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Vol. 4—No. 31.],

TORONTO, CANADA, FRIDAY, SEPTER

"尼R 10, 1875.

(Whole No. 187

Contributors and Correspondents. DIARY IN THE EAST.

ANATHOYH, MICHMASH—FEAST OF PARIM in jenukkeum—ceniono, jordák, and THE DEAD SEAL-Continued.

March Ard was the Jewish feast of Parim, the celebration of which I was anxious to witness, and accompanied the Jewish missionary and exother English clergyman in making attour of the Synagogues, of which there are a number in Jerusalem. Two of those are tolerably handsome buildings, but some of the smaller Synagogues are wretched, dirty, close dehs. The Jovish quarter is the dirtiest in Jerusalem, and that is saying a good deal. There had been much rain-during the last few days, so that the narrow fitting lanes were works even than usual. Through these we wandered about, preceded by a man carrying a lantern, for the service of the Parina feast takes place after sunset. The light of the lantern was a doubtful benefit, as it often only showed beds of filthy mud which we could not avoid, and which it might have been almost more agreeable to plunge through in the dark. But a Initern is an absolute necessity in going through the streets of Jerusalem at night, for any one passing along without a light is liable to be taken up by the watchmenwho are posted every here and there. I never heard of any good these watchmendo except whistling when anyone passes them, giving a separate shrill whistle for each passenger. We found all the Synagogues well filled, some of them quite crowded. The separate nationalities of the Jows in Jerusalem necessitates separate places of worship, and the dress of the worshippers in each marked their origin. The Spaniards and Poles are both numerous. The latter are very peculiar looking with their high fur caps, and their bing dressing-gown looking coats, also often trimmed with fur. In each Synagogue the large high pulpit was occupied by a reader engaged in reading sloud the book of Esther. The reading through of that book seems, the whole of the public religious ceremonial of the Parimfeast. The reader had a sort of scarf over his liead, and as he read swayed himself back and forward without cossation till, what with the exertion of loud reading in a close atmosphere, and what with the bodily exercise, the pers-

piration was streaming down his face. One of the superior Synagogues was well lighted by chandeliers; the others were but dimly lighted, and many of the worshippers held a candle in their one hand, and in the other a copy of the book of Eather, in which they followed the reading. There were some very quaint looking old men among them. With the great round oyed broad-rimmed spectacles on their large noses, and their faces lighted up by the candle held close to their book, they would have made excellent studies for a painter. Whenever in the course of reading, the name of Mordecai occurred, a great shout of praise was raised. When Haman's name was read loud curses were uttered, and a deafening noise was raised by thumping the floor or benches with sticks kept ready for the purpose. Some, even of the oldest men, took part in the row, and it was truly ludicrous to see the solemn venerable looking elders provided with rattles like what are used in England for frightening birds in the fields. Of course the liberty to make as much noise in the Synagogue as they liked was delightful to all the little boys, and the merriment in their faces was very infective. One little fellow took off his wooden shoe, and rising from the stool on which he had been sitting, belaboured it most vigorously. But ludicrous as the sceno was, it was a very sad one too. It was so like that which our Lord so strongly condemned in the spirit of His people when He trod this earth. Now, as of old, the Jew says in this feast of Parita not only "Thou shalt love my non-" and but "Thou shalt hate thine enemy," and the children's merry after laughing at the children's moise, I could not but feel and to think in What a spirit of malico and hatred they were being educated. This feeling was in-creased by hearing that after the reading in the Synagogues the Tows spend the night in feasting to drunkenness. By old tradition it is said that a Jow may on the two days of Purim drink until he does not know the difference between blessing Mordecai and cursing Haman. Of this, of course, I saw nothing, as it goes ou in their own houses, and lew of the Jews of Jerusalam have the means of indulging to the full in this licensed drunkenness. The worshippere in the Synagognes made no objection to my going in, and in one of the Synagogues I saw several other ladies, travellers like myself. The Jawish women of course were separated from the men, as usual, having latticed galieries for

their use. They were much less numerous than the men. March 4th is a very marked day itt iny

first week of the year, Mr. W. B. and I had been talking of it, and here was the lirar week of March come without our having necomplished it. Every time we fixed on a day for starting, other the weather or Mr. W. so originally other the weather or Mr. W. so originally of the time weather or Mr. W. so originally the same of the man of the man of the comments for travelling with natives of the East can have any idea of the fertility of their inconsisty in putting difficulties in the way, if it does not suit them to move. The man from whom I generally hired my horse was on this occasion to provide one for Mr. W. also, besides attending us himself. On the morning on which we were to start it was discovered that most of his horses were sway with another party, so that he had no horse for Mr. W. This made him anxious to put a stop to the whole expedition for that day, that he might not lose the hire of a horse. This we would not submit to, and Mr. W. hired a horse from another man. But our mustapha was not so easily folled in his purpose of hindering us. It is quite necessary for all travellers to Jericho to be provided with an Arabessort from the Sheikh of Abudis, a village a little way on the other side of Olivet, the Sheikh of which has the monopoly of the Rittle way on the other side of Olivet, the Sheikh of which has the monopoly of the Jerioho road. There is generally no difficulty in finding an escort, as in the travelling season, men from Abudas are constantly hanging about the different consulates waiting for employment. But se mustaphia waiting for employment. But as mustaphadid not want to go he managed to make it appear that there was not a single Abudisian to be found in Jerusalem. Good kind Mrs. G., always inclined to believe every one, in spite of her twenty seven years experience in Jerusalem, was now quite ready to believe mustapha, and wished us to dofer our expedition for another week. This Mr. W. and R. would not hear of This Mr. W. and B. would not hear of; they were sure it was all a trick of ruustathey were sure to was an a trick of successful, and all our preparations ande, the weather seemed likely to hold good for a few days, and so go we would, and go we did. We told mustaphs we would ride out without an essent if there was none to be found in Jerusalem, trusting to get-ting one at Abudis in passing. When he saw us so determined he withdrew his op-position, and then marvellously soon it was discovered that the son of the Sheikh of Abudis himself had just arrived in Jerusalem, and was quite roady to be our So at last about 11 a.m., we were all

mounted, and with much waving of hands to those we left behind, started for our three days trip. Our cavale de was a little larger than when we went to Hebron mustapha looked quite splendid, mounted mustapha looked quite splendid, mounted on a large grey horse, and fully armed with seimitar, pistols, etc. Another native followed on a donkey; he had charge of Mr. W.'s horse. Our Arab guide was a pleasant intelligent young fellow, well claimed armed, and very quiet and dignified an manner, a perfect contrast in that to the denkey man, who was a regula harlequin, full of every kind of antic. B. rode her pony, which from its small size provoked many remarks ac to how it would be possible for it to make out the journey. In the ble for it to make out the journey. In the ble for it to make out the journey, usual style of pious ejaculation, which often in the East covers such utter godlessness, the donkey man exclaimed, "God ness, the donkey man exclaimed, "Godhelp the little animal, how will it ever do such a journey." He did not know its powers of endurance as well as we did. Riding around the north side of Jerusalem we took the road across the Kedron valley and up over the shoulder of Olivet, which was now such familiar ground to me. Passing through Bethany we descended a steep lill into a narrow glen running eastward. Above us to the right we saw the village of Abudis, from which we were expecting our escort to appear, for he had hurried home to tell of his intended expedition. We saw nathing of him as we pedition. We saw nothing of him as we passed below the cluster of little houses, and rode slowly on wondering whether he could have preceded us, or whether he was going to fail us after all. We soon met a rather warlike figure, an Arab, well mounted, fully armed, his long gun slung over his shoulder, and with scars on his face which told of former conflicts. He looked suspiciously at us, for all were already in the region where no traveller is safe without an escort. We stopped to speak to him, and when mustapha told him who B. was he at once became exceedingly gracious, the Bishop's name being well known and respected in his tribe. He be longed to Abadis, and though he was just returning from a long expedition, declared his willinguess to turn back with us if B. wished it. When he found we were looking for another escort he volunteered to hurry on to the village and see what Lad become of him. So after a friendly greeting we again rode on slowly, and not long after had the pleasure of hearing our Arab com-

ing clattering after us at full speed.

The .oad to J richo was particulirly good when I went over it. A travellor who had passed when it was in bad order had expended a large sum in having the worst places repaired, and that so lately before my journey that the road had not had time to be destroyed by the rains, as it soon would be.

It seemed such a strange thing to hear of travellers in Palestine expanding their money on repairing roads, and cleaning the streets of Jerusalem, while the natives and government looked on indifferent. In the glen below Abadis we passed a very fine spring of water, the stream from which flowed down the valley. The fountain ic covered by the remains of a Saraconic ardi, and there are other rains supposed to have been a Khan. We went along the winding glen for about an hour and a half. lical necessed describe this road between Jeri. exe att ni staloseb as officers bur malas

The hills are indeed rugged an I sottary in the extreme, and the occasional glimpses which we got of one or two Arabs peering round some cliff, or looking down on us from some continuanding cock, thinds us feel thankful that we had one with us who knew thom, and whose presence was a guarantee for our eafety, for every man we have betterned not rugged by might guarantee for our satery, for every man we saw, between poor and ragged he might be, was fully armed. But the hills, wherever the rocks were at all covered with foil, were, when I saw them, cluthed with verdars, and brilliant with thowers. B who had been at Jeriche before said the never sould have believed there could be contain the mover than the same than the sa nover could have believed there could be so trately verdure on these usually barren steeps. The very abilitate rain of the winter accounted for the difference. Certainly my ride to Jeriche was one of the most doughful of my whole took. I wish I sould just convey to my readers something of the feeling that coines over my own hind when I think of that day. The yeather was charming, the hot aum being tempered by some light floating clouds, which not only days us reireshing clouds, which not only days us retreshing shade, but added immensely to the picturesquences of the views as their shadows floated over the hills. The air had sufficient of the hill sharpness to give that sense of exhiliration in the exercise of riding which makes everything appear delightful, and fills the heart with somes of praise. The flowers of such endless variety made a period garden of much of the valleys. Many of them were quite new to me, and had I followed my inclinations I fear we should have made it rather a long ride to Jericho. There was such temptation to stop and gather some lonely blossom of which I had never seen the like

My horse was in much better condition than most hired horses in Palestine. Mustapha had just purchased it, and it had not got worn out with the constant work of the traveller's reason. It possessed the poculiar paccucalled rechwan by the na-tives. It is neither a center, a trot, nor a walk, but something faster than a walk, and smoother than a trot. They say that horses are trained to 5t by having their legs tied together when they are young, so that they get into the way of moving along quickly without much action. It is a capital pace for a long ride over rough roads where much cantering is impossible.

(To be Continued.)

Regeneration.

Editor British American Presbyterian.

Sir,-We have been getting some extra-Sir.—We have been getting some extra-ordinary theology recently on this subject from two of your correspondents, the first of whom signs himself "A Layman," and the second "Layman." The attempt of the latter to guide the former to a correct view of this subject, reminds one very forcibly of the passage of Scripture that speaks of the blind leading the blind. It is deficult to decide which of the two is furdifficult to decide which of the two is fur-thest from the truth.

The first finds fault with Mr. Moody and other tenchers of the present day, who, in guiding a sinner in the matter of salvation, say to him. "Just believe, and you are regenerated." Does "A Layman" mean to ssert in opposition to this that the man who believes on Christ is at necessarily a regenerate man? or that ministers should. in dealing with and directing sunners, ith press on them that they must be recener-ated first and believe afterwards. He is perfectly correct in asserting that faith is a living act, and cannot take place in a soul spiritually dead: but what soul ever knew itself quickened or regenerated by the Holy Spirit before faith? Just as truly as breathing in the newly-born in-fant proves the presence of life, so does faith prove regeneration, or imply it, and consequently, for all practical purposes in the case, it is perfectly correct to say to an anxious sinner perplexed about regeneration. "Just believe and you are regenerated, i.e., you get over all your difficulties about regeneration by simply believing on Word. "A Layman" further says, that in regeneration the scul is passive, and so it is; he is so far quite correct, but he finds fault with the preaching of the present day in not bringing out this truth prominently enough. Has he read his Bible to so little purpose, or listered to the great preachers theologians of Glasgow to so little profit, as to imagine that ministers in the pulpit should impress on sinners to keep themselves as passive as possible in order to regeneration. Your correspondent has a little inkling of Calvinistic theology as a theory, but he would require to read the sermons of some such preachers as Spurgeon, in order to get a conception of how the Calvinistic theology should be handled in the pulpit, especially when addressing the unconverted. I remember hearing Dr. Duff once say that water sometimes seemed very deep, simply because it was very muddy. I have been forcibly reminded of this observation in reading some recent literature on the subject of regeneration.

Having noticed thus briefly "A Lay-man's" letter, I now turn to "Layman." In reply to the question "Can this living act of faith he exercised by one who is spiritually dead? He promptly answers, "Of course it can," and he adduces two forms of proof. The first is, that when Jesus called Peter and Audrew saying, "Follow me," they left their note and fol-lowed him, though they were still in a natural state! How does he know thay were still in a natural state? He might as well assert that when Jesus said to the man with the withered hand, "diretch forth thy hand," no divine porer was exercised on that the hand was as powerless as ever until

most original argument I made over met with an the subject. It amounts to thus, that a child without knowing anything of adaction whatever, or believing any truth in education may come to cohool, and so a samer, without knowing or believing any truth in religion, may come to Christ, that leves nothing, and has no conception of spiritual things," etc. And all this is to prove that faith precedes his in the soul. Nay, further, that taith may take place without a mans knowing or believing anything! The Bible says that "he that cometh to God much believe that have and that he we the must believe that he is, and that he is the rowarder of them that diligently seek him, but according to "Layman," a person may come to Christ without believing that Christ exists, or that he is divine, or that he did anything for sinners, or that the person concerned needs him either as prophet, priest, or king! I would strongly recommend those two laymen when they again attempt to help forward the cause of true religion by means of the pen, to select a subject more familiar and sumple, such as the claims of Christian missions, and the liberality with which they should be sus tained, or the duty of the churches in respect of the support of the ministry, or the duty of every member of the Church to be doing some work for Gm st, whether in the Sabbath School, visiting the sight belying the needs extracted as all of the contractions as the sabbath school. sick, helping the needy, acting as collectors for the schemes of the church, or in some way helping in the great work. Each of these brethren may be a power for good, if he will only take hold of work that he can do. Yours, etc., W. T.

History of Presbyterianism in Carlow.

Editor British American Presutterian Editor Shirish American Phespurrentan.

Dear Sir,—It may be interesting to your readers to hear the history of our Church in this newly settled district. I send you the following extract from our minute book: "Settlers began to enter this region from the Ottawa sade in the year 1965. The Rev. Mr. Lees was sent by the Presbytery of Kingston in connection with the Canada Presbyterian Church for this whole district porth of Truler in the for the whole district north of Tuder in the third year thereafter, and labored for over one year very acceptably. The Rev. Jas. Stewart, the second ordained missionary, followed him in the year 1870. Mr. Lees dispensed the Lord's Supper onco, Mr. Stewart twice.

After that year the following students were sent here by "Knox College Students' Missionary Society," Messrs. Frizzell and Stewart, for the summers of "712; Carmichael, for "78; Gilchrist, for "74; and Acheson, for "75; all of whom have been successful in daing missionary work

Acheson, for '75; all of whom have been successful in doing missionary work.

In 1878 the Lord's Supper was dispensed. by the Rev. Mr. Surton, of Belleville, and the next year by the Rev. Mr. Wishart, of Madoc. Through the instrumentality of the latter, a glebe of thirty acres has been purchased for the use of the congregation, and preparation for the erection of a Church was made in the winters of '78.4. Service was made in the winters of '78-4. Service is now held in it, though not completed.
By appointment of Presbytery, Messrs.
Robt. Grant and Jas. Wilson were ordained elders in the year 1868.
The former liney per the record were

The former liaving left the second year thereafter, and his place requiring to be filled, Sylvanus Gemmell was elected by the congregation in 1873, and ordained after a show of hands from the congrega-tion in proof of their confirmation of the same, on the Sacramental Sabbath, the 22nd August, 1875. The Communion Roll now numbers sixty-five, including seven new members, about sixty of whom observed the ordinance. The services of the cause here, and indeed of the whole North Riding of Hastings, has been mainly due to Mr. Wishart, of Madoc. We are the only de-nomination represented here. This part has been wholly given to us as a Church let us do the work assigned us by the Mas ter. And how are we about to do it? In four weeks we are to leave these sixty five communicants—in fact the whole district without service; for in that time we students shall be (D.V.) returning to college. Could not at least one ordained missionary be obtained for this whole die 10t. There are four mission fields in all, two occupied by the students from Montreal College, and two occupied by the students from Knox College. An ordained missionary could give each of these fields one Sabbath per month. I trust the Presbytery of Kingston will be successful in obtaining a missionary for this much needed district. This whole district seems to be given us as a Church; let us do the work the Master has assigned us, lest we be accounted unworthy, and the vineyard be given unto

I trust the friends of our society will be liberal in their contributions, that we may be enabled as heretofore to send the Gospel to these somewhat out of the way places.

Yours truly, STUART AGRESON. Boulter P. O., August 81st.

"Domestic Economy"

Editor British American Presdeterian.

Domestic economy is one of the branches of education professedly taught in some of our Outario Public Schools. It is a good thing that it is taught, and we wish it was ao, much more extensively than it is. We are not among those who erv out as if the average Canadian girls were just as Early as possible uspless, except as matters of prominent and ampenent. On the conmemory. On it Lat late at off on the trip I trong, passing between rogged hills, and that the hand was a powerless as averantal trang, we are quite sure that a very large land been longing far; and almost despair. Through average wilds where abundant after he had straighed to fire the second number of our young women, in all ranks, large land to fire the second proof is taken from the sending of are very plasmat, intelligent, and without a fire land. I sended. Here since the read even now so dangerous, children to school, and, I confess, it is the active are industrious as well. Still, there

is no doubt a good deal of room for grumblers saying hard things about the shortcomings of a good many. In a great number of each cases the mothers are more to in education may come to cohool, and so a same, without knowing or believing any truth in religion, may come to Christ, that is, may exercise faith in Christ I A knowledge or belief of any truth is subsected as some to the constitution of getting little help from their girls, They don't teach them anytimg about the management of a house,—nay, they seem rather jealous about their interference. In man, instances mothers to on and their compliant of getting little help from their girls, though they have said again and again they would rather do things themselves than he of rather do things themselves than be at the trouble of showing auch "thoughtless things" how to do thom. Givis may, in such circumstances, be excused if they don't meddle with domestic matters, and grow up perfectly ignorant of everything connected with housekeeping when their methers have monopolized the whole work, and have only treated them to seedding and contempt, as awkward, thoughtless, and unhandy when they tried. What unplease ant reflections some mothers must have when they send away their daughters to houses of their own, as ignorant as children how they are to proceed in the changed circumstances. They may laugh at the idea of "baby wives," but it is no laughing matter to the husbands and as little to the wives themselves, who may have to pass through a discipline of vexation, auxiety, and annoyance before they learn that which they ought to have learned under their mother's direction and care, or which is still more likely, may sink into careless disgusted slatterns, fully convinced, and their husbands equally so, that the ro-mance of matrimony had entirely disap-peared. If mothers were only wise, would they be continually treating their daughters -"poor things"—as if these were to be kept laid up in wadding all their days, or as if they would rather not be troubled with the task of teaching them how to "keep house," though they have no objection to young men in due time taking them off their hands. There are managing, bust-ling mothers, whose daughters could not cook a dinner or dust a room, or know when these were done as they ought to be. Have they no pity on the coming husbands?

A Roman Catholic's Title in Church Property.

It is probable that few Roman Catholic laymen are likely to bring a suit, based on a supposed title in church property, acquir-ed through money contributions. Such a suit, has, however, been brought in the Now Hampshire courts, and the decision, given by the judges last week, will be of interest to Roman Catholics everywhere. The suit was one brought, in equity, by some attendants of the Roman Catholic Church at Portsmouth, against the local priest and the late Bishop Bacon. The complainants contended that they had contributed toward the erection of a Church edifice, but at times were debarred from entering it for the purpose of religious worship, unless on rayment of an entrance fee. They also complained that the pricet abused his clerical office by taking advantage of the position to abuse some of the complain-ants in open meeting on the Sabbath, etc. The case had been on the docket for two years, and was regarded with interest, as likely to indicate how many, if any, rights were preserved by contribution towards the erection of Roman Catholic Churches by the lasty. The defendants claimed that the sole and exclusive proprieto ship of the church was in the bishop, and the laymon had no rights therein, which the priests were bound to respect as against their own convictions. .

The court has sustained the bishop on the ground that the complainants show no legal title in the church property; their contributions are given without acquiring right of ownership. The title rests in the land upon which the building is erected. The remaining questions, as to priestly conduct and admission fees, follow the other decision, but the court goes further, and indicates that such matters belong to eccles-instical jurisdiction and not to the courts of the State, and it declines to interfere. The decision firmly entrenches the bishops and priests in the power as enjoyed in foreign countries over church property, and; how-ever much at variance with the custom in such property owned by Protestants, seems to be in accordance with the contract with the Roman Catholic laymen, who may contribute but not control in matters of church lands and buildings.

Waiting.

One windy afternoon I weut with a friend into a country almshouse. There was sitting before a feeble fire a very aged man, who was deaf, and so shaken with palay, that one wooden shoe constantly pattered on the brick floor. But deaf, sick, and helpless, it turned out that he was

happy. "What are you doing, Wisby?" said my friend.

" Waiting, sir."

"And for what?"

"For the appearance of my Lerd." "And what makes you wish for his ap-

pearing? Because, sir, I expect great things then. He has promised a crown of righteonsness to all that love his appearing."

And to see whether it was a right foundation on which he rested that glorious hope, we asked old Wisby what it was. By degrees he got on his spectagles, and opendegrees he got on his spectacles, and open-ing the great Bible braids him, pointed so the text, "Therefore, being justified by faith, we have peace with God-through our Lerd Jeans Christ 2 by whom, also, we have access by faith into this grace wherein we stand, and rejoice in the hope of the givey of God."

Anstor and People.

The Preacher and his Times.

[Condensed from Dr. John Hall's Lectures on Preaching.

The present lecture would consider how far the preachershould be influenced by his times. It would be generally admitted that the Anosiles rpoke in their way to their times, and that the great preachers of the Beformation, and successful preachers of the Brosont, did likowise. The Apostles combatted Judaism and Paganism; the preachers of the precent, unbelief and various forms of worldliness; yet the factors of the preaching of Peter and Paul and John, were factors in all later preaching; the means were constant; it was dangerous to The present lecture would consider how means were constant; it was dangerous to go outside their essentials; Gospel truth was adapted to all periods of human his-tory. People travelled to-day by rail and and steamship, but the difference was only and steamship, but the difference was only of surroundings; there was the same human nature, with its old weakness and needs. The devil, too, was finite; he was credited with more insenuity than he had, oredited with more ingenuity than he had, in Eden he said, "Ye shall be as gods, shall not die," and these were his erguments now. Before the flood they were eating and drinking, and marrying, and giving in marriage—all lawful things—but were forgetting God; and so it was with the cities of the plain; and so it was now in New York, and Boston, and Chicago—the old temptations and the old yieldings ever new. And as the sin was constant. over new. And as the sin was constant, so was the remedy, the loving, self-denying Chief—ever fitted to be the chief among ten thousand—to those who would receive him. It was a uniform tendency to overrate both the advantages and disadvantages of one's time. Particularly were boks and the press teaching men to count their age the worst. But it was the self-same press that made the impression of such badness; crime was more heard of than of old; it was collected from all over the earth, and set forth in artistic form. Bearing in mind, then, the exaggerations both of good and bad, the uniformity of human nature under all the changes, and the constart quality of God's truth as a power in the world, several discouraging, and then several encouraging, features of the times were to be regarded by the preacher, though he was not to make radical changes from methods as old as Christianity.

I. Of the discouraging features, were to be mentioned.

1. An over valuation of wealth. Applied science had opened new avenues to it : inventions and discoveries had helped to it; the gold of the West had been undovered there had been great opportunities and brilliant successes, and the love of it was contagious. Wealth was made much of in the Old Testament, being a concrete illus-tration of God's favor; but the Testament emphasized its unsatisfactory nature, and its transitoriness, and the New Testament spoke even more plainly. This wealth-getting peculiarity should be recognized by the preacher, and he should turn it into praiseworthy channels, as in the support of missions and similar enterprizes. preacher was often reluctant to do this, lest he should seem to plead his own cause; but he was to speak God's truth, without thought of the consequence, and especially was he to disenchant the young of a fatal devotion to gain.

2. Another disheartening peculiarity of the times, was an extravagant use of money. By this was not meant the use of large sums for legitimate ends, by those of large sums for legitimate ends, by those owning large sums, but extravagance for the very sake of extravagance, and often in trifling directions. The ways of the wealthy in this particular, too often reminded one of the days of the Roman Empire, when wine, in which costly pearls and when dissolved. was drank and when had been dissolved, was drunk, and when the equivalent of \$150,000 for a woman's dress was applauded by the populacesigns not of the old Roman might, but of decay like that of Babylon and Tyre. And this is the canger of our own prosperous Republic. The preacher was to teach Christian men and women to eschew such follies, and especially Christian women of wealth, who had much influence in these particulars. Vair was it for wealth to use part of its treasure to endow Magdalon asylums, and the rest in adorning its daughcharacteristics which were too ready pre-paratives for needing such asylums. The paratives for needing such asylums. The Disciples admired the splender of Jerusalem; but Jesus, who had seen the better Jerusalem, was nowise so dazzled.

3. A third besetting evil was a tendency to overrate physical studies. They were attractive and refining. Legitimately followed, and not with absolute absorption, they were highly serviceable to the world. But they were not wholly disinterested; there was money in them, as in applical chemistry and electro-magnetism. They chemistry and electro-magnetism. They induced, too, a habit of mind too little open to spiritual truth; their fruit was too often refusal to believe what scalpel or microscope or crucible could not verify. This amounted to a crying evil when men emiment in physics overstepped their proper domain, became oracular in other fields, and backed their positions in spiritual things by their prestige in natural science. The old story of naturalists becoming first the wise men of a land, then the counsellors of kings, and then even priests to a people, was being told over again in a different phuse, in our day. The preacher should be loyal to all truth, but should teach men that each realm of truth had its plane, laws, conditions, and that there is spiritual truth that is not discovered by scales and lenses.

4. A fourth tendency to be borne in mind by the preacher, was that-common to all wealthy and luxuriant ages-of overrating the value of fine arts. The arts were less potent for good than was popularly supposed. They were capable of being subsidized by a corrapt religion; of standing high while religion stood low-as witness the age of the French Renaussance, of Leo X., of the Medici. When the people came to the preacher wanting to help him on by aid of the fine arts, he was not to

every man's conscience in the sight of

6.d."

5. A fifth cell was the idelatry of genius—not genius, but its theletry. Men needed to realize more that a nan reight be very brilhent, and in a speciarity very authoritative, and yet be a most unsafe guide. The Way of Life was so constructed that the state of the constructed that the construction is the construction of the construction in the construction of the construc genus had no advantage in it. The way-faring man, though a fool, had as fair a prospect in it as men of the sublimest talents. In the light of this, the preacher was to counteract the evil, and uplift truer standards.

ff. The above, and like special evil tendencies, must no more be overlooked than

certain excellent ones:

1. Foremost among these was the independent thinking of the age. Mention of Plato. Aristotic, and the Christian Fathers, no more made men low the head, councils were held to be but assemblies of fallible rgen; the State was not accepted as a reli gious guide. Of all this no one was to be gious gnide. Of all this no one was to be afraid. Some rotten branches might be broken off under the tempest, but the healthful trees would be bettered. The Bible bade men "Prove all things; hold fast that which is good." Infidelity was over-estimated. Bishop Butler, in 1736, waste in the Prefere of his Anglory, that wrote in the Preface of his Analogy, that Christianity was held by leaders in society onristianty was neta by leaders in society as ready to be put by, which was nowise true now. It was the fashion of even Christian authors to write infidelity up, by exaggerating its power. The Bible challenged criticism; reckened the old manuscripts, worth their weight in cald court scripts worth their weight in gold; sent explorers to verify in historic ruins the truth which skepticism had fruitlessly attacked. There was no Yoltaire, or Rousseau, or David Hume, or their match, in the infidel camp now.

2. There was Loxt a universal sense of brotherhood and helpfulness among men. Ethnology had sown its wild oats, and was helping this on now. War was coming to be regarded as a cruel thing; arbitration, much helped from this place, was gaining in favor; when war must be, its honors were vastly mitigated, as in the recent rebellion, and in the Franco-German war (copying from America's experience); copying from Americas experience; miners and factory employees were being cared for and elevated; asylums and prison reform were samples of much more. All of this was to be saved by the preacher from being were sentimentalism, and to be encouraged and helped on by him.

8. The yearning for church union, or at least the union of sympathy, was a most encouraging feature. It had lits elements of ambition and narrow policy, doubtless, but on the whole it was healthful. All of this was to be a help in the preacher's work, and he was to enter into its best spirit. The speaker did not want to be cut off from Paschel, and Fencion, and Thomas a Kempis; nor from Waldenses and Albigenses; nor from the lights of the and Albigenses; nor from the lights of the Reformation; nor from the Latimers, and Ushers, and Butlers, and Lightfoots, of the English Church; nor from Oliver Cromwell, Wesley, or Whitfield,—and how could he—how could any preacher—shut himself away from God-fearing workers in the corresponding sections of the church that might be toiling in the same parish that might be toiling in the same parish with himself to-day?

with himself to-day.?

4. The mission spirit of the age was another most encouraging feature. The Church was coming back to something of the spirit of missions in the Primitive Clurch—the true faith age. The "ages of the company of the spirit of many or much thensely." faith," the subject of so much rhapsody, were ages of crusades, of Guelfs and Ghibelines, of servile reverence for authority. Now the old spirit was coming back, and men were going forth mightily to preach the Gospel in the old time simpli-

city.
5. A final source of encouragement to be made the most of by the preacher, was church. There was never a time when so many were ready for mission and other good works, never a time of such general religious activity. This activity was to be made more and more a sanctified activity. This the preacher was to teach the peo-ple by being himself active in this high ple by being himself active in this high spirit. That was the true secret of all success in religious service. God was to be before all things; the spirit was to be in all one's service. Then would it like Abel's offering, be "had respect unto" To serve God otherwise as a preacher was to throw away one's life; to serve him in this blessed sones was to make life in the subblessed sense was to make life in the sublimest degree successful.

The Ordnance Survey . A Saxon Deed

The Report of the Progress of the Ordnance Survey, by Sir Henry James, the Director-General, which has just been issued, is nausually interesting from the informawhich is supplied in it on the processes of photozincography, which resembles photochography, was discovered by Sir Henry James in 1860; and Her Majesty's Government was so strongly impressed with its value, that they immediately authorized him to undertake the production of a facsimile of "Domesday Book," which was commenced by publishing the part of it relating to Cornwall. The whole work has since been published, and it has been universally received, as a most valuable contribution to the history of the kingdom, and the sale of copies has more than covered the costs of their pro-

duction. On the completion of the facsimile of "Domesday Book," the Government resolved to have incimiles made of the most in teresting national records, which would not only give the information, as it had been handed down, respecting important historical facts, but, the documents being arranged in chronological order, would show the changes which have been made in our language and in our writing during the lapse of time. A series of manuscripts relating to England, was accordingly copied commencing with the Charter of London by the Conqueror, and ending with the dispatch of Marlborough reporting the victory

of Blonheim.

In pursuance of the original intention to publish a series of documents which would illustrate the charges in writing and large second their effects, but to impress them. age-from the earliest times of which we clergy can train no sons to carry into the with what was higher, by the manifestal have my automatic records, a copy of at contests of the earth the steadfast belief in tions of the trath, "commeading himself to Saxon charter by King Edgar is inserted." accountability to heaven.—Lord Lytton.

in the report as mexample of the meterials which we possely in abundance. The charter was exactly 900 years old last year, and its fine bold writing is perfectly pre-served up to the precent time. The body of the charter is in Latin, and the description of the boundaries of the property is in Angle-Saxon, the most familiar language of the time. As the form of so ancient a conveyance must be regarded with inverest by antiquaries, we append the iranslation by Mr. W. Baseyi S. 1dcrs, assistant keeper of Her Majesty's records

(Latin.)

"Our Lord Jesus Christ reigneth for ever.
It is advisable that every deed or gift should be made under the testimony of writing, lest the succession of posterity be swallowed in the whirlpool of rapine and the clouds of ignorance. Thosefore, I, Edgar, having by divine grave obtained the pre-minence of royal rule over all the pre-minonce of royal rule over all Britain, being willing to endow with perpetual freedom a certain part of the country under my jurisdiction, do in reward of his devoted service grant unto Etboro my faithful minister three plots of ground [mansas] in the place which is called in common parlance Nymed, that he may hold it, as we have above said, in perpetual inheritance with all fields, woods, and ual inheritance with all fields, woods, and meadows thereunto of right appertaining. Moreover the aforesaid land is to be free of all secular tribute and royal service excepting only going to the wars and the building of bridges or castles. Whosever, therefore, moved by a benevolout and smeere disposition, shall trouble himself in amplifying this aforesaid grant, may the Parent of All increase and amplify his the Parent of All increase and ampiny his his in this present world, and may he and all his family happily experience the un-clouded joys of the overlasting one to come. But may they who shall diminish or un-justly violate the same, which God forbid should enter into the minds of the faithful, make part with those of whom on the other hand, it is pronounced, 'Depart from me, ye wicked, into everlasting fire,' unless they shall have made lawful satisfaction beforehand. This said land appears to be enclosed about by these bounds." bounds.

(Saxon.)

"This is the land-meer of the three hides of Nymed. First to Copelanstan the stone of Copelal; from the stone westward on to the high road at Eisandune; then therefrom to the high road at Red Flood; therefrom to Sedgbrook's head; therefrom down Sedgbrook to where the lake istream strikes west; therefrom out on Heathfield to the gutter head; from the gutter down on Hane; therefrom adown along stream to where Rushbrook strikes on Nymed; therefrom sastward on Rushbrook to Shipbrook; then up Shipbrook and so back to Copelanstan."

(Latin.)

" Moreover this aforesaid grant was made in the year of the Incarnation of our Lord DCCCLXXIII. In the second indiction. These are the witnesses of this grant whose

names are here written.

I, EDGAR, King, have confirmed the aforesaid grant.

† I, Dunstan, Archbishop of Canterbury, have corroborated it. + I, OSWALD, Archbishop of York, have

Strongthenod it. I, ALLETERYTH, Queen have consented.

I. ÆLFHERE, Duke.
I. ÆTHELWINE, Duke." Here follow the signatures of several Bishops, Abbots, and Ministers.
The deed is endorsed in Latin and Sax-

(Saxon.)

Copulastane's deed.

"This is the deed of the three hides at Nymed which King Edgar bestowed up-on Elfhere his thane in perpetual inheri-

(Latin.)

"This is the charter of the land which is called Copulastan, which the reverend priest Bribtric gave for the relief of his soul and the souls of his parents to the monastery of Saint Mary, which is in Crydiatun, for the maintainance of the canons serving God therein. If any one therefore shall take it away from the aforessid place, or in any wise diminish it, ray he be stricken with a perpetual curse and perish everlastingp with the devil unless he strive by due repraition to make atanement." — The Architect.

Helps on the Journey.

Of all sections of mankind the clergy are those to whom, not only for their own sakes, but for the sake of the community, marii age should be most commended. There are no homes in England (and the same is true of America) from which men, who have served and adorned their country, have is sued forth in such produgal numbers, as those of the clergy of our church. What other class can produce a list so crowded with emment names as we can boast in the sons they have reared and sent forth into the world. How many statesmen, soldiers, the world a first inany statesmen, soldiers, sailors, lawyers, physicians, authors, men of science, have been the zons of village pastors? Naturally—for they receive careful education—they acquire of necessity the simple tastes and disciplined habits which lead to industry and perseverance; and, for the most part, they carry with them throughout life a perer moral code, a more systematic reverence for things and thoughts religious, associated with their earliest images of affection and respect, than can be expected from the sons of laymen, whose parents are wholly tomporal and worldly. This is a cogont argument, to be considered well by the na-tion, not only in favor of married clergy, but in favor of the church, which has been so fortile a nursery of illustrious laymen; and I have often thought that one main and undetected cause of the lower tone of morality, public and private, of the greater corruption of manners, of the more prevalent scorn of religion, which we see in a country so civilized as France is that its Zeal Without Knowledge.

A contlorien passing one of the halls

A gentlemen passing one of the half occupied by the American Revivalists, observing a number of people leaving, asked one of the "workers" whether the service was over. "Xes, sir," replied he, "It la," "Has it been a good service?" "Yes, yes," said the "worker," "a very goodser vice;" and then, putting his face close to that of the gentlemen, he excluded, "Are you a Christian?" After a pause, the gentlemen Christian?" After a pause, the gentleman replied, "I keps I sm." "You hope you are! Hope won't do, sir. You must be sure, sir; you must be sure; hope is not onough." "Nay," answered the gentleman, courteously; you forget, my friend, that the Apoetle Paul expressly teaches that two are saved by hope." The that 'we are saved by hope." The "worker" seemed surprised at the quotaworker seemed surprised at the quota-tion, but oxclaimed, "Ah! yes, yes; but I tell you, sir, hope will not take you to heaven. You must knowthat your sine are forgiven, sir." "But, my friend, pursued the gentlemen, " you must know that the Apostle Peter gave God thanks that He had in His 'abundant mercy begotten us again unto a living hope by the resurrec-tion of Jesus Christ." This fact also seemed new to the "worker;" but he nevertheless replied, "Look at this paper, sir," holding a tract in his hand; "I am sure I have this; and you must be sure that your sins are forgiven; it is no use hoping, sir." "My good friend, you must hoping, sir." read your New Testament a little more beread your New Testament a fittle flow before you speak to others as you have spoken to me. Read it carefully, and see the ther it does not say in the Hebrews, 'For the law made nothing perfect; but the bringing in of a better hope did; by which we draw nigh to God.' 'Christ in you, the hope of glory.' 'Faith, hope, and chariry.' 'In hope of eternal life, which God promised before the world began. Faith produces hope. Hope is the fruit of faith; 'and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Boly Ghost which is given unto us. Now, said the gentleman, "go home, my friend, and read kindly. what the New Testament says about hope, before you speak to any one as you have spoken to me. Good night.'

The Next Duty,

This is an epoch of elevators. We do not climb to our rooms in the hotel, we ride. We do not reach the apper stories of Stewart's by slow and rationt steps; we are lifted there. The Siaplon is crossed by a railroad, and steam has usurped the place of the Alpenstock on the Rhigi. The climb which used to give us health on Mount Holyoke, and a beautiful prospect, with the correct of rest as now unablessed. with the reward of rest, is now purchased for twenty-five cents of a stationary engine.

If our effort to get our bodies into the sky by machinery were not complemented by our efforts to get our lives up in the same way, we might not find much fauit with them; but, in truth, the tendency every-where is to get up in the world without climbing. Yearnings after the infinite are in the fashion. Aspirations for emineuce -even ambitions for usefulness-are altogether in advance of the willingness for the necessary preliminary discipline and work. The amount of vaporing among young men and women, who desire to do something which somebody else is doing-something far in advance of their present powers—is fearful and most lamontable. They are not willing to climb the stairway; they must go up in the elevator. They are not willing to scale the rocks in a walk of weary hours, under a broiling sun; they would go up in a car with an umbrella over their heads. They are unable, or unwilling to recognize the fact that, in order to do that very beautiful thing which some other man is doing, they must go slowly through the discipline, through the maturing process of time, through the patient work, which have made him what he is, and fitted him for his sphere of life and labor. In short, they are not willing to do their next duty, and take what comes of it. No man now standing on an eminence

of influence and power, and doing great work, has arrived at his position by going up in an elevator. He took the stairway, step by step. He climbed the rocks, often with bleeding hands. He prepared himself by the work of climbing for the work he is doing. He never accomplished an inch of his elevation by standing at the foot of the stairs with his mouth open and longing. There is no "coyal road" to anything good-not even to wealth. Money that has not been paid for in life is not wealth. It goes as it comes. There is no element of permanence in it. The man who reaches his money in an elevator does not know how to evicy it; so it is not wealth to him. To get a high position without climbing to it, to win wealth without carning it, to do fine work without the discipline necessary to its performance to be famous, or useful, or ornamental without preliminary cost, seems to be the universal desire of the young. The children would begin where the fathers leave off.

What exactly is the secret of true success in life? It is to do, without flinching, and with atter farthfulness, the duty that stands next to one. When a man has mastered the duties around him, he is ready for those of a higher grade, and he takes naturally one step upward. When he has mastored the duties at the new grade, he goes on clumbing. There are no surprises to the man who arrives at eminence legitimately. It is entirely natural that he should be there, and he is as much at home there, and as little elated, as when he was working patiently at the foot of the stairs. There are heights above him, and he remains humble and simple.

Preachments are of little avail, perhaps; but when one comes into contact with so many men and women who put aspiration in the place of perspiration, and yearning for earning, and longing for labor, he is tempted to say to them: "Stop looking up, and look around you! Do the work that first comes to your hands, and do it we'l. Take n upward step until you come to it naturally, and have won the power to hold it. The top, in this little world, is not to very high, and patient climbing will bring you to it ere you are aware." -- Scrib-ner's Monthly,

Miscellancong.

THE INTERCOLORISE is beyond question the best built railway on the continent of America. Its cost when fivished will he about 48,500 sterling, or \$12,000 per mile .- Nova Scotian.

Tur neighbourhood of Jungbunzlan, in Bohemia, has been leid almost completely nader water by a violent water. spoul. The garrison troops were ordered to the scene of distress to endeavor to save life and property.

THE Worcester Journal states that on the 17th of July 1797, King John's tomb was opened, and the public admitted to see the remains of the King. Argong those present was Mr Christopher Bardin, a respected citizen, who attended at the cathedral last Saturday (seventy-eight years since the opening of the tomb), being then in good health.

Mr. Edward Jenkins, M.P., the Agent General for Canada, announces that in the present state of commerce m the Dominion, it is not desirable, especially at so late a period of the season, to encourage the emigration of artisans, mechanics, clerks, and general labourers. To do so just now would be almost criminal, and equally disastrous to the emigrants themselves and to the interests of Canada. Agricultural labourers are still, however, in domand, but they are not wanted in large numbers. Female domestic servants are always wanted, and may safely go at any time.

A NEW UNIVERSITY, we hear, is to be established in the city of Baltimore, Maryland, U.S., through the munificence of a Quaker gentleman, the late Mr. Hopkins, who bequeathed for the purpose, the enormous sum of seven millions of dollars. It is to stand in a fine wooded country, filled with cld oaks and elms, and near to the city. There are to be twenty-five Professors, and a Librarian. Prof. Gilman, late of the University of California, has been appointed President. To carry out the will of the testator, there have been appointed twelve trustees, entirely irrosponsible to the state, or to any political

In the Oldham, Ashton, and Mossley districts, between twenty and thirty thousand hands are on strike in consequence of new regulations into the cotton mills. At Ashton and Mossley the workpeople also demand an increase of 15 per cent. On one day about 160 mills ceased working.——Ar Dundee thirty-one mills are closed, and upwards of 12,000 persons idle. An open-armass meeting of the operators was held recently; 10,000 men and women attended. It was resolved to continue and strike till the notices reducing the wages by 10 per cent, were withdrawn. Fifty-nine spinners and manufacturors, representing about forty of the leading firms, assembled in the Royal Exchange in the afternoon, and determined to adhere to the reduction. The workers expect considerable pecuniary support from Belfast, Glasgow, and other places. The failure is announced of Messrs. Schultre and Mohr, East India mer-chants, with liabilities estimated at £800-

A MEASURE of Lord Carnaryon's seems likely to be more successful than could be anticipated from its first reception. Some weeks ago he suggested to the Governor of the Cape the consideration of a plan for forming all the South African colonies, after the example of Canada, into one great Dominion. proposal was met in the Cape Parliament by a petulant burst of self-assertion, intended to repel the suppo dictation of the Colonial-office, but the last accounts show that the Parliament by no means represented the mind either of its own or of the other colonies in this respect. The notion of a Dominion evidently becomes more popular the more it is dwelt upon, and it will probably in no long time be attempted. The pressure of a vast native population, closing round on all sides, makes unity a thing particularly desirable to the South African colonies.

MR. H. WALLER, Hon. Secretary to the West London Scientific Association, writes to the papers that on Saturday. the President of his society, Dr. Ghidstone, FRS, was fortunate enough to discover in a pit, about half-a-mile east of Erith Station, which has yielded two species of British elephant and one of a hon, a large that implement of paleolithic make—the first indubitable specimen of the kind which these mammalian beds of the lower Thames valley have yielded, to show the contemporaneity of man with the great quadrupeds of the pleiostocene age. The implement is a long and slightly convex flake, chipped on its outer face into three longitudinal facets. It has consequently four working edges. At the butt-end there is an echinus or "sea-urchin" in the flint, and this natural ornament has ovidently guided the artificer in the process of manufacture. I have seen the flint found at Crayford, in 1872, by Professor Boyd Dawkins, and I may safely say that the doubts entertained with regard to its artificial origin, will not apply to the specimen found on Saturity, ay the above description will show.

Our Young Holks.

Charley's Two Gardens.

"O mother!" exclaimed Charley Allen, as he burst into his mother's quiot sitting-room one bright spring atternoon, "Harry Bennet's flower seeds are all coming up, and he says I'll have to hurry to plant mine if I want any flowers this year, and you promised me a lot of new seeds and a rake; so do give me the money, and I'll go and get them this minute!"

Charley could not stop to take breath

with such impertant affairs on hand.
"Not so fast, dear boy," answered Mrs.
Allon; "I am very sorry to disappoint you, have just paid out my last penny to old Mrs. Walters, who always comes to me for help with her rent. Besides, I think these black clouds mean rain, and you could not plant seeds to day.'

As Mrs. Allen ceased speaking large rain-drops began to fall and patter on the window-pane. A dark cloud came over Charley's face in an instant.

"I wish Mrs. Walters and the rain would keep away?" he cried, dashing out of the room and shutting the door in no gentle way. His mother looked very sad, and tears came to her eyes. While she truly sympathized with her child in all his disappointments, his anger and impatience grieved her still more.

The next day was a clear, bright Saturday. Charley was soon in possession of his seeds and rake, and after breakfast ho prepared for a good day's work. He had loosened and enriched the soil with great care, and had laid out beds of different shapes, some of which were already plant-The planting of the still empty ones, and the edging all with narrow strips of turf, kept the active boy so busy that he could hardly find time or desire to eat his dinner. His little sister Bessie, his pet, as he used to call her, followed all his movements, and was delighted to help him carry the hits of turf to fill the wheelbarrow. His mother sat by her open window and looked down upon him as he whistled at his work, admiring his skill and perseverance. Such little girls as Bessie are sometimes less help than hindrance, and her well-meaning endeavors did not always please Charley.

"You bothering little thing," he ex-claimed at length, "go into the house and keep out of my way!"

Poor Bessie turned, with a quivering

lip, and seeing an angry frown on her brother's face, ran in as fast as possible to her mother to be comforted.

Charley's task was at last accomplished, just as the sun was going down, and putting his tools away, he bounded into the house, his own pleasure making him forget the pain his sharp words had given to his mother and little sister. Mrs. Allen sat by the window, looking into the glowing sky

from which the light was rapidly fading "Charley," she said, "when you have made yourself ready for supper come and sit here by me."

"How does your garden promise to look, dear?" she continued, when Charley had

scated himself by her side.

"Elegant, mother, replied Charley, with a look of pride.

"Have you made the soil soft and rich?"

"Soft, mother! Soft isn't the word, and rich as—Orcesus!"
"You will have a busy time weeding

your beds, Charley; weeds grow fastor than flowers." "O mother," answered Charley, "I love my garden, and I am defermined that it shall be splended this year; and the weeds shall not grow faster than I will pull them

up."
"How is your other garden flourishing, Charley dear?" said hir mother, after a pause, in which she had been pondering how best to turn his mind in the direction

she wished it to take.

"My other garden, mother! What do you mean? Oh, I know; you mean the corner piece in the next lot that I wanted

for beans and corn. Father could not let me have it after all."

"No, Charley, I do not mean that, but the one of which I fear you think too little. I mean the heart garden which God has

given you, and which he has put you into the world to cultivate. You know God are the ground in answer t our prayers, and demands that we use our best efforts that the plants of rightcousness may grow there to his glory. Let us talk a little while on this, and see what plants should flourish in this garden of the Lord.
"Among the first is the noble and stately lily, the emblem of Truth and Purity.

think this lovely flower does grow in your heart-garden, my boy. Never, never let it droop from neglect, and sow this precious seed to insure a plentiful growth: Whereseed to insure a plentiful growth: fore, putting away lying, speak every man truth with his neighbor.' Then there is your favorite blue violet, which in the spiritual garden is known by the name of Humility. This is the seed from which it grows: 'In lowliness of mind, let each esteem other better than themselves.' Plant this seed, 'Bo ye thankful,' to produce Gratitude, which is like the delicious heliotrope, whose name is derived from two Greek words, and signifies turning to the sun, its benefactor, as it wore, in thankful

"What did you plant in the centre of your bed last year, Charley?"

"Why, that beautiful pink rose, mother, and you used to say that its sweetness overpowered all the other garden per-fumes."

"Yes, Charley, that is like the spiritual rose Charity-love towards all men-which sheds its influence far and wide, and of which the Bible says, in contrast even with Faith and Hope, the greatest of these is

"Then do not forget, dear Charley, the fragrant hyacinth, which I would liken to patience and self-control. Its bulb is laid

grace to holp in time of need is promised to all who ask for it.

"But, mother, there are the weeds,"

whispered Charley.
"Yes, my child; anger, pride, envy, ingratitude, impationce, decent must all be rooted up, and that constantly; but the surest way to be permanently rid of them is to pull up with one hand, and with the other to drop in seeds of the choicest, sweetest flowers."

Charley's eyes were filled with tears as he put his arras around his mother's neck, exclaiming, "Dear mother, I will begin on this garden in good earnest, asking God to help me."

And he did, encouraged by his mother s kind and helpful talks, and strengthened and upheld by the grace he now began to seek.

And the sweet plants of love, humility, patieucu and truth made good progress, and though it was a hard fight with the weeds, yet anger and impatience even, which seemed most discouraging in their abundance at first, lost ground, crowded out by the fragrant flowers.—N.Y. Observer.

Truth and Falsehood.

"Willie, why were you gone so long for the water?" asked the teacher of a little

"We spilled it, and had to go back and fill the bucket again, was the prompt reply; but the bright noble face was a shade less bright, less noble than usual and the eyes dropped beneath the teacher's

teacher crossed the room and The stood by another who had been Willie's

companion. "Freddy, were you not gone for the water longer than was necessary?"
For an instant Freddy's eyes were

fixed on the floor, and his face wore a troubled look. But it was only for an instant—he looked frankly up to the teacher s "Yes, ma'am," he bravely answered

" we met little Harry Braden and stopped to play with him, and then we spilled the water and had to go back."

Little friends, what was the 'differnece in the answers of the two boys? Neither of them told anything that was not strictly true. Which one of them do you think the teacher trusted more fully after that? And which was the happier of the the two?

Hats Off.

Off with your hat, my boy, when you enter the liouse. Gentlemen nover Keep their hats on in the presence of ladies, and if you always take yours off when mamma and the girls are by, you will not forget yourself, or be mortified when a guest or stranger happens to be in the pailor. Habit is stronger than anything else, and you will always find that the easiest way to make sure of doing right on all oc asions, is to get in the habit of doing right. Good manners cannot be put on at a moment's warning.

Each in its Own Place.

The puppies and the pigeon met together in the kennel at the cerner of the farm-yard. They were two young puppies of about three months old, and the pigeon was a trim, espectable, middle-aged indi-vidual. They had not much in common, you might have thought—their worlds being so very different, and their characters so unlike each other. The dogs were full of fun and frolie, rollicking and rolling about, so that you never knew which side would be uppermost, running after their own tails, and never still a minute: the pigeon was grave and demur on the ground, but when in its own proper clement, the air, sonring and sweeping in endless circles, and only condescending now and then to come down to the level of those who dwell on the earth.

Neither was it likely they would have much to say to each other, or would find it easy to understand each other s talk. Well, I cannot tell how it was exactly (one cannot explar everything, you know), but somehow or other the puppies and the

pigoon got into conversation.
"I say, I wish I was you," said one of them, as, after watching the pigeon wheeling round, it alighted close beside them; "what a fine thing it must be to be able to fly! I can take a good high jump, but then down I come. You don't and 1

wonder why."
"Because I can fly, and you can't, and because I was meant to fly, and you were not," returned the pigeon, grandly. "But you see we can't all take the same place in the world: if some are at the top, I suppose the others must be at the bottom, fancy how it would look to see you flying! and calm and seif-possessed as the pigeon generally was, it could not retain a contemptuous

smile at the very thought.

The puppies, on their side, did not approve the idea of being at the bottom, because their own precious notions had rather disposed them to think themselves of some consequence in the world. And their ears stood up very straight, and they tried to look very fierce to tesufy their di. approval.

Well, I don't know about that," remarked one of them reflectively, "we have got four legs to walk with, and as far as I can see walking is as good as flying. And we are looked after and fed and cared for, and have got this corner all to ourselves, just as if it was on purpose for us; so I don't see we need wish to be anybody else. I suppose as we grow older we shall find there is some use for dogs in the world as we! as pigeons."

Thore west a goed hen not far off, who

was the oldest minimizant of the farmyard, and universally honored and respected on patience and self-control. Its bulb is laid away in a dark place for many days, to slie happened to hear what was going of, which plant again the hard something to say about it. There have a cold-hath when tired.

"Quite right, quite right, sine exclaimed, approvingly, the earth is as good as the ar, you have got your own place and pressing closely.

"Quite right, quite right, site exclaimed, and the best thing you can do it is the plant when tired.

"Quite right, quite right, when tired.

"A full bath should not be taken less than all right should not be taken less than a sum tire hours after a meal. Never drink approvingly, the earth is as good as the ar; you have got your own place and one cold-hath when tired.

"A full bath should not be taken less than all right should not be taken less tha account of her wisdom and experience : as

long life. That has been my work, and I've been esteemed in it by my neighbors. Bo will you be, if you all your own place without trying to be something you were not intended to be."

The pigeon spread its wings and flow up iato tho sky, but had not gone far when there came a flash and a bang, and the pigeon fell dead: it was warted for a pigeon-pio! That was rather a narrow place to fill after all the talk abor all and flying. And it was not what the pigeon intended, but it was the right place, for all that.—M. K. M., it the Ohild's Companion.

Some Scotch Anecdotes.

In the Cornhill Magazino for March, 1860, in an article on "Student Life in Scotland," there is an anecodote of the late Professor Gillespie of St. Andrews, which is told in such a way as to miss the point and humor of the story. The correct version, as told by the professor humself, is this: Having employed the village carponter to put a frame round a dial at the manse of Cults, where he was a minister, he received from the man a bill, to the following effect: "To fencing the deil, 5s. 6d." "When I paid him, said the professor, "I could not help saying, John, this is rather more than I counted on; but I havn't a word to say. I get somewhere about two hundred a year for fencing the deil, and I m afraid I don't do it half so

effectually as you've done. It is curious to mark the glummering of sonse, and even of discriminating thought displayed by idiots. As an example, take onversation held by John McLymont with Dr. Paul. He seemed to have recovered his good humor, as he stopped him and said, "Sir, I would like to speer a question at ye on a subject that's troubling me. "Weel, Johnme, what is the question?" To which he replied, "Sir, is it leads at any time to tell a lea? The minister desired to know what Johnnie himself thought upon the point. "Weel, sir," said he, "I'll no say but in overy case its wrang to tell a lee; but,' added he, looking archly and giving a knowing vink, "I think there are waur less than ithers." "How Johnnie?" and then he instantly replied with all the simplicity of a fool, "to keep doon din for instance. Ill no say but a man does wrang in teiling a lee to keep doon a din, but I'm sure he does not do half sae muckle wrang as a man who tells a lee to kick up a deevilment o' a din.

Dr. Ritchie, who died minister of St. Andrew's, Edinburgh, was, when a young man, tutor to Sir G. Clerk and his brothers. Whilst with them, the clergyman of the parish became unable, from infirmity and illness, to do his duty, and Mr. Ritchie was appointed interim assistant. He was an active young man, and during his residence in the country he became fond of fishing, and was a good shot. When the grouse shooting came round, his pupils happened to be laid up with a fever, so Mr. Ritchie had all the shooting to himself. One day he walked over the moor so far that he became quite weary and footsore. On return ing home he want into a cottage, where the good woman received him kindly, gave him water for his feet and refreshment. In the course of conversation, he sold her he was acting as assistant minister of parish, and explained how far he had travelled in pursuit of game, how werry he was, and how competely knocked up he was. "Weel, cir, I dinna doubt ye maun be sair travelled and tired wi' your walk.' And then she added, with sly reference to his profession, "Deed sir, I'm thinking ye might have travelled frae Genesis to Revelation and no been footsore."

Anecdote of Livingstone.

Before he went abroad as a missionary Livingstone was placed for a time under the intion of the Rev. R. Cecil, of Ongar, in Essex. In the neighbouring village of Stanford Rivers the minister of the inde pendent Church, being suddonly taken ill, and unable to conduct his evening service, applied to Mr. Coul, who at once sent over Livingstone. The young Scotchman soon surprised the congregation beyond measure, for having taken his text he became bewildered, and could not utter a word. Then, without attempting an apology, or making any remark whatever, he hastily descended from the pulpit, snatched up his hat, and made his way to Ongar, leaving the Stanford Rivers people to think or say what they pleased. The old parson for whom Livingstone came to officiate is still alive, and in telling the story makes it point a moral. The man who ran away from a congregation of Essex rustics was the man who was afterwards not afraid of men or of lions. Modesty and partial failure often precede greatness, and missionary committees ought to be on their guard against saying too hastily, "that man is too bashful ever to make his way in the world."-North British Daily Mail.

About One's Self.

The object of brushing the teeth is to remove the destructive particles of food which by their decomposition generate decay. To neutralize the acid resulting from this chemical change is the object of dentifrice. A stiff brush should be used after every meal, and a thread of silk floss or India rubber passed through between the teeth to remove particles of food. Rinsing the mouth in lime water neutralizes the

Living and sleeping in a room in which the sun never enters is a slow form of suicido. A sun bath is the most refreshing and life giving bath that can possibly be

Always keep the feet warm, and thus avoid colds. To this end, never sit Ia damp shoes or wear foot coverings fitting and pressing closely.

A full bath should not be taken less than

Sabbuth School Ceacher.

LESSON XXXVIII-

Sapt 11. The resurrention and the life (John XI

COMMIT TO MEMORY VS. 43, 41. PANALUEL PASSAGE S. - Lake vii. 14, Mark

SCRIPTURE READINES. With v 34, com phie John i. 1., with vo. 35, 36, read I take xix, 41, and Heb iv. 15; with v. 37, com pare John ix. 6, with v. 38, compare 2 Cor. v. 2; with v. 89, compare v. 6; with v. 40, compare v. 25; with vs. 41, 42, compare Matt. xt. 25 27; with v 48, 1 Kings xvii. 22; and with v. 44, compare John xx 5, 7,

GOLDENTIAN.-I will ransom them from the power of the grave, I will redeem them from death.—Hos. xiii. 14.

CENTRA: TRUTH .- Jesus has awallowed

up death ir victory. Lazarus is a shortened form of Eleazar. He only appears in this Gospel, and nothing is known of him cortainly beyond this account of him. It is inferred from v. 1, that his sisters were better known than he, that his sisters were better known than he, probably the youngest of the family (v. 5). They lived in a quiet village, to which, in his later ministry, Jesus sometimes retired from the strites of Jerusalem (Luke xxi. 57; xxii. 39). Mary was a devoit and lowly behaver; Martha was more inclined to activity and self-satisfication (vs. 20, 21). Of Legans' was we have withing 21). Of Lazarus view we have nothing. (He has been thought by some t be the younger ruler of Matt. xix. and Mark x., wavering and unsettled). He is seized with sore sickness; the sisters send for Jesus (v. 3), and count upon his instant coming. They deem no formal invitation needful. He was engaged meantime at Bethabara (John x. 41, 42), and continues for two days. A day was needed for the message, and a day f r his journey to Bethany, bringing the death of Lazarus soon after the departure of the messenger, according to v. By. Perhaps dissolution had occurred when Jesus said (v. 4), "This sickness," etc. He was rightly absent. It would be unlike Jesus to let him die for the purpose of raising him. On his arrival, the Jews being at the house, with the cus-tomary consolations, he does not go to it, but stops outside the town, probably not far from the grave. Mary and Martha both utter words of gentle and not unnatural regret, almost complaint, over his absonce. This and the tears of the whole party moved him greatly. He saw in them the types of a sorrowing world, unbelieving, and suffering the ravages of sin and death. But he spent no time and no words on more sentiment. There is nothing done for effect. He proceeds to show by a specimen, how he who came to put away sin can remove the misery and destroy even death.

We have one leading central figure in this scene; all the rest are secondary. That figure is Jesus. Ir v. 34 we have

AN IMITATION OF HIS WILL.

"Where have yo laid him?" It showed sympathy. It is fer idformation. There is no collusion. It secures spectators. raises expectation, as we see by v. 47, for the by-standing Jews said, "Could not . . etc. The other cases of raising the dead were in Galilee, and news did not travel then as now. But the miracles of John ix. was near in time and place. How far they said this in good faith, or in the spirit of the rulers, soldiers and robber of Luke xxu. 34, we cannot determine; but the "groaning" of Christ within himself, suggests an unfavorable opinion of their

We have a display of his deep sympathy.

"JESUS WEPT."

Shed tears (v. 85), not the loud weeping of v. 83, (see other cases of his weeping, Luke This is the well-known shortest verse in the Scripture, but full of meaning, justifying natural griefs, proving his true hu-manity, evincing his deep sympathy with their sorrow, even though he knew how it was to be ended, and putting the highest honor on pure, true friendship, such as he cherished for these sisters. These tears of gont. hove mayed many a many a fountain, and encouraged many a mourner to go to him. The Jews, by whom John usually means the party opposed to Jesus, interpreted this as proof of Christ's love to Lazarus, saying, (v. 86), "Rehold how he loved him," We have

EMPLOYING MEN TO DO ALL THAT MEN CAN Do.

"He cometh to the grave" (v. 86). Such a grave as one may see outside such towns, a small chamber cut into the face of a rock, with ledges on its inside for the dead bodies, and its door a stone laid upon or against it in the more elaborate, shaped into a door and com put on hinges. He bids them roll aside (away) the stone. They can do this much. (Martha probably thought this was only in order to gratify affection by a look at the remains, and put in a natural objection founded on the time he had been dead or tirred. "The sister of him that was dead" said this, no collusion. The Jews buried on the day of death). disregarded—like meny of our difficulties.
"God is his own interpreter," etc., and her attention is turned to the word that had been spoken, probably in the former con-versation reperted in v. 23. We see Jesus

IN COMMUSION WITH THE FATHER (V. 41)

He lifted up his eyes, the fitting look of one speaking to God, and addressed him, not in a whisper or in a juggling, pretentions way, after the manner of exercists and magicians, but with plain language which the by-standers, for whose good the words were spoken could understand, and from which they might see that he noted as which they might see that he word as God's rightcous servant and did his will. "I thank thee that thou hast heard me," perhaps in the grouning of vs. 38 and 38, more likely in prayers Mered when on the way and before coming to the place. What are example for us! "Praying always." He aims here also at the good of the papple, and the highest good for them is "that

they might beheve" in the Messiah (v. 42.)

CESUS CALLING LAVAPUS FROM THE GRAVE.

in a loud, distinct voice. There is no incontation or mutiaming. The pupils may compare the three cases of raising from the dead (see the parallel passages). The culer's daughter had just died. He took her by the hand and said. Damsel, arise." The widow's son was on his way to the He touched the bur and grave. manded him to arise. Lazards had been four days dead. He cried with a loud voice. So it had been a 'd, some only need a tender word, some a command, others a long voice from Jesus to raise them from the death of sin and awaken them to God. (V. 44.) We have

JESUS INSTANTLY OBEYFD.

" Lazarus came forth as buried, hampered with the grave-clothes, the same in kind, it meldentally appears, as put on the 1 dy of Christ himself. The spectators can again d. something that needs no miracle. "Loose him and let him go," and 'hey do it. So the grave is conquered. So death is mastered. S. Jesus is proved to be the resurrection and the life. Soit is seen how the sickness, the death, his absonce, the whole and every part of this transaction are for the glory of God, as Jesus had told the disciples and told Martha.

I. Jesus is truly man; can be angry, hungry, weary; can be a friend, can rejoice, groan, weep. But he is truly God. He can raise the dead. He knew all about Lazarus, though at a distance of a day's journey, and he patiently waits his time. As the God-man he is doing his Father's will Hence his and "o thanksgiving.

II. He who does an for us that we need, does not that which we can do. He bids the mon roll the stone away and loose Lazarus. So now we can roll away the stone of ignorance. He quickens the dead soul, we can teach the living. He saves, atones, subdues, rules. We could not do these things. But we can watch, strive, arm ourselver run, fight. He will not do these things. Any "restfulness" he is oppo...d to give; that which shuts those out is a delusion, not in Scripture. We fill the water pots, he makes the water wire (John

TII As Lazarre' death is a specimen of the effects of sin, so the raising him is a type of the general resurrection. The word of Christ . ill raise the dead.

IV All bereavements among Christians, all sickness even, should be looked at in the light of this record. We may feel, sorrow, weep. We must tell Christ. Whether he appear or 10t, all is for the glory of God. The shints shall rise again. He feels for us while he waits. He wishes us only to believe. Even Martha finds it hard to do this in the great times of life. But it is the only way of comfort, etrength and safety.

SUGGESTIVE TOPICS.

The small town or village-how honored -the amily-apparent standing-characteristics-how thited-message to Jesus -where he was—his reply—his course of action—how the sisters were found—" the Jews"-Ohrist's question, 1_ saning and use of—his tears, meaning of—impression they made—the question of some—the order of Jesus - objection of Martha - reply-Christ's thanks-why uttered-his command-the result-his next order, and the lesson to ns.

The Athanasian Creed. The Rev. Dr. Reichel, the newly ap-

pointed Archdencon of Meath, in a sermon on "The Athanasian Creed, veither Uncharitable nor Unreasonable." uses the following language: "It is said that the Athanasian Creed is unch," table, insemuch as it declares that a. that do not believe it will be damned. Now here it is necessary to observe, in the very first place, that this extremely common objection is, after all,—strange as it may sound to some of you, -amerabsurdity. Consider the matter thus :-Supposing any of you were to see a man walking straight forwards on a road which you believed ended in a precipice, so that if he went on he would jufallibly be dashed to pieces; would it be uncharitable to cry out and warn him of his danger? And supposing the person thus warned was equally pursuaded that the warning was not required, that there was no such precipice before him. and that he consequently ran no risk at all. What would you think of him, if. instead of thanking you for your wellmeant, but as he believed, quite unnecessary warning, he were to turn round savagely upon you and declare you were exceedingly uncharitable a predicting his destruction if he advanced. Now this is an exact counterpart of what is done by the Athaniasan Creed, and its professors on the one hand, and by objectors to that creed on the other. The Athanasian Creed and its professors cry out to warn those that are going on in a certain track that it ends in a precipice, over & hich they will be dashed in pieces if they proceed; and you tarn round on it and us and call us uncharitable because we love you so much as to warn you against the destraction which we are convinced awaits you if you do not change your course! If this is to be uncharitable, may God grant I may never be less uncharitable t God preserve me from the charity that can look on with tranquil indifference, and rather see a brother perish than offend him !"

'THE DUKE OF EDISHERGH IS SAID to about to resign to Germany his sovetoign rights of succession to the throne of Saxe Coburg-Gotha. The country will then become an Imperial Province. The Dake will receive as compensation £70,000 or £80,000 a year.

British Zmerican Presbyterian.

PUBLISHED EVERY FRIDAY AT TORONTO, OANADA.

TEBMG: \$2 a year, in advance. Parrial by mult, 30 cont. Por year, reyable at the Regrant, by mult, we cont per year, 1 ***

Office of Colinery
Chaques and Post Office Orders should be drawn
in favor of the Publisher.

Ond Rutes and List of Premionas furnished on
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Publisher and Proprietor P.O. Drawer 2484

THE

"Subbath School Bresbyterian," PUBLISHED MONTHLY,

AT 102 BAY STREET, TORONTO.

TERMS: 20 cents per annum, in quantities. Subscriptions may commence at any time, and are payable strictly in advance.

* * The numbers for March and April are now before us, and wear a neat and attractive appearance, especially the April Issue A comparison of these two shows decided progress, the nutricles in the latter being shorter, pithler, and more xendable for children than in the former. The paper is touch, and both printing and illustrations are well executed.—The Liberal, 6th April.

The paper is good, and supplies a great desider-atum among the young. It should certainly meet with a wide circulation.—Rev. Wm. Ross, Kirkhill.

Specimen copies will be sent to any address. C. BLACKETT ROBINSON. P.O. Drawer 2884, Toronto, Ont.

British American Bresbyterian. FRIDAY, SEPTEMBER 10, 1875.

TO OUR SUBSCRIBERS.

We must remind many of our subscribers of the fact, which they may have overlooked. that their payments to the PRESBYTERIAN are considerably in arrears. Some have sent us no money for more than two years, while they have expressed cordial good wishes for our success. In the vast majority of cases, we believe, this has arisen simply from forgetfulness, but that does not the less put us to very great inconvenience, while it hinders us from making those improvements in our paper which we should otherwise be able to effect. It may be thought the sum due by each is so small that our lying out of it can cause little inconvenience, but when the aggregate of these little sums amounts to thousands of dollars it makes all the difference in the world. Very many of our subscribers remit their dues with praiseworthy regularity. Let every one who knows that he is in arrears go and do likewise.

IS CALVINISM DEAD?

Such was the heading of an article in a recent number of a Methodist magazine published in this city. There are some questions which indicate that the questioner is well-informed in regard to the matter on which he questions. There are other questions which indicate, on the other hand, that the questioner is not well informed on the point about which he interrogates.

It would not indicate very correct information on the part of a Presbyterian editor to head an editorial with the question "Is Methodism Dead?" The Presbyterian brother ought to know better. Methodism is far from being weakly, or sick, or dying, or dead. The great-Methodist giant would be very ready to give any man a warm slap or a hearty kick, who would go poking about him at this time of day, feeling his pulse, and asking, like one wishing it, if he were yet quite dead. Noither does it indicate very extensive research or very accurate knowledge, in a Methodist editor to ask that question at this time of day.

Calvinism does not mean all that Calvin ever said, or wrote, or did. Calvinism is a system of theology-a good, clear, outspoken exhibition of the system we find in "The Westminster Confession of Faith." In this Confession are found election, per severence of the saints, and the rest of the "Five Points," as they are called. If Calvinism were dead or dying, confession, like it, could not hold their place in the profession, affections, and esteem of the Presbyterian Church, whose creeds they have been in some instances for 800 years.

It cannot be that Calvinian is de when we find all the Presbyterian Churches of the United States of America still holding by the Westminster Confession. The Publication Board of one of the Presbyterian Churches in the United States tells ns, in a report just come to hand, the circulation of the Shorter Catechism was never more general than new in their body. Here is the language of the report:-"The Shorter Cate hism is now circulated in unprecedented numbers by the Presbyterian Board of Publication. Never were the calls for it so many and so large. Since the recent re-union of the twee great branches of the Redsbyterian Church, there

three hundred and fourteen thousand copies of this savory little catechism."

It cannot be that Calvinism is dying or dead when we find all the Presbyterian Churches of this Dominion recently uniting on the basis of Calvinism. There were discussions and disputes, and ultimately a separation on a small scale, but it was all about minor points. The Calvinism of the Confession never came into court at all, nor did so much as a dog move his tongue against it. One thing is clear, that on this American continent the position of Calvin ism was nover stronger in the hearts of the people, and its prospects never botter.

It cannot be that Calvinism is dying or dead, when we read of such gatherings as the recent meeting in London of Calvinistic Churches. One of the Secretaries of the meeting was Dr. Blaikie, editor of the Sunday Magazine. At the meeting of the commission of the Free Church, held the other day in Edinburgh, he reported on what he saw and heard at that meeting.

"On no former occasion," he said, " was there ever such an assembly in this country of delegates representing so many Pres* byterian Churches throughout the world. Opinion was freely expressed by the delegates on all the different points, and he was happy to say the result was very harmonious. There was no essential or funda. mental difference on any point, and no dissent from any one of the resolutions of the meeting."

This Alliance of Presbyterian Churches, which is based on Calvinism and Presbyterianism, is as wide as the globe, and contains within its bosom twenty distinct Presbyterian denominations; and there has never yet been heard a word either in appointing delegates, or in the discussions of the delegates when they met, about Calvinism being dead. It surely, therefore, cannot be dead, or dying, or ailing, or any thing else, but strong and undying.

It would (so say Carlyle and Froude, Spurgeon and Moody,) be a sad day for the world if Calvinism were dead. They were Calvinists who made Holland victorious over Spain. They were Calvinists who made England free from the tyranny of the Stewarts. Calvinists laid the foundation of the great American Republic. They have done the State and the Church some service-these Calvinists. Calvinism is not dead! To speak in that strain reminds one of an immortal passage in English literature, familiar to Mothodists and Presbyterians, in their nursery days, which describes a certain motherly personage hastening rashly to a conclusion that another certain personage was dead:

So she went out to buy him a coffin. But when she came backshe found him a-laughing.

But, in all seriousness, there is no need surely that Calvinism should die, or that any one should wish it dead. There is room for all the members of Christ's household on his earth. As religious denominations, we have been too like Isaac's servants and the herdsmen of Gerar. We strove about one well and called it Esekcontention-then about another, and we called it Sitnah-hatred-but now surely we have found our Rehoboth-room-" for now the Lord hath made room for us, and we shall be fruitful in the land."

THE GUIBORD CASE.

The Guibord case is apparently not settled yet. After the final decision of the Privy Council, we had thought that wise. and moderate counsels would have prevailed, and that the remains of Guibord, would have been allowed without any further opposition to have been cerred in accordance with the decision. The infatuation of the Roman Catholic authorities. however, will have it different, and they are accordingly bringing in an issue of far more consequence, and one upon which a vast number of persons will feel far more keenly, and act far more energetically than they would ever have thought of doing, about whether Guibord's bedy should or should not be buried in consecrated ground. On Thursday last, the day fixed for the interment according to law, an immense and excited crowd, armed with revolvers, stones, sticks, etc., etc., surrounded the cemetery and prevented the funeral taking place. Wisely, those who had charge did not attempt force against such a mob, as the military had not been called out, and no means taken to put down all opposition to the execution of the law. Mob rule has thus, under the sanction of the Roman Catholic authorities of Montreal, been proclaimed, and it remains to be seen what will be the result. We have neither doubts nor fears on the subject. The authority of British law must be maintained at whatever sacrifice of life or property. We believe it will be, in spite of all that is sometimes said about the tendency of the authorities to trackle to the Churc" of Rome. We shall not at any rate believe till we cannot help doing so, that in any part of the British Dominions mob rule is to go forth triumphant, as would be the case now, if Guibord's body were eventually not berried in the place in which the law, has mid if ought to be, or at least, may be, if

the whole question of consecrated ground | Pettigrew, (Weston,) and Michel. (Vaughand exogramulication and "oburch authority," etc., there may be differences of opinion, but about the absolute necessity of maintaining the final decision of law, as enacted by the Supreme Court of Appeal, there can, in the estimation of every true British subject, and every truly peaceful citizen, be no doubt whatever. Though it should take the whole military force of the Dominion or the empire, and though it should involve the sacrifice of thousands of lives, the supremacy of law must be vindicated, and mob violence stamped out. And this will be done without the whole force of the Dominion being needed, and without the sacrifice of thousands or even hundreds of fives. A few of the rascaldom of Monttreal may, however, have to be shot down, and if this is unhappily necessary, no doubt it will be done in due time. The issue is a very simple one, and we hope it will be settled in a manner so short, sharp, and decisive, as will deter even the ignoraut and fanatical canaille of Montreal from any desire to have it again unsettled for a long time to come.

OBITUARY.

At his residence, near Huntingdon, P.Q., on the 9th day of August, 1875, Hugh Barr, Esq., in his 83rd year. The deceased was a native of Houston, Renfrewshire, Scotland, and cains to Canada about the year 1820. He lived nearly the whole time on the farm where he died. Mr. B. was a man of good natural abilities, and was well known in the neighbourhood for his many excellent qualities and consistent Christian character. He was a zealous member of St. Andrew's Church, Huntingdon, and was forty years in the eldership there. His funeral was a large one; the services were conducted by the Rev. Messrs. Patterson, Lochead, Watson, and Muir. Mr. M. gave an address on the oceasion, basing his remarks on Gen. xxii. 8. Mr. B. was the father-in-law of the Rev. Mr. Walker of Ochiltree, Scotland,

Ministers and Churches.

PRESENTATION .- On the evening of Wednesday, the 25th ult., the ladies of the Presbyterian Congregation of Port Elgin presented their pastor, the Rev. James Gourlay, M.A., with a purse containing one hundred dollars, accompanied by an address welcoming him and his bride home after their wedding tour. His reply was very impressive and full of meaning.

We have just learned that Alexander Langmuir, Esq., died last month, after protracted and severe sufferings, at the residence of his son, Mr. J. W. Langmuir, of Toronto. The deceased gentleman resided for quite a number of years in Picton, where the sweetness of his disposition and his unassuming piety secured to him many devoted friends, who will hear of his demise with unaffected regret. In the Picton Presbyterian Congregation, of which he was a ruling elder, and where his saintly presence and his effectual fervent prayers exerted a most happy moral and spiritual influence, his loss will be deeply felt indeed, but it will be comforting to them and to all his friends to know that he died as he had lived, steadfast in the faith of Christ.

A MEETING of the Woman's Missionary Society (called from the pulpits the Sunday previous) was held at the Manse, South Georgetown, on Tuesday afternoon, August 31, to organize a society auxiliary to too fierce for those whose place it is to Montreal and in spite of hot weather and harvest-work, a goodly namber assembled sever 'of whom had driver four or five miles to attend it, and all of whom appeared to be deeply interested in the object for which they had mut together-pamely, to collect money for the spread of the Gospel among heathen women, and to cultivate a missionary spirit among themselves. A society was formed to be called the "Georgetown and English River Woman's Missionary Society." Officers were chosen, etc., and it was decided that the next meeting be held on the third Tuesday of September to decide among other matters what special field of mission work they would engage in.

THE Rev. J. Somerville, M.A., who had received and ac epted a call from Division Street Church, Owen Sound, was ordained by the Presbytery on Wednesday last, the 25th ult. The Rev. A. McDermaid preached and presided; Rev. Mr. Morrison, of Owen Sound, delivered the charge to the minister, and Rev. Mr. Dewar addressed the congregation. At the urgent request of some of those present, Mr. Morrison allowed his address to be sent to the PRESENTERIAN fo publication. It is to be hoped that Mr Dewar also will permit his address to be published. In the evening a ' welcome meeting" was held, in the Town Hall. An exactions tele was provided by the ladies of the congregation, to which | chapter. ample justice was done by all. Addresses

an). A choir, led by Mr. Dubbis, precentor of the congregation, sang a number of suitable pieces with great precision and taste. On Sabbath, Mr. Somerville preached an introductory sermon to a larga congregation from Ezckiel ili. 1; setting forth the position, responsibilities, and duties of the minister of the gospel. Those who know Mr. Somerville expect, that under the blessing of God, much "fruit unto life eternal will be gathered as the result of this ordination."

LITERARY ITEMS.

THE Oxford University Press announces an edition of the Bible which, as to the size of the volume, will be the smallest in the world.

An old Scotch lady told Sir Walter Scott that she, at seventy, could not read without blushing the works which were openly read and freely discussed in her girlhood.

LAST year American books to the value of \$584,659 were exported from this country, and the record shows that their readers are in all parts of the world.

DR. CANDLISH (Professor in Glasgow Colege) is to succeed Dr. Dykes as editor of the British and Foreign Evangelical Review, so largely circulated in Canada.

DISEARLI proposes a new yerb for membership of the English language. He said in the House of Commons, "There is no one whom I should like more to convenience than my honorable friend."

HANS CHRISTIAN ANDERSEN, the Danish poet and story-teller, is dead. He was widely known and of great popularity. Children particularly delighted in his tales. which were translated into English, French, and German.

THE ex-Premier Gladstone has collected his three essays; "The Vaticaa Docrees," "Vaticanism," "The Pope's Speeches," and added a new preface. The volume will be published by Mr. Murray, under the title of "Rome, and the Newest Fashions in Religion:"

The most comprehensive Biblical book of this decade has just appeared in Paris on "The Prophecy of Daniel; or, the Philosophy of History from Creation to the End of Time." The author is the famous Abbe Domenech, whose "Book of the Savages," some dozen years ago, brought out the wonder and mirth of all the critics.

MR. FRANCIS PARKMAN, the author of the charming history of the French settlement of Canada, is not properly a theologian, but he has got the Roman Catholic Church of to-day in the neatest formula that we have anywhere seen. It is: "The Church to rule the world, the Pope to rule the Church, and the Jesuits to rule the Pope. We do not see how it can be improved.

THE poor Bishops of the Church of England are the targets for all manner of arrows shot by cunning archers. Here is the title of a pamphlet-lately issued in London, "Are the Bishops Mad?" Whereupon another pamphlet appears with the responsive title, "Not Mad, but Maudlin," and both of these writers are in the church whose chief pastors they thus slur by inter-

Even the most careful and learned writers will occasionally make slips. Mr. Gladstone, for instance, in a recent article in the Contemporary Review, said: "This fierce light that beats upon a throne is sometimes like the heat of that furnace in which only Daniel could walk unscathed tand in this violnity." A clerical critic submits that, after his ordeal with the lions, Daniel may well be excused from going into the fiery furnace. . . .

BRITISH AND FOREIGN.

Dr. CUMMING, of London, is preaching on Moody's place in prophecy. His place in history can be more easily ascertained.

NEWMAN HALL still wants \$20,000 to. complete the new church in London with-

THE Abyssinians are making preparations to invade the Egyptian frontier, which is not sufficiently guarded. The Khedive has sent reinforcements to the troops on

A DESPATOR to the London Times from Calcutta says extensive floods provail in the Punjanb. Travel on the railways is interrupted, and an immense amount of damage

PROF. BLACKIE, announces that he has already received \$25,000 for the endowment of a Geltic Chair at Edinburgh University. He expects to get \$5,000 from London, and \$10,000 from the colonies.

THE English Revisers of . . Ail. thorized Version of the New Testament. at their fifty-second session, completed the Revision of the First Epistle to the Coribthians to the middle, of the fourth

Tax Sustentation Fund of the Free ware delivered by the Chairman, Rev. Mr. Church of Scotland, which last year was Dewar, also by Rev. Messis. Morrison, increased by above: £10,000 is still moving have gone out from this one centre alone, he friends of the deceased shouse, About Thempson, (Erin,) Cameron, (Toronto,) to swards and upwa-ds. The boiltributions

of the last month show an increase over the whole Church of £419 173 8d.

A Russian Tract Society has been established this year. A gentleman of the name of Pahahoff, who had been converted by Lord Radstonk, is distributing every month one thousand copies of the New Testainent among the Monjicks.

THE national revenue of France for the first six months of this year exceeds the estimate by 45,000,000 francs, (£1,-800,000. This is a pretty good indication of the returning prosperity of the conntry.

The spiritualistic phenomena are to be thoroughly investigated in St. Peters. burg by a special committee of scientists, appointed by the Imperial University, under the Presidency of Professor Men. deleveff.

THE richest of the landholders of Scot. land is the Dake of Sutherland, whese "broad acrea" aggregate 1,826,038, or more than 2,072 square miles, yielding annually somewhat above a quarter of a million of dollars.

THE London Christian World is the medium for supplying poor Dissenting English ministers, whose salaries range from £50 to £100, with valuable publications, the sums given by their congregations for the object being duplicated from other sources. It has sent out one hundred and forty two volumes to Independent, Baptist, and Wesleyon ministers.

The break up in the convents in Germany has already begun. The Ursuline nuns of Posen have sold their property, and will migrate to Cracow. The Capuchins have left Munster; the Bone. dictine nuns of Fulda have also sold their property. The Franciscaus of Westphalia are preparing to leave their homes. About one hundred of them purpose migrating to

Tus: Moderatorship of the Irish General Assembly is not by any means a sinecure. The incumbent is generally busy, the whole year of his official life, in forwarding some project of the Church. Professor Porter, who is now in office, has taken as his task to bring up the Sustentation Fund of the Irish Church to the point where all the active ministry of the Church shall receive a living salary. He is working with prodigious energy, and means to succeed.

THE one hundred and thirty-second annual conference of the British Wesleyan Church has lately been held at Sheffield, England. It is the largest Methodist body outside the United States. Rev. Gervate Smith was chosen President, the retiring President being Rev. Dr. William M. Punshon. It was reported that during the year the committee on the theological institution had received £6400 and expected £800 more, with which the income would still be £1000 less than the previous year. The Education Commit' e reported the number of schools in operation at 890; with 178,550 scholars; Sunday-schools 5898, scholars, 700,210. The Connectional Sunday-school Union had been organized the past year, and about 1000 schools had ioined it. The Home Mission Committee reported the erection of twelve new chapels in London and suburbs, where mission work had been very successful the past year. Ninety ministers are now employed. The increase of members have been 900; 158 Sunday-schools had been instituted; 900 regular and 118 cottage services begun at mission stations. Ten chapels are in course of construction, and the receipts have been £81,257. The number of Church members was reported at 455,443; on trial, 26,524; increase, 5866.

Easy Manners.

Recent events have called public attention to the intimate relation of morals and manners. It may be said that there is no greater peril to morality than much that is called merely free and easy manners. Young men, and even young women, permit themselves a freedom and license of manner which, having all the aspect of impropriety, may very readily acquire its substance. Edward addresses Emily with a foud and jesting intimacy of tone and conduct, which might be expected in the sailor saloons of Water street or Wapping. but which is repulsive and edique in the drawing-room or among refined and gentcel persons. Edward and Emily would be amazed to be told that they have not the manners of a gentleman or lady, and have the air of the deminonde. They think that they are especially comme it faut, and that above all others they know what is the rule of high society. But they are morely valgar. Coarseness cannot be gilled into refinement. The young woman who habitually calls her young friends of the ollier sox by their Christian names, or who suffers anything that can be called familiarity, although it fall short of actual indecorum, should reflect carefully. "Sir," said a lady to a policoman who took her elbow to pass her over the street, "If I wish you to totach me I will ask you." No woman of a high sense of dignity wishes ing man to lay his linud upon lier thoughtlessly of uninecessarily. Not will such a woman permit any kind of rudeness it the tone or manner of them.—G. W. Carlis, in Harper's Laydeness for September.

Ir is thought that tovat 4,000,000 pine-siples will be shipped from Thrias this year. Megers. Moody and Sankey-What 1 to be the Effect of Their Visit?

A well-known "Presbyterian Elder" has addressed the following letter to a Glasgow newspaper. It contains so much in the way of suggestion, advice, and warning so necessary and applicable in those cities which have been favoured by the letters. which have been favoured by the labours of the American Evangelists that we owe no apology in transfereing it to our columns.

They have left after a great and good work, many a blessing will follow them, and fow will doubt that their mission has borne much fruit. We trust this fruit will berns much that will be exercisely gathered. There has been much excitement—in some cases too much; a running to and fro; numbers surging from meeting to meeting, so much so that Mr. Moody lad often to entreat these who spent their whole time thus to stay away and allow those who had been shut out to get in. Now is the time when the le-sons given forth are to be put into practical use. Homes have been broken up, and many duties neglected. In times past we have had many earnest workers, and thousards in our city have had to bless the visit of Christian men and women who have pierced the darkest abodes, and brought comfort and consolation to many a poor soul. Nor has the body been forgotten. Christ's example has been followed, and thousands fed. All this has been greatly increased since the visit of Mesers. Moody and Sankey. What I now fear is the number of imitators with whom we are likely to be flooded—each trying to gather a church around them to liston to ances often very unsound, the Word of God being sadly twisted. Some favourite-ides and pyramids of texts gathered, which: when put together, form but a building on sand. In going to the quarry to gather stones for the pyramids they have left the most precious behind, and so the building, not being fully joined together, quickly falls, because it is not of God. I write now more especially for my brother Pres-byterians. Let the effect appear in fresh vigor being shown in all our churches. May God inspire our ministers with fresh zeal for the work; old habits broken up and a fresh start made; may they be found with hearts warmed and minds full of their subject! Strive to reach the hearts of their hearers, bringing forth things old and new from God's treasury. And may the minister feel that he is upheld by a praying people! Alas! many enter the House of God expecting little, and so bring little away; such hearing will bear little fruit. May our elders feel far more the importance of their office, the vows they take are far too often a dead letter. How many nover enter the door of members of the congregation. The sick are left to the minister, and the broken-hearted set no word of comfort. The young of families, instead of hailing the older as their friend, hardly know his name. How can we expect the church to have life with all this? And our deacons—how often all this? And our deacons—how often do they look on their office as a begging expedition 2 How different would it he if they remembered that they were the ap-pointed means to bring before God's people His cause at home and abroad. Never will this be done effectually until they are fall of the subject, and are so able to speak in glowing terms of the work to be done at home and abroad. Would that men would realize that the silver and gold were the Lord's. Our collectors would find their deacons faithful to this. Why do so many of our young men, especially in the upper classes, break the hearts of fathers and mothers, wasting time, money, and health, and often driven to leave home, and to be too often lost in some far distant land? believe the cause is not far to seek. Fathors and mothers in too many—far too many—cases are engaged in the whirl of society, 50 much so that between business and pleasure the fathers see little of their children, and yet they wonder that things go wrong. Liet the father realise his duty -let him make companions of his sons, be much with them, help in their sports when Joang, become their companion when they grow up, walk with them, read with them, and show un interest in all their studies, and strive to make home the happies, spot and strive to make home the happies, spot they know, bringing good companions around them, and so let them look back in after his to the happy evenings they pent, and memory of father and mether will be blest. Many a family—so we know who have been thus brought up, and the children have turned out a blessing to society. To obtain this fathers and mothers must be prepared for most of the call described.

prepared for much self-denial."-Review. St. John and Patmos.

In the Ægean Sea, in latitude thirty seven degrees and in longitude twenty-seven degrees, stands a rocky and desolate isle. It was selected by the Roman Em-perors as a place of confinement for criminals. It has been made forever memoráble by the presence of Saint John the Royclator. Patinos is its name. John was a criminal, hence he was banishe. His crime was preaching the Gospel. He had done it at Institute of the control of the contro heading the Gospel. He had done it at Jerusalem, in Samaria, and in Asia Minor. He had founded Churches and gathered many converts. Dometian was angry, and he banished him. Patmos had the same of th became his home and the scene of his operations. How long John remained there is not known. Long enough, however, to have glorious visions and divino revelations such as no other man seer had. What, other isle was ever so highly favoured? St. other isle was ever so highly favoured? St. Helena housed the great Napoleon, the conqueror of Europe; but Patmos had the companion of Jerus Christ and the gravdian of Mary. It is day. It is the Lord's day. Saint John's the spirit. Behind him a numpet voice is heard,—he turns and looks. The Son of Man is there, clothed with a garment, girt with a golden girdle, with snowy locks, flaming ever; burnished feet, and sunlit face. It is speaked. "Write the things which thou dustined which are, and things which shall things which those directived it want; the things which are, and things which are, and things which are, and things which are and the hereafter? How much was crowded in the that day! There were sights and founds, beauti and trumpets, maintain and singles, and resides and trumpets, maintain and singles, beauti and shear, realer and violate, raisbows and thousan, to be made violate, raisbows, and the many resembles, and the many r

and future in ministure. Sin depicted and righteoneness portrayed; sin condemned and righteoneness rewarded. Churches and righteousness rewarded. Unurches advised, rehuked, censured, condemned, cheered. Earth dronohed with blood, weighed, famished, rent, and cursod in man and beast. Heaven studded with diamonds and pearls; its city walled with jasper, set in sapphire, beryl, emerald, and other like precious stones; ice streets payed with pure gold. as transparent as the clearest glass. Universal history outlived. Terrostrial and celestial life cast into one grand perspective, and thrown into start. ing contrasts. In a single day, in vision, Saint John ranges over three worlds. Now amid the commotions of time, with pride, amid the commotions of time, with pride, hypocrisy, sin, and death on every side; men rushing to and fro, up and down, in hot pursuit of what they most desired, reckless of the impending dangers and regardless of the r mf rts and rights of others; then transported to the throne of judgment, where sits the Son of Godin His rocal matesty, armed with justice, and disregal majesty, armed with justice, and dis-pensing to the assembled and trembling multitudes according to heaven's redemptive scheme, of faith in the Lord Jesus Christ, and works as faith's fruitage. Whom he saw, how they appeared, what

surprises of joy or sorrow were depicted upon their countenances, we know not. He simply says: "And I saw a great white throne, and he that sat on it, from whose throne, and he that sat on it, from whose face the earth and heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and the dead were judged out of those things which were written in the books, according to their works." Now he talks Now he talks of the bottomless pit, of the lake of fire and brimstone, and of the torments which will endure forever, where the worm dieth not, and the fire is not quenched; then he walks and the fire is not quenched; then he walks the fields of glory, stands before the mighty city, gazes upon its magnificent walls, glistening with the light of God's eternal presence as if they had been burnished by ten thousand suns, treads the streets of gold, peers into the crystal stream, snuffs the fragrant odors from life's fruitful tree, and falls into a blissful silence as the inclody of the "New Song" greets his ear, harped and sung by all the white-robed; and blood-washed throng of the heavenly world.
In short, this is what John saw and

In short, this is what John saw and heard, and of which he wrote. Twenty-two brief chapters of the Bible tell us all we know about this vision. Eternity alone will disclose the details. John saw, but could not read; he heard, but did not understand. Here and there were words whose meaning he could divine; now and then were sounds that he could understand; but doubtless most of what he saw and heard was as a sealed book to him. Such

Though there was much that he could not comprehend, yet there were some things which he could nover forget.—the day, the scenes, and the presence of Christ. These must have colored his subsequent ministry, and lent a charm and power to his words. How eloquently he must have discoursed upon salvation. He was the companion of Christ, saw Him expire upon the cross, stood at the vacant tomb, was with Him in Galilee, and witnessed His ascension from Olivet. Now, after many years, He beholds his risen Lord. Immortality, heaven, and hell are to Saint John the most momentous varieties. Once Patmos meant simply banishment, affliction, hunger, poverty, and death. Now it means divine revelations, Christian ecstasy, holy communion, and gracious deliverance.

Are the Heavenly Bodies Inhabited?

On these calm summer nights naturally our eyes and our thoughts are turned to the shining firmament above us. He must be dull indeed who does not become silent, and thoughtful in the presence of all that starry splendour. Even the child, looking up in wonder, exclaims:

Little twinkling, twinkling star, How I wonder what you are

and here the wonder does not cease with knowledge, but grows as the child grows to be the man, and with more practised eye and with the searching telescope sees farther into the depths of he unive

As we still gaze upward the question rises whether it is probable that those worlds above us are inhabited? Are they, like our earth, populous with life? Are they swarming with living, sentient beings? or are they cold, and dark, and dead, with not a voice to break the eternal silence?

The moon, it seems probable, is a burnt-cut world, so far as life is concerned, if it ever had any life upon it. It is probable that it was once the seat of action of tre-mendous volcanic forces, that have left their traces in the general wreck and min that scar the face of our placed satellite. Now, on all that bright, shining orb, that looks so calm and beautiful when at the full, there is not a drop of water nor a breath of air. Not a flower blooms on the sides of those mountains, nor in the deaths of those hollow craters that yawn so deep. The sun, on the other hand, is still too active, too burning, for the habitation of animal or vegetable life. What living thing could-exist on a globe that is a mass of fire—a thousand times hotter than molted iron, with flames of hydrogen sweeping round it in terrible cyclones, and mounting upwards thousands of miles? So the planet Mercury seems too near the sun for life to exist upon it; while other members of the solar system, whose crist lie:beyond ours, seem too cold. Only the little red planet Mars appears to unite the conditions of life such as we have upon the earth. It has both air and water, as we can see the large belts of ice and snow which encirels its northern and southern poles. We can trace also the outline of its geography, mapping out its continents and nite seas, with the abourney with which we can trace; the mobilguation of the pearth.

thoughtful mind, we are right to get all the knowledge that we can.

Our attention has been recalled to this subject by reading an article in the Specta

for summing up the views of Professor Proctor, the well-known lecturer on astronomy, on what he calls "The Wastes of the Universe." It raises questions which exercise all thoughtful minds, and especially Christian thickers cially Christian thinkers, as the astronomical objection to Christianity is perhaps the most powerful one that has been produced by the discoveries of modern science. The difficulty seems to grow heavier, and to weigh upon us still more, the more we investigate and come to realize the vastness of the material universe. How can it be, exclaims the scopties, that the infinite Creator takes such notice of us when our globe, compared to the whole number of worlds, is but a grain of sand on the sea shore. How could God give His Son to die for a race that is great only in its own die for a race that is great only in its own concelt, but that in his sight is of an insig-nificance too small for notice? If we accept the views of Professor Proctor, however, we may come to the conclusion that while the material universe is so vast, the living universe is much more limited what seemed impossible comes at last within the range of credibility. But we need not resort to such a suggestion to relieve the tremendous mysteries of our faith. When once we accept the existence of God, the infinite Creator, then all things are

possible. The minds of many Christians have been greatly exercised in regard to this astronomical objection to Christianity. They have been lost in wonder, and can only lift up their eyes to the firmament above, and re-peat the words of the Psalmist: "When I consider the heavens, the work of thy finconsider the neavens, the work or thy ingers, the moon and the stars, which thou hast ordained, what is man that thou art mindful of him, and the son of man that thou visitest him?" In the presence of such a being and such a universe the Christian feels that all men are but the incosts of an hour. Weekly Religion sects of an hour .- Weekly Review.

The next Canonization.

Perhaps the most remarkable phase of the history of modern Romanism is its nnblushing effrontery in the face of the civil-ization, the intelligence and the common sense of the age. Time was when the mass of the people were so ignorant and super-stitious that they had but to receive with unquestining faith whatever preposterous lie was fold, and the more educated and cultivated classes were at least awed into silence. But in this age there is believed to be an emancipation from the intellectual degradation of the past. And the Reman Church makes a large draught upon the oredulity of the people when it holds up for their faith its lying wonders, its pious frauds, and its mountebank juggling with the statements of history. The yoke of an op-pressor will be long borne with, but when made too heavy and galling, the oppressed will rise up and break it. So with the yoke imposed upon the minds of the people. There are indications that the Roman Church may at no distant day find its dominion broken.

Among the latest insults to modern in-

telligence is the effort now in progress to have Columbus canonized. The name of Christopher Columbus will always be held in honor in America and throughout the world. It has been supposed that something was known of his history. To be sure there were no facts to warrant the placing him among the saints. Yet that is a matter of small account; facts can be made to order, and they are.

Preparatory to the canonization we must needs have a new biography of the great discoverer, and as all that had been known of him before was insufficient, "facts' not known or dreamed of before must be brought to light. The task has been undertaken at the instance of Cardinal Donnet, by a French Count, Ruselly de Lorgues. The book has been published under the title "The Ambassador of God and Pins IX." We are indebted to a contemporary

for a synopsis of its contents:
The author decides that the vocation of Columbus was truly marvellous; that his mission had been frequently foretold; that he was looked upon by the Holy See as its natural legate to this New World, where he became its first missionary, was the first to plant the cross, to proclaim the Divine Word, to make known the Roman Liturgy, and teach the natives the names of Jesus and Mary, the Lord's Prayer, the venerathem to become the true sons of God and His Church.

Count de Lorgues shows that the real aim of Christopher Columbus was the ransom of the Loly Sepulchre by means of the riches to be found in the new region; that his heart burned with apostolic zeal, and that while holding the office of admiral and vicercy, his life was rather that of a monk than that of a man of the world; that he ordained the foundation of a college for foreign missions 125 years before the Propaganda was instituted, and openly professed the dogma of the Immaculate Concep-

tion before its definition.

The author likewise points out a mysterious connection between the first Christian that carried the cross into the New World. and the first Pope (Pius 1X.) that ever visited the land of the future. He offers proofs of the tacts that Columbus practised, to aspecial degree, every theological and

cardinal virtue. He affirms that he did not owe his great colebrity to his genius or science, but only to his vocation, to his faith, and to the divine grace. As a sailor he was in nowise superior to others of his own time; in fact, the Professors of Berlin and Paris laughed at his ignorance of geography and astron omy; notwithstanding which this ignorant man, the chosen of God, discovered, besides the New World, seven principle law of the globe, and was, notwithstanding the pro-grees made by science, univalled in cosmography.

Thus we have, in the last quarter of the mineteenth, captury, a specimen, of the medieval policy of the Church of Rome, and of a literature corresponding to it.

THERE vessels, all eyer one thousand tons, were launched in Nova Scotia, Sopt. 2nd.

Judging by Faces.

A man's character is stamped upon his face by the time that he is thirty. I had rather put my trust m any human boing a countenance than in his words. The lips may lie, the face cannot. To be sure man may smile, and smile, and be a villain;" but what a smile it is—a false widening of the mouth and creasing of the checks, an unpleasant grimace that makes the observer shudder "Rascal" is written legibly all over it. Among the powers that are given us for our good, is that of reading the true character of those we meet by the expressions of the features. And yet most people neglect it, doubt the existence of a fallsman which would save them from dangerous friendships or miserable marriages; such fearing to trust a test so in-tangible and mysterious, act in defiance of their impulses, and suffer in consequence. There are few who could not point out an actual idiot if they met him, and many know a confirmed drunkard at sight. It is as easy to know a bad man also. The misor wears his meanness in 11- eyes, in his pinched features, in his complexion. The brutal man shows his brutality in his low forelead, prominent clam, and built neck. The crafty man, all suavity and elegance, capnot put his watchful eyes and suaky smile out of sight as he does his purpose. The thief looks nothing else under heaven, and those who lead unholy lives have so positive an impress of guilt upon their features that it is a marvel that the most ignorant and innocent are ever imposed upon by them. Perhaps it is the fear that conscientious people have of being influenced by beauty, or the want of it, which leads so many to neglect the cultivation of the power which may be brought to such perfection; but a face may be beautiful and bad, and positively plain, and yet good. I scarcely think any one would mistake in this way, and I aver that when a man past the earliest youth looks good, and pure, and true, it is safe to believe that he is so.—N. Y. Scotsman.

Chaldean Account of the Creation and the Fall of Man.

The following letter from George Smith, the great Assyrian discoverer, published in the London Telegraph, will be read with interest. It gives a succinct account of the most remarkable discoveries that have ever been made in Assyria:

Having recently made a series of important discoveries relating to the Book of Genesis, among some remarkable texts which form part of the collection presented to the British Museum by the proprietors of the Daily Telegraph, I venture once more to bring Assyrian subjects before your readers.

In my lecture on the "Chaldean Account of the Deluge, which I delivered gods with the noble faculty of speech.
on December 8, 1872, I stated my conviction that all the earlier narratives of Genesis would receive new light from the inscriptions so long buried in the Chaldean and Assyrian mounds; but I little thought at that time that I was so

near to finding both of them. My lecture, as your readers know, was soon followed by the proposal of your proprietors and the organizing of the Daily Telegraph expedition to Assyria. When excavating at Kouyunjik during that expedition, I discovered the missing portion of the first column of the Deluge tablet, an account of which sent home; and, in the same trench. subsequently found the fragment which I afterward recognized as part of the Chaldean story of the Creation, which relic I have noticed already in your columns. I excavated later on, while still working under your auspices, another portion of this story, far more precious -in fact, I think, to the general public, the most interesting and remarkable Cuneiform tablet yet discovered. This turns out to contain the story of man's original innocence, of the temptation, and of the Fall. I was, when I found it, on the eve of departing, and had not time to examine my great prize. I only copied the two or three first lines. which (as I had then no idea of the general subject of the tablet) did not appear very valuable, and I forthwith packed it in the box for transport to England, where it arrived safely, and was presented by the proprietors of the Daily Telegraph, with the rest of their collection, to the British Museum. On my return to England I made other discoveries among my store, and in the pursuit of these, this fragment was overlooked. I subsequently went a second time to Assyria, and returned to England in June, 1874; but I had no leisure lto look again at those particular legends until the end of January in this year. Then, starting with the fragment of the Creation in the Daily Telegraph collection, which I had first noticed, I began to collect other portions of the series, and among these I soon

found the overlooked fragment which I had excavated at Konyunjik, the first lines of which I took down in the notebook of my first expedition. I subsequently found several pieces in the old museum collection, and all join or form parts of a continuous series of legends on primitive history, including the story of the building of the Tower of Babel and of the confusion of tongues.

The first series, which I may call "The Story of the Creation and Fall," when complete must have consisted of nine or ten tablets at least, and the history upon it is much longer and fuller than the corresponding account in the Book of Genesi. With respect to these

Genesis narratives a furious strife has existed for many years, every word has been seenned by eager scholars, and every possible meaning which the various passages could bear, has been suggested; while the age and authenticity of the narratives have been discussed on all sides. In particular, it may be said that the account of the fall of man, the heritage of all Christian countries, has been the centre of this controversy, for it is one of the pivots on which the Christian religion turns. The world-wide importance of these subjects will therefore give the newly-discovered inscriptions, and especially the one relating to the Fall, an unparalleled value, and I am glad, indeed, that such a treasure should have resulted from your expedition.

Whatever the primitive account may have been from which the earliest part of the Book of Genesis was copied, it is evident that the brief narration given in the Pentateuch omits a number of incidents and explanations-for instance, as to the origin of evil, the fall of the angels, the wickedness of the serpent, etc. Such points as these are included in the Cuneiform narrative; but of course I can say little about them until I prepare full translations of the legends.

The narrative on the Assyrian tablets commences with the description of the period before the world was created, when there existed a chaos of confusion. The desolate and empty state of the universe and the generation by chaos of monsters, are vividly given. The chaos is presided over by a female nower named Tisalat and Tiamat, corresponding to the Thalatth of Berosus; but as it proceeds the Assyrian account agrees rather with the Bible than with the short account from Berosus. We are told in the inscriptions of the fall of the celestial being who appears to correspond to Satan. In his ambition he raises his hand against the sanctuary of the God of Heaven, and the description of him is really magnificent. He is represented riding in a chariot through celestial space, surrounded by the storms, with the lightning playing before him, and wielding a thunderbolt as a weapon.

This rebellion leads to a war in Heaven, and to the conquest of the powers of evil, the gods in due course creating the universe in stages, as in the Mosaic narrative, surveying each step of the work and pronouncing it good. The divine work culminates in the creation of man, who is made upright and free from evil, and endowed by the

The Deity then delivers a long address to the newly-created being, instructing him in all his duties and privileges, and pointing out the glory of his state. this condition of blessing does not last long, before man, yielding to temptation falls, and the Deity then pronounces upon him a terrible curse, invoking on his head all the evils which have since afflicted humanity. These last details are, as I have before stated, upon the fragments which I excavated during, my first journey to Assyria, and the discovery of this single relic, in my opinion, increases many times over the value of the Daily Telegraph collection.

I have at present recovered no more f the story, and am not yet in a position to give the full translations and details; but I hope during the spring to find time to search over the collection of smaller fragments of tablets, and to light upon smaller parts of the legends which may have escaped me. There will arise besides, a number of important questions as to the date and origin of the legends, their comparison with the biblical narrative, and as to how far they may supplement the Mosaic account.

It will probably be some few months before my researches are sufficiently advanced to publish them in full; nieanwhile the interest which I know the public feel in these discoveries must be my excuse for this short and imperfect notice in your columns. When my investigations are completed I will publish a full account and translation of these Genesis legends, all of which I have now been fortunate enough to find, some in the old museum collection, others by excavation in Assyria.

Births, Marriages and Deaths.

MARRIAGES.

At St. Mingo Manso, Siat ult., by Rov. D. Ross, B.D., Chatham, P.Q., Alex, Robinson, oldest son of Ell Robinson, Plantagenet, Present Co. to Ellis Jano, only surviving child of C. S. Gill, of Gillville, Last Templeton.

Jano, only surviving child of C. S. Gill, of Gillville.

Last Templeton.

On Sept. 1st, at the residence of the bride's fr ther, by Rev. Jas. Wellwood, John Millen, greecy, of Montread, to Elizabeth third daughter of Win. Bon, Esq., of St. Laurent.

At St. Andrew's Church, Saymour, Ont., on the Ist inst., by the Isther of the bride, Alex M. Davidson, of Montreal, to Sarah, clost daughter of the Rev. Robt. Neill, D.D.

At Dunvegan, Ont., on the 3rd inst., by the Rev. Kenneth McDonald, of Alexandria, Oot., Henry Blake Wright, of this city, Notary Public, Commissioner, and Justice of the Pohoc, to Jesse, cidest daughter of Peter Stewart, Esq. of the Township of Kenyon, County of Glengary, Out.

Near Punveam, at the residence of the bride's father, Mr. A. McLeod, of No 27 in the Sta of Kenyon, on aits Aug., by the Rev. M. Broden, of No 7 in the Sta of Kenyon, and the Notary McLeod.

By Rev. R. Wallson, sp. 1988 Sta Marsey, John Markey, McLeod.

By Bev. R. Wallace, an the 34th August John Daniel Anderson, to Margaret Uneswell, both of Toronto.
At the residence of the bride Stather, by Rev. R. Wallace, Seorge Meakie, to Kate., ellest laughter of H. J. Kerby, keq., both of Toronto.

DHATHS

Ardematemicon the 1981h alt., Grosen Walsh, Linguistae achieved illinosi and doctor rezented 6120h trouden egat ti year.

The Heavy Cross.

Robert Hope and Samuol Hullins had lived side by side for more than twelve years. Probably there would not have been the slightest disagreement between the neighbors if Samuel, who had served under Lord Nelson, had not entitled himunder Lord Nelson, had not entitled him-self to a small pension by the loss of one of his legs at Trafalgar. The missing leg and the pension that supplied its place were a con-tinual source of jealousy to Robert. He accused fate of maliciously leaving him both feet, and complained bitterly of Provi-dence that it had not enabled him, as he said to sall his loss at the some wice of said, to sell his legs at the same price as Hullins. Every time he went to pay his ront he repeated, grumbling, that his s very lucky; that he had no dimently with his payments since the king allowed him a pension; while he, poor wrotch, could hardly make both ends meet without leaving his creditors in the lurch.

Robort at first was satisfied in keeping his reflections and complaints to himself; but little by little he came to express his discontent more openly until it became the habitual and favourite theme of his conver-

One week when he was obliged to leave his rent in arrerrs, and was going sadly to Mr. Taylor's house to make excuses for the delay, he met his neighbor Hullins, who was as regular as a clock with his rent, and had just paid it. The mere sight of Samuel affected Robert like an illness, so when he bowed his head in raply to Hullius' saluta-tation, his expression was singularly like that of a bull who shakes his horns at a dog. On reaching his landlord's house he did not escape reproaches. The example of his neighbor was cited, who always paid

regularly and to the last penny.
'Yes, yes,' murmured Robert, 'some people are born with money in their

people are born with monoy in their mouths. Hullins is very lucky, and I am not surprised that a person with such a pension as his pays regularly.

'To be sure Hullins has a pension,' answered Mr. Taylor, 'but his infirmity is a heavy cross, and if you were afflicted with it you would be complaining still more.

'No,' replied Hope, 'if I had been so fortunate twenty years ago as to lose a leg, it would have been a profitable day's work. I would sell all my limbs at the price I would sell all my limbs at the price Samuel got for his. What! do you call his wounded leg a heavy cross? For my part I think his pension makes it very light. he heaviest cross I know anything about is being obliged to work constantly to pay

Mr. Taylor was a good-humored man, but a close observer. He had noticed for some time past Robert's envious disposition, and he resolved to convince him that the lightest cross could be very burdensome to a bad disposition.

'I see,' said he to Hope, 'that you are quite disposed to do nothing at all. Well, I can relieve you from this nesessity of working, of which you complain so sadly. Your neighbor Samuel's cross is very easy to bear, so you think. Will you accept one much lighter if I promise to excuse you from paying your rent?'

'What kind of a cross will you put on my shoulders?' asked Robert, uneasily, fearing the proposition might not be accept-

'Only this,' said Mr. Taylor, taking a piece of chalk and tracing a white cross on Robert's coat; 'so long as you wear this I

will not ask you for a penny of rent.'
Hope thought at first that his landlord was in jest; but becoming satisfied that he

was speaking seriously—
'By George!' he oried, 'you can say that you have seen the last of my money, for I am willing to wear such a cross as this all

my life.'
Robert went out immediately, congratulating himself on his good fortune; and all along the road he laughed to himself at Mr. Taylor's folly in letting him off from his

rent so cheaply.

He had never been in so good spirits as at the moment when he returned home. So he saw nothing to find fault with, and when his dog came and sat down at his

feet he did not punish him for his fami-As he sat down on coming in, his wife did not at first observe the white cross on his shoulder; but passing behind her husband to wind up the clock, she suddenly acreamed with a harsh voice,

 Good heavens. Robert, where have you been? You have a cross a foot long here on your back. You have been to the tavern, I dare say, and some of your drunken friends has played you this trick to make you look like a simpleton—as if you needed anything of the kind! Stand ap and hold still while I brush is off.'
Stop!' cried Hope, startling up quickly.

There is no need of your tonening my clothes. Go and knit your stockings and leave me alone.'

'I shall not do it,' cried Mistress Hope, in a still shriller voice. 'I do not want my husband to become the laughing stock of the village; and if I have to tear your coat to pieces you shall not keep that ridiculous eross upon it.

So saying, the house-wife tried to brush Robert's shoulders; and he, knowing resistance would be useless, ran out cursing, and slammed the door behind him.

'What a fury!' murmured he, going away; 'if she had been a little milder I would have told her what good luck I have had, but she does not deserve to know it! O. Robert!' oried his old neighbour

Fox, at the moment Robert turned the corner of his house; 'what does that white cross mean that you wear on your back?'
Take care of your own clothes,' answered Hope incolently, continuing on his

'Mr. Hope,' said little Patty Stovens, the grocer's daughter, wait a moment, please, until I rub off this great cross

somebody has made on your shou der. 'Go and sell herrings, chatterbox!' re-plied Robert, 'and never mind passers by.' The little girl, quite chagrined, ran into

her mother's shop. Pretty soon Hope reached the butcher's house. He was talking on the threshold with his neighbor the blacksmith.

with his neighbor the blacksmith.

You are just the man I wanted to see, ground, until the last parsing is dig. Nor said he, stopping Robert, and beginning to its it any better in the fruit garden. You speak of business matters. He had hardly have grown your strawberries in hills for begun when eld Peggy Turton came along two years and now look for a grand crop; in her plaid dress and blue apron.

'Heavens ! Mr. Hope,' she cried, gatheding up her apron in her hands, 'your back is horrible.'

Robert turning around to bid her let him alone, the blacksmith saw the mark that Taylor had made.

"Thunder! look!" cried be, laughing; 'you might serve as a signboard for the White Cross Inn.'
"I suppose,' added the butcher, 'that his wife put that mark on his shoulder for fear of lessing him."

of losing him Hope felt that there was only one way to escape at once from Peggy's apron and the wittleisms of the but her and black-

smith; co he did not hesitate to leave. On his way down the street he passed by the schoolhouse. He had hardly passed the door when a loud cry of ridicule arose, and at least fifty scholars began to chase him, pointing their fingers at him, and throwing

caps and bonnets in the air.

See I see I' cried one, 'he looks like a sheep marked by the butcher.'

'Don't you see,' answered another, 'that

he has taken the cross and is going to Pal-

estine?'
Hope became pale with rage; he turned like a snappish cur chafed by children, and would perhaps have cruelly punished his little persecutors, it Mr. Johnson the schoolmaster had not suddenly appeared at the door of the house. Robert reproached him, complaining that his school was com-posed of insolent brats. Mr. Johnson gently replied that he would not for anything in the world encourage the importi-nence of his pupils; but that the wnite cross he had on his back might make wiser

people than they laugh.
'What business of yours is this cross?' replied Robert, previshly; is not my back

my own property?'
The schoolmaster bowed and smiled, and Hope continued on his way. But the cross grew more and more heavy upon his shouldors.

He began to think it would not be so easy to avoid paying rent to Mr. Taylor. If he was already burthened with so much ridicule, how would it be when the cause of his queer ornament should be known as if his land-lord had written a receipt in full upon his back. Reflecting thus, Robert reached the tavern. He was passing by when he saw Mr. Taylor himself a few steps from him, and on the other side his neighbor Hullins dragging along his wooden leg, and talking with Harry Stoke the carpenter. Harry Stoke was the vil-lage wit, and Hope would not have been ridiculed by him before Hullins for anything in the world. He took refuge then in the tavern, but this retreat did not serve him long. Those who were drinking there soon perceived the cross, and began rallying Hope upon it. He became vexed, a quarrel rose, and the landiady, fearing a serious disturbance, had Robert put out of doors by the servants.

Have you over seen in September a young partridge, the last of the covey, wounded by a fowling piece, and trying to escape into a thicket dragging a broken wing? Such was Robert going back to his house at the other end of the village. Sometimes he walked rapidly so as not to be overtaken; sometimes he took only one step a minute, so as not to pass some one that he saw before him; now in the road, now in the fields, he glided behind bushes and beside walls, shunning people like a gipsy who has stolen a chicken near a farmhouse. At that moment the white cross was an insupportable weight. However he reached home at last, and hoped this time to find a little rest. But as soon as his wife perceived him she cried out to

Are you not ashamed to come home in the same condition as when you went away? Five cr six neighbors have been in to ask me if you were crazy. Quick, now! let me rub my sleeve over that

'Do not come near me, wife!' cried

Robert, exasperated.
'If my soul depend upon it, you shall not stay so, Hope; I will not have anybody belonging to mer, ake himself so ridiculous. Take off that coat! Take it off at once, I tell you!'

So saying, Mistress Hope was about to seize her husband by the arm, but he re-pulsed her rudely. Patience was not her most illustrious virtue. She answered with a blow, and a formidable combat ensued, to the great scandal of the neighbors. the neighbors who came running to part them. next day he repaired to his landlord's at an early hour, his weekly rent in his

'Ah, Robert!' said Mr. Taylor, as soon as he saw him, 'I thought it would not take you long to repent of your bargain. This is a good lesson for envious and impatient characters, who are always com-plaining of Providence and of their life. Remember this, Hope: He who created us has given us each trials in proportion to our strength. Do not complain that you are less favoured than others, for you cannot know what your neighbors suffer crosses are heavy; what renders them light is patience, courage, and good will.—Fromthe French of Souvestre.

'Horticulture in a War with Insects.

This is no figure of speech. Go into the beetle; would you saparagus? bearly cabbages and cauliflowers?—green worms and hee above ground, and the club-root below. Would you cucumbers? the "flea" and striped bug have something also like Burchus pusi. If you like peas, you must also like Burchus pusi. If you would—as ali reasonable people should—make your pumkin pie out of squash, your chance for the delicious Marrow-Hubbard of Marblehead is small, if you do not pick off that solenin and odorous bug, Coreus trisis, so as to leave the vines in good condition, for the borer goes near the root of the matter. and the six or eight feet of vine that your care has preserved goes in a night. To-matoes and egg-plants you feed to a fat fellow, as big as your finger; and so all through the catalogue, from the time the first saparagus shoot comes through the ground, until the last paranip is dug. Nor is it any better in the fruit garden. You

finely, but you find that here and there a vine has collarzed; the next day more vines give out; you dig down and find a fat, white grab, which likes what the strawberry produces below ground quite as well as you do that which it bears above. The majority of the strawberries may fall, but there are the currants, which set so full and are already ripening. Look at your early ripened currants, and they will be found to be still small, and have only turned red because the bearer has taken the life out of the stem. Rose-bugs will eat up the grapeblossoms; curculios sting the plums, and if there are any pears and apples this year, it will be because there were no enough of the codling moth and its allies to go around.

Take the ornamental parts of the grounds. Upon about one half of the shrubs there will be some kind of an aphis to curl up and partly kill the leaves. You are fond of roses, and pecious few do you get. You fight the early green fly with tobacco water; the later slug is dosed with whaleoil or carbolic soap, and when these are in a measure vanquished, and buds of promise come, you, you go out one morning, and find six or seven rosebugs at every opening rose, and those which cannot get a chance at the opening ones are discounting the matter by gnawing the buds. If you believe anything will trouble these fellows, just try it. As I do not expect to live anything like half a century longer, I can worry along, and take the few vegetables, fruits and flowers, these winged scourges and their larve leave me, but my trouble is, as this distruction increases yearly, to guess what will be the state of affairs in years to come, unless something is done to arrest this devastation. Unless united action can be had, individual effort is useless, The Apaches, who make their raius upon the borders of northern Mexico, steal a few horses here and a few cattle there, but never break up the settlement, as that would be, so to speak destroying the nestogg. Our insects seem to have some such instinct, and they de not, as the grasshoppers of the West, make a clean sweep, but leave us just enough to encourage us to go on and provide food for their progeny of next year. One person can do nothing; my neighbor on one side says: " My man tells me that the worms are eating up his cabbages." My neighbor on the other side says: "Well, I never did see anything like says: it." it." But neither do the first thing to kill the pest. What good does it do me to dust and squirt all the remedies I can hear of—and I do kill some—while on each side of me there is ample provision for next years' insects. If a state has right to legislate against Canada thistles, have they not the same right to make laws to prevent the increase of the squash-bug, the rose-bug, the coddling moth, or any other controllable insect, that now takes the largest share of our vegetables and fruits, to say nothing of our flowers. I did not intend to make so long a "preach" about insects, but I am well persuaded that it is the duty of every state to look to this matter, as well as vilo weeds, stray animals or horse thieves. Missouri has set a grand example to the older States. She has a State Entomologist, a competent man, to tell the people which insects are injurious, and how they may be fought. I hope that after a proper time for this knowledge to be disseminated, she will set a still better example and make it a penal offence for any one to harbor and allow to multiply any preventable insect-—News from the Pines, Amer. Agr.

A Noble Wife.

During the revolution in Poland which followed the revolution of Thaddens Kosciusko, many of the truest and best of the sons of that ill-fated country were forced to flee for their lives, forsaking home and Of those who had been most eager friends. for the liberty of Poland. and most bitter in the enmity against Russia and Prussia. was Michael Sobieski, whose ancestor had been a king a hundred and fifty years before.

Sobieski had two sons in the patriot ranks, and father and sons had been of these who persisted in what the Russians had been pleased to term rebellion, and a price had been set upon their heads.

The Archduke Constantine was eager to apprehend Michael Sobieski, and learned that the wife of the Polish here was at "Madam," he said, speaking politely, for the lady was beautiful and queenly, "I think you know where your husband and sons are hiding?" home in Cracow, and he waited upon her.

" I know, eir." "If you will tell ma where your husband is your sons shall be pardoned.
"And shall be safe?"

rising with a dignity sublume, and laying her hand upon her bosom, "he lies con-cealed here—in the heart of his wife—and you will have to tear this heart out to find

Tyrant as he was, the Archduke admired the answer, and the spirit which had in-spired it, and deeming the good will of such a woman worth securing, he forthwith published a pardon of the father and

The Ostrich.

The greatest feat of an Arab hunter is to capture an estrich. It is the largest of to capture an ostrich. It is the largest of living birds, and probably the swiftest of all running animals. Being very shy and cautious, and living on the sandy plains, where the e is little chance to take it by surprise, it can only be captured by a wellplanned and long-continued pursuit with the swiftest horses. The ostrich has two curious habits in running when alarmed. It always starts off with outspread wings, against the wind, so that it can scent the approach of an enemy. Its sense is so keen that it can detect a person at a great distance, long before one can be seen. The other curious habit is that of renning in a circle. Usually five or aix estriches are found in a company. When discover-

angles to the course the estrictes have taken. When these hunters think they have gone far enough to cross the path the birds will be likely to take, they watch upon some rise of ground, for their approach. If the hunters hit the right place, and see the ostriches, they at once start in pursuit with fresh horses and sometimes overtake one or two of the birds, but often two or three of the fleet horses fall, completely tired out with so sharp a chase. (See Job xxxix.

18.) When taken, the estrich may defend itself by kicking out sideways, and is able to give quite a dangerous blow to any one within its reach. Dr. Livingstone found that it could run at the astonishing speed of twenty-six miles an hour. When run-ing at this speed, the foot and legs of the bird could no more be seen than the spokes of a rapidly revolving wheel. The length of its strike or step is then from twenty-two to twenty eight feet.

There are pine passages in the Bible which are believed to refer to the estrich. In six or seven of them the Hebrey words are translated "owls" in our English yersion, though the correct reading (estrich) is given in the margin (with references), in most of these cases.

The estrich is one of the tallest of birds being seven or eight feet high. Each of its wings with its feathers is about three feet long. The long feathers are generally white. These are counted very valuable, and are much worn and highly prized, as many of our young readers know

The young people among the Egyptians in the days of Moses liked to wear an ostrich feather, quite as well as the American girls. It was a part of the head-dress of one of their gods, and was a sign of truth or justice. The feathers were al-so worn by Egyptian soldiers and by priests at religious festivals;

When Arabs wish to call any one very dull, they say, "Stupid as an ostrich." They say it is stupid because when hunted They say it is stupid because when nunted it sticks its head into a bush and thinks the hunter does not see it, and because it will swallow hair, wood, cords, stones, nails and other substances with great veracity. Date stones are a favourite food. Dr. Shaw saw one swallow some bullets, het from the mould, and another traveler lost his pocket-knife and a big buckle in the same manner.—The Univ buckle in the same manner .- The Universalist.

By-and-By.

There's a little mischief-maker That is stealing half our bliss, Skotching pictures in a dreamland, That are never seen in this, Dashing form the lips the pleasures Of the present while we sigh; You may know that mischief-maker. For his name is By-and-by.

He is sitting by your hearthstone, With his sly, bewitching glance, Whisp'ring of the coming morrow As the social hours advance; Loitoring 'mid our calm reflections. Hiding forms of beauty He's a smooth, deseitful fellow, This onchanter By-and-by.

You may know him by his winning, By his carcless, sportive air ; By his sly, obstrusive presence, That is straying overywhere, By the trophies that he gathers Where his sombre victims lie; For a bold, determined fellow Is this conqueror, By-and-by.

When the calls of duty haunt us, and the present seems to be All the time that ever mortals Snatch from dark eternity, Then a fairy hand seems painting Pictures on a painted sky? For a cunning little artist Is this fairy, By-and-by.

"By-and-by," the wind is sighing. "By-and-by," the heart replies; But the phantom just above it E're we grasp it ever flies. List not to the idle charmor. Scorn the very specious lie-Do not you believe or trust in That deceiver, By-and-by.

Anecdote of Sir Walter Scott.

An English Archdeacon-John Sinclair -has just published a volume of "Sketches of Old Times," in which he tells this story of the great Scotch novelist. "Before Sir Walter Scott acknowledged himself to be the author of the 'Waverly Novels,' my sister Catharine said to him: 'If you tell me which of these novels you prefer, I shall tell you in return which of them has the preference given it by Edgeworth. Sir Walter agreed, and shotold him that Miss Edgeworth had said: 'There is a freshness "And shall be sate?"

"Yos Madam. I swear it. Tell mo where your husband is concealed, and both you and your sons shall be safe and unharmed."

"Than Sir." answered the noble woman clair, said Sir Walter, 'I, for my part, and the content of the c enjoy the Antiquary more than any other. There are touches of pathos in it which much affected me; and I had many a hearty laugh at the expense of the Anti-quary himself.' 'Yes,' rejoined my sister, the author of these novels, whoever he may be, it always laughing at somebody, and in the case of the Antiquary, the person he is laughing at is evidently himself."

Fanaticism.

A converted Hindoo Brahamin once told me tuat he had seen his sister, amid the heat of India, stand in tantalizing sight of a fountain of cooling water, bubbing up in the court of the house, with a goblet in her hand for days, refusing to drink till she fell to the pavement through faintness, and then continue for hours on the hot stones, with parched tongue and bleeding lips. All of this torture was resolutely endured to depress and crush the natural appetite of the physical nature, to enthrone the soul upon its ruins. Very early in the history of the church this pagen notion was incorporated into Christianity, that all the evils of soul come from its connection with matter. Hence the body must be treated as the enemy of the Christian's soul. This is the origin of the monstrons system of are found in a company. When discovery penances which has disfigured the papel westell; has disfigured the papel westell; has disfigured the papel westell; has distinged the papel burders mounted on feet country, the rigorous fastings, the hair liquid. If more than five days of the horres, will proper the winder, while the papel the self-flagellations, the ecoping on come to the surface, and project the hardware will gallop away at right who have kneed on sharp stones, unidental in proportion to the indirected agree.

wigils on the cold damp floor of the monastery. Oh, what a book of agont, would that be, if all the signs, and grean, and tears, and pains of poor deluded seel, papan or papal, ondured for the sake of a cessation of hostilities between the flow and the spirit, were on record, legible to men.—D. Steele, D.D.

Scientific and Aseful,

Inten moss has been suggested as a sale stitute for flax-seed meal in poulties, I stitute for make a superior poultice, as is said to make a superior poultice, as keeps moist about eighteen hours, deesnot slip, is incolorous, and neither ferment and plotters or livering the had glotters or livering t easily nor soils the bed clothes or linea cl the patient.

CHARCOAL VS. PHOSPHORUS.

Animal charcoal, or bone-black, is an ex. Animal charcost, or none-place, is an ex-cellent antidote to the poisonous effects of phosphorus. A number of experiment warrant the belief that it is far more effec-cious than the oil of turpentine, which, although valuable for the purpose, the quently produces severe headaches. The bone-black is administered in the form of pills made with gum tragacanth or other mucilaginous substance.

TRY THIS FOR YOUR LAMPS.

very adhesive coment, and one par-A very adnesive coment, and one particularly useful for fastening the brast mountings on glass lamps, as it is unaffected by petroleum, may be prepared by boiling three parts of rosm with one part of caustic soda and five parts of water, then waters a kind of som which is real of caustic soda and tive parts of water, that making a kind of soap, which is much with one-half its weight of plaster of Pari. Zinc white, white lead, or precipitate chalk may be used instead of the plaster, but when they are used the coment will be a coment will be a coment in hardening. longer in hardening.

QUININE.

Precisely how quinine effects a cure in febrile diseases has never been thoroughly understood. Some have supposed that it acts as a poison to animalcules, and areth disease by arresting putrefaction. This theory proceeds on the assumption that miasmatic fevers are due to the existens of animalcules in the blood, which is not yet established. Another theory is that it yet established. Another theory is main acts somewhat on the principle of a contor-irritant, curing fever by setting up a fever of a different kind. One thing seem to be sufficiently settled, and that is thit is lessens the heat of the body and the frequency of the pulse, diminishing animal oxydation.

OLD IRON.

A wedge or plate of iron has been found imbedded in the musoury of the great pynmid in Egypt, the indication being that it must have been wrought in the age of Obcops, placed by some authorities as far back as 5400 years ago. This makes the use of iron about 2500 years more accient than it is supposed to be, and affords opportunity for explaining the cutting of the sharp and well defined hieroglyphics propriets, granite, and other hard store. porphyry, granite, and other hard stone employed in the construction of Egyptisa pyramids, temples, and tombs. How these could have been cut before the age of im has been a puzzling question to many. Further investigation may show iron b have been in use 6000 years ago.

BEES CAN DISTINGUISH COLORS.

To test the faculty possessed by beer of distinguishing between colors, Sir John Lubbock brought a bee to some hone, which he placed on blue paper, and about three feet off he placed a similar quantity of honey on orange paper. After the bee had returned twice, he transposed the papers, but the bee returned to the hors on the blue paper. After she had mid-three more visits, always to the blue paper, he transposed them again, and she again followed the color, though the honey walleft in the same place. The papers having been again transposed, the bee returned to the former site of the blue; but when just about to alight, she noticed the change of color, and without a moment's hesitation dashed off to the blue. No one, says he who saw her at that moment could have ontertained the slightest doubt of her per-ceiving the difference between the two

HOW TO EASE A COUGH.

The London Lancet, which ought to be a good authority, says: "Anodynes, nate cotics, cough mixtures and lozenges, are practically of no good, and too often increase the debility and hasten the fatal end. The best method of easing a cough is to resist it with all the force of will possible until the accumulation of phlegm become greater; then there is something to cough against, and it comes up very much easier, and with half the coughing. A great deal of hacking and hemming and coughing and the part of invalids is nervous, purely niv. vous, or from the force of habit, as i shown by the frequency when thinking about it, and the comparative rarity when the person is so much engaged that there is no time to think about it, and the attention is a second or the second of t tion is compelled in another direction."

A TEST FOR EGGS.

Among the minor troubles of city life! the difficulty of procuring a regular supply of fresh ergs. When we can not remove our woes, the next beat thing is to it; to understand them. So we devote this part-graph to what will interest all out of hear. ing of the cheerful sounds of the barnyath.
An egg is generally called fresh when'it
has been laid only one or two days in
has been laid only one or two days in summer, and two to six days in winter. The shell being porous, the water in the interior evaporates, and leaves a cavity of greater on leave sheet. interior evaporates, and leaves a cavity of greater or less extent. The yolk of the eff sinks, too, as may be easily seen by holding it towards a candle or the sun; and when shaken a slight shook is felt if the egg is not fresh. To determine the presse age of eggs, dissolve about four ounces a common sait in a quart of pure water, and characteristic states and the egg. If it is one day old, it will descend to the bottom of the reseal that if three thays, it will shoot in the roug, as will descend to the boltom of the reasely-light if three linys, it will finds in his liquid. If three linys, it will find in his liquid. If more blank fied days cold, if will come to the surface, and project above to the surface, and project above to the proportion to the light proportion.

We have read of a clergyman who one Sabbath morning opened his Bible to mark the passage he had been studying throughout the work, and from which he infended to deliver a discourse that day; but to his seat surprise, he could not find it, for neither words nor text could he recollect. He endeavored to recall the subject to manner, and made it a matter of prevent memory, and made it a matter of prayer, but all to no effect. While thinking how he should be confounded before the congreration, another passage darted into his mind with peculiar energy. He accordingly preached from this, and during the discourse, he observed a person, apparently in the claim of the claim of the place, who, after having heard a little, seemed bathed in ters, and never raised his head through the whole of the sermon. In the ovening this person called on the preacher, and after expressing his obligations for the sermon he had heard, he added: "Two or three years ago I heard you preach in such stion, another passage darted into his mon he had heard, he added: "Two or three years ago I heard you preach in such a place, and ever since I have been under the spirit of conviction and bondage. This day I took my horse and rode to hear you, and blessed be God, he has now given me to see him as my reconciled God and what in Christ Jeans, and to exict the Father in Christ Jesus, and to enjoy that liberly wherewith he maketh his people

A FAMOUS MEDICAL INSTITUTION.

From the Chicago Times "The name of Dr. R. V. Pierce, of Baffalo, N.Y., has become as familiar to the people all over the country as household words.' His wonderful remedies, his pamblets and books, and his large medical ex-ference, have brought him into promin-

eace and given him a solid reputation. The Times, in the present issue, presents a whole page—communication—from—Dr. and our readers may gain from it moidea of the yast proportions of his to has at Buffalo a mammoth establishment, appropriately named 'The World's Dispensary, where patients are treated, and be remedies compounded. Here nearly a undred persons are employed in the everal departments, and a corps of able and killed physicians stand ready to alleviate benfierings of humanity by the most ap-tored methods. These physiciaus are in fequent consultation with Dr. Pierce, and beir combined experience is because the ir combined experience is brought to ear on the successful treatment of obstinto cases. The Doctor is a man of a large addical experience, and his extensive nowledge of materia medica has been acmowledged by presentations of degrees contwo of the first Medical Colleges in the

II nou would patronize Modicines, scien-ifically prepared by a skillful Physician of Chemist, use Dr. Pierce's Family ledicines. Golden-Medical Discovery is ntritions, tonic, alterative, and blood-kinsing, and an unequalled Cough Remey; Pleasant Purgative Pellets, scarcely y; Pleasant Furgative Peliets, scarcely uger than mustard seeds, constitute an greable and reliable physic; Favourite rescription, a remody for debilitated males; Extract of Smart-Weed, a magical emely for Pain, Bowel Complaints, and nequalled Liniment for both human ad horse-flesh; while his Dr. Sage's liarth Remody is known the world rer as the greatest specific of Catarrh and Cold in the Head" ever given to the pubc. They are sold by Druggists.

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Lemoyne, Gibb & Co., Buckingham, Q., Writes—"Send us one gross Eclec-doil. We find it to take well."

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JENTLEMEN,—I feel bound by a sense of J. and a desire to benefit my fellowis, to make known the wonderful et of your Indian Rhoumatic Cure has lin my case. I su fored from rheuma for six years, and tried everything to be benificial without obtaining

thand I come to the conclusion to try
bing mcre; but my husband hearing of m medicine wished me to try it, and ha doubting heart Litied one bottle, d'another, which compléted the cure-

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Hepatitis or Liver Complaint, DYSPEPSIA AND SICK HEADACHE.

Symptoms of a Diseased Liver.

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

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FITS! FITS! FITS!

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The following certificates should be read by all the
sificied; they are in every respect true, and should they
be read by any one who is not sificited himself, if he has
a friend who is a sufferer, he will do a humane act by
enting this out and sending it to him.

A MOST REMARKABLE CURE.

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There a cure for ffilers x?

The subjoined will answer.

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You will find enclosed five dollars, which I send you for
two boxes of your Follepic Pills. I was the first person
who tried your Pills in this rart of the country. My sen
was badly afflicted with fits for two years. I wrote for
and received two boxes of your Pills, which he took according to directions. He has never had 2 fi since. It
was by my persual ion that Mr. Lyon tried your Pills,
lils case my was a very bad one; he had fits nearly all his
life. Persons have written to me from Alabama and
Tonnessee on the subject, for the purpose of accertaining my opinion in regard to your Pills. I have always
recommended them, and in no instance where I have
had a chance of hearing from their effect have they
failed to cure. Xours, etc.. C. If Gry. they
Gronads, Yalabusha County, Miss.

ANOTHER REMARKABLE CURE OF EPILEPSY; OR, EALLING FITS,

CURE OF EPILEPSY; OR, F.ALLING FITS,
BY HANGE'S EPILEPTIO PILLS.

MONTOONER, TOXES, June 20th, 1807.
TO SETH S HANGE —A PERSON IN my capploy had been afflicted with Fits, or Epilepsy, for hirrcory cere, whe had these attacks at intervals of two to four weeks, and oftentimes several 1.3 quick succession, sometimes continning for two or three days. On soveral occasions they lasted until his mind appeared totally deranged, in which state he would continue for a day or two after the fits ceased. I tried soveral ren dies prescribed by our resident physicians, but without success. Having seen your advertisement; conciuded to try your rendey. To bained two boxes of your Pills gave them according to directions, and they effected a permanent cure. The person 1s now a stout healthy min, shout 30 years of as., and has not had at it since no evanemented taking your medicine, ten years since. It is was my principal wagoner, and has, the control of the severated weather I have great confidence to the severated weather. I have great confidence of the severated weather. I have great confidence of the severated weather.

STILL ANOTHER CURE. Read the foliowing testimonial from a respectable citizen of Gronada, Mississippi.

Read the foliowing tostimonial from a respectable
SETW S HANCE Baltimore. Md -Dear Sir. I take great
pleasure in relating a case of Spasme, or Pits, cured by
your invaluable Pills. My brothen, J Ligon, has long
been afficted with this awful disease. Ho was first attacked white quite young. He would have one or two
spasms at one attack at first, but as he grew older they
seemed to increase. Up to the time he commenced taking
your Pills he had them very often and quit were, presirsing him, body and build. His mind had suffered sericular to the commenced the control of the control of those
this fine of the control of the control of the control
this lind has also returned to the relative the control
the means of directing others to the remost that will core
them. Tours, respectfully, etc. W. P. Linder.

Sunt to any part of the country, by ma H. Troy of passes, on The sign of a resultance. Address, BETH S. HANCE. 105 Battimere, Md. Trice, oad now, 50; we will be the sign of t

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The reputation this excellent medicine enjoys, is derived from its cures, many of which are truly marvellous. Inveterate cases of Scrotulous disease, where the system seemed saturated with corruption, have been purified and cured by it. Scrotulous affections and disorders, which were aggravated by the scrotulous policy, that the public scarcely need to be informed of its virtues or uses.

Scrotulous policy, that the public scarcely need to be informed of its virtues or uses.

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Scrotulous policy, that the public scarcely need to be informed of its virtues or uses.

Scrotulous discourse in the information of the occasion, and the calling a suspicion of its presence. Again, it seems to breed infection throughout the body, and then, on some favorable occasion, rapidly develop into one or other of its bideous forms, either on the surface or among the vitals. In the latter, tubercles may be suddenly deposited in the lings, or the surface or among the vitals. In the latter, tubercles may be suddenly deposited in the lings, or foul ulcerations on some part of the body. Hence the occasional use of a bottle of this Saraspartita is advisable, oven when no active symptoms of disease appear. Persons afflicted with the following complaints generally find immediate relief, and, at length, cure by the use of this Saraspartita is advisable, oven when no active symptoms of disease appear. Persons afflicted with the following ormalists of the most deficiency of the sarasparter of the surface of the masset o

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Minute directions are given in the wrapper on the box, for the following complaints, which these l'ills rapidly cure:—

For Dyspepsis or Endigrestion, Listlessentess, Enguer and Loss of Appetite, they should be taken moderately to stimulate the stomach action of remove the obstructions which cause it.

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For Dysentery or Endigrestion, Properties, they should be succently required.

For Rheumantiem, Gont, Gravel, Palpitation of she Heavy, Pulm in the Side, Back and Ledius, they should be continuously taken for each case, to correct the diseased action of the system. With such change those complaints disappear.

For Bropsy and Bropsical Swellings they should be Exicen in larg

the system. With such change mose complaints disappear.

For Bropey and Bropsical Swellings they should be taken in large and frequent doses to produce the effect of a drastic purge.

For Suppression a large dose should be taken as it produces the desired offect by sympathy. As a Dinner Pill, take one or two Pills to promote digestion and relieve the stomach.

An occasional dose stimulates the stomach and howels into healthy action, restores the appetita, and-invigorates the system. Hence it is often advantageous where no serious derangement exists. One who feels tolerably well, often inde that a dose of these Pills makes him feel decidedly better, from their cleaning and mevating effect on the digestive apparatus.

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Brioszymen — fro the minery of theodyllio mai most at inspection and atthm by John at unch there, or the fed for day of Suptember, at Spine Trobatowers appeared to the trodystry mai these correspond with the Rey, A. Leong, Lyn, Onk

Baron - 1 m., respected of Dinco am most at Palalog, on 1 m. day, Sept. radio 28th, at 2 o'clock.

Orantem.—A Boltzeill, on Metelly, September Sith, at Judelock p in

External -Next meeting to be used in his Andrews thuren, Belloville on the second Park as of October enoung, at 123 p.m. Lecture room of Roox Courch, forence, on the first Tuesday of October, at Haim.

Ofrava.—An adjourned meating at North Gowed on the 12th October at 3 p.m. Next quarterly meeting in St. Andrew's Church, Ottawa, on the 2th November, at 3 p.m.

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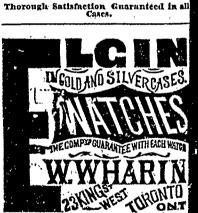


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