subject of sanctification. The world literally means separation; and we never have anything like an approach to divine sanctification until there is a practical separa-tion between a man and his money. The proof that conversion is thorough is that it has reached down to a man's pocket, and that he spends his money for Christ, and His cause, helping valuable servants of the Lord in their work, and giving to the diffusion of the gospel as he has opportunity. The Apostolic Church gave this proof of thorough conversation in a very remark able way. How much of the money which has been made in Britain within the last ten years, think you has been given to God?

When we come into the Church by conversion we are consecrated to God, along with all we have, by the blood of Christ. When Aaron and his sons were made priests, it was by first having their ears, hands, and feet touched with blood, and then with oil; and this was symbolical of our separation from self and the world to God, by the blood and spirit of Christ; and as priests of old had no inheritance among the people of the land, so the priests (that is, all saints) of the New Testament period, are to have no inherit-ance here, but to look for association with a self-sacrificing cast out Christ, who gave up all and himself also for God's glory and man's redemption, and to be content with persecution, pilgrimage and poverty. And if on coming into the fellowship of the Christian community a man has plenty of money, he is to regard it as coming in w th him for the glory of the Saviour, and the benefit of the new society into which he has been introduced.

The test which Christ gave to the amiable rich man, who was such a good character naturally that Jesus loved him, was, "Sell that thou hast and give to the poor, and thou shalt have treasure in hence, and come and follow Me. But when the young man heard that saying he went away sorrow ful, for he had great possessions xix. 21, 22). But on the day of Pentecost, there was such power of the Spirit on their hearts, and their conversion was so decided, that they did of their own record, as mat ter of spontaneous beneficence, that which that young man refused to do under the direct commandment of the Lord of Glory, "all who believed were together, and had all things common, and sold their nossessions and goods, and parted them to all men as every man had need" (Acts ii. 44, 45). The principle of this must be the regulating power of Christian liberality, although we have no warrant in Sc. pture for enforcing a community of goods. secret understanding, however, in every converted man's heart, ought to be that if he is not bound to cast his goods into a common store, he is bound by the laws of Christ, to hold all his property as a most committed to his hands by the Lord, for the good of all, and to be shared with others as occasion may require; for if "we ought to lay down our lives for the brothren," surely we ought to lay down our goods for them. "But whose both this world's goods, and south his brother have need, and shutteth up his bowels of com-passion from him, how dwelleth the love of God in him?" (1 John iii. 17). And how foolish of Christians not to give liberal support to those who are engaged in Christian work, especially such as have great success

such expenses by the firm to which they belong, and to which they are so important, and it would be a sign of madness if such men were set to manual labour to support themselves, when they could bring business or wealth to the establishment by devoting of which to the establishment by devoting all their time and energies to the promotion of its interests. "The children of this world are, in their generation, wiser than the children of light."

The apostle Paul is sure to be brought up here, and his conduct presented as a reason why Christian laborers should not be supported, because he wrought with his own hands and supported himself. It was noble in him to do it rather than be bur-densome. But it was ill-judged of the Church of his day to subject him to that necessity, for the time he wasted making tents could have been used in preaching and writing; and who that has plenty of money would think himself justified in keeping it if he could set a Paul at lesure to give his full noble in Paul to do what he did, but it was not very cred table to the Church to let

There are no doubt tens of thousands of pretended ministers of Christ who have mistaken their calling, and ought not to be supported; but this makes it all the more necessary to give good support to those who are manifestly called by Christ as his ambassadors, and whose successful labours in the conversion or edification of souls show the seal of the Holy Ghost upon their mission. It is only the spiritual mind that has drunk deeply into the spirit of the Christ of God which can quable us to understand the seemingly contradictory conduct and statements of the apostic conduct and statements of the apostic Paul in 1 Cor. ix., and Phil. iv., for in the former he seems to refuse to have support. and in the latter he appreciates it, blames other Churches by implication for not giving it and calls the Philippians gift an odor of a sweet smell, a sacrifice ceptable, well-pleasing to God" (Phil. iv. 18).

We must I ting iish between the mercenary and distributed system of men entoring the minister's office for a piece of bread, and the 1 of Christ-given ministry. The former should not have a farthing from the saints of G. 1; the latter should have liberal support, that they may give all their time to prayer, and to the ministry of the

A Dying Charge.

The late Bish p Andrews, in his last conversations, gave this charge, among others, to the preachers in his communion: Tell them I love thom, and to be steadfast, immovable, always abounding in the work of the Lord; forasmuch as they know their labor is not in vain in the Lord. Tell all the Church I feel I have lived very imperfeetly, but my hope and confidence are in God, and I hope to meet them in heaven. Tell the preachers not to neglect the Sabbath schools. The children are in an important part of the Church. The words of the Master are: "Feed my lambs."-Lowdon S. S. Tomes.

That's Enough for Me.

"What do you do without a mother to tell all your troubles to?" asked a child who had a mother of one who had none

"Mother told me to whom to go before she died," answered the little orphan. "I go to the Lord Jesus; he was my mother's friend, and he is mine.

"Jesus Christ is in the sky. He is away off, and he has a great many things to attend to in heaven. It's not likely He can stop to mind you."

"I don't know anything about that," replied the orphan. "All I know is, He says He will, and that's enough for me."

What a beautiful answer that was! And what was enough for the child is enough for

Divine Guidance to a Field of Labor.

When the Rev. Elias Cornelius was solicited to occupy a new field of ministerial employment, he sought direction from God, i, mis providence, the wa men, and the counsels of Christian breth-ren, with the greatest anxiety. He wrote to a friend, saying: "With my eyes turned to heaven, and death and the judgment before me, I am trying to ask, Lord, what wilt Thou have me to do? I desire to have my ars open to everything which is likely to make known His Will. Everything else appears to me comparatively of no moment-We had better be in our graves, than to be in any other field than that which He has cheese for the control of chosen for us." Thus is the spirit which should fill the breasts of those who are going forth, in Christ's name, to guide sin-ners to the way of his.—Presbyterian Monthly Record.

One Thing Needful.

Let every one who would not suffer shipwreck on the great voyage of life, stamp seriously into his soul, before all things, the great truth of the Scripture text, "One thing needful.' Money is not needful." power is not needful; cloverness is not needful; famo is not needful; liberty is not needful; even health is not the one thing needful; but character alone—a thoroughly cultivated will—is that which can truly savo us; and, if we are not saved in this sense, we taust cortainly be damned. There is no point of ind'florence in this matter, where a man can safely rest, saying to himself, if I don't get better, I shall certainly uot get worse. He will unquestionably set worse. The must lish part of hie nature, if left uncultivated will, like every other neglected function, tend to shrink into s more meagre vitality and more stunted pro-portions. Let us gird up our hons, therein evangelizing or great power of communi-cating spiritual knowledge to the saints. Iceading partners in earthly houses of busi-ness are not left to travel and live at their own charges, but they are liberally paid all

Sabbath School Teacher.

LESSON XXI.

ISRAEL'S UNBELIEF.

COMMIT TO MEMORY, v. 8, 9. PARALLEL PASSAGLA .- Ps. evi. 24, 25;

Jude v. 5. With vs. 1, 2, read Nch. iv. 17; with vs. 8, 4, read Acts vii. 89; with v. 6, read Numb. xvi. 22; with vs. 6, 7, read Jos. xv. 6-11; with vs. 8, 9, read 1 Kings x. 9; with

v. 10, read Ex. xvii. 4. CENTRAL TRUEE.-Unbelief shuts out of

LEADING TEXT.-So we see that they could not enter in because of unbelief. Heb. iii. 19.

We have seen more than once that the Lord has sometimes made concessions to his professing people, giving them the desire of their hearts; and such concessions have in them some element of correction.

This chapter is a case of point. Ch. xiii. describes the sending of the spice (v. 1), connecting it with the divine command. But God did not begin the thing, but the people, as we see by Deut, i. 19-22. The domand was urgent—"ye came near," and general, "every one of you," The word of God should have been enough, but the people demanded other assurance. Moses referred the matter to God, and there being nothing immoral in the act itself, they were allowed their way.

Twelve responsible men were sent, including Joshua and Caleb, faithful men; specimens of the fruits of the land were brought; but the majority of the delegation ost all courage (xiii. E1), disheartened the people (notwithstanding the protest of Caleb) (v. 80) by the account of the great warriors whom they saw (vs. 32, 33). At this stage our lesson begins.

We have two things in direct opposition,

I. Unuelief; whose? The peoples. Unbelief of whem? The Lord. What had he said? That he would give them the land—many times. They did not feel that he could do it, because they heard that before its. no could do it, because they heard that before its "giants" the spies were as grasshoppers (xii 31)—(a case of hyperbole,
which explain to the pupils). They did not
feel that divine power would be a match
for the sons of Anak. They did not believe
the word of the Lord; in fact they seem to
have forgotten it altogether, and simply thought of their own fighting powers Their thought had obviously been, "We shall conquer the land—not the Lord, for us." Strange! almost incredible! Not more so than that intelligent men should hear the gospel for years, and still be heard saying, "I am not good enough for heaven," showing that they have never taken in that Christ "receiveth sinners," and that his righteousness, and not ours, is the title

Along with this unbelief, and springing out of it, we see some features that do not commend it to us, such in v. $1-(\pi)$, "all the congregation' crying and weeping all night. There was a pame, a perfect collapse, not only of all godly, but of all manly, feeling

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There was gross injustice—(b) (v. 2) in murmuring against Moses and Aaron. They were not the ambitious, self-seeking leaders, who had originated this movement, and persuaded the people to set out. The Lord had led them to this point, as indeed they owned in v. B; so meonsistent is un-

There was—(c) dreadful ingratitude. All the miracles, deliverances, promises forgotten, and the actual imputation of the most cruel design to draw them so far for their ruin, and that of their children. And, as in all unbelief, there is great unreasonableness. The Lord work a series of wonderful miracles to draw them to Canaan for their ruin! And, indeed, if they were to be destroyed, they might as well be destroyed in Canaan as have "died in the wilderness." But this is the children, petulant, passionate cry of "blind unbelief."

Mark its miscratle shift (v. 4). "Letus make us a captain, and let us roturn into Egypt!" Before, they had made a calf to go before them into Canaan; now they would have a captain to lend them back to slavery! Is it any wonder that unbelief is called "folly?" (Ps. xiv. 1) or its victims "simple ones?" (Prov. i. 22; xxi. 8).

The counterpart of this is found in all doubte, unbelieving fears, reliance on one's own strength, and despair when it fails, and all dependence on flesh on the part of those who set out in professed reliance on God. See, for example, Gal. ni. 3. Christ saves us not by giving us a start from which we go forward in our own strength, but by holding us up all the way through; he is "author and finisher" (Heb. xii. 2; Jude

II. FAITH (standing out on the dark background of the people's unbelief), in Moses and Aaron (v. 5), Caleb and Joshua. Faith is here seen praying to God (v. 5), pleading with men (vs. 6-9), and owned by God (v. 10.)

(a) From Deut. i. 29-81, we see that Moses had done his utmost to restrain and ancourage the people, but in vain. He and Aaron feeling their helplessness, cast thomselves before God, openly, so as to show the people where their hope lay. Moses, at least, obtained strength to conquerself, and intercede for the people, as in vs. 18-17. See a like course in cli. xvi. 22.

When trial comes, unbelief rests in visible means, and when they fail, it sinks into despair. Faith calls upon God in the day of trouble (Ps. 1, 15).

And the State of State St

against the Lord. This they were doing in heart, by unbelief (see 1 Sam. xv. 28), and neart, by untoriou (see 1 Saim, xv. 20), and in act, by returning to Egypt, and in feeling, by fearing the Canaanites after God had promised victory. For the Canaanites would be "as bread," would be swallowed by them (see Deut. xxxii, 50); their "defence," or shadow, or protection, was gone when God delivered them up (see Isa. xxx. 2, 8 for meaning of figure), so that they need not be feared.

True faith rests on God's word, "laughs at impossibilities," makes nothing of solf, everything of God. So saints feel that though the world, the flesh, and the devil, are strong, and they in thomselves weak against them, yet that, through divise strength and grace, they can be overcome John xvi. 33; Rom. viii. 37).

(c) Faith is acknowledged by the Lord. While Moses and Aaron pray, and the others reason with the people (though in vain, for the people proposed stoning them, and were restrained probably only by what appeared "), the glory of the Lord showed itself visibly (v. 10) in the "tabernacle of the congregation." He interposes, and as on many other occasions, shows with whom he is pleased and with whom displeased. Let us learn that--

(1) Our warrant for believing, hoping, expecting heaven, and going forward towards it, is the word of the Lord.

(2) All unbelief hinders our progress in good, and is closely connected with fear, discontent, ingratitude, and wordly contrivance.

(8) The delays in the way of peace, joy, and "heaven begun" in a human soul, are usually not from God, but from the soul's defective faith, or positive unbelief. Unbelief will keep out of heaven.

(4) Faith in extremities will cry to God, and yet use all means of reasoning, persuading, and ontreating, with men.

(5) God never lets faith go for nothing. He manifests himself unto his people, as he does not unto the world. See Moses pleading for Israel, asking mercy for them, and God delighting in mercy.

SUGGESTIVE TOPICS.

The spies—by whom sent—at whose suggestion—how by Moses—how by the people—how by God—how all statements true—the principle of sending them—their report—how it affected the people—why "cried"—their fear—its foundation—their rebellion -how against God-how against Mosestheir complaint—their proposal—the course of Meses and Aaron—the minority of the spics—character of Caleb and Joshua—their advice to the people—founded on what the effect-popular intention-the divine interference-in what form-the exhibition of faith, in prayer, in pleading with men, in power with God, and the lesson to us.

Maxims for a Young Man-

Never be idle. If your hands cannot be usefully employed, attend to the cultivation of your mind.

Always speak the truth. Keep good company or none.

Make few promises.

Live up to your engagements.

Keep your own secrets, if you have any. When you speak to a person, look him in the face.

Good company and good conversation are the very sinews of virtue.

Good character is above all things else.

Never listen to loose or idle conversation. You had better be poisoned in your blood

than your principles. Your character cannot be essentially injured except by your own acts.

If any one speaks evil of you, let your life be so virtuous that none will be neve

Drink no intoxicating liquors. Ever live, misfortune excepted, within

When you retire to bed, think over whe: you have done during the day.

Never speak lightly of religion.

Make no haste to be rich if you would Small and steady gains give competency

with tranquility of mind. Never play at any kind of came

Avoid temptation through fear that you may not withstand it. Earn your money before you spend it.

Never run in debt unless you see a way

Never borrow if you can possibly avoid it. Be just before you are generous.

Keep yourself innocent, if you would be

Keep yourself innocent if you would be Save when you are young, to spend when you are old.

Nover think that which you do for religion is time or money misspent.

Read some portion of the Biote every day. -Counsels for Life.

"For Christ's Sake."

Thus we close our prayers. Is it a mere form? What does it signify? We have sinned, and can come to God through a

Our Young Lotks.

Our Own.

If I hat known in the morning . How wearily all the day The words unkind Would't subte my mind I said when you wont away, I had been more careful, darling, Nor given you needless pain ; But we you "our own" We may never take back again.

though in the quiet evoning You may give me the kiss of peace, Yet it might be The pain of the heart should cease How many go forth in the morning, That never come home at night! And hearts have broken For harsh words spoken That somow can ne'er set right

We have careful thoughts for the stranger, And similes for the sometime guest, But oft for "our own" Tho littert one, Though we love "our own" the best.

Ah, hips with the curve impatient! Ah, brow with that look of scorn! Tween a cruel fate. Were the night too late To undo the work of morn.

The Currant Bushes.

BY M. E. G.

In a large, handsome city on the Neckar there was a merchant who lived in a fine house, to which was attached a large garden laid out in lawns and filled with noble trees. Only a small portion of the ground was reserved for fruit, flowers and vogetables. In this part of the garden was a neat, cheerful summer-house which from the spring time was the favorite resort of the merchant's two children, Carl and Martha One afternoon in the month of June, when the currants were ripe, Carl and Martha wont together into the garden to eat the fruit. There were plenty of berries, but Carl, who was very greedy, could not bear to have Martha pick from the bush he had chosen for himself.

"Pack yourself off," he said to her, "and pick from another bush. I do not want you

"But there are berries enough here, Carl," returned Martha; " you always have your mouth full."

But why will you always cat where I cat?" asked Carl in a great rage.

"Because father has already often said, and again yesterday, 'When you eat currants do not go around to all the bushes Pick from one, and then go to another.'

"Ah! that is all the same thing," said Carl, pecvishly. "Once for all, I will not have you here, for you always take off the ripest and largest right before my eyes!"

"You are a most disagreeable, envious "You are a most disagreeaute, envious follow," rotorted Martha. But Carl's answer was a box on the ear, which he immediately gave her, while his face became crimson with anger. Martha cried, and threatened to tell her father; and sitting down in a corner, she began to make bitter, ugly faces at him.

Carl ato oll alone until he was satisfied and then took his stick and hoop and commenced rolling it along the broad garden

"Wait, I will spoil your fun for you," thought Martha. She stood up with a wicked look and placed herself so in his way that Carl could not roll his hoop. He threatened her several times with another box on the ear if she did not stop. But Martha was not afraid. She now brought a long bean-stalk and held it in the way of Carl's hoop every time it was rolling the best. At last he rushed angrily towards her, and tried to box and kick her, but she seized him by the hair. They soon struggled together, and in a fow moments were both on the ground, acting as though they would like to kill each other.

At that instant their father suddenly came from Johind a bush, where he had

witnessed everything. "Oh! oh! you dear good children," he called; "how loving and kind I find you both! Yes, yes, this is really beautiful!"

Carl and Martha now let go of each other, sprang up, heartily ashamed of themselves, and commenced to complain of one another.

"Silence !" said their father, stornly. "This wicked behaviour shall not go un-punished. You are both to blame! I have been looking at you for a long time. Follow me to the summer house."

Thus saying he took Carl by the right hand and Martha by the left and led them to the summer house, into which they went very unwillingly, for there they thought they would receive the threatened correc-tion. But it was not so. When they arrived at the place their father seated him-self on a garden bench and obliged the two naughty children to at rear him. They were now very anxious to know what would happen to them, and did not venture to stir. Their father began:

"Children you both deserve to be punished for your quarrelsome, onvious and revengeful conduct; you have committed a sin against God, against me, and against yourselves, and this punishment you shall not tail to receive. Should I let you off with a boxing, you will not grow any better, and will perhaps do the same thing again When trial comes, unbelief rests in visible means, and when they fail, it sinks into despair. Faith calls upon God in the day of trouble (Pa. 1. 15).

(b) Faith appears pleading with men, in Caleb, who had already done his utmost (ch. xiii. £0) to "still" the people and in Joshua, who had been of the spies, and who, to show their grief at the people's sin and folly, "rent their clothes," the familiar and folly, "rent their clothes," the familiar and formal way among the Orientals of expressing horror and sorrow. Tuey plead, its tas God and, the land is a good land (v. 7), that if the Lord's favour is not turned away by sin, he will bring them into it (v. 8), "If he gives it, then we can subdue t." But they must not, as now, "rebel"

Nature of the throne, and in no other. Deists, we can approach the throne, and in no other. Deists have no access to God. No preyer as a sill prevent to the feeblest potition. Whatsoever ye ask in My name" is a broad assurance. Would the poor rejoice could they use a rich man's name at bank? We are more highly favored. "All things another, but that all men as children of poke a could the poor rejoice. We are more highly favored. "All things another, but that all men as children of poke a could the poor rejoice. We are more highly favored. "All things another, but that all men as children of poke a could they use a rich man's name at bank? We are more highly favored. "All things another, but that all men as children of poke a could they use a rich man's name at bank? We are more highly favored. "All things another, but that all men as children of poke a could they use a rich man's name at bank? We are more highly favored. "All things another, but that all men as children of poke a children of each other; should also be reconciled to and forgive tae offender—if another in any forgive tae offender—if another in the results and the pot that the pour series and forgive tae offender—if another in the pour series and forgive tae offender—if another in the pour series and forgive tae offend

does not do this will not have his sins forgiven by our Heavenly Father, for he is a liar, and hes every day when he prays in the Lord's Prayer; 'Forgive us our trespasses, as we forgive those who trespass against us. He whom God does not forgive is an unhappy man, who can have no pros-1 ority, blessing, rest or joy upon earth, or ever get to heaven. Now, listen to what I am about to tell you. You know the beer-brewer Daniel?"

"Our neighbor?" asked Martha, "the pleasant man who comes over here almost very day and asks your advice in every thing.

"Yes, yes, I mean him continued the father. "In early years it was not so. The man was poor, and did not like me, but several times did me all the mischief that he could. He never bought anything of me, tried to take away my customers, set the servants against me, dostroyed my flowers, shot my pigeons, slandered me to all the people—in short, did overything he could to injure me.

"Why did he do that?" asked Martha.

"Because I once made a complaint against him for not keeping hely the Sabbath day. He did not close he tavern during divine service, but allowed all sorts of bad men to frohe, sing, and make a noise. I went over to him several times and begged him to forgive me if I had imured him, although I did not think I had, so that we might become kind, good neighbors. For my part, I had no ill-will against him, and would have done what I could to serve him. But it was uselss. Daniel continued his old hatred against me, but he gained nothing by it. Through another person he soon fell into difficulty, and became a hater of mankind. Several times he had to pay an old debt, or be forced to sol! his house. His mind was then greatly troubled. He was a round for infigure the sole of the troubled. He ran around for half a day in desperation, going to all the people whom he thought had money, but no one would give it to him. for no one loved him. He did not come to me, but when I heard of his distress I took the money which he needed to our good clergyman, and asked him to give it to Daniel, but not to say that it was from me. With many thanks he gladly took it for Daniel's relief. Six months afterwards, when Daniel was in a condition to do so, he paid it back to the clergyman, saying,

"'Thank God that I was helped that time! It was truly lucky. I have never succeeded so well as I have with that money. There has been a very blessing on

"Now, because he said that,' replied the clergyman, 'I thought he should also know from whom the money came, that it was from his neighbor Bernhard, who had heard of his trouble, and had sincerely wished to aid him.'

"'What!' cried Daniel. 'It is well that you did not tell me so at the time; I might not then have received it.'

"'Yes and still more,' continued the clorgyman: ' the same man has also prayed for you, and therefore a blessing has come upon the money-what will you do now?

"Oh! oh!' exclaimed Daniel, deeply mortified, 'now I see that Bornhard is a good man and better than I. I will now go to him, beg his forgiveness, and ask him for his friendship.'

'Ho did so, come to me, and we became friends, and have remained so till to-day. Daniel has become a better man. Now, children, you should also grow better. Stand up, and forgive all the wrong done to you, and be reconciled with a kiss."

Carl and Martha sprang up, for they were very much excited, and gave each other a hearty kiss of pardon.

"That is right, little children," said their father. "Now God and the angels rejoiced over you. But nevertheless the punishment must follow. Carl must not eat any more currents for two days, and Martha must knit for three hours, to-morrow, and the day after to-morrow."

The children received this kind correction patiently, for they now, for the first time. rightly understood what these beautiful words signified: "And forgive us our trespasses, as we forgive those who trespass against us."—From the German.

Harry's Lesson-A Hint for Mothers.

'Mamma, I am quite discouraged about my little Harry's training, said little Mrs. King, on her first visit to Western home after her marriage. 'Whouever I tell him to do anything, he seems to make up his mind to do the opposite. He is so brave that whipping has very little effect on him, and when I attempt to reason with him, he only laughs. I have heard you say that all your children obeyed you before they were three years old, and Harry is three and a quarter.'

'He is a very fine boy, Winnifred,' said her mother, smiling, 'and more than a match for you already in physical energy. You must rule him, if at all, through your superior powers of mind, not by arguments which he cannot understand, but by allegories and personifications. Try to direct his spirit of opposition to fight with those powers of the air, which are his natural enemies. Here he comes, the darling; how pretty he looks in that little Scotch suit on sew much more neatly than you used Winnie."

'I had need,' laughed Mrs. King. 'Be-tween Harry and baby I soldow lay my needle down. Come and sit on my knee, Harry, and I'll tell you a story about a

'What wa' hi' name?' asked Harry, who had a dislike to the letter 's.'

'His name is Mr. Disobedience. He is a very naughty soldier, and likes to tease little children. When their mamma asks him to do anything for her, he gives them a poke and says, 'Sit still!' and by and by, if they mud him, and often he chains up their feet and hands so they can't do anything their mamma wants, if they want to ever

I would like to knock down that naughy wolder, remarked Harry, doubling his

'He feels just as br lly when people don't do what he wants, as if he had knocked them down. Now, next time when he pekes you and says, 'Sit beal,' when mamma wants you to do something; or when he says, 'Got up,' when mamma wants you to keep still, you must say, 'Go away, Mr. Disobedionce; I'm just going to mind mamma. I'll knock you down if you come teasing me any more.

Harry's blue eyes lighted with a new in tolligence.

'Now, darling go to nuise. It's time for your bath, and you must not keep her waiting. Does Mr. Disobodience want you to stay here?

'Gc 'way, Mc, Disobodienco,'said Harry, resolutely; and off trotted the sturdy little fellow. You'll come to hear my prayers, mamma?

'Yes, yes, dear,' said Mrs. King. 'I am glad you thought of that plan,' she continued, thoughtfully, when the child was out of hearing. 'It really seems as if I might govern him so.'

'It is not original with me,' said her mother. 'Once, when I was spending the evening with Mrs. Brown, one of her little girls began to fret over some slight trouble. O, Miss Clouds! Miss Clouds has come, exclaimed her mother. You may chase hor till sho is quito away. 'She's gone now, said Emma, with a broad smile, 'just Miss Sunshino's here.' After the children were in bed, Mrs. Brown told me she had had great trouble with this fault, which reproof is apt to make worse instead of better, till she hit on this amusing remedy. I thought I would treasure up the lesson for you in case you needed it. -- N. Y.

Constant Boys.

The mest constant boy in the Sabbath-school is always the best boy. He is sure to be the most interested in the lesson; first, because each lesson helps him to understand the one which comes next; and, instead of taking here and there a lesson, he has the grand truths of the Bible unfolded to him every week. The constant boy is sure to be the most loved and respected. The teacher can't help regarding him with peculier leve and care. He watches for that face; it fills his thoughts through the week; it inspires his every prayer. Constancy implies the rarest virtue. God makes it a test of saving love: "He that endureth to the end shall be saved."

"Now, my dear boys, one and all, try this rare way of living. Stand out bravely; and whatever else may be true of you, however poor, however rich, however gifted, however lacking, this trait of constancy to duty, through love to God and his service, shall raise you above all earthly circumstances to the acceptance and love of God."

—Old School Presbyterian.

No men are so oft in the wrong, as those who pretend to be always in the right.

MISPLACED CARE.—" Two things a master commiss to his servent's care," said one, "the child and the child's clothes." It will be a poor excuse for the servant to say at be a poor excuse for the servant to say at his master's return: "Sir, here are all the child's ciethes, neat, clean, but the child is lost!" Much so with the account that many will give to God of 'their souls and bodies at the great day: "Lord, here is my body; and I am very grateful for it. I neglected nothing that belonged to its content and welfare; but for my soul, that is lost and cast away forever. I took little care and thought about it."—Flavel.

The Theological Hall Missionary Society, an association of United Presoyterian (Scotch) students, whose income last year, amounting to \$0,000, was devoted to the New Guinea Mission, propose this year to assist the Protestant American Church, especially in its efforts to establish a theological school at Adabazar, in Bithynia, 80 miles east of Constantinople. The Protestant American Church is an outgrowth of Bible distribution of the British Society, which began about 1820, and more especially of the work of the American Board. In 1846 the Protestant party was driven out of the Armenian Church, and in 1847 it was recognized by the Turkish Government. It is now divided into 4 unions, has 96 organized congregations, 4,000 communicants, and a total of 23,000. Their great want is a theological school. The field among the Armenians is a large one, as they number about three million souls.

Mr. Macintyre (United Presbyterian

Scotch missionary) writes from Chi-fu, China, of the interest created by the visit of a European lady to Wei-hoin, an inland town, to which missionaries have not as yet full access:- "Mrs. Williamson, the first foreign lady they had ever seen, was not molested, but was even positively feted. The offensive epithet altogether consed during her visit, and in the streets and shops. crowded to see her pass, I did not witness a face which looked otherwise than compli-mented by her presence. In or family to which which she was invited as 1. my as forty women were assembled to see her. In Mr. Yang's house the Indies treated her according to the highest style of Chinese etiquette, and more than one grand house sent an amate in full dress to take advantage to Mr. Yang's friendship and have a peep at the stranger, Mrs. Williamson is quite in Chinese as in English, and, as a result of her visit I give the words, which I myself heard from Mr. Yang's hps.: Mr. Tipler: he said twen here twentled for Lieley, he said, 'you have travelled far and in all weathers; you have been indefa-tigeble in spreading the 'doctrine; 'yet this lady has done more during her her short visit than you gentlemen in these two years. Were such a lady to settle down amongst us many would embrace your coc-trine." The missionary auddonly said to him: "Nund Lall, surely you do not be-lieve all the absurdities of Hindnism?" "No, sir," was the reply, "nor-hos any one clse who passes through the Mission School." The mission has received innola

encouragement from the government officials and has been largely assisted in funda by English residents.

British Zmerican Bresbyterian.

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FRIDAY, MAY 15, 1874.

MEETING OF THE GENERAL AS-SEMBLY OF THE CANADA PRESBYTERIAN CHURCH.

The Fifth Session of the General Assembly of the Canada Presbyterian Church will be opened in the city of Ottawa, and within Knox Church there, on Tuesday, the 2nd of June next, at half-past 7 o'clock, p.m.

Commissions in favour of Ministers and Elders should be forwarded by Presbytery Clerks to the Clerk of the General Assembly at least eight days before its meeting. (These should be sent to the Rev.W. Fraser, Bond Head.)

The attention of Synod Clerks and of others is earnestly invited to the following Standing Orders and Notices:

Reports of Ordinations, Inductions, Licensure, Deaths, Demissions and Depositions, within the respective Synods, shall be sent by their respective Clerks, so as to be in the hands of the Clork of Assembly at least eight days before the Assembly meets. (The above Reports should be sent to the

Rev. W. Fraser, Bond Head.)

There shall be a Standing Committee on Business, consisting of the Clerks of the Assembly and of Synods and Presbyteries, who may be Commissioners, who shall arrange all such business as may be requiste, prior to the first diet of the Annual Meeting of Assembly; and such Committee, togethor with a minister and elder from each Presbytery, appointed by the Presbytery itself, shall constitute the Committee on Bills and Overtures; but in the event of no such appointments being made, such representatives shall be appointed by the Assembly. The Assembly Clerks shall be joint Conveners of the said Committee.

(The Business Committee will meet in the Vestry of Knox Church, Ottawa, on Tuesday, 2nd June, at 2 o clock, p.m.,

All papers for the Assembly, or notification of the same, shall be transmitted to the Convener of the Committee on Business, at least eight days before the meeting of Assembly; and all such papers will pass through the Committee on Bills and Overtures before presentation to the Assembly. (These shall be sent to Rev. W. Ried.

Toronto.)

·The Conveners of Standing Committees shall give in their Reports to the Committee on Bills and Overtures, not later than the second Sederant of the Meeting of the Assembly.

> WILLIAM REID, A.M. WILLIAM FRASER,

Joint Clerks of Assembly and Conveners of Business Committe.

RAILWAY ABRANGEMENTS.

Arrangements are being made with the leading lines of Railway, whereby members of Assembly will have tickets for 11 fare. Tickets for the Grand Trunk and the St. Lawrence and Ottawa Railways will be for warded to members before they set out on their journey. Tickets for the Great Western and Northren Railways will be given at the meeting of Assembly. Special at teation is called to this notice.

The C. P. Church at Gananoque is prospering under its new paster. From a lengthened communication we learn that the inside of the Church building has been greatly improved; that the outside is now receiving attention, that the attendance is increasing, the finances flourishing, and everything going on most harmoniously. C I to know and to record such facts.

BRANTFORD YOUNG LADIES' COLL-EGE.

We regard the movement for the establishment of a Ladies' College at Brantford of so much importance that we give in our present issue the prospectus in full with the list of subscribers so far as there have been as yet secured. It is exceedingly creditable to the friends in Brantford to be proceeding in the matter so spiritedly and liberally. While others have been talking they have been acting, and acting as if they believed in what they were about. We trust the movement will be a great success.

PROSPECTUS.

The want of a Presbyterian Seminary in Western Ontario for the training of Young Ladies has long been felt. In Church courts and through the public press this matter has frequently been discussed, but so far without any effective sieps having been taken in the direction indicated.

It is now proposed to supply this lack by

the establishment of a first class Young Ladies' College in the Town of Brantford. The magnificent residence and grounds of of the Hon. E. B. Wood, have been secured for the purpose, and the promoters confidently appeal for support and encourage-ment to the Ministers and Members of the Canada Presbyterian Church. At a public meeting called to consider the desirability of establishing such a college, the following resolution was unanimously adopted: "That it is desnable that as a guarantee for the character of the educational and moral training of the pupils, said College should be in connection with one of the Evangelical denominations, and that as the Episco pal, the Methodist and the Baptist churches have already established successfully such institutions in Outario, it is considered advisable that said College should be in connection with the Presbyterian Church." Apart from the educational and religious benefits of such an Institution, it is no len ger a disputed question, as to whether such colleges can be made remunerative to the stockholders. The Governor of the Wesleyan College in Hamilton, addressing meeting held in Whitby, where another Wesleyan College is now being established, gave the results of the experiment in Hamilton as follows: "In Hamilton the average is 120 boarders and 20 teachers, the fee per pupil \$200 per annum—100 pupils would yield a revenue of \$20,000. \$14,000 per \$14,000 per annum would manintain that number with necessary servants, teachers, &c. Expense account would probably be \$1,000, and depreciation of furniture \$1,000, making in all \$16,000. There would then be a balance of \$4,000. The Hamilton stockholders had paid three calls of three-fifths each—or \$60 on the \$100. The institution had paid out of profits the other \$40, and they were re-ceiving now six per cent. on the whole amount, or ten per cent, on the amount paid by them. The establishment for which they paid \$24,000 is now worth over \$100,000." There can be no doubt that a Presbyterian College will be a similar success. Although denuminational in its connection, the College will in no respect be sectarian in its teaching. Already the indications are that the number of pupils will only be limited by the capacity of the building.

The location secured for the College is all that can possibly be desired as a home for Young Ladies. While offering the most complete retirement for study, it is at the same time within easy walking distance of the principal business streets of the Town, and commands a view of the surrounding country that cannot be surpassed for extent and loveliness. The house has been finished with a degree of elegance but seldom found in first-class private residences, much less in public institutions. The grounds extending to 3; acres, are b. autifully laid out, with flowers and fruit trees of the choicest varieties, interspersed with fountains. Conservatories and greenhouses of the most modern description are attached, and everything provided that can conduce to the health and comfort of the

To make the present building suitable for the college, a commodious wing will be added, which with the purchase of the house and grounds and furnishing of the entire building, will, it is estimated, cost a sum total of \$4,000. Of this amount arrangements have been made to allow \$10,000 to remain for a term of years on a Mortgage on the property, at a low rate of interest. It is proposed to secure stock to the extent of \$60,000, divided into 600 shares of \$100 each. It is not expected that more than 50 or 60 per cent. of the capital will be called for during the present year, the balance re-maining until such time as the suc-cess of the institution in the opinion of the stockholders warrants further extension. On the second page will be found a 1 st of the stock already taken in the town of Brantford, amounting to twenty-five thousand dollars. On the third page will be found a subscription sheet for jutending stockholders. All communications in the meant me may be addressed to the Provisional Treasurer. Alexander Robertson, Esq. Bank of British North America, or to the Rov. Wm. Cochrane. M.A., of Brantford.

Steekholders as far as yet secured in the

Town of Brantford :-William Watt, \$2,000; I. Cockshutt. \$2,000, H. W. Brethour & Co., \$2,000; Thomas McLean, \$1,000; James Ker, \$1,000; A. Watts & Co., \$1,000; C. H. Waterous, \$1,000; G. H. Wilkes \$1,000; William Grant, \$1,000; John Wienaug, \$1,000; Heiman Wiegam, \$500; Rev. Wm. 51,000; Heiman Wiegam, \$500; Rov. Wm. Cochrane, \$500; Wm. McIntosh, \$500; John Tanish, \$500; A. Spance, \$500; Dr. Nichol, \$500; J. Butheland, \$500; Robert Russel, \$500; J. Jonkins, \$500; George Foster, \$500; William Buck, \$500; R. G. Jackson, \$500; Terence Jones, \$500; Edy & Co. \$500; Alexander Robertson, \$500, C. Jaccie Jr. \$500: Bernard Heyd, \$500 Jarvis, Jr., \$500; Bernard Heyd, \$500; Charles Heyd, \$500; Subscribers under \$500 each, 8,000; total, \$25,000.

Good Health.—Happy is the man who has that priceless gift of nature, and sensible is he who knows how to take care of

Book Jotices.

BLACKWOOD FOR APRIL

Ilas come to hand. It is chiefly taken up with stories, and very good ones. Thoro is a paper of International Vanities which deals with orders and decorations in a very uncermonious style.

POPULAR OBJECTIONS TO REVEALED TRUTH Adam Stevenson & Co. 1873.

This is a series of Lectures delivered in London, Engi nd, and published there about a year ago. It does not appear to have been reprinted in Cauada, but simply to have had part of the English edition provided with a Canadian tule page, as sometimes is done. The work consists of twelve lectures, written by clergymen of the Church of England, which discusses in an able and popular style the current objections to revealed truth. Such a volume is much needed in Canada as well as in Britam, and we hope it will be widely circulated.

THOUGHTS ON GRAND AND IMPORTANT SUB-JECTS. By the Rev. A. Melville. Toronto: James Campbell & Sons.

Mr. Melville is well and favourably known to a large number of the Canada Presbyterian Church. He has retired from stated pastoral work, but still seeks to advance the cause with which he has long been identified, by making use of the press. The volume he has recently published under the above title consists of nuneteen discourses on weighty and important subjects, which are handled with carnestness and ability. We bespeak for the volume a favourable reception.

THE HEAVENLY VISION, AND OTHER SERMONS By Rev. Wm. Cochrane, Brantford. Toronto: Adam Stevenson & Co. 1871

Mr. Cochrane is well known as an able. zealous, and successful Christian minister. In his varied labours he is most indefatigable, and while attending assiduously to his own congregation, gives the Church in general the benefit of a very large amount of work, through the pulpit, platform, and press. Mr. Cochrane has done good work for Canada during the last ten years, and we are pleased to notice that at the urgent request of many of his people in Brantford he has recently published a volume of sermons selected from those written in the ordinary course of ministerial preparation, seventeen in number, are carefully and ably written, and will, we successfully hope, have an extensive circulation throughout the Dominion. The volume is got up in a neat style, and reflects great credit on both printers and bookbinders.

The Presbyterian Quarterly and Prince-

TON REVIEW. The April part of this standard periodical recently published, is a highly valuable one. The topics discussed are important, and the treatment of them is done with eminent ability. At present we shall do little more than enumerate the articles with a very few words. They are as follows :- 1. "Presby" terianism and the people." The object is to show that Presbyterianism, rightly understood and acted upon, is specially fitted to benefit the people who esponse it with their hearts. 2. "The pauperism of our great cities, its character, condition, causes, and rehef." The view which is given of this lamentable state of things, with regard to vast masses of population in all large cities over the world, is heart saddening, and loudly calls for strenuous combined efforts to diminish it. The extreme miseries and demoralization arising from it are powerfully depicted. 3. "Modern Scepticism." Scepticism as to religious truth. has now, u appily, assumed a variety of new and daring forms, and this article is an able expose of them. 4. "The new Faith of Strauss," Strauss, the erman unbeliever, has been a recklessly bold mental specularist, proceeding on from Panthesm and various stages of infidelity, until he landed in sheer materialism, and human annihilation at death. His own decease took place in February last, when he would know that there is a personal God, and a state of immortality of weal or woo for mankind, according to which they were in individual character, and in the sight of the great Judge of all. 5. "Catholic teleration m the State of Maryland." The article shows that there never has been Catholic | sorrows that fail to the lot of all. toleration anywhere, but a most virulent intolerance wherever it could be fully manifested, as all history exhibits in the darke-t colours. 6. "Arbitration as a substitute for war. ' This is a glorious theme, and brings out the grand remedy for doing away with war, that teemendous destroyer and whole. sale killer of belligerents on both sides. Britain and the United States, two of the chief natious on earth, have of late most favourably mangurated the working of this most sublime movement, leading on to permanent peace among all civilized nations. and to the blessed era when everywhee near the brother shall live the friend of men individually and collectively. 7. "The office of Evangelist." This article is penned by a missionary in India; and besides the

New Testament view which he gives of the

office, his view well deserves the considers-

tion of both Foreign and Home Missions

Mission work is not yet clearly understood.

taxation of Churches, Colleges, and Charitable Institutions." Here, as on all the other subjects, there is a good amount of sound, just thinking. 9. "The disentembment of Troy." An interesting disclosure Christian graces shone in her more brightly has shoft sinking recently, respecting that by shaft sinking recoutly, respecting that very ancient city and monarchy whose beseigment was the subject of Homers 1cnowned poem, the Ehad. The usual short miscellaneous notices follow, attractive to lovers of now publications. Subscribors for the present year from January, can still be supplied at the modified price of \$2.25, by applying to the Rev. A. Kennedy, London, who also desires to be notified that if any sulscribers have not received April No. by sending him a postal oard it will be at. tended to.

Presbytcry of Simcoe.

This Presbytery met at Barris, on Tuesday, May 5th. Present, seven ministers and one elder. Dr. J. B. Fraser, having applied for license, was examined in Latin, Greek, Philosophy, Theology and personal religion. The examination was sustained as highly satisfactory, and the Presbytery attached friends who were present-charga greed to apply to the General Assembly for leave to take him on trial for license.

It was agreed to adopt and transmit an Overture to the General Assembly respect, ing the British American Presbyterianto the following effect :--

1. "Whereas it is of great importance that a newspaper should be published in the interest of the Canada Presbyterian Church.

2. And whereas such a newspaper called the British American Presbyterian is being published by private enterprise.

3. And whereas the said newspaper is doing a good work by the publication of religious matter, and ecclesiastical intelligence, and by the gratuitous insertion of the proceedings of the Church Courts

4. And whereas, in the opinion of the by all means in its power the enterprize of cioncy and usefulness.

5. And whereas the General Assembly of one thousand eight hundred and seventy peet ng said paper, and did commend it in the frank and fearless advocate of princithe following deliverance:

'That the above mentioned paper be recommended to the ministers and members of the C. P. Church as worthy of their hearty support.

It is therefore humbly overtured to the Canada Presbyterian Church that it may take into consideration whether the countenance and support of the Church may not be extended to the proprietors of the Burt ISH AMERICAN PRESBYTERIAN by employing them to do the printing required by the Church, in whole or in part, provided the work be done by them as well, as cheaply, and as expeditiously as by others. Messrs. Gray and Rodgers were appointed to support the above at the General

A notice was received from the Presbytery of Montreal, intimating the intention to apply to General Assembly for leave to admit as a minister of the Church, Rev. John McLeod of the Presbyterian Church of Australia. Other business was unimportant.-Ros. Moobie, Pres. Clerk.

Obituary Notice.

Died March 21st, 1874, in Stanley township, Mrs. Geo. Forrest.

The subject of this sketch was born in the parish of St. Feigus, Scotland. She was the child of pious parents, who endeavored by mecent and example to train up then family in the fear of the Lord. also privileged to be under the pastoral charge of a goodly minister who took especial care to lead and feed the lambs of the flock. She was early brought to Christ and henceforth to the end of her life witnessed a good profession, manifestly good profession, manifestly "growing in grace and the knowledge of God."

In the year 1849 she came to Canada, and on July 8rd of that year was united in marriage to Mr. Geo. Forrest in Whitby by Rev. Dr. Thornton. In the autumn of 1850 they removed to Stanley township where the remainder of her life was spen in the busy routine of a farm, uneventful save as it was chequered by the joys and

A good housekeeper, she d.d "with her might whatsoever her hands found to do. But while neglecting no household duty she yet found time to visit the sick, the dy mg, and the distressed, to relieve the ne cessities of the poor; to take au active part in any project of a bonovolent or religious nature; to uphold the hands and heart of her beloved paster by her prayers and sympathy; to counsel the erring; "to con-firm the wavering and establish the weak. For these duties she was eminently fitted both by nature and grace, and in the ex ercise of them she took great delight. She was no laggard in her Master's vineyard and although of the most unobtrusive dis-position, allowed no opportunity to escape her of "speaking a word for Jesus," and there remain some who owe the conversion of their souls under God, to her faithful loving dealing with them. She took great interest in the Sabbath school, and at much inconvenience, was a regular and pains taking teacher, at all times ready to further its interests in any way.

Her last illness was a long (two years) Mission work is not yet clearly understood. and excessively painful one, but borns with that so offended the Scribes, Phalisoce or the proper conducting of it. 8. "The the most exemplary fortifude and sweet hyperrites, Judalizing teachers and other.

submission to the Father's will. It was only when exterted from her by intense agony that she allowed a groan to escape her. In this furnace of suffering she was

Ever considerate of others even in the midst of her sufferings she would not allow them to sit up with her till the night before her death, and would most then on their lying down to rest. When the poor tortur-ed body was uneasy with the restlessness of death, a few words of prayer by some of her attendants, the singing of a psalm or the reading of a passage of Sempture would tranqualize the weary nerves, and for a few minutes coothe them to comparative ease. No doubts or fears were allowed to disturb her mind but divested of every shired of self trust, her soul was filled with calm settled faith in the Saviour who had sought her, and she has left behind her many a precious testimony of the presence of Jesus with her in the dark valley. Deeply attached as she was to her husband and childred yet for many weeks before her death she was enabled to submit herself to all the will of God concerning her and to look forward with sweet resignation to the snapping assunder of every earthly tie. On the day before her death she took an affectionate farewell one by one of her family and some ing them to live for Jesus and to meet her in heaven. Many sweet sayings that fell from her hps at this time might be given, but it would too much cularge the limits of this necessarily brief sketch, they are embalmed in the memories of those who heard

An industrious faithful loving wife, a tender, devoted mother, a sincere, affectionate friend, an exemplary and useful member of society, a prayorful, humble, zealous Christian, her loss will be sorely felt and deeply mourned by all who knew hor.

"A READER" ONCE MORE.

Editor BRITISH AMPRICAN PRESENTERIAN.

Mr. Editor,-Why dol you not flatly reject my minumications, et. at least, weed them of the verbal thorns and thistles that seem to have so proked and pained Presbytery, the Church ought to support your thin-skinned fasticlious correspondent "Philos?" You can testify that I have of the publishers, so as to promote its effi- never sought favor at your hands, nor called for quarter at the hands of my opponents. I may here state that my wish for the success of the "Preserterian" is two did favourably express an opinion res only subordinate to that of seeing it ever ples and practices sanctioned by Scripture' and, of course the uncompromising enemy of whatever is subversive of God's glory and human weal both as regards the present and the coming. Alas for its success when it shall admit to its columns the venerable, the General Assembly of the the latter should not be so savory as bane and exclude the antidote, even though errorists could wish. There are necessary and valuable medicines that defy all attempts to render them pleasant to the palate of the patient. Was there ever an erring urchin faithfully corrected who did not think the rod unsuitable and the stripes heavier by a great deal than the case required? Would any terms or style have satisfied "Philos" that conveyed blame for his attack on temperance men and measures, and for his implied endorsement of the reinous liquor traffic? I wot note His whose would be uttered all the same. A Reader, while ever careful to put down nought in malice, does not hold his stylus or pen in a gloved hand; nor does he intend to do so, and especially when called on to rebuke the propounders of wrong principles, or the abettors of cvil practices, among the latter "Philes" has deliberately taken his place. He may induce you to close your columns against aught from my hand. Well, be it so Such result would be no loss to me, and according to " Philos" would be a gain to you; if so, his judgment on this is much more sound than on the liquor question. That you receive less angular, smoother communications than mme is readily admitted, but any more honest or less malignant is fearlessly denied. That namby, pamby, goody style of writing that would probably please "Philos" (Grecian in name though he be) I utterly detest, as at best essentially silly, and in most cases morally dishonest. Were our utterances, oral and written, characterized by more directness and downright honesty there would be less jungling and misapprehension amongst us. Words are put to a base use when employed to hide our real thoughts, instead of uncovering and clearly conveying them to others.

Lost I should not have mother opportunity, allow me to say a word or two regarding some of the changes in the last letter of "Philos." He says that I use "too freely terms which are not very complimentary, nor true either, at ording to the views of others." "Complimentary!" assuredly not; nor intended to be so. It would be not only absurd but insulting to compliment any one, even "Philos," for holding wrong principles and pleading for wrong practices. But that the terms I used were truthfu and appropriately employed every one of them, I will leave to any jury of educated men, provided they have not recently engaged in the liquor traffic. Let me recommend "Philos" to devote & little time to writing out a list or all the "uncomplimentary" torms and hard FAY. ings contained in the Gospole and Epistles,

orrorists and evil doors in apostolic times. Then perchance he may feel a little more tolcrant of my verbiage. But Mr. Editor is it not laughable to be lectured on "ungentlemanly and unchristian language" by one who pleads for letting alone a traffic that has caused and is causing more "ungentlemanly and unchristian language " and wicked deeds than than any or all other agencies of the out one? Fy on such conduct!

"Philos" further says that I did not "doign to notice" either the letter of "Another Reader," or that of the Rev. Mr. Anderson, very true; and just because it seemed to me that there was nothing in either frequiring reply, unless I wicked to quibble about words and trifles-a thing to be scorned. By the by "Another Reader did rather a good thing; he gently rebuked me for writing a letter longer than he liked, after I had advised you to insist on your correspondents being brief. This was the fonly inconsistency he made out. I now thank him for it, better late than never. As for Mr. Anderson's statement, that I had "missed the gist" of a passage in Romans, I ded not deem it necessary to re-assert and give reasons for my opinion, feeling pictry sure that on re-reading the passage, in its connections, he would find that my statement indicated the Apostle's design more truly than he at first was awate. And moreover he said so many good things in his letter, and said them so well, bating a little hesitancy, that I felt not unwilling to quietly submit to his gentle rap over the fingers, scoing it pleased hun to deliver it. I am glad to observe that he has taken certain Beecherisms to ask, though I have not had time to peruset his criticisms. It is to be hoped that he will speak with less of bated breath in dealing with the exceedingly slip-shod statements of that popular spouter than be did with the benevolent but unscriptural theory of " Canadensis."

A READLE. Ontario, 4th May, 1874.

P.S. You are really to be pitied Mr. Editor, having to do with a batch of correspondents who either cannot or will not write so as to pleaso everybody. You have only to speak the word to get get quit of one them, viz.

A READER.

Synod of London.

This Synod met in St. Andrews Church, London, on Tuesday 5th of May, at halfpast 7 o'clock. After dovotional exercises, the retiring Moderator, the Rev. W. King, preached an able and eloquent sermon from Romans 8:84 on the Intercession of Christ.

After the sermon Mr. King descended from the pulpit, and by prayer constituted the Synod in the name of the Lord Jesus Christ, the only King and Head of the

The Rev. R. H. Warden, at Bothwell, called the roll, about 100 delegates responding to their names.

Mr. Warden read a letter from Rev. Dr. Waters, resigning his position as Clerk of the Synod, owing to his removal to St. John. New Brunswick. The resignation was accepted, and on motion of Rev. J.
Thompson, of Sarma, seconded by Mr.
Watden, the Rev. J. Fotheringham, of
Blanshard, was elected Clerk of the Synod in room of Dr. Waters.

A committee was appointed to prepare a resolution to be submitted to the Synod expressive of the court's appreciation of Dr. Water's services.

The retiring inoderator then briefly addressed the synod as follows:

TATHERS AND BRETHREE .- It now bocomes my duty to resign into your hands the trust with which, by your great kindness, I was honored a year ago; and in doing so I beg to tender you my most sin-cero and heartfelt thanks for the unanimon, expressions of love and confidence with which you were then pleased to fave me. No moderator had ever lighter and more agreeable duries than those v. ch fell to my lot in my year of office. The spirit that prevaiced at the last meeting of Synod was telt to be in every respect such as because a Court of Christ, where all the memoers love as brethren. In ed not tell you, fathers and brethren, how highly I Price your condidence and osteon. I take it not only as a token of affect on towards myself, Litt I take it as your passer to the vile slanders heaped upon me by the hired organs of an unprincipled and venal press. Again I thank you for your great kindness, and now call upon you to appoint my suc-

On motion of Mr. T. McPherson, seconded by Mr. R. Hall, Mr. A. A. Drum-mond, of Shakespeare, was unaumously elected moderator of the Synod for the cuirent year.

On taking the chair Mr. Drummond briefly addressed the court, referring to the difficulties of the position, especially in succording each a moderator as the retiring one, for "who the said; can come after the King?" (Rev. W. King).

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A cordial toto of thanks was tendered Mr. King for his services during the past

Mr. Warden, and convener of the Business Committee, submitted a report recommending an order. or business, which was adopted.

On his motion the following committees were appointed:

To exat time the following Presbytery Re-cords: London-Messrs, Becket, Young and W. Dunn. Chathem-Messrs Hall, McQuaig, Waddell and J. Jackson, Huron Mesars, Croby, Duncan and P. Mo-

To receive Elders' Commissions-Messrs. Goldsmith, Walker, Dr. Proudfost, Mr. J. Ross (Warwick) and W. Grieve.

On the State of Religion-Messrs. J Scott, Cuthbertson, Mitchell, McPherson, King, Ross, Ferguson, Moffat and Bell.

The Synod then adjourned to meet next

WEDNESDAY MORNING AND AFTERNOON.

morning at 10 o'clock.

The Synod met this morning at 190'clock. The first hour was spent in devotional exereises. The following members taking part Rev. Messis Drammond, Goldsmith, Adan and Duncan.

The first business taken up was a reference from the Presbytery of Chatham anont the Roy, C. Chimquy, of St. Anna, Ill.

A lengthened discussion took place as t the formality of the proceedings of the Probletry in regard to the reference.

On motion of Mr. McLean, seconded by Mr. McCuaig, the reference was received.

After further discussion, it was moved by Mr. T. McPherson, seconded by Mr. Land, that the reference by returned to the Presbytery of Chatham to deal with as they see fit. Agreed.

Messrs, Warden and Scott were appointed to multi the Books of the Transurer, the Hon. A. Vidal.

The Synod then proceeded to discuss the following topic: "the necessity of adopting steps to enlist more heartly the sympathy of our people in the general work of the Church." The discussion was intro-duced by Mr. T. Macpher on, and taken part in by Messrs. Drummond, Dr. Proud-foot, Gracey, Goldsmith, Warden, Ross and Sutherland, and was closed by the adop-tion of the following Resolution which was moved by Mr. Duncan, "that the ministers of this Synod be enjoured to give informa tion at regular intervals, from the pulpit. regarding the Church's work, with a view to stimulate the liberality of their congre-

The Synod took up an appeal of the Roy. J. W. Mitchell, of Mitchell, against a decision of the Presbytery of Strafford anent a point of order. Parcus being called to the bar, there appeared Mr. Mitchell and the Presbytery o. Strutford. Mr. Mitchell was heard on his own behalf, and Messrs. McPherson and Drummond on behalf of the Presbytery of Stratford. Before coming to any decision the hour of adjournment ar rived, and the Synod adjourned to meet in the evening at 7:30 o'clock.

WEDNESDAY LAUNING.

The Synod again met at half-past seven o'clock in the evening, the Rev. J. Baird leading in prayer.

The Synod resumed consideration of the appeal of Mr. J. W. Mitchell against the finding of the Stratford Presbytery.

Mr. Warden moved, seconded by Mr. J B. Duncan, that the appeal be sustained and Mr. Hall's amendment declared to have been competent. Carried.

Parties were recalled when the decision of the Presbytery was announce l.

The Presbytery of Strtford was permitted to retire for a little to decide whether they will acquiesce in the decision or protest and appeal to the General Assembly. On their return they signified their submission to the finding of the Synod.

There was then taken up an overture from the Presbytery of Chatham anent the formation of a Ministers' Mutual Benefit Association.

The overture with the accompanying regulations of the proposed association, has already appeared in our columns.

Mr. R. H. Warden was heard in support of the overture. He at some length ex-plained the object of the scheme, and pointed out its advantages. From carefully compiled statistics he showed that the average number of deaths animally was about 6 in every 1,000, and that whereus the average annual premium, age 40, on the ordinary life assurance plan was about \$27 for \$1,000 payable at death, and age 50, about \$39, the average sum to be paid annually on the proposed scheme to en ure \$1,000 at death was only about \$6, ago 40,

or \$9, ago 50 years. Another advantage by in the fac. that on the ordinary assuance system the premium was paid in advance either annually, half-yearly, or at least quarterly, in comparatively large sums, whereas on the contemplated plan only a ve y very small sum, two, three, or tour dolaats, was required at one time, v /., upon the death of a momber. Again, the profits on the ordinary system were large to the shareholders of the company,

whereas this was parely matual, and the expense of working the scheme a mistrille annually.

Dr. Proudfoot also spoke strongly in favor of the principle involved in the overture, but desiring time to consider matricly the details of the contemplated scheme. li moved in amendment that the overture be transmited to the General Assembly, with the recommendation that it be invocably

Mesers. Robb, MeiaDrmid and others favored the proposed scheme, and after dis-cussion the vote was taken and the amendment carried.

The committee appointed for the purpose such thed the following resolution as to Dr Wat r's resignation, which as adopted. "In accepting the resignation, the synod records as grateful recognition of the diligence and fidelity with which he dis-charged the dates of clerk, its regret at the loss of his services by his removal to a distant Province, and its hope that his labors in his now sphere may be greatly

Mr. J. W. Mitchell submitted the report of a committee for the purpose of devising a scheme to carry on Evangelical work. The following were its recommendations, which were considered scriatim on motion of Mr. Warden:

of Mr. Warden:

(1.) That a standing committee be appointed under the designation of the Synod of London's Committee on Evangelistic nervase in the membership, as also in the lover. The Committee on Salbath nervase in the membership, as also in the lover. One of the Synod of London's Committee on Evangelistic nervase in the membership, as also in the lover. One of the Synod of Lover. Mr. R. S. Grant; and

ork, which shall also serve as the Synod's | huerality fof the congregation indicated a committee on the state of religion consisting of-members. Adopted.

(2.) That sessions desiring to hold Evangolical services be requested to communicate with the committee with a view to secure assistance in carrying them on, whenever such assistance may be deemed nccessary. Adopted.

(8.) That all ministers willing to aid in this deportment of the Lord's work be requested to make known to said committee the services they may be able to render from time to time.

On this recommendation an interesting discussion mose, which was taken port in by Messis, McKinnon, Rose, D. Gordon, McMillan, Duncan, McDourind, Dr. Proud-

naccing of Synod. Adopted.

The following resolution was then passed is moved by Dr. Promiteot.

That in adopting the report in cumple. the Synod's design is not to reflect on the efficiency of the regular and ordinary means of grace, nor to introduce any new agency for the edification and extension of the church, nor to stimulate our people to commonce a system of extraordinary re-ligious services, but merely to vindic ite and provide a constitutional agency by which special services may be conducted and regulated in cases in which, considering the wants of the people on the evidences and special manifestations of the grace of God, Sessions may consider desirable.

On motion of Mr. R. II. Warden seconded by Dr. Proudfeot, the following was the committee appointed on evangelis-

The following committee on Evangelistic work was then appeinted: Messrs. J. W. Mitchell (Convenery, J. Scott, J. R. Duncan Michael Conveneri, J. Scott, J. R. Dinean H. Gracey, T. Goldstnith, R. McKinnon, W. King, R. Hamilton, J. Buket, and F McLurg, Ministers; and Messrs, A. L. Argo, D. Waters, A. Barlett, and J. T. Synod Clerk, Mr. Cochrano, called the roll, and roll over the list of transactions. Boyd, Elders.

THURSDAY MOUNING. The Synod met this morning at 10 o'clock.

Mr. Arch McLean leading in prayer. The committees appointed to examine the records of the Presbyteries of Chatham, cords of the Presbyteries of Camana, Huron, Stratford, and London reported that they were carefully and correctly kept, and as such they were ordered to be attested. The Synod then proceeded to consider a memorial in regard to the formation of a Female Presbyterian College in the city of London. The memorial was read by Dr. Proudfoot, and is as follows: To the Reverend the Moderator and remanent members of the Synod or London to meet in London, and within St. Andrew's church, on the first Tuesday in May, 1874, the memorial of the undersigned respectfully showeth. That whereas no suitable provision has yet been made by the Legisfature of the Province of Ontario for higher temale education; who cas Denominational Female Colleges in this section of the country are so sectarian in their character, and in other respects so undesirable, that our people cannot rightly take advantage of them, and whereas private female schools are madequate to meet the wants of our families, and too costly to be within the reach of many anxiously desiring a superior education, it is our intention to endeavor to form a Joint Stock Company for the purpose of sustaining a female college of a high order, which will be under Presby-terian auspices, although open to young ladies belonging to other denominations who may choose to avail themselves of it, and whose religious principles, and whose right to attend the various churches which their parents or guardians may approve of shall not be interfered with; wherefore it is one most earnest desire and request that your Reverend Court Court will take our proposal into your favorable consideration, and give such advice and encouragement as in your judgment shall seem most fit, as in your judgment shad seem flost fit, and your petitioners will ever pray. Signed by John J. A. Proudfoot, Thos. Co.don, Robt. Scott, J. T. Bord, N. McKinnon. Dr. Proudfoot referred to the existence of two emale colleges in London, the Episcopalian those engaged in it, and their sincere hope and Roman Catholic, and pointed out the that it may be crowned with the largest and Roman Catholic, and pointed out the undesirability of the daughters of our people attending either of these. He spoke of London being a centro of wealth and influence and urged the desirability of instatuting a Tadhes' Coilege in the city, under Presbyterian auspices, he pointed out the advantage that would arise therefrom, and moving, seconded by Mr. J. tiray, of Windsor, that the by sold adopt the overture and training at the teasibility of the plan. The design is to form a Joint Stock Company and time loope was entertained that it could soon be placed on a paying basis. Rev. J. Scott, Landon, also supported the memorial, referring to the urgent necessity of an institute of the kind. After several members had expressed their approval of the scheme, a committee was appointed to prepare a finding for the Synod and were allowed to retilo for this but pose. The committee were Messes. Baird, Goldsmith, Duncan and Dr. Proud-loot. The committee afterwards reported the following as their finding, which was unanimously adopted by the Synod: That this Synod hall with great satisfaction the proposal to form a joint stock company for the purpose of erreting and sustaining a Female College of a high order in this city, under Presbyterian auspices, open, how-over, without ecclosiastical restriction, to all who may choose to attend it, believing that this will meet a want long and deeply felt; and, therefore, express its cordial approval of the enterprise, and commend it to the support of our people who may so in-sited to take stock in the company, and to the confidence of parents wishing to secure for their daughters a liberal education. It was agreed to hold the next meeting of Synod in the First Presbyterian Church, London, on the first Puesday of May, 1875, at half-past seven o'clock. The Synod then proceeded with the consideration of the report on the State of Rollgion, which was given in by the Rev. J. Scott. The report

decrease in intemprance and Sabbath desceration, bewailed the growing worldliness of spirit, and referred to hopeful indications among the young as well in two or three congregations where special meetings have been held during the year, and inucing good done. Mr. Werden moved, seconded by Mr. J. Gray, that the report be received, its recommendation adopted, and that the clerk be instructed to forward the reports of the respective Prechyteries and Sessions to the Convener of the Assembly's Committee on the state of religion. Carried, Mr. Warden reported that he had examined the books of the treasurer and found the same correct. The report was received and the thanks of the Synod tendered the McMillan, Dancan, McDournad, Dr. Proud-toot. Adopted.

(b) That Presixtenes be requested to report to said committee the sixte of re-ligion within their bounds, what spends work (it any chas been done, and with what results, at least eight days before each requiring of Synod. Adopted. accing of Synod. Adopted.

(5) Inst said committee be instructed to to do to us in more during the present annually to this Synod. Adopted.

The following resolution was then passed.

The following resolution was then passed. afforded. (3), To the accommodation con-native, and e pecially to its convener, J. T. Boyd, I. q. (4). To the Great Western and Grand Trunk Radways for the reduction of are to the members of the Synod traveling by their respective lines. The Synod wanonneing of the Benediction by the Moliera-

Synod of Hamilton.

The Synod of Hamilton in connection with the Canada Presbyterian Church met in the First Congregation Church, Que'nh. on Tuesday evening at 7 o'clock. There was a fair attendance of Ministers and elders. The Rev. Mr. Middlemiss, of Elora. the retiring Moderator, presented an excellent and practical sormon from the words and read over the list of transactions, re-movals and deaths that had taken place since the last meeting of the Synod. On motion of Rev. Mr. Torrance, seconded by Rev. Mr. Smellie, the Rev. John McMillan, of Mount Forest, was unanimously elected Moderator, and on taking the chair thank d the fathers and brethren for the honour they had conferred on him. On motion of Rev. Mr. Torrance, seconded by Rev. Dr. Barrie, a vote of thanks was unanimously passed to the returng Moderator for the able manner in which he had presided over the deliberations of the Synod, and for the excellent sermon he had preached. After transacting some formal business, the Synod adjourned to meet on Wednesday

morning at nine o'clock. Wednesday, May 6th. Mr. Mucray, in the absence of the Convener, gave in a report on the state of religion, which was received. Mr. Murray was requested to tabulate the returns sent to the Committee and send a deliverance to the Convener of the Assembly's Committee on the state of religion, in time for the Assembly's a mual report. An interesting conference followed on the state of religion, which was adjourned to the afternoon sedcrunt. Messrs. McCrao and EcIntosh were appointed to audit the Treasurer's accounts and reported that there was a balance in hands of \$187. The Syned agreed to send \$100 to Mrs. Malcolm to aid the fund being raised for her in London, and appointed a committee consisting of Messrs. McTavish, Cochrane and McQuarrie, to consider some plan in which she can be further assisted out of the Infirm Ministers Fund, prior to out of the Infirm Munisters Fund, prior to the incetting of Assembly. Mr. Cochrano addressed the Synod on bohalf of the pro-posed "Presbyterian Codlego for Young Ladies in Brantford." At the close of the address, it was moved by Mr. Wardrope, of Guelph, so and agreed to:—"The Synod lagical board with results and the sind faction. having heard with much satisfaction the statement of Mr. Cochiano in regard to measures that have been adopted for the organization of a Young La lies' Seminary in Brantford, express their high approba tion of the project-their sympathy with success, and commend the institution to the confidence and support of the heads of families within the bounds. The Synod agreed to hold its next meeting in Knox Church, Elora, on the first Tuesday of May, 1875, at half-past seven p.m. The Moderator and Clerk of Synod, and Messes. Ward rope, A. D. McDonald, Ministers, with Messes. McCiae and Forrior, Elders, were appointed a committee to suggest topics connected with the state of religion for the next meeting of Synod. An overture on the more systematic use of the Bible in our common schools, was supported by Mr. McTavish, but finally withdrawn, and a committee consisting of Mossrs. McTavish Grant, Terrance, McQuarrie and Chrystal, Ministers, and Messrs. McCrae, Sutherland and Turnbull, Elders, appointed to frame an everture for next Synod on this question.

Mr. Torrance to be Convener. The different Presbytery records were examined and attested in due form. An overture from the Presbytery of Bruce regarding certain alterations in the Home Mission regulations was read and supported by Mesers. Straith and Cameran. Or motion of Mr, Cochera to, seconded by Mr. Torranco, the following resolution was unanimously adopted :-"That the overture be not transmitted in the meantime, but recommend the Presbytory of Bruco to propare in detail such recommendations or amendments to the present regulations of the Home Mission Committee, as they deem most practicable, and transmit the same to the Home Mission Committee for its serious considera-tion." The committee on the state of re-The committee on the state of retion. The commutee on the state of religion for 1374-5 was appointed as follows:
—Convener, Mr. Lowry; and Messrs. McTavish, Farrics, Middlemiss, L. Cameron, Murray, D. Wardrope and Blain, Ministers;

Messrs, Flotcher, A. D. McDonald, Moffatt, Young, Chisholm, Dourbes and Messis. H. Young, Chisholm, Dourbes and Cumpbell, Elders. On motion of Mr. Cochrane, seconded by Mr. A. D. McDonald, votes of thanks were tendered to the Christian friends in Guelph, the Committee of Ar rangements, and the Monister and Trustees of the Fist Prendytomen Church. After prayer by 1. Since and singup, the Moderator adjourned the Syned by pro-nouncing the Benediction.

Macnab Street Presbyterian Church, Hamilton.

The anniversary in ting hell or this

Church last evening was, in every respect,

Continues of the

em nently successful. The beautiful and engerous edifice was filled with an attention andrence. The Ray, D. H. Fletcher, paster of the church, presided. He commenced the proceedings of the evening by giving out the 13 M paint, which was omig by the whole authoric standing. He then read the 35th chapter of Isaah, after which the Rev. D. D. Mellerod, of Amaster, effered up an earnest prayer. Mr. Fretcher congratulated the graves of the standard of the prayer. lated the congregation on the happy return of their aumiversary, and expressed himself as highly gratified at some so many present. He had no donot whatever but the meeting would prove both pleasant and pro-fitable to them all, and that on retning they would icel thoroughly convinced that it was wise on their part to have attended. Two years ago he came to Hamilton, and he could honestly assure them that he had found it a most delightful place to live in. Illis people had shown great kind ress to him since he became their pastor. The managers of the congregation had recently finished the interior of the beautiful manse in a siyle that reflected great credit on them-selves. For this and all other acts of kindness he heartily thanked the congregation. He trusted that while he continued to be their pastor God would give strength and grace to labor faithfully and successfully to promote their spirmual welfare. While loaging and praying for a larger manifesta-tion of the power of godliness among them, they had cause to thank the God of the Covenant that they were not left without some clear tokens of His favor. He then referred to the present condition of the congregation, stating that 76 new members had been added to the communion roll during the year, and 151 since the commence ment of the present pastorate, two years ago. The number of members in full communion at the present time is 470. He spoke in terms of high appreciation of the valuable assistance rendered to the congregation, from its inception, by some of those who take an active part in the Eastern Presbyterian congregation recently organuzed, and expressed his carnest hope that God, who owned their labours in this congregation, would abundantly bloss and prosper them in their new organization. After referring to the prayer meetings held in the congregation, to the Bible class attended by 127 young persons, to the Sabbath school taught by 88 teachers, he stated that the financial condition was very satisfactory. The total amount raise for missionary purposes during the year was \$1,789.40, and for all purposes, \$8,018.52.

BATE PER MEMBER.

For congregational purposes\$11 55 missionary " 8 78
" 1 91

He announced amid cheers that the collection taken up at the close of the service yesterday (Sabbath) amounted to the handsome sum of \$717, and hoped that at the close of this meeting it would exceed

The Rev. Mr. Rennelson, of Knox's Church, was then introduced. He congratulated the paster and people on the happy return of their anniversary, which he understood was three-fold: first, of the opening of their church, of the settlement of their of their church, of the settlement of their first pastor, and of the present pastorate. He might call this day their lucky day. He delivered an excellent address on the duty of every Christian laboring to advance

Professor McLaren, of Knox College, conatulated pastor and people on the present healthy condition of the congregation, and rejoiced in the privilege of advocating the claims of the Foreign Mission Work before such a magnificent audience. It was a rare thing to see such an audience assembled in any of our churches on a week day evening. He gave a description of the mission work of the Church among the Indians, and in the island of Formosa. He concluded a very able address by showing in a clear and convicting manuer the marvellous success which has attended missionary enterprise in heathen lands since 1851.

The last speaker was the Roy. Dr. Mac-Vicar, of Montreal, who preached able and eloquent discourses on Subbath. He commended the congregation for their admirable singing, and for the very liberal collections of yesterday. He delivered a really eloquent and powerful address on Romanism in Lower Caunda, referring in some terms to the conduct of Protestant parents who send their daughters to be educated in Roman Cutholic institutions.

The choir, under the leadership of Mr. John Wilson, saug some beautiful pieces of music with great tasto and effect. The Chairman, on behalf of the congregation, thunked the speakers, the choir and the friends who were present from other congregations, after which the benediction was pronounced by Rev. Mr. McColl.

The collection at the close of the meeting amounted to \$86, making in all over \$800.

If you desire the love of God and man, be humble, for the proud heart, as it loves none but itself, so is beloved of none but itself. The voice of humanity is God's music, and the silence of humanity is God's

The Expediency of the Temperance Reformation.

BY HON, NEAL DOW.

An eminent and excellent divine of New York has suggested that the prosocution of the temperance reform is a more matter of expediency, and that every man is at liborty to judge for himself, simply as a question of expediency and not of duty, whether his personal influence shall be friendly to that movement or against it. I may put the point in a stronger way, and say that he has aftirmed thus to be so. I do not understand that be makes any exception of persons, as to temperament, circumstances in life, such as position and extent of influence upon others and upon society generally; it is a question of expediency, and not at all of duty.

It is not a little singular, I think, that the eminent and devoted men by whom the temperance reform was originated and cartemperance reform was originated and carried on carnestly for many years, and up to the time of their death, should have missed that view of it: and in all their pleadings with the churches and the people generally, should have insisted upon the duty of every one to help this cause; duty to God and to mankind. I remember well the first temmankind. I remember well the first temperance lecture I over heard; it was by the Roy. Dr. Edwards. As I write his mellow voice is ringing in my cars. I see him before me now, as he stood then, urging in most solemn tones, and with tremendous power, the duty of every one, by his voice, his example, and his influence in every way to help deliver his countrymen from the dreadful sin, and shame, and curse of in-temperance. I was a boy then, but from that hour I gave myself up to this work, as many others did.

"Men and brothren, help,' he said, "help! Many thousands of our countrymen, through a life of indescribable suffering and degradation, are passing on to a drunkard's grave, and a drunkard's eternity. Help! by your example and influence, help! You cannot innocently stand by indifferent, and see this ruin going on, of all things to these men, for time and eternity, when, by your hand, your example, you can help mightily to change it all." And there was a thrillto change it all." And there was a thriling exposition of the dectrine, that when God shall make inquisition for blood, it will come out, whether through indifference, or the refusal to help by example and personal influence, ruin had overtaken any one. From beginning to end there was no sug gestion of expediency, but on the contrary the entire lecture was based on duty; duty was the warp and woof of it; and he held up before the audience, as a picture of the great day of accounts, when men must answer for opportunities neglected, and influence misapplied, as well as as to positive deeds of aggravated evil.

At that time, rum selling was a lawful business, and many excellent and respectable men were engaged extensively in that Several of these were present at Dr. Edwards' lecture; and from that day they abandoned the business, as a matte of duty, and not of expediency. Several years after, one of these persons told me his experience. He was a member of a firm, all of them members of an orthodox church, personally well known to me, and were on a large scale wholesale and retail dealers in groceries, in West India goods, and in all sorts of intoxicating liquors, and they were all present at the lecture. On going home, for some time not a word was spoken. At length he said:

"Wife, I'm thinking we ought to give up selling liquors, what do you think of it?" "I wish you would," said the wife, "I think you ought."

"But it would ruin our whole business, we could not carry it on, I think, without the liquor part of it."

"No matter, give it up, and I will gladly go out washing for a living, if necessary, rather than you should continue in that dreadful trade."

"But I do not know what Mr.—— and Ir.—— will say about it."

"No matter what they say about it. I want you to get out of that dreadful business, and escape the curse that will certainly follow it; I've thought so for a good

"Well, wife, I will. I'll speak to them (partners) about it to-morrow.

And he did so. The partners had been impressed by Dr. Edwards' lecture precisely as he was; and had each come to the same conclusion about the rum trade. same conclusion about the rum trade. They were conscientious, Christian men, acting from a sense of duty; and as to expediency, they were confident that their business would be broken up and ruined. Duty to God, to their fellow men, to their own souls, to their Christian character, and their personal influence, demanded the abandonment of the trade in liquors; but arradional would were them. expediency would urge them strongly to avoid that step, as certain ruin to their general business. From that day they abandoned the rum trade; they put their entire stock of liquors all out of the way, and sold no more. It was not easy for them to persevere, because many of their friends and business connections expostulated with them against a course which would certainly break up their business; but they persisted resolutely, and year by year aterwards, in taking account of stock, they could not see that their profits had

This serious step was taken by these men as an act of solemn duty to God and their fellow men; they thought by taking it they were sacrificing a very large and lucrative business, but in obedience to a sence of duty, they did not hesitate. Were these duty, they did not lesitate. Were these men mistaken? Were they at liberty, as Christian men to balance the matter of dellars and cents, of loss and gain? As Christian mon, were they at liberty to continue or not in the rum trade, according to their views upon the profit of it, as they might in the trade of salt, fish and sugar? Was it a more question of expediency after all, and the act of these men a fanaticism, generated in their minds by the misdirected elequence and the logic of Pr. Edwards? There are some questions, it seems to me, above argument, and this is one of them, whether it is the duty of Obristian men and women to help, in every legitimate way, by voice, | Health.

example, and personal influence, in re-deceming their countrymen from the awful curse and sin and shame of intemperance. t sooms to me that every true man must feel it in his heart to he a duty; it isn't a mere matter of expediency; it can't be; if it were, then there's no God, no elemity, no accountability, on responsibility, and

preaching is a sham. Whence comes intemperance with its Whence comes intemperance with its long train of infinite evile? From the drinking usages of society. Whence come these, and how are they sustained? Not from the denizens of Five Points, not from the Society of the "Sixth Ward," not from the Bowery boys—the roughs, regues, and receive of the country, but from the respective of the country, but from the respective of the country. rascale of the country, but from the respec table portion of the people. The rowdies roughs and riff-raif of the streets, siums, and solvons derive their early drinking habits from the better classes, the best classes of the various shades and degrees of social life. In this work of establishing the custom, there is, and can be, no neutrality. Every man helps to do it by his example and his influence, or he does not. His example or influence must be on one side or the other. If it be true that intemperance comes from the customs of society and must over do so-and that intemperance is a deadly sin against God—then it follows that to help or not to help in maintaing those usages; to help or not to help in overthrowing them, is not a question of overmrowing mem, is not a question of mere expediency, but of the highest Christian morality and Christian duty. To any man who acknowledges accountability to God for the influence of his example of good or evil upon the society in which he lives, and who contributes by his practice to uphold the drinking customs of seciety, whence all the infinite ovils of intemper ance come, to him it is deadly sin, and cr-pediency has or can have, no part nor lot in the matter.

Many years ago, a young preacher of un Many years ago, a young preacher of uncommon talent, and great promise, for a few months supplied the pulpit of a distant church. The people were instructed and edified by his ministrations. He was earnest, cloquent and sincere. One day his text was, "He who knoweth to do good, and doeth it not, to him it is sin." The doctrine of his corrections that he was earnested. trine of his sermon was that no man can know what will be the result and effect the various movements going on in society. against slavery, intemperance, and other evils, therefore to help or not to help, is not a question of duty, but of expediency. It was known at once that something was wrong about him; what it was, no one ever suspected. He kept on the even tenor of his way for a year or two, then whispers were affect about him; then people spoke above their breath; then freely; he was decidedly intemperate. He was at the time a settled paster over a large and most influential orthodox church, but he resigned his position, and gave himself up entirely to drink. He had no thought or care or desire for anything but drink. A wreck more helpless and wretched never was cast upon the shores of time.

And this was the way of it. He went to spend a long college vacation at the elegant home of an uncle, who was a famous preacher. He was at that time a teetotaller; but on his uncle's table was always choice wine; and there was much of the old time core-mony in the taking of it; the elevation of the glass, the graceful bow all round the circle; and there was the pleasant, gracious, flattering practice—flattering to a young, aspiring man by a learned and famous preacher—of touching glasses and pledging each other. And so the days, the pleasant days went on and on; our young friend was no longer a tectotaller, but a lover of wine, and of the amenities of the famous preacher's table, and of all such tables. He feared no danger—why should he? His uncle, the famous preacher, led the way, what should he fear? And so step by step, he became a drunkard; all his bright hopes for time were blasted; and eternity-

He had a well cultivated and brilliant mind; a devoted wife and charming family; he was capable of reaching and filling well the highest positions in his profession, and of great usefulness and honor among men; but all were sacrificed for the demon drink This devil was lurking always at his unclo's table, and in his uncle's example and in-fluence, that famous preacher, and so this demon seized him and had him for his own.

Say, oh! thou eminent divine and famous preacher, were thy practice and example simply a matter of expediency, whereby thy brother's son was led to barter body and soul to the devil in exchange for drink? —Evangelist.

Boiled Wheat.

Excellent dishes for breakfast, dinner, or supper can be made from unground wheat boiled. The freshest and clearest wheat, with the plumpest kernals should be selec-ted. The white and the amber-colored wheats cook the most readily, and they are also preferable on account of having a thinner skin. Time is saved, in picking it over, to have it first run through a smut machine and then washed, though the cooking over is indispensible. Put it to boil with five or six parts water to one of wheat, by measure. Cover close, and after it begins to boil set it where it will barely simmer. Cook it four or five hours, or until the kernels mash readily between the thumb and finger. Hard wheat of any kind will require still more time, and some kinds may be cooked all day without softening.

When done it should be even full of water or juice, which thickens and becomes gelatinous on cooking. Salt and send to the table warm, to eat with meats and vegotables at dinner. It can also be eaten by itself, trimmed with sugar or butter, or both, or syrup, or milk. It moulds nicely, and may be served cold at breakfast or suppor, or it may be steamed up and served httpper, or it may be steamed up and served hot at breakfast. The long cooking it re-quires of course precludes its being served fresh at that meal. After it has once cooled, however, it cannot be made so soft and liquid as at first by any subsequent cooking. Like other starch, when it once sets it loss its liquidity.—Science of

Strong Points for Total-Abstinence.

BY THEODORS L. CULLER, D.D.

A great deal of time and strength have heen wasted by some of our teetotalors in bootless controversies over a few doubtful texts of Scripture. The "six water-pots" of Cana would not hold half of the ink that has been squandered in the contest about the nature of the wine that filled those much belabored jars. Abstainers themselves differ in the interpretation of this passage. Some have contended that we have no proof that there was any more wine manu factured than the simple draught offered to the "governor of the feast." Even scholars differ over this miracle: for it is idle to deny that Moses Stuart, Albert Barnes, and Dr. Fredoric Lees were scholarly expos-

But why wrangle over a few difficult texts? It is quite sufficient for all practical purposes that God's Word pronounces "wine a mocker" and strong drink a deceiver. It is quite sufficient that it closes the "Kingdom of God" against the drunkard. It is sufficient that it proclaims that beautiful law of self-denial: "It is good not to drink wine, whereby our brother not to drink wine, whereby our brother stumbleth." One of these passages teaches the danger of tampering with that which at the last biteth like an adder. The second one pronounces the doom of drunkeness. The third one unfolds a noble Christian principle, on which all who love others as they love themselves should be willing to stand in Isolid phalanz. These three stand in Isolid phalant. These three principles are enough to base our moral form upon; and it is a noteworthy fact that not one of these three principles is contradicted or even rendered doubtful by any other portion of Holy Writ.

Starting out with these imprognable principles, we find constant accessions of arguments for the prudence and wisdom of entire abstinence. The first one of these is found in the treacherous nature, the serpent quality of alcoholic drinks. They deceive the very elect. They make a man a bond slave before he dicams of it. He may set out with ever so clear a purpose to drink only "in moderation"; but his glass deepens and enlarges before he is aware. The stealthy appetite entrenches itself in overy fiber of him. He is as one falling "asleep at the top of the mast," and only awakes to his awful peril when he finds himself hurled off into the devouring deep of drunkenness. Many years ago an clo-quent clergyman at P—began to use wine before entering his pulpit. He said that he "could preach better for it." Some of his discourses on the love of the dying Redeemer were masterpieces of pathetic oratory. But they were delivered under the stimulation of the wine-cup. At length he recled as he entered the pulpit. When his diagrace became public and he was cited for discipline, he confessed, with bitterness of anguish, that nobody was so astonished to find him an inebriate as he was himself. How preposterous to say that that good but self-deceived minister of Christ deserved to be locked up in the penitentiary like a common thief. He should have had the voice whispered in his car: "Let it alone. It is a mocker; whose is deceived thereby is not wise." After his reformation this eminent minister never touched a drop. The grace of God always helps those who try to help themselves; but I don't believe that God ever promises his restraining grace to those who wantonly tamper with a treacherous temptation. And this insidious nature of alcoholic beverages is one of the most powerful arguments in favor of total abstinence. The risk is too fearful. There is such a risk even in handling this subtle tomptor that it has been demonstrated from careful statistics in Great Britain that the average life of liquor-sellers is three and a half years less than that of other men. I wish it were thirty-three years less, and then no man would dare to deal out death

This deceptive quality of intoxicants is one argument for the prudence of entire Another one is found in the prodigious difficulty in referming the hard drinker. Not over one-tenth are over saved. A majority of those who have been temporarily reformed in the inebriate asylums afterward go back to their walowing in the mire. Poor "Dick" Yates, the brilliant Illinois senator, was only one of the million who, having thrust their hands into the anaconda's mouth, were never able to escape. My friend Gough assures me that, after thirty years of Christian living, he cannot trust himself near a bottle. There are men and women who cannot reform. I speak advisedly, after twenty-five years of constant dealing with cases of liquor drink-ing—from the first "spree" of the youth-ful be ginner clear on the horrible finale of the delirium tremens. Men have confessed to me, with anguish of spirit: "This is in-curable. I cannot stop!" The few inobriates who are saved are saved as by fire.

Two days ago I administered the total abstinence plodge to a business man, and then praved with him that he might be kept by Almighty power from the demon of drink. Last night he came home to his heartsick family the "worse for liquor." He stated to me that while he was engaged in his husiness during the day as insetting. in his business during the day an insatiate appetite would suddenly grasp him like a flend, and under its clutch he became but a helpless child. He also admitted to me that his first fatal mistake was in thank one first glass. Total abstinence would have heen sure; "moderation" proved to be a delusion; reformation is desperately diffi-oult parhans may prove impossible. With cult, perhaps may prove impossible. With such cases constantly before us, I am uttorly astounded to hear worthy ministors of Christ talking about "safety in moderation" and about "drinking the right kinds of liquor, at the right time, and in the right way." I know of but one right way to deal way." I know of but one right way to hear with a sorpont, and that is to smash its

fully upon the pleasures of the rest. So there will be times when you will have to be alle and see the work go on without you. But when you have troubles, fly up! Den't stay down here where troubles rest! Don't whine! Don't even think complaint, for God is preparing you, by sorrow, for better things. Those who are weak here may hold a sceptre there. Work by faith, work by hope, work by love, work by trust, work by truth, work by the away side of the work by the surest side of the work by the surest side of the work by the surest side of the surest side. truth, work by the sweet side of your natures, and so be like Christ until you

Etiquette of the Vatican.

No one who visits the Pope is allowed to wear gloves, and no lady is allowed to wear a bonnet. A black veil must be merely thrown over the head, and a black dress must be worn. There were three Dutch baronesses at my hotel who had a great desire to see the Pope, and who had three black silk dresses made expressly for the purpose, and bought three black veils. They received invitations, and wore to be escorted by a High Church clergyman. When the day arrived for the visit, a lady was sent for to put them in order. The room they selected for this operation had a glass door looking out on the principal glass door looking out on the principal staircase of the hotel. Here they were from early morning to about mid-day, punning, brushing, and arranging, to the amusement of everybody who passed up and down. When they were ready they drove off to the Vatican, and after waiting a very long time, they found that the Pope had been taken ill, and they were obliged to return without seeing him; and so the new dresses, verls. and the half-day's turning two ing, an l pomading, went for nothing.

Gentlemen who visit the Pope must wear full evening dress. The Roman Catholic clergy may go in their ordinary enstance, but as the Pope, like many an English Episco-palian, does not regard any minister as a elergyman who does not belong to his own church, so all other ministers must dress as laymen. But if a gentleman be not provided with a dress coat, there is very little difficulty in getting one in Rome. There are shops where a suitable costume may be had for any lady or gentleman. Hotel pro-prietors are very obliging in this respect, and knowing a coat is needed, offer one immediately, if the garcon has not done so before; but then you must pay five franks for its use. Some hotel-keepers seem to keep a stock on hand ready for their visitors, and some of a rather greasy description. But then you may pass with the grease, but not without the tail. I had a clerical friend who was very desirous of seeing the Pope, and as he had not a cont with the orthodox cut, tried to make one out of his ordinary frock coat by pinning up the tails. He entered the Vatican at the time appointed, passed on from one room to another without anything being discovered; but when he approached the last door the pins resolutely refused to unpose on the Pope, and came out; consequently the tails fell down, and my good friend was obliged to go back.

The general receptions take place in the long glass callery, looking into the quadrangle of the Vatican, and close to the Pope's private apartments, as we had the honor to be. Along the gallery two rows of chairs are placed facing each other. Here the ladies and gentlemen promiscuously sit, awaiting the arrival of the Pope. Many bring articles to be blessed, such as rosaries, pictures, etc. When the Pope is announced, people stand or fall on their knees. The Pope generally enters at one end of the gallery and walks quietly through to the other end, accompanied by his attendants. Ever, one is presented to him in turn, and generally gets from him a kind word. Sometimes, although not very often, heasks questions which are somewhat embarrassing. He once asked a lady and gentleman whose daughter, much to their sorrow, had be-come a Catholic, whether they were not glad that their child had entered the true Church. The parents were much embarrassed, but did not reply, as the reply would have been a negative. Before the Pope leaves the gallery, he generally turns round and blesses everybody, and sometimes before the blessing makes a little speech, and not unfrequently a very liberal little speech. A lady at the hotel once heard the Pope say, "Here you are Catholics and Protestants. There is not as much difference between us as you think. We are all one in the main. I give you all my blessing "-or words to the same effect. When a rather large number of Protestants are present, knowing that ber of Protestants are present, knowing mathis blessing as Pope would not be much esteemed, he frequently gives his biessing as that of an old man. "Receive, 'says he, esteemed, no requently gives his blessing as that of an old man. "Receive, says he, "the blessing of an old man, which can nover do anybody any harm."—Rev. G. F. Newman, in English Independent.

The One Caterpillar.

While I was walking in the garden one bright morning, a breeze came through and set all the flowers and leaves a fluttering. Now, that is the way flowers affuttering. Now, that is the way flowers talk, so I pricked up my ears and listened. Presently an old elder-tree said: "Flowers, shake off your caterpillure." "Why?" said a dozen altogether, for they were like some children who always say "why?" when they are told to do anything. Bad children those! The older said: "If you don't, they'll gobble you up." So the flowers set thouselves a slinking, till the caterpillars were shaken off. In one of the middle beds there was a beautiful rose, who shook off all but one, and she said to herself: "Oh! that's a beauty! I'll keep that one." The elder overheard her, and called out: "One caterpillar is enough to spoil you." "But," said the rose, "look at his brown and crimson fur and his beautiful black eyes, and scores of little feet. I want to keen him. Surely off. In one of the middle beds there was a Still another reason for practicing abstinence may be drawn from the temperament of our American people, from the stimulating character of our climate and may be times when you will feel that all virtue has gone out of you, when you have taken up another and carried him over taken up another and carried him over to be an abstine to be an abstract of the sense and the season their food, hoys at play, and on the outer edge a club-fooded boy standing by and looking wist-

What Alcohol Will Do.

It may seem strange, but it is neverthe-It may seem strange, but it is nevertheless true, that alcohol, regularly applied to a thrifty farmer's stomach, will remove the boards from the fence, let the cattle into his crops, kill kis fruit trees, mortgage his farm, and sow his fields with wild oats and thinker It will take the name of his heart. thistles. It will take the paint off his building, break the glass out of the windows and ing, break the guass out of the windows and fill them with rags. It will take the gloss from his clothes, and the polish from his manners, subdue his reason, arouse his pas sions, bring sorrow and disgrace upon his faindy, and topple him into a drunkard's grave, It will do this to the artisan and the capitalist, the matron and the muden as well as to the farmer; for, in its deadly enmity to the human race, alcohol is no respector of persons.—The Temperane Worker.

Need of Carafulness in Old Age.

An old man is bko an old wagon; with light loading and careful usage it will last tor years; but one heavy lead or sudden strain will break it and rum it forever. Many people reach the age of fifty, sixty, or even seventy, measurably free from most of the pains and infirmities of age, cheery in heart and sound in health, ripe dom and experience, with sympathies mellowed by age, and with reasonable prospects and opportunities for continued use. fulness in the world for a considerable time. Let such persons be thankful, but let them also be careful. An old constitution is like an old bone—broken with case, mended with difficulty. A young tree bends to the gale, an old one snaps and falls before the blast. A single hard lift; an hour of heating work; an evening of exposure to rain or damp; a sovere chill; an excess of food; the unusual indulgence of any appetite or passion; a sudden fit of angor; an improper dose of medicine—any of these, or other sumdar things, may cut off a valuable life in an hour, and leave the fair hopes of usefulness and enjoyment but a shapeless wreck. Popular Science Monthly.

Japanese Houses.

Each house is built of wood, without an atom of paint. It is a pleasure to see the roofs, so light and yet so strong, supported by walls which are made, like the side-scenes in a theatre, of thin strips of wood, over which are pasted sheets of a cottony, transparent paper. In the evenings, when the lanterns dispense their soft light round the inside of these white buildings, the spectator seems to be looking at a magiclantern. During the day time the sides of the houses are slipped out, as side-scenes are, and the house becomes only a roof resting on the four light corner posts, the whole interior being thus opened to the air. Every part of the house is exposed to viow, and everything done in it can be seen, while behind it appear the charming verdure, the cascades, and the diminutive plantations of the little gardons situated in the rear.

The great luxury of the Japanese consists in their mats made of piaited straw. They are perfectly rectangular in shape, about three inches thick, and soft to the touch. They are never stepped on with shees, since the Japanese go about their houses always barefooted. Of furniture they have next to pathing a small furness in oral next to nothing: a small furnace in one corner, a closet made of side-scenes like the sides of the house, and intended to contain the mattresses, a small set of shelves, on which are arranged the lacquered plates for rice and fish—this is all the furnishing for these houses, in which they live, as it were. in the open air. In the middle of each house are two article of general use among all classes—the "chutat" and the "tobbacebon," that is, a brazier and a box for tobacco. Being great tea-drinkers, great smokers, and great talkers, the Japanese pass their days around the brazier; there they can be seen, in groups of seven or eight, seated on their heels around the tratable. - Lippincott's Magazine.

The Baobab.

The baobab is a plant of monstrous size, the most colossal and the most ancient vegetable monument on earth, has round, woolly leaves, which consist of from three to seven leaflets radiating from a common centre, and giving them somewhat the appearance of a hand, and magnificent white flower. It is an enorme tree, holding among plants the place of that of the elephant holds among animals—a hoary witness of the last changes which the earth has undergone, and doluges that have buried beneath their waves the productions of carly ages. Several brobabs that have been measured have been for d to be from seventy to seven y-seven feet in circumference. From its branches hang, at times, colossal nets, three feet in length, and resombling large eval baskets open at the bottom, and looking from the distance like so many signal flags.

It would take fifteen men, with their arms extended, to embrace the trunk of one of these great trees, which, in the countries through which the Senegal flows, are vonerated as sacred monuments. tral stem a few feet from the ground and spread out horizontally, giving the trees diameter of over one hundred feet. "Each of these branches," says Mr. Danton, "would be a monster tree elsewhere, and taken together, they seem to make up a forest rather than a tree."

It is only at the age of eight hundred ears that the backabs attain their full size,

and then cease to grow. The fruit of this tree is oblong ; the color of the shell passess in ripening from green to yellow and brown. The fruit is called "monkey bread." It contains a spong substance, paler than chocolate, and filled

BEANS.

Boans must not be planted until all danger of freet is passed. Sow Early Valentine and Dwarf Wax for early bush, in lows, two feet agart. Giant Wax and Large Limas (when the season is long enough) are the best pole sorts for general

BEETS.

Beets may be sown as soon as the frost is out of the ground, as they will bear con-siderable cold after they have been planted. Sow thickly in hills one foot apart; the thinning can be used for greens. New Egyptian Blood is the best dark early sort; Bascano, light colored, but early; Long Blood late.

ASPARAGUS.

Old beds that were top-dressed last Fall should have the litter raked off, and the fine manure forked in between the plants. Set out now beds with one year-old plants. The old way is to make the rows eighteen The old way is to make the rows eighteen inches apart, with the plants nine mehes apart in the rows. Our market growers give more room, setting the plants two feet or more apart each way. Set the plants four inches below the sur aco. Conover's Colossal is a rehable variety.

CURE FOR A COLD.

A hot lemonade is one of the best romedies in the world for a cold. It acts promptly, and has no unpleasant aftereffects. One lemon properly squeezed, cut in slices, put with sigar and covered with half a pint of boiling water. Drink just before going to bed, and do not expose yourself on the following day. This remedy will ward off an attack of chills and fover, if used promptly. We give it on the recommendation of one of the best judges in our courts, who is a just man, and never takes bribes. takes bribes.

SOOT FOR CABBAGE FLEAS.

As soon as our readers begin to work in the garden we shall begin to hear complaints of the injury being done by cabbage and turnip fleas. In time let us say that a dusting of the plants with soot is not only an excellent preventive of the ravages of these insects, but is also a first-late method of stimulating growth. New when you have occasion to clean out your chimneys, stove-pipes, or stoves, where soot accumulates more or less, save all you can and put it aside in some dry place for a time of need. I'ut all your fine, dust-like ashes in with the soot, and in the spring sift out all As soon as our readers begin to work in need. Put all your fine, dust-like ashes in with the soot, and in the Spring sift out all the lumps, adding an equal quantity of dry earth or sand to the pure article. To every barrel of this compound add one pound of powdered sulphur, thoroughly mixing it through the heap Keep dry and under cover until wanted for use. This mixture will also be found excellent for dusting over melon and cucumber vines, as well as upon the cabbage and tomate plant. well as upon the cabbage and tomate plant.

Known commonly as summer savory, annual, grows twelve to fifteen inches high; leaves opposite; branches in pairs; flowers flesh-colored, growing from the base of the leaves near the upper portion of the plant; seeds small, retaining germinative properties two years. Sow seeds in May, in light mellow soil, in shallow drills, system inches apart, and thin the plant to sixteen inches apart, and thin the planta to six inches in the drills; gather by cutting the plants by the ground when they bogin to show flowers, and dry in an airy shady place. Its uses for flavoring, etc., are too piace. Its uses for havoring, etc., are too well known to need mentioning here. If the dried leaves are pulverized and put up in junk bottles coaked tight, or in sealed tin cans they will preserve their aroma for a iong time. All garden or other herbs should be dried in the shade—best in the airy loft of some building where the sun will not always and they will not the same them. will not shine on them, and they will not be molested by insects, mice, dust, etc.—W. H. White, in Country Gentleman.

TARLY TOMATOES WITHOUT A HOT BED.

Procure empty tin oyster cans that can be found in abundance in any village. With a pair of shears cut off the top, and you will have a vessel about six inches deep, four and one-half wide, and one and one-half thick. Fill with the best soil you can find, and sow your seed, and place your cans near the kitchen stove. If you can procure some moss, such as grows on old logs, cut a piece to fit the top of each can. logs, cut a piece to fit the top of each can. Saturate the moss with water, and this will keep the seeds moist and they will germinate very quick. As soon as the plants prick through the ground, take off the moss, and place the cans near a window in the sunshme. After a few days pull up all of the plants but one or two. If you save but one let it be near the centre of the vessel; if two, of course they should stand near the ends of the vessel. As soon as the weather is warm enough, put them out doors in the middle of the day. Leave them in the cans until a danger of frost is over, and the ground warm enough that they may grow right along. Then select a favourable day, wet the earth in each can thoroughly, turn them upside down, tapping gonly on the them upside down, tapping gently on the bottom, and the ball of earth will slip out, and you can transplant them without their growth being checked twenty-four hours. H., in Country Gentleman.

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Toronto, May 1st, 1874. Persons calling for any of the letters in the list below will please ask for advertised Letters, and give the date of the list.

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Howard G R
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Howgill, William
Howo William E
Huggard John
Humo Wallaco
Hunter Thomas
Huntingder, L S
Hunt John
Hurley John
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Robertson Alex

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Whithehead, Joseph
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Whitely, Samuel
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Wood, Henry
Woods, Thomas
Wright, Alexander
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Wrightson, J
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MEETINGS OF SYNODS.

MONTREAL.-Within Knox Church, Montreal on first Tuosday of May, at 7.30 pm. LONDON.—At London, on first Tuesday of May, at 7.50 p.m.

Syrop of Hamilton meets in First Prosbytorian Church, Guelph, on the first Tuesday of May, at 7 30 p.m. MEETINGS OF PRESBYTERIES.

Sincon A special meetin 6 the Presbytery of Sincero will be held at Barrio at it a m.

Monranae At Montreal, in Presbyterian College, on the 5th day of July 1653

on the stit day of July 1653

Paris - Ph. : Proslyter; meets in KnovChwrch Woodstock, on the second fuesday of July at one o'clock, o in.

Londow - At London by adjoirnment, in 1st Presbyte on Clouch, on 1st Tuesday in May, at 11 am. Net o cannary mosting in Sernia, on 2nd 1 nesday in July, at 733 p in.

BROCKVILLE . At Precent, (when Symodassemb les) on the 4th Monday of May, at 2.30 ρ m.

TORONTO -At Terento, on 132 Tuesday of May, at 11 mm Ontanio,--At Port Perry, on 19th of X y, at 11 am

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

Goelen.—Next ordinally meeting at Gueleh, in Chalmers' Church, on 2nd Tuesday of April, et 11 a.m

Manitona .- At Kildonan, on 13th of May, at 10 STRATFORD.—At Stratford, on 1st Tuesday in July, ut 11 a m.

OWEN SOUND.—At Owen Sound, on Monday after 2nd Sabbuth in Moy, at 10 a m., by edjournment, next ordinary meeting at same place, on 2nd Taesday of July, at 10a m.

Bruce -Atkineardine, the last Tuesday of June, at2 p in.

DURHAM.—At Durham, on last Tuesday of July at 11 am.

Stucon -At Barrie, on Tuesday 7th of July, at 1 am

OTTAWA —The next quarterly meeting of the Presbytery of Ottawa will be hold at $\lambda dimuston,$ on the 1st Taosday of August, at 6 p m.

HAMU.TON The next meeting in ordinary of the Hamilton Central Church, Hamilton, on the 2nd Tuesday of July at 11 a m. The meeting to ordsin Mr. Coswell, in Central Church, Hamilton, on the 7th of May, at 7.30 pm The meeting to induct Mr. McGuine into the pastoral charge of Jarvis and Walpole, in Jarvis, on the 12th of May, at 11.50 a m.

ADDRESSES OF TREASURERS OF CHURCH FUNDS.

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173HE countenince is pale and leaden. colored, with occasional flushes, or a c reameribe lepet on one or both cheeks; the eyes become call; the pipe's dilute; on there send inche runs along the lower evesled; the nese is irrested, swells, and sometimes bleeds; a swelling of the ipper hp; occasional lendache, with humming or throbling of the care; on unusual secretion of sair a; s may or furred tongue; I reath very feel, part cultrly in the morning; appetite variable, sometimes voracious, with a growing servation of the stemach, at others, entrely gone; fleeing pains in the stemach; occasional nausca and vomiting; violent pains throughout the codomen; bouch ieregular, at times cestive; stools simy; not unfrequently tinged with blo d; belly swollen and hard; urine turi id; respiration occusion. ally difficult, and accompanied by hic-

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