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Vol. 2

TORONTO, CANADA, FRIDAY, JULY 11, 1873

No. 74

Contributors and Correspondents.

ENCOURAGING.

Editor British American Presbytchian

Sir,-I feel constrained to send you a few notes of the progress of the Canada Presbyterian Church in this place, in hopes that it sund stimulate and encourage others in the great work of gathering precious souls into the kingdom, and edifying the body of Christ. This is one of the oldest congregations of Western Ontario, having had a succession of faithful pastors, some of whom are still laboring in other parts of Christ's vineyard, and others have gone to their reward. Owing to the isolation hitherto from railroad facilities, the population of the village has decreased, although we ex pect an increase presently from the construction of the Credit Valley Railway. In such circumstances it was not to be expected that the membership of the Church could be kept up to the same point. But owing mainly to the fact that most of the old settlers of this neighborhood were industrious, careful, church-going people, many of them have been able to settle their families in the neighborhood, and thus we are surrounded by a generation of excellent young people, who support in a liberal manner the ordinances of religion in their midst. Some years ago, the congregation here erected a very handsome brick church, with basement, spire, and gallery, capable of senting 400, and it is now protty well filled, the most of the pews being let. When ordained here in March, 1871, the membership of the church was 141; it is now 180. The largest addition was at the last communion, a few days ago, when 29 were added to the communion roll. The removals in the same period were 2. I commenced a Bible class when settled here, commenced a Bible-class when settled here, with about half a dozen members; there are now over 40 attending, and the average attendance at Sunday-school for the same time has gene up from 25 to 85. We have two prayer meetings in the week, one in the church, and one about 11 miles out, and both are very well attended. The liberality of the people has increased in like proportion. Contributions to the schemes of the Church in 1870-71 were \$100.57: and in Church in 1870-71, were \$109 57; and in 1872-3, \$208 57. Their liberality towards 1872-3, \$208 57. Their liberality towards their minister has been equally munifest. In my settlement here, the stipend promised was \$700 and a manso. The first year they paid me \$763 80; and at the last annual meeting of the congregation the stipend was raised to \$800, including the year must as well as the current year. Besides this rebuildy attend myself and fem. sides this regular stipend, myself and family have been remembered in many ways which I need not mention. The last of there is a present from the congregation of a handsome sum of morey, to enable us to take a trip in summer for health and recre-These things are indicative of outward prosperity at least, and we are not without evidence of a deeper feeling underlying these outward expressions of regard for the minister and ordinances of the word. It is surely encouraging to see 'a more regular attendance upon divine worship, greater earnestness in listoning to the ship, greater carnestness in listening to the word, greater devoutness of manner, and reverence towards divine things, and in some cases clear evidence of much devotional feeling, and earnest seeking after God. We trust that the spirit is moving on many hearts. May good impressions deepen into a real work of grace, and may the drops of mercy with which we are fa vored multiply into a grateful and refreshing shower!

Yours very truly, J. B.

The Manse, Streetsville, June 24th, 1878.

COMMERCIAL AND POLITICAL MOR-

ALITY.

Editor BRITISH AMERICAN PRESETTERIAN.

DEAR STR,-As the conductor of a religious, (or, should I say ecclesiastical?) religious journal, it is undoubtedly your wisdom to abstain from becoming a political partizan. I believe this will contribute to the legitimate influence of the B. A. PRES-BYTERIAN in the sphere which it is designed to fill. But winle you keep aloof frem par ty politics, there are aspects of politics and commerce which, as a religious journalist and from their intimate connection with the welfare of the country, you would be unfaithful to your duty and to the country did you not open your columns to, and speak out upon with no uncertain sound.

The new phase of, the Pacific Railway scaudal, as it has been named, presented by the publication of a part of the correspondence, and the character of the late election in South Ontario, to those who are acquainted with it, cannot but fill every honest man and patriotic citizen with anxicty and glarm. There is a sort of repulsive, snake-like fascination about the disand when they are finished one feels a recoil as if from some deadly polluted thing.

My exceeding anxiety for there, as a lover of
isters who are apt to say so too. But why
were real from the records of the second to were real from the rec closures made by the letters, referred to,

character of the men at the head of our of fairs, political and commercial. The glance we have just got is sufficient to fill every simple, upright mind with indignation and shame. We have still faith to believe that in the great body of Canadian merchants, and in a noble minority of the pollticians, there is a high standard of morality. It ought to be highest in the highest places, where unhappily it is lowest. The specimens we have seen of morality in the two cases mentioned are such as if practised in private life would justly door a man to contempt and infamy.

The building of a Canadian Pacific Rail way, as a national andertaking, upon wisc and honorable commercial principles, and by wise and fair means, is one that might well excite the patriotism of any govern ment, or of any railway company. But instead of this what do we see? It is made the prize of the hard, keen, unprincipled selfishness and greed of one man and his accomplices in a game of grab, intimida tion, and compulsion. Our political leaders-and I speak of them now apart from all considerations of party-conspire with a monied magnate, first of all to make him their tool, and they engage him in a scheme to impose upon the public by lying, hypocrisy, and fraud. He does it for money, they do it for office. It is interesting to watch the development of the plot, and to follow along the crooked track of cunning, deceit, and chicanery. There is to be a bogus advertisement to delude the public, but Sir H. is professedly to have the contract. Then it turns out that our politicians were only playing a deep game of their own, and nover intended to do as they professed. But the man of business, helped by their lust of power, and the exigencies of their case, was too much for them, and beat them with their own weapons. Into the pit which they digged for others they fell themselves. Their sin has found them out. Foreigners were calisted in a work peculiarly national, and then that was denied. The almighty dollar was freely used. Priests and young lawyers were employed, and the leading men talked over by hirelings. The press editors and proprietors were tampered with by this astute millionaire. Members of legislature are plied with money, the price of leading men all over the Province is fixed; and the government that began with dishcresty is at last helplessly entangled in the toils of the hunter, cornered, outwitted, at the mercy of one man, and capitulute for a consideration. That is a record of dishonesty, lying, unality, and corruption! And these are our rulers; the men in whose hands the most momentous interests of the country are entrusted. The influence of their example is felt throughout the length and breadth of the Dominion, its steals its way insiduously into every municipality and corporation, and affects the public character of the nation in every civilized country. Surely this is a subject which a religious paper should not pass unnoticed, and which good and patriotic men throughout the whole land should denounce and frown

The other matter, the election in South Ontario, I personally know about, and it has been equally criminal with the above, and the lustory of it is equally disgraceful to both political parties. Retormers here in an evil hour weakly stooped to bribe, and they have never since had clean hands. Nobody pretends to deny that the most open and unblushing bribery was employed on both sides at the last election, and whether the candidate of the one party or of the other was successful, he deserved any other name than the honorable. Representative government, so far as South Ontario is concerned, is a sham and a cheat. It would be vastly more fair and honorable to set up the riding at auction, and knock it down to the highest bid der. Its so-called representative represents simply the number of dollars he has invested in it, the political caucuses he has bought. The franchiso is an article of trade. Every other man almost that you meet in either side is polluted. The very amosphere feels as if it were thick and poisoned with corruption. The liberties. the highest interests of the state, of all good men, are bartered for money, and sacrificed by men who are traitors to the trust committed to them by their fellow citizens under a free government. What most awakens auxiety and alarm is, that mem bers of Christian churches and office-bearers are beginning to justify this, to connive at it, and sanction it, by londing their countenance to these infamous proceedings. Sir, it is surely high time for Christian men, for every patriotic citizen, to take

as my apology for so long a letter. I have no doubt that while you keep clear of political partizanship, the B. A. Phesertenias will never either be silent er utter an uncertain sound when public morals are endangered or set at naught, and consequently the honor of the country and the safety music as that. What is desirable throughand stability of our institutions imperilled. I am, dear sir, yours truly,

MONITOR.

Editor British American Preserterian.

CHURCH PSALMODY.

DEAR SIR,-It is stated in the Record for this month that at the recent meeting of the General Assembly "a committee was appointed to consider the substance of an overture from the Presbytery of Ottawa anent sacred music, and report to next Assembly." What the Committee so appointed may advise in their report to next Assembly, and how their report may be disposed of remains yet to be seen. But meanwhile the subject of the overture is open to remark, and is worthy of a larger share of attention than it has yet received from our Church courts, or from most if not all our congregations. Indeed it does not look well that when the matter of Church psalmody has been taken up by the Supreme Court—and this has been the case repeatedly—it has been taken up at the last of its sittings, when comparatively few members were present, and these were exhausted with their previous labours. Now I wish to show, among other things, that the culture of sacred music is a matter of no inferior importance, and deserves to be warmly encouraged by our Church office-

It is not to be forgotten that David, "the

sweet psalmist of Israel," provided largely

for the culture of sacred music, and especially for the comely exercise of it in the house of God. "He appointed certain of the Levites to minister before the ark of the Lord, and to record and to thank and praise the Lord God of Israel." "So the number of them, with their brothren that were instructed in the songs of the Lord, even all that were cuming, were two hundred four-score and eight." Martin Luther, too, with all his manly heroism for the truth of God, was intensely eager for the due praise of God. In the history of the Reformation, from the pen of the late D'Aubigno, it is said, "Luther, in translating the psalms, thought of adapting them to be sung by the Church, and thus a taste for music was diffused throughout the nation. 'Next to theology,' Luther would say. I give the first place and the greatest honor tomusic. A schoolmaster ought to be able to sing, he would further say, with. out which I would not even look at him. From Lutlier's time the people sang; the Bible inspired their songs, and the impulse thus communicated at the epoch of the Reformation afterwards led to those magnificent oratorics, which seem to have carried that art to its highest pitch of perfection. There is also another name that ought to be given here, the name of the late Dr. Andrew Thorson, of Edinburgh, If he was a powerful controversialist, he was also an aident, fine melodist, and partly by his own compositions (such as Sprouston, Redemption, at St. George's, Edinburgh), and partly by the influence of his famous precentor, R. A. Smith, (whose mus sitions are numerous and admirable), he exorted himself with good effect in stirring up the Churches of Scotland to a better appreciation and a better performance of "the service of song in the house of the Lord." And without the aid of the foregoing names, should it not be clear from the nature of the case, that the culture of sacred music is of great importance? Yes, of greater importance than many examine. The influence of it will be adverted to immediately. But at present I wish your readers to observe, that the service new spoken of has direct reference to God, that it is mentioned with immense frequency both in the Old and in the New Testament, and that after we have got to the better world, it will still be engaged in even after prayer and preaching, and the sacraments have become un necessary, and if so, should any one fancy for a single moment, that we need not concern ourselves. how we sing, or that in praising God in his own house we may offer him that which has cost us nothing.

But some people will probably say that in arriving at improvements in sacred musie there is danger of weakening the spirit of piety, or what is worse, of bringing in the form of religion in place of its reality. There are good peo-ple who are apt to say this, and I fear that there are some worthy, elders and mun-

of an elaborate kind, or of such a kind as few could join in. But this is not the kind of music that is sought for; and I cannot believe that the committee on music, to report next year, will countenance any such out our congregations is the employment of simple, good, diversified tunes, meeting the requirements of the current metres, and sung in two, if possible in four, parts, with proper spirit, and harmony and power, Now if such music were general among us, instead of excinguishing, or even weakening piety, I am thoroughly persuaded, and the persuasion grows with my years, that it would help to promote it. Demonstration of this is, perhaps, impossible. But I argue the point in two ways. We are influenced for good by what is good. A preacher would injure the efforts of his preaching if he were frequently to fall into mispronunciation, and bad grammar, etc., whereas in pronouncing his words correctly, and using the proper words of speaking, he would tell on his hearers with botter effect. And so with our congregational music; instead of being coarse, or slovenly, or jarring, let it be tasteful, and sweet, and withal diversified, and our piety will be sure to be nided thereby; we shall find ourselves better disposed to praise God with the whole heart. But to add another and a better argument—the argument of fact. In any congregation, cr in any denomination where piety is strong, is the music poor? It is not. There may not be one organ or even a choir; but the voices of the praying families, Sabbath school teacher, Christian visitors joined with the voices of their fellow worshipers, make up, assuredly, "grave, sweet melody," just because the people are pieus, they wish to henour God with their best music, and just as their piety improves, their music (other things being equal) improves too. It is therefore unwise for any of our good folks or our worthy ministers, to discourage the culture of saered song. If they have no musical ear themselves, let them have regard for the one of others. And through you, Sir, I invoke all that wish well of our Church to lend assistance in this matter, fully persunded, as they ought to be, that like all other arts, sacred music requires to be cul. tivated, and that where it is cultivated in a proper way, it will give a help to the cause of religion. It is also worthy of a moment's notice, that efforts in this landable direction have been going on, and are still going on, in various branches of the Church of Christ. Not to speak of the Wesleyan Methodists, or the Episcopalians, it is enough to men-tion other bodies with whom we are more closely connected. The Free Church of Scotland, and the United Presbyterian Church of Scotland, besides issuing denommational tune-books, have severally organized Committees on Psalmody, who take measures for establishing classes of music, and grant certificates to duly qualified procenters, and annually report on these and other kindred points to their respective supreme courts. It is therefore the conviction of these bodies, that the subject spoken of in this letter is one of no mean importance, and that much as they attend to Home and Foreign Missions, to Sabbath Observance, to Sabbath Schools, to Union and Temperance, they also find a place for Sacred Music. And in this respect, may it not be hoped that very soon we shall follow their examplel Indeed it is fair to suppose, that the Committee spoken of at the outset of this letter shall give a report to the assembly next year that will lead the assembly forthwith to i.istitute a standing Committeet

employed within our charches were to be

on the matter. Months however must yet intervene : and some good may be effected meanwhile through the medium of your paper. It is possible therefore that, if you insert the foregoing in an early issue, I may say a little more on the subject.
Yours truly,

O. P. July 8, 1878.

PRESEYTERY OF TORONTO.

An ordinary meeting of this Presbytery was held in the usual place on the 1st inst, when a fair amount of business was done. Rev. Mr. Christie was appointed moderator for the next twelvementh: but in his ab sence Rev. Mr. Meikle occupied the chair .-An extract minute of the General Assembly was good anent the appointment of Rev. John Campbell M. A. to the chair of Apologetics & Church History in the college of Montreal. James Brown and Joseph tribson, and to the congregation Mesers C. Paterson, Q. C., Charles Durand and Vm. Munro, who severally expressed their regret at the thought of losing the pastoral services of Mr. Campbell (who had laboured with so much acceptance among them, but bowed to the action of the supreme court in this matter, as also to Mr. C's acceptance of the appointn.ent, and declared their earnost wishes for his comfort and success in the new sphere which lies before him. Along with these

kind testimonies which had just been given. Several members of presbytery gave and to the general regret occasioned by the severance which was about to be effected, and thereafter, on motion made, the presbytery appointed Rov. J. M. King to preach to Charles Street congregation on the 6th inst, and an accordance with the Assembly's inst, and in accordance with the Assembly a tention) to declare the connection be tween Mr. Campbell and the congregation disselved. At a later stage, the following minute was also adopted: In taking leave of Mr. Campbell, the Presbytery desires to put on record an expression of the high estimate which it has formed of his character ability and connections for ter, ability, and eminent qualifications for the work to which the Assembly has called him, and of the deep sense which it entertains of the ability and succes with which he has labored as the first pastor of the Charles Street Church, of his uniform courtesy and kindness as a member of this court, and of the active and useful interest he has taken in the various operations of the presbytery. The Presbytery, at the same time, while regretting Mr. Campbell's severance from it, congratulates him in his unanimous appointment, at so early an age, to a position of great honour and usefulness, and follows hin, with its cordial wishes for his comfort and success therein. Rev. Mr. Reid was appointed interim Moderator of the Session of Charles Street and the supply of the public was left to the H. M. Committee.—Commissions were read from the Colomal Committee of the Free Church of Scotland, in favour of Revs. John Bain Scott, Donald Sutherland and Archibald Stovenson, all of them probationers, and the Presbytery received them as proba-tioners of the P. C. Church, instructing the clerk to transmit their names to the convener of the committee on the distribution of preachers.—An application was made from the congregation of Orangeville for the appointment of one to moderate in a call with a promise of \$600.00 as annual salary. Mr. MoKitrick was heard as commissioner; and Rov. A. McFaul was appointed to preach and moderate, as applied for, on Wednesday the 16th inst, at 7:30 p. m.—Rev. J. Pringle reported for a Committee formerly appointed, that they had conferred with the people about Alton village, as also with the congregation of Caledon West, and would recommend the Presbytery to supply these conjointly. It appeared from a minute of the Presbytery Guelph (in whose bounds the congregation of Caledon West are) that said Pres-bytory are quite agreeable to this proposal and so it was finally resolved upon, with the understanding that the supply provided already for Caledon West shall also be extended to Alton till the first of October, when the new management shall come into when the new management shall come into operation.—Mr.John Scrimger, M. A., Alexander Gilroy and Mr. D. J. Caswell, all of them theological students, appeared before the Presbytery and were taken on public prohibitionary trials for license, agreeably to have obtained from the General Assembly. The discourses given by these students, and the examination to which they were subjected, proved satisfactory. And after answering the questions which are usually put on such occasions, they were heensed to preach the gospel of the blessed God.—Various other matters were brought up and Various other matters were brought up and disposed of, but possessing no public interest. And the next ordinary meeting was appointed to be held in the usual place on the first Tuesday of September, at 11 a.m. R. Monteath, Pres. Clerk.

PRESBYTERY OF OWEN SOUND.

This Presbytery met in the Division

Street Church, Owen Sound, on the 1st inst. The resignations of the Rev. Messrs. Brown and McInnes, which had been been laid on the table at the previous meeting of the Presbylery, after hearing the several parties interested, were accepted, and the usual steps were ordered to be ta-ken for disolving the pastoral tie between ken for disolving the pastoral the between these gentlemen, and their respective charges. The Presbytery thought of sending out a deputation to Mr. Brown's congregations, as they considered the matter not tipe for issue; but Mr. B., urging the immediate acceptance of his resignation and stating that he would not under any circumstance continue in the charge, the Presbytery with reluctance yielded to his request and accepted his resignation. A committee was appointed to draft a minute expressive of the regret with which the Pres bytery parted with Mesers. Brown and Me-Innes and also of the high estimation in which they are held as pasters and co-pres-byters. The congregations of Clarksburg byters. The congregations of Clarksburg and Williamstown having applied for a moderation in a call to a minister, the l'resbytery, after hearing their commissioners, agreed to grant them the moderation asked for. A moderation in a call was also granted to the congregation of Big Bay. Latona, formerly a part of Rev. Mr. Cameron's charge, also had a moderation granted. A commissioner from the congregation at Meaford appeared and asked that the congregation be separated from that of Griersville, and that the former be granted a modera-tion in a call. The application for separation provented the Presbytery from granting the moderation sought; and accordingly In connection therewith there appeared for the moderation sought; and accordingly the Session of Charles street, Toronto, Messrs , the Presbytery ordered that both congregations be cited to appear for their interests at an adjourned meeting to be held on the 22nd inst., with certification that if Griersville do not then appear, they will be held as consenting to the change sought by Men-Mr. Whimster, student of Divmity, was then taken on trial for license. He de-livered five discourses on subjects prescribed at the last meeting, and was examined in Greek, Hebrew, Theology, Church History, and Church Government. The whole examination was cordially sustained, and the questions of the formula having been put by the moderator and assented to by Mr. W., he was duly licensed at a preacher of the gospel. the bower

REVUEW OF A SERMON OR CIRCUM-CISION AS THE GROUND OF IN-TANT BAPTISM,

PREACHED AT TIVERCON, OF REV. WM. FRV. THE AND PUBLISHED AT YM. REQUEST OF MIS CONGREGATION, IN THE INTEREST OF LINING TOURS.

In reviewing this pamphlet, our object is not to set forth the views of pardo-Baptists on the subject here discussed. This, we think, is not necessary, as they are not shaken in the least by anything Mr. Frasor 1 serts, and are lucidly illustrated in publi cations to which the public have easy acecse. It is with very great veluctance we have decided to expose some of the moorreet statements and gross absurdities in which the pamphlet abounds. But the wide circulation, of late, by meil and otherwise, among Presbyterians in Bruce, of offensive literature, which runs down Scriptural institutions and Scriptural practices, which they rovere, and have good reason to revere, makes it a duty most imperative, though painful, to notice a conduct so uncourteous.

While we appreciate any effort put forth by any body of Christians to onlighten their own people on the characteristics of their denomination-nay, while we appreciate their efforts to calighten the public at large on the special dectrines of their Church, through any honorable or worthy means—yet we very much deprecate all prosolylizing efforts among Christian people, as involving a breach of Christian charity and good feeling so essential to the cooperation of all denominations in connection with benevolent enterpilses. Before me now lie four printed documents of ana-Baptist hterature, one of which is without name, but all apparently designed, not to calighten the public on the subject they attempt to discuss, but to create prejudices, as they contain only abuse and erroneous representations of the religious views of other Christian Churches, and are so contused that an intelligent reader loses pationge in reading them. So far from truth are the statements contained in this pamphlet, that it is difficult to conceive how a man of Mr. Fraser's advanced years. and living so long among Presl yterians, could know so little of their views on the subject he is attempting to discuss. His mind must be very obtuse, otherwise he could not have issued such a discourse. He takes particular credit to humself for the motives which instigated him to the publication. He says it was done "in faithfulness to truth and the souls of men," that this was the consideration which "required its production of him," and, further, that "in the interest of divine truth" his congregation requested its publication. What value ought to be attached to those pretentions will appear by glancing over the contents.

Mr. Fraser, speaking of his "podofriends," as he calls them, says, in particu-

1. They claim the promise of the spiritual seed to the natural offspring of believers. This we most seriously deny, and call it a most deadly error. So it is a most deadly error; but who hold it? I'resby. terians do not, and it is of no use for Mi. Fracer to emphasize so mr ny words connected with a point which no one main vains. Making this assertion, and throwing it down as a deadly error, he jumps atonce from his subject to that of a child resting "the salvation of the soul on natural descent." This is extraordinary, for a child to rest its salvation on such a foundation. But perhaps by the child he means an adult; if so, the youngest person in our Sabbath-school could tell him that the salvation of the soul "is not of blood, nor of the will of the flesh, nor of the will of man, but of God," and that, in his own words, "An heir of heaven by natural birth is not in the Bible." Mr. Fraser knows well, after his quotation from the Confession of Faith in another place, that Presbyterians believe no such a doctrine. Why, then, does lie make such a statement?

2. "They jumble the whole together into one mass; the two seeds, the earthly and the heavenly inheritance, and the two classes of promises made to the same." Nothing of the kind. The jumble is all on the other side. Some of Abraham's natural seed never savingly believed; yet, by the express command of God, were circumcised. Their circumcision introduced them to many important privileges connected with the Church of God-such privileges as are confirmed and scaled to the children of Christian paronts by their baptism.

I presume there are some, I fear many, in Mr. Frascr's congregation, who, though baptized by himself, and who must of course have had the right baptism, yet, for the want of saving faith, are like Simon of old, In the gall of bitterness and in the Bond of iniquity." Now such persons cannot be hours of the spiritual promises of which Mr. Eraser speaks; yet there is harlly a day he preaches to them but he assures them that they are a highly favored peoplea people of unspeakable privileges. Wherein do their favors and privileges consist, while yet in their sins? I don't say they

have no privileges. I believe they have, for which they are accountable. And Mr. Fineer believes to too, or he would not say . But while he was the privileges of the baptized in his own church, though unce-generated, yet he reems not to ree the privileges of the baptized children of other churches. He should try and clear up this difficulty to his followers, instead of anusing them with the idea mut "the good pre-ple in Tiverton" look not for "an everlast ing possession" "of the kingdom of Palec-tine." The Apostle Paul, in Rom. iii., may help him, where he answereth the question, "What profit is there of circumcision?"

3. "From circumcision they draw the interence that we have baptism in the place of it, and it is to their children a scaling or confirming ordinance to the baptized, see Confession of Faith, page 254. It rends—" It does not read as given. Mr. Fraser quotes from the Larger Catechism, though he would make his readers believe that he quotes from the Confession of Faith, and tells them that it reads as he has it. It answers his purpose better than the Confession, as in the latter the sign and seal are connected with the covenant of grace; and as he does not like this expression, "covenant of grace," and says of it in another place—"It is from the school and not from the Bible —he gets clear of it. In his quo-tation also we find the little word of, after himself," changed into or, so as to give a different meaning to the part of the ques-tion he quotes. Who would expect this from one who writes in the interest of truth? Then, he plays upon the word scal, and gives it his own meaning. But what he says of it has often been said before him by the enemies of the good old bloks hous running down, and as often explained by their defenders. But Mr. Fraser wants no explanation, but will stick to his own meaning—a moaning, however, against which the Confession varefully guards, as may be seen in ch. 28, sec. 5, where the opinion "That all that are haptivided as a majorite live and an explanation." tized are undoubtedly regenerated is expressly denied. This section in the Confession Mr. Fraser must have seen; why, thos, does he miscepresent the news of those whom he calls he friends? Why does he hold back a part of the truth, and preach and circulate through the world what he must know to be incorrect? Shame on such a conduct.

Let us have another specimen of Mr Fraser's garbled quotations and faithful-ness to truth. Quoting Rom. iv. 11, and giving his own meaning of the first part of the verse, as it would not answer him to give the text as it reads, he says: "Circumcision is called a scal of the rightcousness which Abraham had before he was circum-cised, and so was read in the flesh of Ishmael in his day, and by us to-day as a seal of God's great doctrino of justification by faith, as it reads, that he might be the father of all them that believe hough they be not circumcised; that righteensness might be imputed unto them also." I leave this quotation with the intelligent reader, who, I have no doubt, will turn up the passage in his Bible and compare it with what Mr. Frasei gives us. If he can understand how circumcision is to be read as "a seal to God's great doctrine of justifi-cation by faith" in the case of Islimael, whose justification by faith, we fear, never occurred, he sees what we cannot discover, and absurdly too. Let the reader also adopt Mr. Fraser's own reasoning on the seal as under this particular, and he will find that what Mr. Fraser denies to mants. he gives to Ishmael!

Getting over his difficulty in Rom. iv, 11 to his own satisfaction, but I am sure to none clse, he follows his own confused tourse into a regular quagmire, from which he never emerged. Or, to use his own words, he seems to have got under the influence of chloroform, by which, according to hun, "millions have been led "to five without God, and die in their sins." Findif to hide his confusion from his readers, he declares that his "pardo-friends" "do not understand what they say on this point, and how can the people understand?" which is an acknowledgment of what any intelligent readers of his namphiet received. telligent reader of his pamphlet sees, namely that our author does not understand what he writes about. Poor gospel indeed on

which to feed his flock. 4. We have the charge against "pado-friends" of giving over the spiritual promises "To the ungodly crowd of the Jews." Of course his friends are proven in an error, both from Scripture and Presby terian divines. A quotation from Char-nock's works gets a good circulation among ana-Baptist literature. It seems to be of immense value, more so than Scripture and yet Charnock was no ann-Lapust. But, in the quotation before us, we are not favored with Charnock's view at all on infaut baptism. This is acknowledged by Mr. Fraser humself, who says that, "The best peedo-Baptist divines go fully with us on the application of a promise when bap-tism is not in the question." Then comes his quotation from Charnock's works. Is it not singular that Mr.-Fraser, after making this acknowledgment, should take a sentence from the topic discussed by this divine, and apply it to his own subject, which is entirely different? But this hierty is in keeping with ana-Baptist's mode of dealing with Scripture. Who does not know their logic connected with such pas sages as Mark vi. 16, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." "What faith," say they, "can an unconscious babe have? How ridiculous then to baptize it," This mode of reasoning is most counten among the ana-Baptists. It is taught by the minister to the people, by the Sabbath-school teacher to the pupil, and by the pa-rent to the child. But what is it but a wilful misapplication of Scripture, or an application to unconscious bailes of truth never designed for them? By such a mode of reasoning the poor theoretious balls must be damated, because it cannot believe; it must perish, because it cannot repent, Luke xiii. 3; it must not ont, because it can-not work, 2 Thess. iii. 10. Persons who

If Chaineel, and his colleagues, tiona whose works Mr. Praces so freely quotes, hold the views ann-Baptist literatine would have us believe, they outst have been great hypecrites, or simpletons, for they could have found plenty waters in which to be immerced, but did not need them for that purpose. They lived and died as defenders of the good old doctrine which nau-Baptists opposa But, perhaps, they may have been such simpletons as not to know the doctrines they them selves believed. I leave Mr. Fraser to cay, which?

Under this particular we have also an xposition of Peter's address to the Jews at the beautiful gate of the temple, as in Acts iii. Though Peter, we are told, addressed the crowd of Jaws, in the 14th and follow-ing verses, yet he restricts it, in verse 25th, to "the convert from iniquity." How our author came to this stange conclusion is impossible to see; not is it possible to find any ground to affirm, as he does, that the promisenous as smbly at the beautiful gate of the temple ever "charged the Apostles with drunkenness." All this twisting and jumbling of Scripture had to be accomplished so as to get clear of Peter's applica-tion of Gen. xli. 3, which is not favorable to Mr. Fraser's theology. After such an exposition, our author would do well to ponder his own quotation from Ezek.

5 Here, Mr. Fraser, speaking of the "infant seed of believers," doclares that doclares that nis "pado-friends" "nave not one passage in the whole Bible" in favor of such seed being "subjects of baptism and lawful hoirs of the promise. Then affirms that the "word family never means the baby, or the infant part," while "the word child-ren at least includes old and young." It is a pity that Mr. Fraser did not give us his authority for excluding the poor baby from the word family, as it is a new doctrine to many in Brace, whe are taught otherwise. But as Mr. Fraser has no babies in his church, he would, it appears, have none in our families; none even in heaven; though Church of Christ, says, in Eph. iii. 15, "Of whom the whole family of heaven and earth is named." See also Gen. xlvii. 12.

Again, taking up Gen. xvn. 7-27, he attempts to demonsh the whole structure of his "pæde-friends" by a splendid piece of reasoning, which must be religing to all who may see it: and is to the following effect: That because Abraham was 99 years old, and Ishmaol 18. when circumcised, therefore there was no one circumcised that therefore there was no one circumeised that day inder 13 years; and although, in; his own words, "hundreds of adults were circumeised the self-same day, almost all servants," yet among so many there was "no baby at all!" Indeed, the inference left to be drawn is, that the Jews circumeised none under 13 years! It not the reader smile over this piece of reasoning, or charge us with exaggeration, as we do it justice, and find it in keeping toth the margo us with exaggeration, as we do it justice, and find it in keeping with the common logic of ann-Baptist literature. What do they say of the word Uaptism? Why, they prove that it sometimes means immersion. They establish this point; but it is a point that into one denies; but between toften means immersion. cause it often means immersion, they jump to the conclusion that it always means im-mersion, and cannot mean anything else. So do they also reason on the subjects of baptism. They: first prove that a large number of persons were baptized by the Apostles; then, they show that those persons were adults who were addressed and urged to repent and believe, what unconscious babes cannot do; and having established these points, which none deny, they conclude that unconscious babes should not be baptized. If they accept this same logic from their "pædo-friends," it will prove in-fant baptism niest conclusively. For, their friends can prove that there is not one single metance, during the whole period of the first sixty or seventy years of the New Testament disponsation, of a person born of Christian parents having been baptized when grown up; therefore all such persons must have been baptized in infancy. Surely ana-Baptists will now yield the whole sub-ject discussed. It is but fair to yield to their own logic, and allow their friends the benefit of it. But to go on:—

Our author is now "astonished." nav. outset-to favor the infant seed claim. He speaks of those divines as being very angry at the Apostle for using the lauguage of his text, and represents them as being at their wits' end to give it any meaning but the right one. Indeed he labors hard to prove here, as in other places, what but few of his "peedo-friends" deny, namely, that to Christ, the Great Head of the covenant of grace, all the promises of the gos-pel are given. To them this is an old doctrine, a favored doctrine, and a doctrine propounded among them a long time before ana-Baptists had an existence, except on the pages of heresy They believe also that personal union to Christ is essential in order to become partakers of the spiritual bessings of these promises. But what has all this to do with infant baptism? Nothing at all. The baptism of infants and salvation of infants are two very different things. Respecting the salvation of "elect infants," Mr. Fraser declares himself at one with the Confession of Faith. But how can he believe in the salvation of infants, when he excludes them from the spiritual promises contained in the Abrahamic covenant? and holds those only who can exercise faith in Christ as heirs of spiritual blessings. His belief in the salvation of any infants is without any foundation. He has only an opinion, and an opinion entirely contrary to his mo tessoning. But a mere opinion will give but little comfort to "Ruchel weeping for her children, and would not be comforted, because they were not."

Then comes a "junible" of ideas, which gives a specifican of our author's ability in treating his subject. In case may should regard us as being fond of exaggeration, we give his own words in full :—"If the quostion be asked," says he, "w.d you not receive into the Church such as skall be re-

Contession of Faith, ch. 10, 4, which rends : Elect infants dying in intency are recon-ecated and eased by Christ through the spirit. So eve all other elect persons who are incapuble of being outwardly called by takes place, they know and love Christ, and can sing the song of Moses and the Laude with the heart and the understanding also. All such we are willing to receive as soon as they can be known." Here the question proposed seems to have to de with infents being received into the Church; when received into beaven, why not received into the Church? Yes, says Mr. Fraser, we shall gladly receive them, but not by the return burth, as if he could know an infant born of the spirit, and was willing to receive such into his Church. Thon comes the quowith the heart and the understanding also. such into his Church. Then comes the quo-tation from the Confession, respecting the salvation of elect infants and other elect persons, with which Mr. Fraser perfectly agrees, and is used to prove that infants born again, or regenerated, are to be re-ceived into Mr. Fraser's church. When this new birth, or regeneration, takes place, even m elect infants, and others not capa-ble of being outwardly called by the word, "they know it, and love Christ, and can sing the song of Moses and the Lamb; all such he is willing to receive into his church, as soon as they can be known." I shall not blame the reader for not understandingthis piece of leasoning, as it is but an absurdity, or, a number of subjects, very different from one another worked up into a muddle. Surely our author is still under the influence of chloroform; if not, he should give up book making, and not disgrace his people.

But is it correct for Mr. Fracer to say that regeneration is the ground on which he re-ceives persons into his church. It is hard for those who know the ana-Baptists to bethat water-baptism is the ground, and not that of the spirit. Few, if any, are rejected who can pronounce Mr. Fraser's Shibbolath, especially if they come from any other fold.

the clurch is not wide enough on earth or in heaven for couples, families, or nations. Surely he forgot the household baptisms of the Apostolic Church. Or perhaps he acknowledges that the persons who received those households were not of his body. It is not likely anyway that he will soon he is not likely, anyway, that he will soon he troubled with an application from a whole family for admission through baptism into is church. He is trew an old man, and it is questionable if ever he received such an application. Generally, his mode is to begin with the young boy or young girl from home; theti, through the daughter, for reach the mother or sister; and through the son to reach the father or brother. Or perhaps to cream into the house when the perhaps to creep into the house when the husband is in the field or barn, and chenare the wife or the daughter.

7. Here our author endeavours to fasten on his "Pado-Friends" the sin of "making the Jovish kingaom and the Christian Church one," a statement which I question if ever he heard made by those whom he callshis friends. Had he said they made the Jewish Church and Christian Church one, he would be neared the truth; but to east dust into the eyes of his renders, he says the Jewish kingdom and Christian Church are one. No, no, Mr. Fraser, we won't receive your three different "successive administra-tions of grace." You should study our rions of grace. Tot should study our views better and not be guilty of mistepresentation. We believe there is but "one, body (the Church), one Spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, and through you all and in you all," Eph. w. 4. Nor will we exclude your genume believers from this unity; though you, with your water baptism, at-tempt to destroy it, and raise a wall of partition between yourself and all other de-nominations of Christians.

8. Now our author gets again "to holy blood," and with very great emphasis expresses his astonishment "to find holy births in the County of Bruce by thousands." It is good news for the County. Bruce, unquestionably, is a fertile spot. It would be of importance if Mr. Fraser were more de-"humbled," in looking at the labors of Di.
Barnes and others, "to force his text—Gal.
births that ever occurred in the Gonnty; if
iii. 16, which I forgot to mention at the
itis not the township of Bruce he means. Such information might entice emigration to the place, and Mr. Fraser might get some of them to his water haptism. I understand he is one of the oldest inhabitants of the place, and may have some statistics in his possession that may be of value to his neighbors. To do this would be more like a man of his years than to amuse his hearers on the Sabbath day with nonsense, and assertions which no one of intolligence

bolieves. Dr. Barnes is again overhauled in connection with "holy blood;" but is now hold forth, "in general, as the first Presbyterian commentator that over lived f" And why is this enlogium now heaped upon the Dr. after being so bud a little while ugo? Because he lieips Mr. Fraser out of difficulties connected with 1 Cor. vii. 14, and "holy blood," Let us look at the conclusion arrived at from this passage of Scripture, which Mr. Fraser "recommends to all, especially to Presbyteriaus." By the child-ren whom the Apostle calls unclean we are to understand illegitimate; and by the holy, legitimate. By this view of the passage we are taught by the Apostle that the offspring of parents, both unbelieving, are illegitimate children; and as the most of the parents in Bruce are, we presume, un-boligying in Mr. Fraser's opinion, their children are illeritimate. Where, then, are Mr. Praser's "thorseands of holy burtles" in Bruce ? Instead at thousands of holy births, his view of Scripture gives us thou-sands of bastards. See into what a mess he has now brought us !

9. Here our arthor informs us "that cir-cumcision, as a rule for the administration of baptism, proves too much, therefore proves nothing." Another groundless as-Another groundless assettion. Who claim circumcasion as a rule for the administration of baptism? No not work, 2 Thess. iii. 10. Persons who adopt such a course of reasoning—yea, who cive into the Churchis sich at shall be remarked in the face of the great mass of the Christian world, place in the hands of their children aball most gladly; only we refuse to take inconsistency; but in reality to prove an aball most gladly; only we refuse to take inconsistency; but in reality to prove an aball most gladly; only we refuse to take inconsistency; but in reality to prove an aball most gladly; only we refuse to take inconsistency; but in reality to prove an aball most gladly; only we refuse to take inconsistency; but in reality to prove an aball most gladly; only we refuse to take inconsistency; but in reality to prove an aball most gladly; only we refuse to take inconsistency; but in reality to prove an aball most gladly; shall not enter into heaven. In this we shall not enter into heaven. In this we were portance secule to be attached to the remaining the cutting off one set of branches from the clive tree, and one set of branches from the cliv

ally mentioned, as if the object was to pactent his readers from understanding them. We many glanco at one or two of the most important of them.

"Sox."—Would Mr. Frascr instruct his hourers as to the connection the tenude sex had with the Abrahamic covenant? Were they the recipients of any blessings through their connection with it? If so, they must have have hear had a superior to the recipients of the formalist them. have been regarded as circumcised sentatively in the males. Again, it we administer baptism to the femule sex, we do but what is in perfect keeping with the genius of the New Dispensation; while ama-Baptists, in rejecting infant membership, directly oppose the nature of the Inspensation.

"Tirac."—In what time was circumcision administered among the Jows? How old were Aluaham, Ishmael, Moses' son, the Israelites in the widerness, and functiv, when circumcised? Mr. Verser chould have exercised a little caution in producing the charge of inconsistency, and a departure from rule against the "Pedo-Friends," as his weapon has two edges, and may be used." his weapon has two edges, and may be used against himself. He would have all to folagainst himself. He would have all to follow his example by going down into the river Jordan. Well, when did the Saviour go dewn into the Jordan? Luke iii. 23 tells us, when he was "about thirty years of age." Sooner, he could not go, and "fulfil all righteomeres," as he had to conform to the law connected with the priesthcod. Is it at the age of thirty that Mr. Fraser immersos the candidate for haptism? No; ten or twelve years are sufficient. Then he departs from the rule, and is inconsistent. But he immerses whenever the person believes. Why so? The Saviour had faith a long time before his baptism, and it was not the want of faith that delayed his baptism; and when any of Mr. Fraser's hearers believe, why not allow them to live a while, if under thirty, till they reach that age, and give them an opportunity to fellow the Saviour hederon hearters are and not that of the spirit. Few, if a while, if under thirty, till they reach that any, are rejected who can pronounce Mr.

Fraser's Shibbolath, especially if they come from any other fold.

He concludes this particular by reminding his "Pede-Friends" that "the door of the church is not wide enough on earth or is there of such an extraordinary hasto after the candidate consents to impuression. ter the candidate consents to immersion as is often seen connected with ana-Baptist churches? A little delay, and more judicious dealings with candidates at that important-period of their life would save many from self-deception, and the Church from false professors; nid Mr. Fraser would be clear of the heavy charge of giving country and the self-deception. terance to such a sin.

. But what about following the Sa-vi our down into the Jordan? Well, where as Jordon in Bruce, or any river into which the candidate for admission is to descend? the candidate for admission is to descend? There is something noble, something subline, in a clear, pure stream of water, and to descend to such a stream is very agreeable. But very different it is to be asked to go down into the stagment, soily water of a fent; and Mr. Fraser in asking any one to to go down into the staguant, soily water of a fent; and Mr. Fraser, in asking any one to do so, departs from this rule, and can give no scripture for doing so. He should either drop his argument for immersion, from the many waters in Enon—or, as he must have it, much, though in the original it is many—or, give up the use of his fent. For really Mr. Fraser's mode of baptism does not require much water after all; a few buckets from a neighboring well will be sufficient to immerse scores of persons. Mr. Fraser, of from a neighboring well will be sufficient to immorse scores of persons. Mr. Fraser, of course, regards the font, the water-proof clothes, and the other things connected with immersion, too delicate to mention as modern improvements; but consistency, on his part, demands their being had aside. Besides, he has not one passage of Scripture to support them. All this on inconsistency we would let alone were we not driven to it. Indeed our pen would not be used in connection with reviews had not used in connection with reviews had not our pationco been exhausted by the circulation of offensive literature—if the term can be applied to it-among parties that did not want them.

10. We have here but a repetition of particulars already noticed. "Our friends," says Mr. Fraser, "draw the inference that baptism came in the same room of circumcision." No inference at all, but a doctrine clearly taught in Scripture. In our Bibles we find a divine charter of the visible Church, organized in the days of Abrahatu, for spiritual purposes, with government, of-ficers, ordinances, and sacramental souls It was in this chartered, visible society, "God set some apostles, some prophets, some pastors and teachers under the New Testament Dispensation; for there was no other Church in which to set them. By examination we find the scale to be undergoing a change in their external forms, but going a change_in their external forms, but not in the ideas symbolized. As in the passover covenant, the atoming blood of the Lamb gave place to the bread and wine; so in the Abrahamic covenant circumcission gave place to baptism. But in both covenants the spiritual ideas retained their full and their fall where the latter than the spiritual ideas retained their full where the latter than the spiritual ideas retained their fall where the latter than the spiritual ideas retained their fall where the latter than the spiritual ideas retained their fall where the latter than the spiritual ideas retained their fall where the latter than the spiritual ideas retained the spiritual spiritual ideas in the spiritual unport. All this is perfectly obvious from thuse passages of Scripture where circumcision is set forth as the figurative expres-sion of the work of the Holy Spirit m renewing human pature ; just as baptism becomes the figurative expression of the same regen-parative work under the New Testament, as can be seen by comparing Deut. x. 16; also ch. xxx. 6; Lev. 26-41; Rom. in. 29; also ch. iv. 11; Phil. iii. B; Col. ii. 11 18. In there passages the identity of circumention and baptism is ustablished beyond doubt; so that the very terms circumcision and baptism may be interchanged without impairing in the least the spiritual meaning of the parsage.

Now this covenant charter of the visible how this covenant charter of the visible church, given by God to Abraham, was recognized by Christ, Who, we are told, "was a minister of the circumcision," (Rom. vv. 8) and cause to fulfit wint Moses and the prophets wrote concerning him. recognized by the apostles; hence they haptized whole households on the faith of their parents. Acts xvi. 14-15. The Apostlo Paul, in Rom. ii., speaks of the rejection of the Jewish people from the privileges of the church: and the reception of "all that believe of the Gentlles, as only the cutting off

examining our divine charter we find a place assigned by it in the visible Church to the son aside his father and being perfectly satisfied with this arrangement, we seek no new constitution, but regard it as a during act of treason to attempt to alter may part

of it.
Mr. Fraser's reasoning, connected with the tall of lowish Christiens from the Apostle's doctrines, is to no purpose. For the Judaizing teachers who always followed the Apostles, and taught the Christian converts that

division" against the "Pedo-Friends." This is truly rich! after the confused ponsonsical jumbling production now before the pecple of Bruce. And as to the divisions, would Mr. Fraser enlighten his people a litthe on the different divisions of ana-Baptists in the Christian world? Does he know their number? It seems not, or he would let divisions alone.

Again, we are favored with a contrast between himcelf and his poor benighted "Pado-Friends." "As for us," he says, "our mind is fully made up; we were never more conthan we are at this moment." Presty candid after all! Mr. Fraser has been an auaBaptist since the days of youth, and is now
old and groy-headed; yet it took all that
time to have his mind fully made up on water baptism. Poor encouragement for his flock to know that their shepherd was never more confident than at this moment. Were he to tell anything else, those who know him might question his statements. For that his views have undergone a great change since he came to Bruce is evident. There was a time when he appeared to have had the salvation of souls more at heart than water-baptism, and when without any seruples of conscionce he could commune with
God's people, although of other denominations. But it is not so now, His mind is
fully made up. He was never more confident than now. Nor can any one question this, after reading our author's honest confession which is as follows:-"Saying nothing

of the 'Greek Church,' nor of 'Romish sprink-ling,' but of the 'Protestant bodies' round the water. I honestly confess that theygins me more pain than the Papist, Pagan, Muhometan, and Infidel. This honost confession of Mr. Fraser—if it be not a symptom of water on the brain—may be of some importance to other denominations. We solden get so honest and candid a confession from men of so high authority as Mr. Fraser among ana-Baptists; and house we have given particular instructions to have it printed in italics. Poor Papist, poor Pagan, poor Mahomotan, and poor Infidel !-

a sound drumming fortheir quarrelling pro-, and as their warrant for their teachings, pensity. He then favors his readers with a and practice, they pointed to the word of capeature of the Baptismal services of the God. But to prop up a weak cause, an atcarrenture of the Baptismal services of the Episcopal Church; but in doing so he un-consciously opens a door for an attack upon an unfair and untrue impression upon the the scene in his own Church, on a dipping day. He must not be offended for the term we use connected with the scene alluded to. of God, and the weight of the rpiety against For his "Pæde-Friends" are perfectly satisfied that their infant baptism, or that of practised, and incalcated; such a conduct their adults, is Scriptural and valid; that reflecting upon the character of these dethe ordinance should not be administered fenders of the truth, cannot be regard by twice; and consequently are led to regard any operation performed by Mr. Frasor in Moreover, a large number of quotations water, or any previously baptised, as being are evidently second hand. If our authors but a mere ceromony connected with his a had read all the books of Pedo-Baptists Church; and, moreover, as this coremony is nothing but a dip into water they call

respect in the minds of those who would the cannot be proved by the sacred Scriptific to view it with favor. A scene more thres that Infant baptism was instituted by unecently is not countenanced by Christian Christ, or began by the first Christians people in this age of improvement. He will after the Apostles." When or where the not regard this statement as blasphenry, for a great reformer said this who can inferints? I greatly reverence the ordinance of baptism; but Mr. Fraste's mode of administrational and declares the way appears to what is

gives his readers, and disaliearers also—for the sermon was preached on Saibath morning—a peep into his stu? Lot the minus dipping of a child in water, or the sprink be composed while we read his own words: Img of it with water according to the composition of Baptism, to also define the calmy said, Thore is work for the Baptists to do in the world yet: meaning that to take down this Rominston ish pyramid was specially the mission of our that by for the says;—'I consider that by for the safest baptism is the baptody.' Thank you, Mr. Frasor, for setting Thank you, Mr. Frasor, for setting | tism of children." this important motto for your P.edo-Friends. The name of Calvin is also used, who is Some of them were inclined to regard your represented as having expressed himself body as having its special mission to preach, terms favourable to ana-Bautists; but he the Gospel, and save souls; while others, also speaks, in his Com, on Harmony of the hold what you have now stated. But ther | Evangelists, vol. 2nd, page 390, and says should be no more doubts on any mind; as | "We maintain that since haptism is the you have new declared from the pulpit that pledge and figure of the forgiveness of sins, the special mission of your body is to take and likewise if adoption by God, it ought down the pyramid of water haptism in Pro- not to be denied to infants."

testant Churches. ister; corroborated by one of advanced years; endorsed by the Baptist congregation at Tiverton; circulated throughout the fants were not infant members since there world through the Canadian Baptist, the organ of the body; and unchallenged by public decussions with Baptists on Infant any, as far as known to us, of the denomic Baptism, and published two works on the nation, must have truth in it. It will an-lighten the public; dispel a good deal of the influence of his name and picty must be mist, and clear up some of the mysteries con-used to oppose the very doctrines which he nocted with the doings of and Baptists. We no warmly defended, and this is done by can now understand some of those strange persons who claim purity above all others. nuomalies connected with their denomination warsh make them so disagreeable to their neighbors, and so difficult for others to cooperate with thom; it is because their special mission is to take down the pyramids of water baptism in the Protestant forout to call back those departed witnesses Churchys, Their frequent application of of Christ from their resting-places, the term Popery to other bodies of Christ from their resting-places,

tians, their offensive comparison of Evan gelical denominations with the Church of Romo; their special fondness to follow in the tracks of religious movements, and build on other men's labors; their officious interferance with the internal operations of congregations, connected with other denominations, and their shabby efforts to fan at y spark kindled by a malcontent can now be better understood; it is because their special better understood; it is because their special they should be circumersed, and keep the water bardism in Protestant Churches, they should be circumersed, and keep the water bardism in Protestant Churches, whole law of Moses, were very many, and very zealous, just like the ana-Baptists of our day.

Then comes the charge of "confusion and division" against the charism has been against the Christian linsbend against the Christian wife, the Christian beatlaw against the Christian beatlaw against the Christian wife, the Christian in the charge of brother against the Christian sister, the Christian father-in-law against the Chris-tian son-in-law, and the Christian motherin-law against the Christian daughter-inmy, can all be now accounted for; it is because their special mission is to take down the pyramid of water baptism in Protestant Churches. The reason why they compass both sea and land to make one proselyte, why they encourage and teach disrespect, and distioner to parents, and superiors, by plunging the boy or girl from home into water unknown to fathers and mothers, or guardians, and why they put forth those mean, contemptible, and under-handed efforts to steal away the flock of others; the reason for all these is that it is their special mission to take down the pyramids of water baptism in Protestant Churches. Well, the statement of the young Baptist

minister is correct, but it is strange that he should have said it so calmly, while the Romish pyramid was before his eyes. They have, indeed, "a great work to do in the world" before the pyramid of water baptism is broken down. A good many more pam-plets and sheets must be circulated among the families of the "Pæde-Friends;" and a good deal more of sectarian zeal in procelyfizing and disagreeableness must be mani-fested before it can be accomplished.

Mr. Fraser, in concluding his confused production, attempts to dony and defond the "wrong doings," of his body. But wrong doings cannot be defended. Then follows some texts of Scripture on his views of the subject, and the pamphlet ends with a sen-tence respecting Dr. Miller's views, se falla-

tento respecting Dr. Millor's tiers, as any one ning see on page 15 of the Dr.'s book, where he gives his view on family baptisms.

What provokes the intelligent reader of the pamphlets now briefly examined the most, and what excites in him feelings akin to disgust, is the cloud of quotations he meets involving the names of men who lived and died as strong opponents of the dectring said to have been countengaged by doctrines said to have been countenanced by it printed in ithlies. Poor l'apist, poor doctrines said to have been countenauced by Pagan, poor Mahomotan, and poor Infidel to They have but little held on our author's minud. They may perish in their sins for all he cares. Their Mecédonian cry strikes no chords in his heart. The water baptism of Protestant bodies gives him more pain and concern. This honest confession, we presented, published, and finally circulated among the "Prêde-Friends."

Surely sectarian spirit blunts the moral sensure, is a part of the truth in whose intersection, preached, published, and finally circulated among the "Prêde-Friends."

Mr. Fraser there tries to get brother among the "Prede-Friends."

In inumes are dragged into these confused publications, practised infant baptism; ad against brother, and as a venerable father, gives them in his own estimation at least, element, or sprinkling it, upon the subject; less intelligent of the community by throwing the inflicence of the names of these man

from which their quotations are said to have is nothing but a dip into water they call they passed through many books since Well. Mr. Fraser seems to have been from the original—they would fail to fearfully hornfield by reading the Baptismat sorvice of the Episcopal Church; but can books: others they would find fearfully from the common reply. (We venture to raise didly, the scene already adverted to in his own Church is inoffensive beyond description. In spite of all the robos, and, as he calls them, modern improvements, connect—tain sound on the subject or mode of Incalls them, modern improvements, connect—tain sound on the subject or mode of Incalls them, modern improvements, connect—tain sound on the subject or mode of Incalls them, modern improvements, connect—tain sound on the subject or mode of Incalls them, modern improvements, connect—tain sound on the subject or mode of Incalls them, modern improvements, connect—tain sound on the subject or mode of Incalls them, modern improvements, connect—tain sound on the subject or mode of Incalls them, modern improvements, connect—tain sound on the subject or mode of Incalls them, many books since of their quotations in those taken from the original—they would find fearfully increased in the books.

Investment the minute of the partial part of the partial point for the Baptism of the partial partial point for the Baptism of the partial partial point for the Baptism of the partial point for the Baptism of the partial partial point for the Baptism of the partial parti been first taken-for many of them must tism; but Mr. Frashr's mode of administering it I cannot respect.

Again, our author litts the curtain and Jutheri, 1564, Art. Baptism, page 657) gives his readers, and disabeters also—for t where he is proving that baptism is not a

Nor is Barter forgotton in the list, though This statement of the young Baptist must his burning words still live, (see his Comter; corroborated by one of advanced on Matt. 18, 19), where he says:—"God on the says:—"Go had never a Church on earth of which inwere infants in the world." Baxter held public descussions with Baptists on Infant used to oppose the very doctrines which he The names of Boston, Goodwin, Scott, Matt, Henry, Pool, and even Dr. Hodge, of Princetown are also brought forward to support the error they opposed; a course of

conduct, which to some might annear auf-

Sabbath School Teacher.

LESSON XXIX.

July 20, 1873.

THE BUPKISM OF IPSUS. Matt. iii. 13-17.

COMMIT TO MIMORY VS. 16, 17. PARALILL PASSAGES .- Luke iii. 21, 2

CENTRAL TRUTH, -Jesus is the Christ the Son of God .- John xx. 31.

INTERNATIONAL TEXT,-And there came a voice from Heaven, saying, Thou art my beloved Son, in whom I am well pleased.— Mark i. 11.

The Baptist's ministry probably lested about a year and a half; and he spent another year and a half in prison. But he was not withdrawn from active duty until he had announced, seen and recognized the Messiah. The interview as reported in our lesson is full of interest.

In our Lord's Baptism the duty and dig-nity of witnessing for God are placed in the Saviour's hauds; the word of the Baptist is made good (v. 11), and his faith confirm ed, (of this he had need through his long imprisonment), the Saviour joined himself unto His people, putting ...imself along with them, as under the sin from which he came to save; He honored the law and His forrunner; and He gave evidence of His divine sonship.

The Saylour had lived at Nazareth in Gallileo (see map), and John was baptizing and teaching at the Jordan, in the valley of which the people were all moved, came to his preaching, and in evidence of their derashing. There was what would now be called a "deep interest," and a "rovival of religion." Without any pomp, but without any concealment, Jesus came among the people. He did not confess sin; nor did the people, in any such secret and "auricular" way as precedes absolution in corrupt forms of Christianits; but they owned sin, and the need of cleansing, as we own the need of teaching and salvation when we go to church. He wont for the purpose of Joing baptised "of him, i.e., by him," and as he said afterwards, to "fulfit all righteons-ness." We see in the narrative

I. John's scruples. II. Christ's fixed purpose. III. The Father's seal.

I. JOHN'S SCRUTLES .- The Baptist had doolared his own inferiority to the Messiali. Ho was not affecting humility. He felt it; know his place: he "must decrease" (John iii. 30); was only a "voice crying in the wilderness." He was not infallible; had to learn as Peter or John had; only saw truth as it was revealed to him. So whon Jesus offered himself for baptism, John, not as with authority, but as deprecating a thing with authority, but as deprecining a sing unscenily and improper, "forbade him." He did not merely by word or gesture express disapproval, but was preventing him, the reason being, "Thave need to be baptized of thee, and comest thou to me?

This shows two things: first, that the baptism was an acceptance of John as a teacher. He did not feel that he could be the teacher of the Messiah, as he could be of the soldiers and Pharisees. And secondly, it showed that it was regarded as putting off at the instructors call the sins of the past. But John felt that it would be more seemly for him to confess and be baptized in presence of Christ.

The objection may be raised how did John recognize him for he says (John i. 33), "I knew him not?" The answer is that while impressed by the personal bearing of Jesus, and knowing from his parents the expectations regarding Him, he had not any miraculous proof of his Messiahship, nor any prophetic certainty of it. This is

We may learn even here (a) how essential humility is to a true character. (b) How much sin is felt in the presence of a holy Saviour, Sea Peter's case (Luke v. 8). (c) When we shruk from duty, not from prode but lowliness, the Lord will teach and strongthon us. "Me give h grace to the (d) True ministers are humbled by the greatness of their work, the dalse are puffed up by it.

II. CHRIST'S FIXED PURPOSE. -(1, Ho anawors with great gentleness. It is almost an entreaty, but an entreaty carrying anthority. This union of gentle request with some authority is well brought out in our translation.

(2) He intimates that this is special "now," as if to say, "The case is peculiar, it is to be a thing by itself."

(3) He assigns a sufficient reason for the surprising proposal—à réason which is pro-sented with the most beautiful 'tenderness and delicacy. "This it becometh us," you and me, fellow workers, f llow servants, in a commo cause. What honour is put on the Baptist? "This honour have" saintly inbourers. See the language of 2 Cor. vi.1, and see how Christ is forciold as God's "righteous sevant," Isa, III. 17. The meaning is, "God has His way of righteousness," what he sees to be, and proclaims as, right. He has his way of saving men by the work of mediation—this is part of it—the work would be incomplete if this ways not done. It becomes us—you who are forerunner— me who am meditator and Messiah—to ful-fil his plan." So Christ took on him the fil his plan." So Christ took on him the real nature of a servant. He has the same spirit here as when quickening the betrayer John xiii. 27, as when looking to the end. John zviii. 11.

The Baptist made no more difficulty; the act of baptizing took place, and the address

ceive the heavenly attestation in a twofold manner."

(1) The descent of the Holy Glost, "The til 1 no account of the May theory, "the heavens were opened is not to be regarded as a distinct and separate sign, but as a solemn and fitting preparation for the visible coming of the Holy Chest. The heavens ophical, ofter the Hebrew, which wants a singular parted in the sight of Christ, John and the people. The sprit of God—in visi-ble form (so that he is not a mere attribute, or influence, or emanation) with the form, or with the hovering movement of a dying dove, came and rested on Jesus. The "form of the dove is of no account; it was needed that the descent should be crabbe, With v. 13, read John r. 33; with v. 14, needed that the descent should be cread v. 11; with v. 15, P3, xlv. 7; with v. and the form was in order thereto.

16, Isa, xi. 2, 3; and with v. 17, Eph. i. 6. Is interesting to note the gentleness of the short that day that the descent the bird had at the descent the short that the descent should be created that the descent should be created to the short that the descent should be created to the short that the descent should be created to the short that the descent should be created to the short that the descent should be created to the short that the descent should be created to the short that the descent should be created to the short that is interesting to note the gentleness of the dove, the place this bird had at the deluge, and in the sacrifices. It was the poor man's offering where doves were early procured. So the Holy Ghost is to be had for asking. Luke xi. 18. The importance of the fact may be inferred from the emphasis of Luke iii, 22, "in bodily shape."

(2) The heavenly voice, accompanying.
This formally announced, and with wonder,
as in v. 16, "Lo!" Truthful witnesses may in one instance give the substance of a communication, add in another the identical words, and no one quarrels with them. So one Gospel, "This is," and others "Thou att," &c. The meaning is the same, and in Greek very forcible, "My son, the beloved," The same word is used in Epn. i. 6, "ac pted i . the beloved."

This cannot be surely in reference to Jesus as God's Son, but as the Saviour and Mediator, who had undertaken and was now entering on the work of saving men, as the Lord's righteous servant. Let us learn from this

(1) That there are three persons in the godhead. The Father speaks; the Spirit comes down, the Sayrour (Son) is baptized. This is not a matter of inference or mode of speech. It is is the statement of a fact in-woven with all the ways of salvation.

(2) See how the human nature of the Lord was fitted for the part it bore in redemption. See Isa. Ixi. 1, and John iii.

(3) Let us not four to rely on Christ. He whose law we broke, with whom we have to do, who lies the greatest interest in maintaining right, is well-pleased with our Mediator and Representative.

(4) Let us in our place fulfil all rightbous ness. What an example we have! Obedi-dience to God is freedem, dignity, happi-

TAKING THE OTHER HAND.

On a lovely day in the commencement of apring a young lady who had been anx-iously watching for some weeks by the sick bed of her mether, went out to take a little exercise and enjoy the fresh air, for her heart was full of suxiety and serroly.

After strolling some distance she came to a ropewalk, and being familiar to the place, she entered. At the end of the huilding she saw a little boy turning a large wheel. Thinking this too laborious employment for such a mero child, she said to iim as she approached,--

"Who sont you to this place?" "Nobody, ma'am; I came myself." "Do you get pay for your labor ?"

"Indeed, I do. I get ninopence a day." "What do you do with the money ?" "O, mother gets it all !"

"You give nothing to your father, then?" "I have no father, ma'am."

"Do you like this work ?"

"O, well enough ma'am I but if I did not like it I should still do it, that I might get money for mother."

"How long do you work in the day?" "From nine till twelve in the mornin gand from two till five in the afternoon."

"How old are you?" "Almost nine."

"Do you got tired of turning this great wheel?"

"Yes, sometimes, ma'sm."

"And what do you do then?" "Why, ma'am, I take the other hand."

The lady gave him a piece of money. "Is this for mother, ma'am ?" asked the

woll pleased wchin. "No, no; it is for yourself, because you are a good little boy."

"Thank you kindly, ma'am," returned he, smiling; "mother will be so proud and so happy.

The young lady departed, and returned home strengthened in her devotion to duty, and instructed in true, practical philosophy by the words and example of a mere child.

"The next time duty soems hard to md," she said to herself, "I will imitate this little boy, and take the other hand."

THE SURE WORD.

Our lot is fallen in times when, on the

che hand, the very foundations of the faith are shaken by those who ought to buts chief defenders, and, on the other, a superstructure of wood, hay, and stubble is raised upon that foundation, almost equally perilous to the safety of these who trust themselves upon it. And men are asking where there is any resting-place amidst this deluge of unbelief and false dectrine with which the whole world is oversproad? But why such a question? Is not the ark of God's word floating high above it all, offering a secure, a permanent resting-place to every neary and heavy laden soul that takes a refuge in it? Is not the ark of God's testimony spread open before you? Keep close to God's word. Let no man, call hunself what he will, move you from the foundation; and amidst all the varied interpretation of that word, keep to that which a prayerful, carnest, and diligent perusal of it carries home to your conscience. When you stand before the bar squence. When you stand before the bar of God hereafter, no dependence upon human teaching will be your vindication for not having acted upon God's word as he or hot saying took pater, and that had been being the first to you. He who allows any man these first to you. He who allows any man these first him and God's mossage to him must take the consequence of present out of (or away from) the water, to the many word to God's,—Dean Goods, the consequence of present out of (or away from) the water, to the consequence of present out of (or away from) the water, to the consequence of present out of (or away from) the water, the consequence of present out of (or away from) the water, the consequence of present out of the consequence of th

Our Young Folks.

EFFECTS OF DISOBEDIENCE.

in distint haids where Alpanaire. And seem to touch the far-on die ? An could had been rest, her bood, And daily sought for them their too t

There lived a man of humble lot. He had, to bless his opesome life, His children dear, and enserful wife,

manghty boy, on play intent, Entired him out, away they went The engle from the mountain's horgist

And told young Rob with babe to stay,

In seasch of prey new took its flight, it select the babe while fast aslesp. And bore it up the mountain steep. The mother cache and found instead Her crowing babe an empty bed. With outstratched arms and augustsh with

Then up the mount in steep a went, In earnest haste the neighbors went. There, on the top of towering crest, The infant lay in eagle's nest.

bhe cilled on all to says her cuild.

By easer hands the babe was grasped And soon to mother's breast was clasped With thankful heart and happy smile. She prused the Godwho spared her child

MORAL To you, young friends, I've this to say Your parents never disobey. They know far more than you can guess, What will insure your happiness.

THE THREE "TENTIONS."

1. INTENTION.—If a boy has a sum to work out, or a lesson to learn by heart, he will not be apt to succeed unless he goes at it with a will, or unless he "intends" to do

2. ATTENTION.—If he is to succeed, a boy thust withdraw his thoughly from tops, halls, kites, and such like; he must not chatter with his school-follows, but must, for the time, give his whole mind, or "at tend" to the lessons before him.

8. RETENTION .- It is of little use to learn anything unless we remember it, or "re-tain" it in the mind.

"THAT'S ENOUGH FOR ME."

"What do you know without a mother to

"With to you know without a mother to tell all your troubles to?" asked a child, who had a mether, 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."

"Josus 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 step to mind you."

"I do not know anything about that," said the orphan. "All I know He says Ho will, and that's enough for me."

What a beautiful answer that was. And what was enough for the child is enough for us all.

FOUR SERVANTS OF SATAN.

Dear young friends. Satau has a great many servants, and they are very busy, running about doing all the harm they can. I know four of them, and some of the mischief they have done. I found out their names, and I want to put you on your gnard against them, for they are very sly. They will make you believe they are your friends. They appear sociable, easy, good-natured, and not too much in a hurry. They seem to wait your own time, and outice you when you least expect it.

"O, we want you to enjoy yourselves!" incy say, "and not be so particular;" and

the arguments they use are very taking; at least I must think so, since so many of the young listen to them, and are led away by

And all, I believe, decause they did not know, in the first place, who was speaking to them. They were deceived. They did not see it was Satan's uniform they had on. Do you ask for their names. Here they aro:
"There's no danger." That is one.
"That is another.

"Only this once." That is another.
"Everybody does so" is the third; and
"By and-bye" is the fourth.

If you are tempted to leave God's house, and break the Sabbath day to go for a sail or a ride, and "Only this once" or "Every body does so" whispers at your elbew, know it is talso. The great evil of one sin is, that you bring your heart and conscience into such a state that you will be likely to go on sinning; for there is not half so much to stop you as there was to prevent you setting out at first. Hold no parley with "Only this once," or "Every body does so." Listen to their dangerous counsels, no, not for a moment. Are you thinking seriously about the

welfare of your soul? Has the Hely Spirit fastened upon your conscience the addmn warning of a faithful teacher, and brought to mind a tender mother's prayer for your conversion? Does the tear start in your eye, and are you almost persuaded to choose Christ and that better part which cannot be taken from you? That is a mo-nient when "By-and-by" hovers near to solutch your confidence, and persuade you to put away serious things. It succeeded with poor Felix when Paul preached to him, and the Roman ruler was "almost persuaded to become a Christian." "Byand-by" whispered in his ear. He put off his soul's salvation to a more convenient

season, and it never came.
"By-and-by" is a cheat as well as a liar. By putting you off, he means to cheat your soul of heaven. God says now: "Now 10 the accepted time, and the day of salva-tion." He never asks you to postpone it. He makes no promises and to provisions

for "By-and-by."

Dear children, be on your guard against these four servants of Satan, in little sungs as well as in great ones, for their only sim is to harm and ruin you.—Brillish Messen

Рилиоз анд оппала.

Within the sole and exclusive as are for the following each broad out exclusive as are for the following each broad out for the following each broad out for the following each following each following each following the following each following well-known maker, who is notice at lower rates though any other board in the December 1. THE CLOSET ESTABLISHED HOUSE IN CAHADA.

Recond-nand Clanos from Pifty Dollars upwards. S and for circulais, price-list, torms, etc., before purchasure aboxinere.

A.& S. NORDMEIMER, King t. Plast, Toronto, and to Spatkerst, Ottawa

British American Bresbyteri an

FRIDAY, JULY 11, 1873.

TOPICS OF THE WELK.

There has been nothing talked of in Canada during the past week but the Pacific scandal and the Allan letters. We have remarked on them elsewhere.

The parricide Walworth has been sentenced to imprisonment for life with hard labor. It is to be hoped that the sentence Will be rigorously carried out in spite of all efforts which will no doubt speedily be made to secure a commutation of the sentence, if not a pardon altogother.

Recent intelligence seems to indicate that Sir Samuel Baker has made important discoveries in Africa. We are told that he has found out that Lokes Tangauyiaka and Al sort Nyanza are united, and that there is a navigable stretch of lake upwards of 700 miles in length, all the way from Ujiji. This may be true, but as it comes through the New York "Herald" it has to be received with a good deal of reserve, in spite of all the Stanley Livingstone occurrences. Sir Samuel is said to be on his way to Europe, and the facts will consequently be soon put beyond all doubt.

The exodus from Europe to this continent still continues on the same gigantu scale, if the tide is not actually increasing. Canada is getting a better share of the outflow than has usually been the ease, and the class of immigrants arriving among us is very superior. There are very few going dir tly from the old country to our North west, but the number leaving Ontario for Manitoba is still very considerable. For those anxious for a change, nothing could be better than our own great "Lone land."

NATIONAL CORRUPTION.

We are not surprised at the letter of "Monitor" and the righteous indignation at expresses. It would have been surprising and still more saddening, had there been no surprise exhibited, and no judignation felt at the shameless revelations which have secured so much attention throughout Canada during the last ten days. The whole affair is humiliating and disgraceful in the last degree. We are not so well acquainted with the facts in reference to South Ontario though even now rumour very much cor roborates what our correspondent affirms; but as to the doings and acknowledgments of Sir Hugh Allan, there is no need at all for any one to be in the least behind the scenes in order to be able to form a judgment on the whole case, and to see that a more corrupt and disgraceful proceeding than that which is confessed to, and so far gloried in, could nor will be found in the political and commercial lustory of the contment. It is enough to make every Canadian hang his head with shame, to read over the scandalous record of how men that are called honorable deliberately planned to buy, like sheep in the shambles, whole constituencies, as well as individuals, in order to secure a contract which would, in a state of society even approaching what it ought to be, have been awarded without fee or reward simply to those who could guarantee the execution of the work in the cheapest and most officient manner. But while Sir Hugh Allan is condemned out of his own mouth, and now occupies a position in the estimate of all honorable and upright men as little to be envied, as can well be imagined, his estentations, defiant, and wholesale bribery is noticeable rather from the frank unconsciousness of anything wrong which runs through his confessions. than from his being in the matter a sinner above all other sinners in Canada. He has according to the enormous interests at stake been operating on a gigantic scale, and has exhibited a defiant recklessness of ordinary appearances, and public decency, which any not be common, but the sad thing is that similar doings are only too common every where, though they have not attracted so much netice, and have not been so publicly and so snamelessly acknowledged and defended. There is no use in donying that in the eager pursuit of money the general conscience lins been very much debauched, and that in political and commercial doings courses of condact are followed

able, and still more no Christian man can do anything but condemu. If the history of the railway operations in Canada during the last few years were all kild bare as this Parific business has been, if the couldential correspondence of those who have been scouring the country for bonces from rannicipalities were all published, and their traffickings with Reoves and deputy Reoves, tavern keepers, and local polineinus, as well as nowepoper Editors, were brought out into the light of day, there would be exhibited an amount of corruption, log rol ling, and general unprincipledness which would make the least squeamish stand aghast. Of course it might be urged that the end justifies the means, and that these railways are good things for the country, and will far more than repay all the bonuses that they have over received, but such defences are the most scandalous part of the whole, and but confirm all that has even been urged about the low state of morals of which such doings are at once the couse and the symptoms.

And it is not merely in railways that the same co mupt doings are manifest. Almost every where, more or less, similar things, are to be met with. Contracts are awarded on the condition that those who "engineer" the matter shall have a per centage, or go shares in the profit. How many have no torious ly shares in certain enterprises for which they never paid a farthing, and that simply on the plea that their names are worth a good deal, or their "influence" can be utilized. The "judicious" placing of stock is not confined to Oakes Ames, or Sir Hugh Allan, as is manifest from officials in many of our public understakings on limited salaries managing in a few years to accumulate very considerable fortunes. The only thing about the proceedings of these gigantic and notorious operators has been the scale on which they have proceeded, and the defiant recklessness with which they have acknowledged and even gloried in

As far as political corruption is concerned Sir Hugh Allau's proceedings are only the natural culmination of what has been going on, and that on both sides. It is in vain to say that all the corruption has been confined to one political party, for notoriously it has not. It may be that the extent of the corruption at last general elec. tion has been represented as greater than it really was, but after making all reasonable allowances for excited feeling and perhaps a natural tendency to exagger ation there must be confessed to an amount of bribory in one shape or the other to which they may make us all ashamed. What is to be the end of all this? Sir Hugh has shown us very practically what it is to be. The whole business is to be conducted on the principle that every Iman has his price, and that truth, honor and righteonsness are to be looked on as antiquated fables which no "practical politician would even trouble his head about. If such a principle-the very negative of all principlescome to be generally held and acted on, then good bye to Canada's greatness. No people can on such terms be either strong or prosperous. When every thing is brought to the price-current standard and money is made the one binding link between man and man. Then Ichabod may well be written over such a people, for the glory has departed. If Canada has come to this point, then Canada will be a rotten apple that has never been ripo, and Canadians a community among whom shall flourish dwarfed virtue and meantic vices, with no high mms and no noble achievements to vary the monotonous history of self-indulgence, and the mean and unscrupulous race for gold. In every age mammon has made good his claim to being "the least erected spirit that fell," and his worshipers in this Canada of ours and in this year of grace 1873, are not less mean, and not less unscrupulous than all those who have gone before. We don't think we are, as a people, so debauched yet. Christian principle is still strong with nota few, but ministers and office-bearers need not try to pursuade themselves that the eating canker has not found its way into our churches, and is playing havoc with religious carnestness and uprightness even among the professed people of God. There are those who have, within the last eighteen months, received and distributed bribes in the coarsest, grossest sense of that term, who have since, as Elders, car. ried about the sacramental elements in Presbyterian churches; an l if Church discipline is not to become a farce altogether, it is more than time that Sessions of Presbyteries were seeing to it, that if such corrupt doings are to go on it shall be outside of the Church, not within its pale.

Rev. W. T. McMullen, and wife, of Wood stock, left for Europe on Tuesday. Prior to leaving he was presented with \$200, and an increase of \$200 made to his salary.

Last week Rev. P. N. Grant, of Ingersoll, was presented by his congregation with \$115 in gold, prior to leaving for a month's and tacitly acquiesced in, which no honor & publit during his absorbe.

A LIPERAL CONTRIBUTION.

The congregation of South Finch and Roxboro, recently visited by Roy. Dr. Mac-Vicar in behalf of the Presbyterian College, Montreal, subscribed five hundred dollars to the building to id of that institution. The amount was most cheerfully offered at two diets of worship, without the usual canva from house to house, and is like, to be ineccused by one or two hundred dollars more. Considering the number and the otromastances of the people, the fact that this is entirely a country charge, and that a house and globe c sting about one thousand five bundred dollars have lately been secured, the liberality shown in this instance is highly commondable. We wish the pastor, Rev. John McLean, and his flook long-continued prosperity.

Glengarry has already seat money, and not a few cornest and successful students, to this College, and from the beginning now made in behalf of the building fund, we may anticipate most satisfactory results when all the congregations of that district have been visited.

PRINCETON, N. J.

The one hundred and twenty-sixth commencement day at Princeton was held on Saturday, 28th June. The graduating class numbered 78. We notice that the donations received during the past year amounted to \$60,000. In addition to these gifts the Alumni raised \$0,000' to increase the salaries of the Professors. The sums donated to Princeton since 1869 are as follows:-

Presidential Endowment Fund Gymnasium and site given by Robert Bonner and H G. Marquand Dickinson Hall, J C Green, donor Elizabeth Foundation Fund 23,000 Raunion Hall (Dormitory) Museum For the Professorship of Continental Languages For the Professorship of Science and Relig-For the Professorship of Mathematica Prize of the class of 1859 Fellowship of the class of 1860 Scholarship of Samuel Hainil Stinnocke Fund College organ New Library, by John C. Green School of Science, by John C. Green. 200,000 Prize of class of 1861 Increase of Robert Lennox professorship . 6,000 Marquand Fund for proparatory adhool, \$30,000, not assigned, \$75,000 100,000 Additional scholarships 5,180 6,000 Additions to gymnusium lot Professorable of Mining and Engineering, in part by George J. Magic 5,000 In addition to all this Henry Marquand,

of New York, has given \$100,000 for the erection of a chapel. The building is to be proceeded with next spring. The wealthy men of the States are certainly not stingy with their money.

Ministers and Churches.

The Rev. D. J. Macdonnell, B.A., minister of St. Andrew's Church, Toronto, leaves for Winnipeg next, week, In this journey he will mingle business with recreation.

The Rev. John Laing, B.A., preached morning and evening in Cooke's Church last Sabbath. The Bay Street Prosbyterann pulpit was occupied by the Rev. W. A. McKay, M.A., of Cheltenham.

The ladies of the Presbyterian Church, Brighton, gave a strawberry festival on Thursday evening of last week. The principal features of the entertainment were the Tableaux. Good music was furnished by amateurs belonging to the village, and from a distance. The whole affair reflected great credit on the managers.

The Anniversary of the Presbyterian S. chaol at Longki was a very successful faffair. The Rev. Mr. Cockburn, of Uxbridge, filled the chair, and opened the proceedings with a suitable address. Speeches were made by the Rev. Mr. Carson, and Rov. Mr. Ballantyne, of Whithy The Sabbath School is said to be in a very prosperous state, and the entertainment netted the handsome sum of

Referring to a recent debate in the Britisi. House of Commons, the "Yeekly Review 'says:--

"Like not a few other questions the ques-tion of Patronage in the Established Church of Scotland seems to be too "tough" for the present Government—at least in its present state—to attack. Both Houses on Tuesday night had the subject very prominently pied some three hours in discussing the matter. There was a decided difference of opinion-Lord Bosobery expressing the behef that this was an opportunity for "con culating a groat nation"; Lord Airlie, Lord High Commissioner to the Established General Assembly, desired the Government to undertake the abolition of Patropage; the Duke of Richmond is even now in favor of the abolition; Lord Napier and Ettrick thought that unless Patronage is done away with there will be anoth secusion from the Establishen Church; whi's the from the Established Church; which is Earl of Dalhousie was of opinion that any moddling with the subject would be followed by a strong demand for disestablishment. But the Government are not proposed to entertain the question. One of pased to entertain the question. One of our contemporaries thinks that the difficulresidence in the Lower St. Lawrence. Rev. ty will be sufficiently met by the increasing. F. A. Wallace, B.A., supplies Mr. Grant's tendency of patrons to leave the choice of

News of the Churches.

The annual report of the United Presbyexian Church of Scotland contains the following statement :

"Every new stop we have taken in mul-tiplying our liabilities has led to the increase of our resources, instead of involving us in straits. In 1853, when our foreign missionary exponditure was £17,286 and our staff of educated egonts abroad numbered 100, including 36 European missionaries, we en-tered into the Indian field; four years later, when our expenditure abroad was £20,461 and our educated agents were 137, of whom 13 were European Missionaries, we entered China; and now, eleven years later, with an income of £33,081 (including what comes hom reserved funds; with an educated agency of 290 persons, no less than 51 of that number being European missionaries, we propose to go into the Empire of Japan, with a guaranty of more than £10,000 for the first five years. During this period of progress our foreign fund has risen from The number of our £17,286 to £83,081. European missionaries has been raised from 35 to 51, and of our native agents (schoolmasters, catechists, and evangelists) from 65 to 220. At the three dates specified our synodical income devoted to home objects by synodical committees has consisted of these three progressive sums: in 1858, £7,634; in 1862, £14,993; and in 1872, £26,054. For the same three years the total contributions of the Church for all purposes has been: in 1858, £171,757; in 1862, F202,875; and in 1872, £330,950—an income which amounts to £900 a day. These figures demonstrate that any financial difficulty connected with the new mis-sion must be conjured up not by the experiences of the past and not by any emi-nent faith either in God or in the resources

or good faith of his people." This Church occupies already seven foreign mission fields. In these there are 43 ordained European missionaries, 8 European medical missionaries, 5 ordained native missionaries, 2 native licentiates, 8 European male teachers, besides two about to leave for Calabar; 9 European femule teachors. 62 untive catechists, 188 native schoolmasters, 25 native female teachers, 54 principal stations, 148 outstations, 6,680 communicants, 1,024 candidates, 157 week-day schools, with 9,188 pupils. The total educated agency consists of 230 persons. In 1831, when the mission enterprise in this denomination first took shape, the annual income was not one thousand pounds, and a long debate took place in the Synod on the prudence of venturing upon the appointment of two or three missionaries to Cana-

The English Prosbyterian Church had, during the past year, a missionary income of \$45,000. It has 18 missionaries in China, three of whom are medical men. Very curiously, there is a greater lack of men to go as missionaries than of money to sup-

The London Missionary Society sent out 6 new missionaries during the past year. There are at present about 40 missionary students in course of training for the work, twelve of whom will be sent out during the present year.

At the various religious appriversaries held in London during the month of May the following sums were reported as having been contributed during the year to the various benevolent societies :- British and Foreign Bible Soviety, \$944,185; to the principal foreign missionary societies, 88,-100,285; to the Colonial Jewish and othor missions \$632,085; to home missions, 81,526,655; to religious aducational socioties, \$317,835; miscellancous, \$758,805; total 97,280,150. This is a noble testimony of the liberality of British Christians.

There has been a conference of Low Churchmen and Disseuters in London, to see if any sort of alliance, offensive and defensive, may not be formed against Ritualism, . The Times says that the meeting whether it would not be possible to unite Evangeli ! Churchmen and Nonconformists in procuring such an alteration in the formularies of the Church of England as would bring them into harmony with the articles of religion and the doctrine tof the Protestant Reformation." The Nonconformists present were mainly if not wholly Wesleyans and Presbyterians; the Baptists, Congregationalists, and other Dissenting bodies were not represented. It looks to us, from this distance, as a strange proceeding for the Low Churchmon to call to their aid the Dissenters in the effort to procure an alteration in the formularies of their own church. What the Dissenters can do to help them we cannot conceive. If the Prayer-book is hopelessly Aigh Church, and if the tendencies of the day in their communion are all in the direction of sacordotalism, we see he course for them but to withdraw from the Church and join the Dissenters in working for disestablishment. Their present enterprise is only calculated to case their consciences, and serve instead of something more summary. It can have no practical results whatever. You we see that they have made arrangements for another and more public conterence for the same purpose. The man in the moon is the person whem they should scenre for their presiding officer.

Rov. Mr. Serlinger, M.A., who distilled Lis Divinity studies at Kuoz College last session, has received a call from St. Joseph Shoir ministers to the people." street Presbyterian Olimel. Montreal.

OTTAWA GADIES' COLLEGE.

We recently noticed the successful termination of the first year of this institution, under the able Principalship of the Rev. J. Laing, B.A. The annual faceting of the shareholders was beld on Tuesday evening. The following gentlemen were appointed Directors for the ensuing year :- Mr. E. B. Eddy, M.P.P., President; Dr. Sweetland, 1st vice-President ; Mr. John M. Garland, 2nd vice-President; Mr. B. Blackburn, Treasurer; Roy. Mr. Moore, Secretary; and Messrs. J. M. Currier, M.P., John Rochester, M.P., Hon. Jus. Skead, J. R. Booth, Dr Wood, Alex. Workman, James Cun. ningham, W. H. Walker, J. D. Slater, and Rev. D. W. Gordon, directors. The new board, after the adjournment of the meeting of the shareholders, met and passed a resolution to canvass for new stock to complete and onlarge the present building, which is already found inadequate for the increasing want of the institution.

PRESBYTERY OF ONTARIO. This Presbytery met on 2nd July at Col-

ambus, with a fair representation of minisers, but comparatively fow olders. Among other matters which occumed a considerable share of attention, was the condition of the Lindsay congregation. The clerk read letters bearing upon its condition and prospects, and Mr. Campbell, student, who had been lately supplying Lindsay, gave also further information. After deliberation on the whole case, Messrs. Dawson and Murray were appointed a deputation to visit the congregation to give encouragement and counsel, and to arrange, if possible, for a period of stated supply. On application made through the clerk for the dispensetion of the Lord's Supper during the present month in the newly erected station of Sunderland, Mr. Dawson was appointed to discharge this duty, and to hold a provious meeting for receiving members and making up a Communion Roll, Mr. I nton, supplying at present Vroomanton and Sunderland, was appointed to take Mr. Dawson's place at Ashburn and Utica on the occasion. The Preabytory, having received a transference of Mr. Gusavus Munro from the Prosbytory of Montreal, whore he had completed his preparatory studies, and for leave to take whom on trial for liceuse application had been made to the Assembly and granted, proceeded to hear said trials. These, including the prescribed examination, having been gone through to the en-tire satisfaction of the Presbytery, were all sustained as trials for license. The ques-tions of the formula were put by the Modorator and satisfactorily answered. After mayer by Mr. Scott, at the request of the Madacator, for the Divine blossing, Mr. Minro was licensed to preach the overlasting Gospel, which he gives fair promise of doing with ability and acceptance. On behalf of a committee appointed at the former meeting to examine Mr. Panton, with viow to his being taken on trial for liconse, reported the satisfaction of the committee, and that they had, as directed in this case, assigned subjects for trial discourses. The clork stated that, having acceived the fa-vorable report of the committee, he had on behalf of the Prosbytory applied to the Goneral Assembly for leave to proceed in this case, and that leave had been granted. He further stated that owing to the attention he had been obliged to give to his field of labour at first entering upon it, Mr. Panton could not come before the Presbytery until next meeting. Mr. Edmondson reported having moderated in a call at Ennishillen, which had been given unanimously to Rev. Donald Stowart, of Lancastor, in the Presbytery of Montreal. Commissioners from Enniskillen and also from the Cartwright portion of the congregation meeting at Williamsburg appeared in support of the call, all of whom dwelt upon the remarkable cordinlity and earnestness of the people in this movement. The stipend offered is seven kundred dollars with a manse. They also stated the wish of the congregation that Dr. Thornton should be their representa-tive in this matter before the Montreal Prosbytery: It was agreed to sustain the call and transmit it with the requisite docu-ments without delay to the Clerk of Monwas call I "for the purpose of considering treal Presbytery. Dr. Thornton was ap-Presbytery to prosecute the call. Leave having been obtained from the Goneral Assembly to receive the Rev. William Hodnett, formerly a minister of the Bible Christian Church, he was received accordingly. A letter was read from Rev. A. Kennedy, Dunbarton, pressing the acceptance of his resignation, which had been laid over for a length of time in the hope that from his improved health Mr. Kennedy might soo his way clear to withdraw it. The congregation had also been formally cited, but circumstants prevented their appearing at the meeting in March. Mr. Niebet, elder, from Daubarton, was heard fully on this case, and spoke of the warm attachment of the congregation to Konnedy, their entire satisfaction with his labours, and earnest desire for their continuance so long as his health would warradt. On motion duly moved and seconded it was agreed that in the circumstances it would be sufficient to give the congregation notice of Mr. Kennedy's letter, and the tonor thereof, that they may have an op-portunity to appear for their interest at next mosting of Presbytery, to be held at Princo Albort in the church there, on the first Tuesday of September at 11 c'clock a.m. It was also agreed that the Presbytery should undertake to supply Mr. Kennedy's pulpit for a time in order to allow him to rest. Supply was accordingly arranged unto the end of August, and Rev. Mr. Mo 88, the supply for the 2nd Sabbath of July, to attend to the above notice. It was agreed that at next meeting special attention should be given to the report of the Home Mission Committee, and the manner in which the congregations in the bounds are sustaining the various schemes of the Church.

R. H. Tuorsion, Pros. Clerk.

OPENING OF NEW PRESBYTERIAN CHURCH, HAMILTON.

The new St. Andrew's Church, built for the Rev. Dr. Burnet, was opened for public worship but Sabbath, Rov. Dr. Jenkins, of Montreal, conducting the services in the merning and evening.

The congregation has used the basement regularly over since No? Year's day, but the main body of the building was finished only a tow days ago, and it was opened, as was some time ago promised, on the first Sabbath in July.

The church stands on the corner of Hunt-er and Park streets, near the Central School, It is built of brick with stone facings, and cost about \$7.000. It is extremely arry, well lighted and combirtable, with artificial light supplied from the ceiling by a large circle of gas jets with corrugated glass reflectors, the plan now coming into general use.

At the opening the church was full to overflowing, a number of leading ortizens belonging to other churches being present.

The preacher read the last two verses of the preacuer read the last two verses of the Chronicles II., 5th chapter; also the whole of the 6th chapter containing Solo-mon's prayer at the dedication of the Tem-ple; and passages from the New Testament, and afterwards took his text from Lauah, 66th and afterwards took his text from Isanah, 66th chapter, Ist and 2nd vorses: Thus saith the Lord: The heaven is my throne and the earth is my footstool; where is the house that ye build unto me and where is the place of my rest. For all those things hathsmine hand made, and all those things have been, saith the Lord, but to this man will I look, even to him that is poor and or a contrite spirit and trembleth fat my word."

The discourse, which was one of the clo the discourse, which was one of the cloquent preacher's best and delivered in his best manner, was in the main an enforcement of the doctrine of the text; that is, that the spirit of worship more than the coremonial and the temple provided for it is of importance for the Church of Scotland. A simple worship was claimed, though he had sometimes thought that he had gone to extreme a fairmilicity, yet in these days. which oven reformed churches manifest a tendency to return to a ritual and to doctrines tendency to return to a ritual and to doctrines against which they once protested an erroneous, it were perhaps well that the rigid simplicity of Presbyterian worship should have a wide and prominent axistence in Christenden. The Church of Seedland come within the definition of of the visible Church of Christ, as given in the pineteenth article of the Church of England; and the preacher maintained that this article had been framed authority to include these preferred fourther. purposely to include these reformed churches that had adopted Presbyteranism instead of government, by three orders of clorgy. There was nothing in the genius of Fresbyteransm forbidding the exercise of taste in the erection of houses for Christian worship, nor yet was there anything to dictate imperitvely any, particular style of Church archi-tecture... He would only say that it was seemly that these who dwell in houses of cedar should not allow the services of the cedar should not allow the services of the sanctuary to be carried on in tents, and that Christian mon living in palaces should not worship in huts. The service of praise was becoming Imore clientive as besenmed the dignity, and solemnity of public, praise to the Holy One. The Presbyterian Churches had a right estimate of the value of extemnations of the value of externations of the value of externations of the value of externations. the Holy One. The Presbyterian Churches had a right estimate of the viduo of extempore grayer, and of the advantage of, freedom, in, publicly, expressing, the confessions and surplications of a Christian geople. In special sersons there, was nothing so of feetnally austoning as a suitable and hearts felt supplication by a minister in sympathy with the suffering and the precay, as no doubt his heavers, and often folt. Let it was a question worth, considering whether there might not be introduced a see blustion of lithurgical with extensions prayer, to the great advantage of the church. While saying this much ragarding praise and prayer, he still beligged in the secund scriptural view, as Presbyterians regard it, of the preaching of the Word, as the great, means of converting the world and of confirming and edifying the church.

In the evening New 19, Jenkins again proached, this time from the text, "All scripture is given by inspiration of God."

The congregation of Duff's Clairch, East Puslinch, have given an unanimous call to Roy. Alexander Moliny, M.A., pastor of Know Church, Elmirs, Illinois, U.S. Salary promised is \$800, with manso and globe

One good action, one temptation resisted and overcome, one sacrifice of desire, of in-terest, purely for cons ience, sake, will prove a cordial for low spirits beyong what either indulgance or diversion, or company can do for them. 40 . 41 . 12

It is a pathetic sight and a striking oxaniple of the complexity introduced into the emotions by a high state of civilization—the sight of a fashionable dressed female is grief. From the sorrow of a Hottentot to that of a woman in large buckam sleaves, with several bracelets on onch arm, an architectural bonnet, and delicate ribbon strings—what a long series of gradational In the enlightened child of civilization the abandonment characteristic of grief is checked and varied in the subliest manner, so as to present an interesting problem to the analytic mind II, with a crushed heart and eyes half-blinded by the mist and tears, she were to walk with a toe devious step through the door-place, she might crush hor luckiam sleeves too, and the deep conscioueness of this possibility produes a composition of forces by which she takes a line that just clears the door post. Perceiving that the tears are hurrying fast, she unpins her strings and throws them languilly backward—a touching gesture, indicative, even in the deepest gloom, of the hope of future dry moments when cap strings will once more linvo a charm. As the tears subside a little, and with her head tearning backward of the world the most leaning backward at the angle that will not fujure her bonnet, she endures the terrible moment when frief, which has made all things else a weariness, his itself become an uning one a weariness, married become weary, she looks down pensively at her bracelect, and adjusts their classes with that profity studied fortuity which would be gratifying to her mind if it were once more in a salm and healthy state. A King's County (trehad) farmer named Devery was on Monday beaten to death in his on a house. The crime is stated to belong to the class of agrarum outrages.

In Switzerhand the late Charle: Dickons "I don't know whether I have wrote: — I don't know whether I have recentioned before, that the valley of the Sindon, hard by here, whene (at the Bridge of St. Maurice, over the Rhone) this Prot-estant canton ends, and a Catholic canton begins, you might separate two perfectly distinct and different conditions of humanity by drawing a line with your stick in the duct on the ground. On the Protestant side, noatness, cheerfulness, industry, cation, continual aspiration, at least after beiter things; on the Catholic side, dirt, disease, ignorance, squaler, miscry." And he is led to speculate whether the misories

Says the N.Y. Christian Intelligencer :-"Brazil line taken an important stop to-ward outranchizing itself from the spiritual tyrunny of the Church of Rome The last mail from Rio Janoiro brings the interesting intelligence that the Brazilian Council of State has decided that hereafter Papal bulls must have the placet of the Government before they can be appropriated and mont before they can be promulgated, and that sentences of excommunication are without civil effect in the Brazils. New is the time for the Protestant world to bend its energies for the distribution of the Bible in Brazil, by means of which that priestridden people may be thoroughly educated in the "liberty wherewith Christ hath made us free."

Professor Waterhouse Hawkins has done people of modernit times a kindness by solving that matter about Jonah. In a recent lecture at Boston he made a drawing of a whate twenty-six fact long, and demonstrated to his audience on the blackboard the probable position of Jonah in the whale, as recorded in Scripture. To quote from Beston "Advertiser:" "The miracle be-came no longer a trial of faith to the skeewho described the mouth of an ordinary whale as a curred beat; large enough to not comedate, if necessary, more than nine Janaha, roofed with plians whalebone, thorow by the soft tongue of the whale, supplied with the current supplied. phed with a constant stream of fresh dir the creature, as is well known rising every ton or fifteen minutes to the surface of the water), and dough fed by the small oyster-like 'cho,' the food of the whale, which, freed from the ejected water, were strewn in abundance around his couch."

We clip the following truthful item from the Decatur Republicate Attraprensely to the point. A child, beginning to read becomes delighted with the newspaper, because it reads of things which are very familiar, and wilk make progress accordingly. familiar, and will make progress accordingly—
A now-paper one, year is worth one quarter's schooling to a child, and, every father must consider that substantial information, is connected with this advancement. The mother of a family should herself be destructed. A mind occupied becomes fortified against the illaph his, and is praced for any entergency. Children annused, by reading of study are of course more considerate and, more easily governed. How, mmy thoughtless young have spent their sarmings in a favern or gross shop, who qualit to have in a tavern or grog shipp who aught to have been reading? How many parents who never spent twenty dollars for books or papers for their families, would gladly have given thousands to reclaim a son or daughter who land ignorantly and thoughtlessly called in a terrelation. fallon into temptation.

Outserrous to "rist Gospet.—All objections, when considered and pushered, turn out to the advantage of the basel, which resembles a find country in spring seasop, when the very hedges are in Bloom, and every thorn produces a dower.

Happiness is like-manne; it is to be gathered in grains, and enjoyed overy day. It will not keep it cannot be negripulated;

crosses in heaven. One tear, one sigh, one sad heart, one foar, one loss, one thought of trouble campet find longing there, they are but the marks of our Lord Jesus, down in this wide un, and stormy country on this side of death; sorrow and the gaints and not married together; or suppose it were so, heaven would grant a divorce,

Holiness is the habit of being of one mind with God, according as we sind. His mind described in accipture. It is the habit of agreeing in God's judgment,—hating what He lintes,—loving what He loves, and measuring everything in this world by the standing of His word. He who most entirely agrees with God, he is the most holy man.—H. Byie.

A writer of sermons has often no idea how many words he uses, to which the common people offix either no meating, or a "elso inv. He speaks, perhaps, of "rolation to Gud," but the people, who hear him, affix up other idea to the word, than that of father, or brother, or relative. preacher must converse with the people, that he may acquire their words and

If then wouldst be faithful to do the ark that God asth appointed thes to do in this world for his unine, then beware thou do not step and slick when hard work comes before thee. The word and spirit of God come sometimes like chain shot to us, as is they would cut down all—as when Aoraham was to offer up Isaac. Oh, how willingly would our fluin and blood escape the cross for Christ! With Ephraim, we like to tread out the corn, and to near those pleasant sour; and music that gov-pel-sormons make, where only grace is preached, and nothing of our duty as to works of self-donal. Bunyam have CANADA GO THE LAUREATE.

(From Good Words.)

and that true north, shere of we lately heard A strain to shame us; the ep you to your elves, So loyed is too costly! tetends, your love Ir but a burner, too o the bond and co. Is turn the tone of empire?

THANKSON'S Last O le to the Queen

We thus, thee, Laurente, for the Lindie works hpolen for a to hor to whom we look.
With logal look, nerves the raisty sen; Thy noble words, whose generous total may sheam. The cold and beauth as strain that said, "Begone, better things; on the Cathoho side, dirt, disease, ignorance, squider, inferry." And he is led to speculate whether the inferres of Ireland do not greatly proceed from its religious system.—Foster's Life of Dickens.

For we have British haarts and Relied, "Bogs we want mother down. For we have British hearts and British blood That leaps us, easer, when the danger calls! Once and again our sons have spring to arms To fight in Britain's quarrel, not our son, To drive the cove tous invador back, Who would have let us, pencoful, keep our own, So we had cast the British name away. Canadian blood has dyed Canadian soil, For Britain's bonom, that we deemed our own Nor do we ask but for the right to keep Unbroken still the cherished filial tie That binds us to the distant sea-girt isle Our fathers loved, and taught their sons to love, As the dear house of freemen, brave and true, And loving honour more than ease or gold !

> Well do we love our Canadian land. It-bree, lakes, its rivers encoping wide, Past stately towns and peaceful villages, Mid banks begirt with forests to the sea. Its tranquil homesteads and its longly woods, Where sighs the summer breeze through pine ar

But well we love too, Britain's daisied mends, Her primrose bordered lanes, her hedgerows sweet-Her winding streams and foaming mountain books Her purple mountains and her heather bracs, And towers and runs by crowned and grey, Glistoning with song and stor, as with dow; Doar to our childhood's dreaming fancy, since We heard of them from those whose hearts wer

For home and country, left and left for ayo,... That they might mould, in these our western wilds, New Britains, not unworthy of the old.

We hope to live a history of our own— One worthy of the lineage that we claim, Yet, as our past is bur of yesterday, We claim as burn too, that long blakened rolf Of noble deads, that bind, with golden links, The long dim contaries since King Arthur "passed." And we would thence an inspiration draw, To make our unlived fathers still aphold. The high traditions of imperial power That crowned our Britain queen on ser white clines stretching her scepter p'er the gleauring waves, Ever beyond the sunset! There were some Who helped to found our fair Canadian realing Who left their cherished homes, their sarthly at in the fair borders that disowned her away, Rather than sever the dear filial tie That stretched so strong through all the tossing

waver, And came to how out, in the trackless wild, New houses, where still the British flag should

wayor the worthy them and worthy thes. Our old ideal Britkin, gelierous, true, Tuchelper of the helploss! And, perchance, !
Sooing thiself in our revering syes
May keep thee worthier of thy addicts hame
And year among the nations. Still we would
Bolleys in thee, and strive to make our land Mindes franted is the copyrition := - 12 out offin.
I huilifted kom to night the roder cloan.

-Canadensis

SPIRITUAL DISEASES.

The religious aspect of Society is sufficiently clouded to awaken anxiety. Things are confute to light every day which indicate a want of govern health in the spiritual world.

the disease of ritualism is spreading everythicis to such a degree as to fill many "Chirchmeis" with extrema solicitude less the Established Church should become utterly Romanised.

Then rationalism, a fearfully intellectual nor have we get to get of courselves or into remote places to gather it; since it has and moral, epidemic, has recently been spreading. Beginning in the studies of tailed down from heaven, at our very doors, or rather within a let of them.

Take his cross with him carefully. Christ and his cross are not separable in this life; howbest. Christ and his cross part at heaven's door, for there is no house, born for terms in our pulpits. It sats in the pew. It obsciouses in heaven. One tear, one sigh, one before the reason of the multiludes. Then rationalism, a fearfully intellectual befogs the reason of the multipules,

Bousationalism threatons to blot out the list vestigo of sobriety and decorum in worship. Even our newspapers are pour traying the ovil, and spreading the scandal, while they even denounce the fally. Nor can it he demed that a fearful amount of nonsense has come up into our churches and pulpits, invading every seared place like a plague of frogs. What strange in-congruities, desecrations, and profunctions are perpetrated in the name of religion! dra properties in sin name of rangion. Some of these, things are shocking to people, of annuy this disease of agustionalism threatens the very life of the Church.

threatens the very life of the Church.

Then what shall we say of the evils that are springing dip from worldliness? It reveals itself in our youth in every veriety of extravagance in dress, in pleasure, in expenditure. This disease has invaded the Church, degrading the standards of Chustian cousis oney, and making it, no small puzzle to discern between the Church and the world. This disease appears in the worldly and maspiritual aspects of Church life; in secular subjects taken into the pulpit to please a secular spirit in the pows; in pit to pleaso a secular spirit in the pews; in the music, and a style of, praise utionly undevout—all to please the secular spirit of the pew; in the various worldly expedients for raising money, in which there is often an irresistible temptation to dishonor Christianity; in the nurest of the ministry and the desire for change which so soon grows upon both paster and people, and so on and on throughout our whole religious experience. It is simply the absence of

sationali in. That we can betake ourselves more carnestly then ever to om Bibles and to our knees. We can labor more carnestly to pour wat spiritual truth upon the surface of cosisty. We can appreciate and onstain those ministers who preach only Divide truth. The treatment which at-Divide fruit. The treatment which actacks symptons only may answer well enough in some physical disease. But we think our real strength in ouring the disease lies in toning up the constitution. We want positive Christian faith and work The world is to be coved by doing more than be talking. Heart power getting our The world is to be saved by doing more than by talking. Beart power acting out the spirit of Christ's life will do more than brain power. We are convinced that that minister is fighting error most effectively who pours the Biblo most persistently upon the minds of his hearers. The Charel, a opposing all her eventies most hopefully when she merely replies to them, "I are doing a great work and cannot come down." doing a great work and sennet come down." and there goes on doing her Master's will in the patience of hope—London (Ang.) Weekly Review.

GOING TO THE COUNTRY.

Multitudes of people now divide the year between the country and the town. But the variety of ways in which the summer is passed in rural retreats is too great for any attempt at descriptive analysis. There is, however, a certain class concerning whom, it ought to be safe to say, that they go into the country to carry with them their habits and their methods of doing good. At home in the city they are exemplary Christiaus, ready for every good word and work. On the Lord's day they are in charch, perhaps in the Sabbath-school, and sise in the place of wookly prayer. Those, for their own sakes, need to keep thouselves in chiefus attractibutes in the summer as well. religious atmosphere in the summer as well rengious atmosphere in the summer as well as in the winter time. Associations with rural and village chirolos may brieg them into beneficial intimacy with some of the purest and freshest types of picty, and afford them the light of very impressive oxamples of simple zeal and generous self-sacrifice, from which much benefit may be devized. dorived.

But inasmuch as it is a law that we get good for ourself by trying to do good to others, therefore there a question which may and should be considered by all members of city churches passing the summer in the country, of most vital mome it to their own wolfare. It is this: Can that he a good conscience which approves of an outline suppose of the country of the country of the suppose of the country of the suppose of the suppose of the country of th tire suspension of Christian activity for weeks or months, when health permits work, and opportunities pross their claims? There are not a few members of city clur-There are not a few members of city churches whose return in the summer scasson to their favorite localities in the country is hailed with genuine satisfaction by the pastors of country congregations. They are greeted as helpets by word and deed, spirit and conduct of the aburches wherein they worship, and of the Christian paple among whom they sojourn. It is not, however for this class of steadfast and consistent dispiples that we now write, but rather for that other plass who seem to think they are at liberty to lay aside religious obligations and habits as soon as they quit the town for lifeir stimmer rest and recreation. Misled by their voluntary error, they fall into the ways of the ungodly by neglecting the places of worship, and openly profaming the Sab-bath, and perhaps giving up habits of pri-yate devetion. Whatever sophistry may be used to apologize for such delinquency on the part of professing helievers is so fatally false and shallow, that is must needs tains false and shallow, that is must needs taint the moral integrity of all vito undertake to cover their misdeeds with it. Are Christiaus, intent upon their awn personal growth, able to suspend their spiritual animation valie in the country, and resume it again at pleasure in the city? Certainly not, And all the city pastors know to their sortice the survey for their sortices that the survey for their sortices the survey for their sortices that the survey for their sortices that the survey for their sortices that the survey of their sortices the survey of their sortices that the survey of their sortices that the survey of their sortices that the survey of their sortices the survey of their sortices that the survey of their sortices the survey of their sortices the survey of their sortices that the survey of their sortices that the survey of their sortices the survey of their sortices that the survey of the survey of their survey of the s And all the city pastors know to their sort and all the city pastors know to their sort ow that the summer season has an exceedingly harful effect upon those members of their congregations who allow religious dissipation and idlouess to become parts of the recreation they so properly seek. These "careless ones" not only karm themselves, but become "stumbling-blocks" also in a most conspicuous and often ostenistiqus yay to many in rural pacishes, who are ready to think the habits of city church members can be selely imitated. A more excellent way is that of those conscientious and consistent professors of the faith who do what they can to strongthen the churches within whose boundaries they reside for a season. They aftend on public worship, go to the places, of social prayor, help in the Sunday-school, and encourage laborious and faithful country pastors, so far as they have power. A summer thus passed in rural retreats is followed by a happy and heightened zeal at home through the other pritons of the year, in meeting the many demends for work, a the site churches. or priors of the year, in meeting the many domands for work in the city churches. But a summer of waste, neglect, and backsliding is a fearful preparation for initial service when the hour of admitted, duties returns. -N. Y. Christian Intelligencer.

But it is good for me to be here humbled, that I may be there advanced where I wish speedily to come; it is good that I were in want here, that I might seek heavenly necessaries; it is good that the world did discourage mo, that I might fly to God that comforted me; it is good that I am daily killed here, that I might live continually.— John Bradford

Pardon is not the goal but only the start-ing point. The bad is holmass, and such holmess no less than that of God himself. The way to it starts from the foot of the cross, a n trown ay, calling for humiliation and soif-sacrifice. As we proceed groans are intermingled with expressions of gratitude. and are in constant need to be stimulated by afilletion.

Forgiveness is chenper than governge, and sweeter and more valuable. Prudence as well as piety, counsels quiet men under reproof or reproach. If a boo sting 300, will you go to the land and destroy it? Would not a thousand come upon you? If you receive a triling injury don't be anxious to avence it. Let it drep. It is yusdom to say little respecting the injuries Jan have received. When enemies see they have hit spiritual ideas, spiritual motivus, spiritual contents of the contents of the

Alliscellaneous.

The committee of the London Female Pontentiar, has received a timed dometion of £1,000 from "II. L. T."

A statue of John Banyau will shortly be creeted in the town of Budford, where he suffered imprisonment.

At the half-gently meeting of the U art of Propriotors of the Bank of fiel and a divi-dend of 61 per cent, was declared.

Mrs. Thorason, daughter of the poet Burns, has just died at Crossmyloof, war dasgow, in her eighty-fourth year.

Mr. Pay, high-sherif of the county of Cavan, received a summons purposeing to come from Dubliu Castle, directing lain to attend and give evidence before the Solect Committees ou Juries. On his arrival in London the summons was found to be a forgery, involving a grave concempt of Parliament.

Dr. Ehza Walker, who has been elected to the post of house physician for Bustoi Hospital for women and children, is a na-tive of Elginshire, and the Jaughter of a inedical officer in the Indian service. She was a resident in Edmburgh until she went to study medicine at the University of

The following very brief sermon is said to have been preached in Sunderland on Whit Sunday — My dear brethren, the sermon this merning will be one of the very shortest description—in fact, it is impossible for me to make it any shorter, because it will consist of but one word, and one word only. I wish to address it to the working men and officer who intend to keep the Whitson holiday, and I would to God that this one word may have the weight and influence of a thousand. It is—sobrlety."

The Catholic Commune of the city of Zurich has just arrived at an important de-cision. An assombly was held on Sunlay, at which it was resolved by 306 against 100 votes to refuse adhirence to the Syllabus or Infallibility Dogma. The two Catholic pastors of the city left the indefing tuder protest, followed by their adherents.

A memorial window in honor of the offi-A memorial whiden in honor of the officors and even of Her Majesty's ship Captain has just been placed in the north trunsept of Westminister Abboy. A small brass on the floor in front of the window explains the object of the memorial, and the names of the 560 persons who were drowned are recorded on two brasses placed on the north side of the nave of St. Paul's Cathedral.

The Mock says that in "one of the charches in the province of Cauterbury bass is celebrated alternately in English and in Latin. This is a bold stop in the Romeward direction, as is also the 'communicating only in 'one kind,' which, we are told, is practiced in more places than one. We do not think it necessary to give names the dishers of the incultated cluster. inless the dishops of the inculpated clurics will telk us what steps they are propared to take if the facts he proven."

The Spanish "Government of Conciliafion" have announced that the separation of Church and State will form an item in their programme. The accomplishment of this single item will be a revolution of o small magnitude in itself.

no small magnitude in itself,

The fourth triennial convention of the Sabbath-school Society for Ireland, in connection with the Presbyterian Church, opqued in Beliast on Tuesday—the Moderator of the General Assembly, Rev. Wm.
Johnston, in the chair. There was an immense attendance of Sabbath schoot teachdrs and superintendents from all party of
Ireland, but especially the north. The
Moderator having delivered an opening address, the following papers were read:—
"Efficient Superintendence," by Mr. A.
M'Hinch, Dundalk; "Praise and Prayer,"
by the Rev. A. C. Murphy, Londonderry;
and "Temperance in Sabbath Schools," by
the Rev. E. N. Harkness, Stewartstown;
and on each paper an animated and interesting discussion took place, At four o'clock the Convention adjourned, and reassembled at seven p.m. in May Street
Church, when there was autil larger attendance. Mr. T. P. Corry, J.P., occupied the
chair— Mr. Charles Finlay gave an address on "How to Secure the Att mance
of Sabbath-school Scholars at Public Worship," after which the deputies from Sciland England and America were heard; The fourth trionnial convention of the ship," after which the deputies from Sextship," after which the deputies from Settland, England, and America were heard; these consisted of Rev. Mr. Gibson, Kirkchldy; Mr. Mullan, London Sunday-school Union; and Rev. Mr. Murphy; Philadelphia. A vote of thanks having been passed to the deputies on the motion of Dr. Knox, the proceedings concluded. On Thursday morning there was a breakfast in Ulster Hall; at which about 1,200 persons were thresent. A conference of superintent of the state of the present. present. A conference of superintendents was held at ten, and the convention re-ussombled at twolve. The business concluded with two meetings of children in Ulster Hall.

The General Assembly of the Welsh Calvinistic Methodist Church, in the United States, have just closed their annual session at Racine, Wisconsin. The Mode attar was the Rev. H. Powell, D.D., of New York. They have 5 Synods, 17 Presbyteries, about 180 ministers, 200 cluttedies, and some 12,000 communicants. They are in full sympathy with the American Presbyterian Church in the colleges and seminaries in which their young men are oducated. Bewhich their young men are advanted. Bo-ing thus so closely allied they are socking a closer union with the American Presby-terians, which occupied much of their delibterians, which occupied much of their delib-orations. The Assembly decided to refer the matter to the various sessions, and should the response be favorable there will be no barrier to union.

The Globe says that a remarkable illustration of the failure of the new Itries Act in Iroland is furnished in the following return presented to Parhament of the number of persons tried for murder in Ireland dur-ing the past six months, and the vertice returned in each case: County Cavan, 1, guilty of manslaughter; Cavan, 7, jury disagreed; Down, 2, guilty of manslaughter;

Laster and Leople.

JOYFUL PIETY.

Teno picty sparales with joy all over. true Christico hie would picke even a little child love to be a Christian. One who has the spirit of the Lord Jesus Christ will be is he was; and wherever he came every-body flocked to him. Even the old, sturdy priests and finites a could not keep away from bits. Mothers with their children cannot to him. Children themselves can to bira. And the wicked—those who were not accounted worthy of standing in cociety. free—they thronged his footsteps. Where-ever the Master came there were sympathy and attractiveness; and whenever there is a fine picty, it should be sweet; it should be fragrant; it should draw the bees, the very insects to it .- Beccher.

THE GREAT WORK,

"Knowing the terrors of the Lovd, we persuade men." And we know, too, "the grace of our Lord Jesus Christ; that He who was rich," for the sake of all the blind, and infatuated, sinful men about us, and in our world, "became poor, that they through his poverty might be made rich;" that He is "rich to all that call upon Him," has no "respect of persons," and by us has commanded His truth to be dispersed and His grace to be distributed. Let these views more deenly influence us, that we may never loiter in the work assigned to each of us, if we are truly recovered to God our selves—that of "strongthening our brethselves—that of "strengthening our breth-ren." On them who are perishing for lack of knowledge, never can we too carnestly, of knowledge, never can we too carnestly, and affectionately, and yearningly, "set our hearts." If you convert a inner from the error of his ways, you "save a soul from death;" and can a more powerful motive be urged? You place another child in the family of God; you open a mind to knowledge ever enlarging, and to feelings which shall yield a felicity more noble and sanctifying throughout eternity. noble and sanctifying throughout eternity. You advance the rapture of augels; for "there is joy in heaven over one sumer that repenteth." You heighten the joy of your repenteth." You heighten the joy of your Lord himself; for "He sees of the travail of His soul, and is satisfied." Happy will it be when the true estimate of man shall be taken by the universal Church of Christ. Its torpor will be shaken off, its disputes and bickerings silenced, and every thought be absorbed, and every energy put forth, in the solemn work of saving souls from death. O Thou who hast set thine heart upon man, inspire us with some larger portion of thine own boundless and tender charity.—Richard Watson.

A GREAT MISTAKE.

It is a right thing to pay one's debts, to be courteous to one's neighbor, and kind to the poor, to avoid evil-speaking and cyil-doing, and to acknowledge God as the Author of all Good. This is all right in its place; but many fatter themselves that by such a course they have a good chance of acceptance with God in the day of judgment. Now this notion, however popular it may be, is the great delusion of Satan for man's eternal ruin. Those who cherish this notion are altogether deceived. A person may be blameless in his ways before men, and amiable and devout in his dispomen, and areiable and devout in his disposition, without having a particle of Christianity in his heart. Morality, and the performance of the outward decencies of religion, give no title to heaven. There is not one in heaven who is there on the ground of his good deeds. All those who are admitted there, are there as sinners saved by the sovereign grace of God. They are those who know their own defilement. are those who know their own defilement and unfitness for God's presence, and who, therefore, "have washed their robes and made them white in the blood of the Lamb." It is the beginning of true peace and happiness in the soul when a man is brought by the Spirit of God to know that he is indeed a sinner, to feel the burden of his sins, and to cry for mercy; for then the tidings that there is a Saviour are indeed glad tidings to him. He learns with joy that Jesus came to seek and to save such as he is; he flees to Him for relief, and by faith he lays hold of that Saviour as his own. Thus the two meet who are exactly Buited to each other The Saviour wants the sinner, and the sinner wants the Saviour. Oh! what a meeting! the Saviour rejoicing that He has found one that was lost; the sinner rejoicing that he "was lost, but is found." The Holy Spirit confirms their union, and heaven celebrates it: "There is joy in heaven over one sinner that repenteth."

ESTIMATE OF A PASTOR.

In one of the most popular of the recent publications, we find the following just sen-timents. The author had unquestionably been benefitted by a pastor's instruction and influence, and the acknowledgment of it is thus beautifully made:

Who can estimate too highly the blessed influence of a good pastor? While we are forbidden to give to them the love that belongs to God only, we are told to esteem them very highly in love for their work's sake; and truly should; for is not their work a blessed employment? Co workers with God in man's salvation; guiding the tempted, cheering the sorrowful, comforting the dying, sanctifying the nuptial tie, bless ing infants in the Saviour's name, committing the dead to the silent tomb. How varied! how intense the labors of a faithful minister! How endless the demands upon his time and strength! Who needs so much the forbearance of his people, and their faithful prayers? Could those who take pleasure in consuming their pastors, only know of the demands of one single day, instead of blaming, how often would their unkind, unreasonable words be turned into prayer i

The blessom cannot tell what becomes of its odor, and no man can tell what becomes of his influence and grample, that run away from him and go beyond his ken on their

AFRICAN SLAVE-TRADE SUPPRES SION.

Sir Bertle frece's mission to Zaoribac has not proved the faince which it was at one time expected would be the case. If Sultan Burghash was disposed to prohipoult our cavoy's returnstrances, and givelian to understand that he would not suppress a treaty which placed the poor congress at the mercy of the Arch traders, he was, it appears, induced to reconsider the position he had taken up when he found that some way versels at Bombay had been placed at the service of Sir Bartle, and that the alternative was suppression of the slave trade or the blockade of Zonzibar. The details of what took place between the medetails of what took place between the negotiating parties have not yet been pub-lished; and all that is known is that the Government caused to be inverted in the London dailies of Monday a statement to the effect that the old treaty has been abrogated, and that a new one, suppressing the trade in human life, had been signed by the Sultan on the 5th inst. The same infor-Sultan on the 5th inst. The same infor-mation is substantially contained in a tele-gram which has been received from Aden, dated June 14th. It also mentioned that Lieutenant Hamilton, of Her Majesty's ship "Briton," is the bearer of the treaty to England. It will be some time before that naval officer will reach our shores; but Sir Bartle Frere himself may be hourly expected, as he was, in the middle of last week, at Paris. It may have been observed that, while on his way to England, our envoy spent some time at one or two places in the Continental States. An Italian journal of the 14th throws what is evidently light on one cause of his detention. It states that, among other means for the suppression of the East African trade, Sir Bartle drew attention to the desirability of developing more humans branches of commerce in the rich countries on the Eastern coast of Africa; and he expressed an opin-ion that Italy, by her geographical position, is especially qualified for taking part in and increasing the trade of the East African coast to her own advantage and the benefit of civilization. Sir Augustus Paget, the English Minister in Rome, has, it is further stated, recently submitted a memorandum to this effect to the Italian Government. It would seem that our envoy has gone about his mission in a truly statesmanlike fashion, and we only hope that a little genle compulsion may not vet be necessary to the compulsion may not yot be necessary to make the Sultan and those associated with him in his nefarious practices understand that, the slave suppression treaty is for all time to be something different from a dead letter document. Not a moment has been lost in bringing it into operation, as it is stated that the slave market was closed on the same day that the new treaty was formally signed. This augurs well. It is also satisfactory to learn that Sir Bartle Frere is of the opinion that Dr. Livingstone will soon be heard of, either in the North or West Coast of Africa.—London Christian World, June 20.

France has paid to Germany £160,000,000, and has £40,000,000 more to complete the indomnity. Yet inancial troubles exist in Berlin, stocks, including the national funds, are falling, and a sort of financial panic prevails.

Father Hyacinthe celebrated divine service on Sunday at Geneva, the building being very crowded. One hundred persons partock of the holy communion. Fifteen hundred persons have already signified their intention to addiere to Father Hyacintho's doctrine.

General Havelock's memory is to be kept fresh by the rebuilding of the chapel at Agra which he first put up for the soldiers of his regiment. The congregation is still made up principally of soldiers, who now appeal to their friends in England to help them in their noble object.

Ten young native Africans have arrived at Lincoln University, Oxford, Chester County, Pa., to be educated. They are furnished with English names, and are expected to return to their native land after obtaining an education. They were sent from Liberia by Rov. Thomas E. Dillion, a colored Presbytorian minister.
The English Primitive Methodists pro-

pose to establish a mission in Fernando Po, and take the island under their spiritual supervision. This is at the request of its principal chief, and three hundred pounds have already be been queathed, by a gentleman just deceased, for the object. Unformatical statements of the second secon nately the climate of Fernando Po 14 too trying for any white man to remain there safely very long at a time.

The Waldensian Church Conference, held in Florence about the 1st of May, found great encouragement in the efforts and success of Rov. J. R. McDougall, who has purchased, for ten thousand dollars, a sup-pressed Roman Catholic church and monastery for the use of the faite Crosschools and the Free Church or that city. it is a very favorable locality, and when fitted up will supplya need long felt among the Waldensians there.

It is said that a proposal has been made to substitute knickerbockers for the kilt at present worn by the members of the London Scottidh Volunteers. If it is attempted to carry out this proposal, there will be strong opposition, for, however lightly a Scotchman may speak of the kilt when in his own country, no sooner does he cross the border than he begins to regard it as a the border than he begins to regard a as a thing to be proud of. If any alteration in the colour were to be made, and some one of the gay tariaus substituted for the pres-ent dull, though use useful gray, it would

give universal satisfaction,—Court Journal. A CURIOUS COLSCIDENCE.—One of the most remarkable illustrations of the mysterious line that separates the deadly and the wholesome in nature is given in a medical newspaper, which states that the poison of the cobra, the most venomous of the East India sorpents, has been chemically analysed, giving the following result: carbon, 46; nitrogen, 18; oxygon, 6; sulphur, 25; the rest hydrogen. This is exactly the composition of beer yeast. The latter is used in manufacturing the staff of life, broad; the former is so deadly in its nature that even

Selected Articles.

MY GITTLE WIFE.

Our table is a sugar lor two to-aicht --No rue disour bounty shore; The domask cloth resucse white, The series of paut and bright, Our chian quaint soud rese, Vs. little wife prosides, And perfect love abides

The bread is spengelike batter gold, The muttus pice and but, What though the winds without blow cold. The wells a little world unfold, And the storm is soon forgot In the Brolishe's choorful glow Bertos a paradi a below.

A fairer picture who high scan? Soft lights and singlows blent; The central neurs of the scene, She sits, my wife, my love, my queen-Her head a little bent; And in her eves of blue I read my blisslenow.

watch heres she pours the tea With quist, gentle grace; With thegers deft and movements free She mixes in the cream for me, A bright smile on her face; qu ti shaes ede ea buA I pledge her in my cup

Was over man before so ble≤sed? I secretly reflect. The passing thought she must have guessed, For now dear lips on mine are pressed, An arm is round my neck, Dear treasure of my life-God blessher-little wife ! Overland Monthly.

SKILLED DOMESTIC SERVICE.

There is no department of American life so cursed with ignerance and lack of skill than that of domestic service. There are thousands of families in this city—and the same fact obtains in other cities—who have no satisfactory service from year's end to year's end. The servants come and go, and he and waste, and speil and quarrel and steal. They have no loyalty, no faithful-ness, no carefulness, no skill to do the duties which they undertake and which they loudly and confidently profess to under-stand. Their ignorance is only matched by their insolence. They have no disposition to learn, no ambition to become excellent, no desire to please, and no wish to romain any considerable length of time in one place. The sailors boarding-houses, from which the men are dragged and shipped for every brief yoyage, do not seem to be more demoralized and top-cless places than many of those holes so strangely misnamed intelligence offices, from which scores of girls are sent into families every day—girls who are known to be inclided. who are known to be inefficient, and who are expected back in search of another place the dore the first month is out. The waste of fuel in rich men's kitchon's would keep all the poor people warm. The food thrown away, or ruined by recklessness and ignorance, would feed tens of thousands. Foreigners wonder that the American family takes to the boarding house and the hotel, but the secret of this strange liking for hotel life is the wretched service of domestic life. Women get tired and discouraged with housekeeping, and give it up.

If we could see any tendency to improve-ment in demostic service, we should not trouble ourselves to write this article; but there is no such tendency apparent. are every year more thoroughly savisited that there must be some concert of action among the ladies of the city, on various points, before there can be any improve-These points are, first, that no lady shall give a servant a cortificate of charac ter or skill that overstates the facts in the slightest degree; second, that no servant shall be engaged who cannot bring a satisfactory certificate from her last place, or give competent references; third, that when a mistress finds herself imposed upon by felse representations, she immediately dismiss her servant, so that, at last, all incompetent servants be driven into places where their wages shall bear some proper relation to the value of their work.

So long as poor and dishonest serare telerated, and find no motive to make themselves better, they will not become better. The experience of our housekeepers has proved this. A poor servant who knows that she can walk out of one good house directly into another will not try to become excellent. She gets used to floating, and does not object to it. There is a pleasant excitement in it, to which she becomes acoustomed. There are hundreds, if not thousands, of servants in New York who never stay three months in a place, and are in no way unhappy about it; and the good housekeepers of the city are responsible for their existence. If their credentials were properly looked into, they would find them-selves driven into inferior places, or made humble and willing to learn.

We do not know why it is that it is supposed that cooking, as an art, needs nover to be learned. Good cooking is among the best and most useful of all the arts. are more dependent upon it for health, comfort, and the economical administration of home life than upon any other art whatever; yet not one in one hundred of our cooks ever learns her business, or over thinks of learning it. We are driven to professional bakers for our bread and to the confectioners for our pastry, cake, pud-dings and creams. Our hidy of the kitchen calls herself a cook if she can roast a joint can sterson a GOOK II she can rouse a joint so that it can be eaten, or broil a steak so that it cannot be caten. If a dinner-party is to be given, a professional cook must be called in its save the fady of the house from tornient or disgrace. We pay for good separate, and get that which is wretchedly incompatent. compotent.

There are two possible measures which might relieve us. If the city authorities tell what becomes of when taken from the make and preserved, in tell what becomes and afterwards injected ander the skin of implethatrum away and his ken on their before is in the make and preserved, would establish and maintain a bureau of delightful of anusements should be intimarine mussess, he contains a manual should be intimarine mussess, he contains a manual preserved, would establish and maintain a bureau of delightful of anusements should be intimarine mussess, he contains a manual probability would establish and maintain a bureau of delightful of anusements should be intimarine mussess, he contains a manual probability which would receive a name of the department of the intimarine mussess, he contains a manual probability which would establish and maintain a bureau of delightful of anusements should be intimarine mussess, he contains a manual probability which would establish and maintain a bureau of delightful of anusements should be intimarine mussess, he contains a manual probability which would establish and maintain a bureau of delightful of anusements should be intimarine mussess, he contains a manual probability which would establish and maintain a bureau of delightful of anusements should be intimarine mussess, he contains a manual probability which would establish and maintain a bureau of delightful of anusements should be intimarine mussess, he contains a manual probability and anusements and the solution of probability and anusements and anusements and anusements and anusements and a

sure a second

domestic service, and so make it A prime object with all servents to get their mones upon it, they would open a way out of our difficulties. The trouble is that no one is difficulties. The trainie is that he has a responsible now for anything. A good-natured mixtress gives her good-natured servant a "character" which does not belong to her, and on this she trades. A bureau hiso the one we propose could be made self-supporting, and do incalculable good. It should be rando so high me honor to get a place upon this registry, and so sure a grananty of good wages and permanent service, that a motive for excellence is held constantly before those who expect to rely upon service for a livelihood. Then those who are willing to pay good wages for good cervice should never resort to any source for it. If s servant applies for a first-class place who cannot get her name upon the register, she should not obtain it.

The second measure to which we allude is the establishment of a school of domestic service, so that any servant who really a ishes to improve herself can be fitted for her work, whatever it may be, whether cooking, or waiting, or laundry-work, or the care of chambers. Our city is full of rich toon-men with superfluous wealth. They will men with superfluous wealth. They will leave thir wealth to charities and museums, na I various objects more or less practicable and praiseworthy. What greater favor can these men do the city in which they have accumulated their money than by founding a school of domestic corvice, where men and women who have failed to learn their business, or who wish to enter into service, can acquire a practical knowledge of their

Surely there must be, in a nation like ours, some way out of our present troubles. We have put nearly everything in a way of monding but this, and before it we seem to propose practicable? If they are, then they should be applied. The first measure we propose should not be complete without the other, and the latter, established in some way, would not work well without the former. We want not only the instruction but We want not only the instruction, but the publicanthoritative recognition of it. We want a standard that shall establish and maintain a distinction—honorable on one side and dishonorable on the other—between good servants and bad servants. Such a standard would, while mercasing comfort and economy of home-life, and make service an intelligent and respectable art, and elevate the morate of all engaged in it.— Dr. J. G. Holland, Scribner's for July.

TRAVELLING DRESSES.

For midsummer journeyings, a dress which separates at the waist, thereby per-mitting the use of linen blouses, is on every account most desirable. For cooler wear, one of the new redingete polonaists of gray de baize, with a black skirt is a most service-able suit. The redingete is a very long garmont, fitting the figure behind, and being double-breasted and loose, or half-fitting in front, as choice or necessity dictates. It is closed in front by a double row of large buttons—moulds covered with the material or silk—and has large square pockets, square cuffs, and coat-collar either of the same, black silk, or silk of the color of the polonalso. A plain two-inch hem edges it, and it is sloped belind, and left open half way down the front. It govers the skirt so much that an old one will answer excellently, thereby saving a good one for a more important occasion.

Linen dusters are not only convenient but necessary to comfort in a journey of more than a few hours. They are made either with a skirt and half-fitting racque, which can be slipped over the dress (and we think this the most convenient form), or in a loose, gown-like garment, covering the dress to within a few inches of the bottom, and provided with sleeves that draw round the hand with an elastic.

Buff linen collars and cuffs are used ospecially for car wear, and do not show soil pecinity for car-wear, and do not show soll so much as white; but for long trips we recommend paper cuffs and collars, which are now made in pretty shapes for ladies, and can be so easily renewed that the wearer need never look otherwise than fresh and neat.—Home and Society; Scribner's for July. July.

PLANTS AS DOCTORS.

In addition to the pleasure that may be derived from floriculture, the sanitary value of flowers and plants is a feature of the subject so important as to call for special montion. It was known many years ago that ozone is one of the forms in which oxygen exists in the air and that it possesses extraordinary powers as an exident, disinfectant, and devidence. How, one of the most important of late discoveries in chemistry is that made by Professor Mantegazza, of Pavia, to the effect that ozone is generated in immense qualities by all plants and flowers possessing green leaves and aromatic odors. Hysointlis,mignonette, heliotrope, lemon, mint, lavender, narcissus, chorry, laurel, and the like all throw off exend largely on exposure to the sun's rays; and so powerful is this great atmospheric purifler that it is the belief of chemists that whole districts can be redeemed from the deadly malaria which now infests them by simply covering them with aromatic vege-tation. The bearing of this upon flower oulture in our large cities is also very important. Experiments have proved that the air of cities contains less exone than that of the surrounding country, and the thickly inhabited parts of cities less than the sparsely built or than the parks and open squares. Plants and flowers and groon trees can alone restore the balance; so that every little flower pot is not merely u thing of beauty, while it lasts, but has a direct and beneficial influence upon the health of the neighborhood in which it is found. Surely, it is a beautiful provision of Katura that something which is at once the most dainty of occupations and most

Scientific and Aseful.

CARPET CELANSING.

A dingy carpet can be very much brightoued by an application of wet bean. Throw it upon the carpet and thoroughly rub it in with a clean broom. When the bran becomes very dirty take it on and use a fresh

NEW USE OF THE TOMATO.

The Cheray (S. C.) Gezette states, that in addition to the advantages of the tomate for table use, the vine is of great value for food for cattle, especially for cons. It is said that a con fed on tomate vines will give more mulk, and yield butter of a finer flavor and in greater abundance, than any other long feed ever tried. It is thought, too, that more good food for cattle, and at less expense, can be raised on a given quantity of ground planted with tomatoes, then from any other vegetable known in the Southern country.

COCKROACHES.

A correspondent of the N. Y. Evening Post says cockroaches may be effectually got rid of as follows:—Take carbonic acid and powdered camphor in equal parts; put thom in a bottle; they will become fluid. With a painter's brush of the size called a a sash tool, put the mixture on the cracks or places where the "critters" hide; they will come out at once. It is wonderful to see the heroian with which they more to cortain death. Nothing more sublime in history; the extirpation is certain and com-

TO CUT OFF THE NECK OF A BOTTLE.

An exchange gives these directions for cutting off the neck of a bottle:—With a strong twine a yard or less in length, make one turn around the nec't, rapidly move the bottle from one end of the string to the other, that the friction may heat the part; while hot, dip in cold water, and the glass is cracked off as clean and smooth as if out by a diamond. A few strokes or move-ments with the string are all that is requir-ed. A bottle may be cut in two by the same process, if strips of paper are pasted around it to keep the string from slipping from the place desired.

A NEW DIETETIC.

Dr. Goodman, writing to the British Medical Journal, says that artificial fibriu is an admirable dietatic unbatance, being unparalleled for lightness and digestibility, and a great delivacy besides. It is obtained by exposing albuminous material to the action of cold water for a time, the hen'egg, from its great abundance, being the most suitable sourse of the albument. When the contents of an egg are momersud in cold water for twelve hours or thereabouts, they wanter a character and contents of the suitable source and suitable source and suitable source and suitable source and suitable source source and suitable source undergo a chemico molecular change, be-coming solid and and insoluble; a change indicated by the opaque and snowy white-ness of the white. The action of heat to the boiling point is now brought into the process, and the fibrin is then ready foruse. In cases of desicient nutrition and rejection of food, Dr. Goodman says this artificial fibrin is of the greatest service, as the weakest stomach is able to retain it, and its uso appears to promote the appetite for food.

DEEP-SEA WAVES.

We are indebted to the Boston Journal of Chemistry for the following information concerning the dimensions of deep-sea waves. According to careful investigations the longest sea-waves observed appear to leave here better the true to the true to the standard. have been a little more than two hundred yards in length, with a period of about eleven seconds. The highest regular seawayes accurately observed appear to have had a height of not more than forty feet. The highest waves are generally very long; but, for that very reason, they are not the It is believed that the greatest slope of the external surface of a wave in the open sea never reaches thirty degrees, and seldom exceeds fifteen. It is possible that in a storm there may be short portions of wave-surface exceptionally steep, as the result of superimposed waves, and those mey be very dangerous to beats; but they do not cecur at all in single swells, nor do they determine—the slope of the large un-derlaying wave from which a ship receives its motion. Moreover, the vessel's own doubt carries it below the surface wave, and the mean effective wave acting upon the onse of short waves, than in the surface-

From these facts we see that the wellknown waves which "run mountain high" have their existence only in the imagination of the post.

It was secontly stated at the French Academy of sciences, that if dilute emonio is sprinkled about the Boors of the manufactories in which moreury is used, all evil consequences to the workmen are avoided.

Blue and violet flowers exposed to the moke of a cigar or to ammoniacal fumes turn green, carmine-red flowers from green to black, and white flowers yellow. (C. Puscher.)

Professor Joseph Le Conte, in a paper in Silliman's Journal, upholds the opinion that the whole theory of geology must be reconstructed on the basis of a solid earth.

The first case of death in England by inhalation of nitrous oxide gas is reported in the Lanset. The patient was a lady thirtyeight years of age.

The disappearance of the fallen leaves is explained by Dr. Eugene Robert by the hypothesis that carth-worms drag them into their subterranean habitations by means of the curved appendages by which their autorior rings are armed.

Dr. Garner, in a paper read before the Linnean Society, abandons the idea that the secretion of nacroons matter, which forms pearls in oyators and mussels, is owwould establish and maintain a bureau of delightful of amusomerts should be intiregistry which would receive no names but
these of meanand women who can establish,
by the most glibble testimony, their some
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A LOST PART OF WORSHIP.

As I was turning over the leaves of an old book, the other day, my eye fell upon this expression: "Upon the first day of the week let every one of you lay by him in stone as God has prospered him." And this is spoken of as "an order given to the churches," "concerning collections," and for the "first div of the week, that is, for the S blooth, the Lord's dey, when Christians as samble for worship. tions a scenble for worship.

A few days before I had he and a popular lecture on "the lost arts." And it occurred to me that here was, to some, if not to many of our churches, "a lost part of worship." Not that such churches had lost, ship." Not that such churches had lost, entirely, the custom of now and then gaving. But too many have lost, or perhaps never had, the idea of giving systematically, and as a weekly neknowledgment of their stewardship, and as a solumn part of their worship of God. Prayer, and prake, and communion at the table of Christ, all these, they look apon and rejoice in as parts of divine worship, in which they drawned the Saviour, and find strength and comfort, and the means of growth in gages.

But giving to the great objects of benevo-

But giving to the great objects of beneve lence is too often regarded as quite another thing. And not a few, I fear, consider it as thing. And not a tow, I text, consider it as an unwarrantable den and upon their property interests to which they are obliged to submit, though often it is with a very bad grace, as if to an unavoidable inaposition. Why, within this very week, I have heerd an officer in one of our churches, who, with some feeling said, "I don't want a contribution has relied in my face every Schlath. some feeling said, "I don't want a contribution box poked in my face every Sabbath morning." He was truly a good man, and would have been deeply shocked if he had heard another speak in the same way of prayer, or praise, or the bread and wide of the sacrament. And he never could have made such a remark, if he had but causid ered that Paul, by divine inspiration; had expressly commanded this weekly contribution or giving of our property. As a part. button or giving of our property, as a part, and an important part of the worship of the sanctuary.

Lately I was in a church, where after the sermon and before the closing hymn, the minister said! "Let us continue our worship of God, by our weekly offering for the support of the spread of the gospel." And as the collectors passed up the aisles. I noticed that almost every one seemed to contribute, and it was done with a serious and reverent air, as though the giving was indeed, regarded as the people had been trained to regard it, as part of their worship of God. And as I went away, I could not but think, that this was putting giving in its right place; that it was a sure way of impressing the Bible views of our stewardship; that it would greatly increase the amount otherwise likely to be given; and that if carried out, in all our churches, the plan would do great good in leading a systematic habits in keeping up a sense of de-Lately I was in a church, where after tematic habits in keeping up a sense of de-pendence and obligation and accountability, and in expanding Christian character, and increasing Christian efficiency, and so glorifying Lim who hath said to every one of us, "Occupy till I come."

SWEARING.

The following, which has been extensively circulated in England, may be read with

profit in this country :---It has been said that the two great hairs by which the devil allures men to dickellness are profit and pleasure. But is thele any profit in men's calling upon God or upon Jesus: Christ to dhimt their souls, or the souls of their companions; or in uttering, as is sometimes the case, the vilest imprecations on brute animals or insensible objects? Who ever gained anything in purse, or reputation, or solf-respect or peace of mind, in the use of bad language? And purse, or reputation, or solf-respect or peace of mind, in the use of bad language? And is there any pleasure in profamity? Which of the senses does it gratify? How closs it look in print? How does it sound man the ear? There is no commentation in the A profane assortion of denial confirms from an's word. It does not pertain to politeness nor good manners to take God's name in vain. It is a vulgar sin. It lowers overy man who is guilty of it. He loses his self-respect, and he loses the respect of other men. It is related of the father of John Wesley, that being in an eating house in London, annoyed by the eaths of an officer of the guard in another part of the in London, annoyed by the eaths of an officer of the guard in another part of the room, he called a waiter, and ordering him to bring a glass of water, said in a loud voice: "Carry this water to you gentleman in the red coat, and request him to wash his mouth after—such cathes."—Every oath tends to a hardening of the heart. It blents the sensibilities. Words are—the signs of things. Good words bring offsesings. Oaths return to curses. Howard, the philanthrepist, was once observed to button up his coat as he passed a shorshop. On being asked why he did it, his answer was that he heard swearing there, and that a man who was bad enough to take God's name in vain would steal also. and that a man who was bad enough to take God's name in vain would steal also. If not abandoned it will lead to's eternal death. It is a sin against the express law of God. The profane swearer cannot dwell where God is. God would teach him to pray to Hum. In His love He would draw him from the ways of sin. But Satan has taught him to blasphene God. And choosing the service of Satan rather than the spartice of Christ who offers to say blim. service of Christ, who offers to save him from his sins and from thoir wenalty, ho is daily sinking into the put which ends in eternal death. derth.

Ahelping word to one in trouble is often like a witch on a railroad track—but one inch between wreck and smooth-relling prosperity.—H. W. Beeche

There is a degree in Christianity, to the which whosoever cometh they see and feel more than others can do. I invite you of new to come to him. "Come and sea" will speak better things of him than I can do. "Come nearer" will say inteli:—Ruther-

"Our bouds," we read in the "note of the martyre," "are the lewels of our hely betrothat to Christ, and our crown blooms on the thorns which lacerate our brows, when the winter is past and the storid is over, the flowers will appear."

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Official Innouncements.

MECTINGS OF PRESBYTERIES.

ONTAGO .- At Prince Albert, in the Church there ou the let Tue day of Sep. at II o'clock and Burer - At Twerion, on the last Tuesday of July

Makirola. -At Kill lonen, within the Churchthere, on the ord Wednesday of July, at H o'clock a.m.

OTTAWA .- At White Lake, on the first Tuesday of

Busemertan.—An adjourned meeting of the Presbyter of Brockville will be held at Dunbur on the 12th August, at 2.30 p.m. The regular meeting to be hold at Prescott on the 1st Tuesday of November, at 2.30 p.m.

Special Motice.

To pursons employed in constant mental tell, study or makety, fellows Company Dynamod Hypophopolities is especially applied munely to Teachets Clerytroon, Editors, Legyte, and improvemental business men

Commercial.

B. A. PRESBYTERIAN OFFICE, July 11, 1873. PRODUCE.

The market has been mactive, with but little demand and varying prices since our last. Crop prospects are improving, but the yield is not expected to come up to last year. Stocks stood on the 7th inst. as follows: Flour, 8,436 harrels; wheat, 146,068 bushels; oats, 23,023; barley, 3,959; peas, 27,765; rye 620 and corn 150. There were in sight on the 28th ult., 5,524,000 bushels of wheat, and 168,000 of barley, against 5,037,000 of wheat and 282,000 of barley in

1872.
FLOT R.—A fair enquiry at firm prices prevailed at the close of last week. Fancy then sold at equal to \$5.75 here, and choice No. 1 super. at \$5.25 and equal to \$5.35. This week the market has been dull and easier. Fine sold on Monday for \$3.60 at Carlton. Choice extra brought \$6.30 f.o.c. The market yesterday closed rather firmer, with a sale of 500 bils, of choice No. 1 super. at \$5.25.

OATMEAL - Remains scarce and wanted at advancing prices. A car-lot sold at equal to \$5.25 here, which could probably be repeated. Small ots are up to \$5.35,to \$5.40 .-

WHEAT .- The market has been quiet and prices weak. One cargo of No. 3 fall and No. 1 treadwell sold last week for \$1.22 and another, \$1.43 for \$1.00 On Thesday a lot of No. 2 white and No. 1 treadwell sold at \$1.23 f.o.b. Spring has been inactive; it was offered on Monday and yesterday at \$1,724, but not sold. There was nothing reported yesterday. On the street spring sold at \$1.18.

OATS-Ilave been very quiet. Car-lots of Chicago have sold at 38 to 38 her on the track, and 40c. was paid for a car-lot f.o.b. cars. Canadian would sell at 40 to 41c. on the track. Street receipts nil.

BARLEY. - The market is purely nominal, none being offered even on the street.

111.18. Cargoes of No. 1 inspected are worth 65c., but either car-lots or uninspected will not bring over 61 to 62c. No sales reported, norany receipts on the streets . "

BRAN. - Car-lots have sold at \$11.

PROVISIONS.

BUTTER-Is quiet; small lots have sold at 14c., and choice for local use brings 15c. There are buyers of shipping lots at 14c., but holders want more.

CHEFS) - Is unchanged at 12 to 12/2c, in small lots.

EGGs. -All offering are taken at 13 to 140. PORK-1. easier. Small lots of Chicago mess sell at \$18, car-lots are offered at \$17.25.

BACON—Is quiet at unchanged prices. Hams are in the same condition.

LARD-Is scarce and wanted; prices are firm at 101/2 to 111/2c. for tinnets.

HIDES, SKINS AND WOOL.

Hints—Are quiet, with prices weak at Sc. Calfskins are unchanged at 11c.

PELTS.—For choice 30c. is now paid. Lambskins are abundant, and top prices have risen to

Woot.—The market has been fairly active a m prices Round lots have been sold every

day at 36 to 37c, all offering being readily taken.

FREIGHTS.

LAKE FREIGHTS-Have been quiet; rates stand at 3c. to Oswego; and 21/2 to 21/2c. to King-

GRAND TRUNK R. R. RATES.—Summer rates from Toronto stand as follows:—To Halifax, 95c, for flour and 48c, for grain; to Sr John. 90c, for flour and 45c, for grain; to Montreal, 35c, for flour, and 18c, for grain; to New York, 75c, for flour and 38c, for grain; to Boston, 80c. or flour and 40c, for grain; or flour and 40c. for grain.

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undermentioned goods in the English markets on this day week and today, or at the dutest advices received:

| , | July | 2. | Jaly | 7 9. |
|----------------------------|---------|-----------|-------------------|-------|
| Flour | . 283 | oď. | 285 | |
| Red Wheat | .118 | 94 | 113 | 64 |
| Red Winier Wheat | .125 | 2d | 118 | tod |
| Whiter, rdo., | . 125 | Oct. | 115 | .9d |
| Club do | ,12s | 4d | 125 | 44 |
| Corn | .278 | 3લ | | |
| Club do Corn Barley | . 35 | 6d | 1 38 | 184 |
| Oat* | . 38 | 24 | 38 | 54 |
| Peas | . 36s., | i 64. 1 | .374 | od |
| Pork | .628 | od | 63s | બ |
| Васоп | .375 | .6d ,,, | 375. | 64 |
| ett : Roeiksonal | ونيتها | and ct | 384 | 3વ |
| Cheere | ,66s | જો | 378 388 638 | 22223 |
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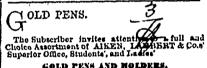
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15 Superior do
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10 do bes
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15 Fine
16 do
16 Finest
17 Fine do
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