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Contributors and Correspondents. HOURS WITH A CHURCH COURT.

I. THE DAWN.

The great Church gatherings, in the shape f General Assemblies, Synods, Councils, Conferences, that yearly take place, in many different places, all over the Christian world, have become so familiar things that it seems to be thought enough to give bare report of their proceedings, something after the manner of a ship's log, bone, and sinew, and muscle sufficient, but little flesh and blood—the fact suited to an historic record in brevity, but a small moiety of the humanities, little of the moving Spirit of the scene. It may be that that is frequently enough. To be true to life, in portraying a mere business meeting, the picture would need to be as free as possible from anything like flesh and blood. If commouplace, brevity is an excellence, whose absence can never be excused. Nevertheless, some few prunings allowed, as in perfect keeping with the fitness of things, in many cases there is a great void loft after the reports have told their simple tale. In that silent void, in which many echoes of golden utterances die away, many gems of thought and deed sink into oblivian, there is some substantial loss, to be contemplated not without some feeling of regret. We have on occasions felt the void. Not a little in connexion with the recent Assembly held in Ottawa, which was not a common one, nor dryasdust, nor commonplace in its res gestae or even in its modus operandi. As no one has attempted to fill up the void, a thing for which we have been waiting, we now write to do a little in that direction. And if our contribution do little more than stimulate some graphic and powerful pens in the cause, it will not

We arrived in Ottawa, the capital of the Dominion, on the evening of the fourth of June, in company with quite a number of ministers and elders of two Presbyterian Churches in the land, a some what learned company, furnishing the most agreeable follow-travelers, hailing chiefly from the West, from the shores of Lake Huron from London, Hamilton, Toronto, and neighbourhood, and from other places to the east of there, as far down as the staid little town of Prescott. All seemed in the best of spirits and the happiest of humours, not a bad preparative for the weighty business, in which they were about to embark an excellent antidote to all mental as well as physical dispersia. The journey over, and our strongth regaled with a refreshing ten, we hastened to the Church which bears the name of the hero of the Scottish reformation, where we found that the opening service of the Assembly had commenced, the retiring moderator, Rev. Wm. Reid, being busy with the delivery of his discourse to a large and attentive audience. Here another repast awaitedius; for scarcely had we joined the audience, and settled down to the service in hand, than we felt that there had been touched in us a sympathetic cord; and our thoughts were carried forward to momentous issues to be grappled with ere the Assembly should close its sittings, while mingled memories came rushing in upon as thick and fast, bearing upon the Church's experiences in the day's that are gone, and her many carnest prayers for divine wisdom and charity. The preacher seemed en rapport with the hour. The text itself, which was in the words of Paul, at Phillipians first chapter and eighteenth verse, was significant; and the handling of it, if not savouring of any attempt at oratory, indicated considerable fore-thought, dispensed some rich fruits of ministerial experience and observation, and was replete with the elements of adaptation. Not a bad beinning this, thought we, of whatever texure the onding may chance to be. With his we take our leave of the initiatory proaedings, and seek the balmy air of soli-ude of a few hours. With a new day dawned upon us, and

Church business now the order of the day o find the Assembly in its more compon attitude; and ere we are aware, ur thoughts begin to circle round itself, as orming a deeply interesting study. Not blivious to the things done, the doors for nonce direct the current of reflection. truth you can never separate the two. That variety in that circle of brotherhood l. ldom so much is comprised in the same ace. All ages, from manhood's bloom to venerable autum of life. Many naalities, with their blonded range of exdence and acquisition. Men who linvo oked on Africa's burning Strand, and lisregions of eternal anow and ice. Here

the silvery locks of venerable Pronecrs, whose story of life is bound up with the laying of the foundations of a great nationality in the land. There the children of the old loyalists, who loved so well the old flag of a thousand y ars, and followed it northwards across the lakes, when to the South it was hauled down. There again the children of pilgrim fathers and mothers, who left the land of their birth and of their fathers, here to seek for better day's, and more comfortable resting places. No ordinary combination this! We almost wonder how they are all got to harmonise to bend their energies for like ends, to go hand in hand, while each thinking for himself. In this we seek the explanation of it, "they are no more strangers and foreigners, but fellow-citizens with the Saints and of the household of God." Diversity in many things, but the same spirit in all. Again, do we think of the calibre of such a body. A highly respectable company surely have we here. There is the new Moderator, a venerable Irishman, who has seen much good service in the Church. There are learned Professors who bear an honoured name, and are doing a noble work There is a large band of workmen adorned with many gifts and grace. If men like Ormiston and Inglis have gone to other scones, there are others left behind, who have their place in the first rank; and many more, and younger, destined yet to accomplish much, and to furnish no mean chapter in the annals of the Church God's grace to the workers. God-speed to the work. No fear of the vessel with such pilots at the helm. Forward, the motto be; faith and leve the compass, brothers.

Presbytery of Ontario and Probationer's Supply.

Editor British American Presbyterian.

DEAR SIR.—But for an unfortunate sentence in the reported proceedings of the last meeting of the Presbytery of Ontario, I should not have troubled you at present. As, however, a remark made by me at that meeting has aggrieved the Convener of the Committee for the Distribution of Probationers, and he has sought to set himself right through your columns, let me set myself right with him in the same way.

Mr. Torrance's circulars have hitherto stated the time of the Committee's meetings for the distribution of supply, but the last one did not. If there was no report from the Presbytery of Ontario at the Committee's last meeting, there could scarcely be much blame attached to me when I was not informed of the time of meeting. If the report was not forward three weeks before its meeting, it was owing to peculiar circumstances with respect to our vacancies over which I had no control, and which made it impossible for me to report earlier than I did.

One of our vacancies was supplied by a student, a call from the other two to the same probationer was pending with the cer tainty almost, known to the Presbytery, that he would accept one; an arrangement had been made to supply the other with a student, so that although Mr. Torrunce says the Committee knew that there were vacuncies, when I sent my report I knew that we had none, and I promised the Committee the information as soon as it could be obtained, that we had none.

The Committee's task is no easy one, and the Presbytery of Ontario will most willingly believe that it was only from the Commit toe's desire to do justice and to serve them that they sent us three probationers. But wo know perfectly well that if we want supply we must ask for it, and when we don't ask any, the natural inference would seem to be that we don't wish any. If the Committee presumes to know a Presbytery' wants better than the Presbytory itself, and takes upon itself to send probationers when none are asked, I still do not see why upon that principle of distribution they may send to any Picsbytery as many as they choose.

Mr. Torrance seems to take some comfort from the tact that the Presbytery was able, after all, to give employment to the supply sent. I take comfort from it too, but it is no justification. We were enabled to find employment for the probationers sent only by the congregation for which a student was to be obtained, walldrawing from that arrangement, a circumstance which the Committee could not possibly have foreknown would take place.

Lquite agree with Mr Torrance that, " it is only just that probationers should be afforded the opportunity of preaching to all vacant congregations," and probationers would be delighted, I have no doubt, were justice in this matter more strictly enforced by our Church. I am, Sir,

Yours truly, WM. D. BALLANTYNE.

The minister should preach an if he felt aned to the roar of him and the hise of that although the congregation own the have not bought him.

SERMON-HEARING AND WORSHIP.

The subjoined words of Adasm, the Sakespeare of the Puritans," are as ap pheable in our day as when first uttered. Churches were called in primitive times dominica, the Lord's house, and oratoria, houses of prayer, devoted to the praise of God. Many in our time come to these holy places, and are so transported with a desire of hearing, that they forget the fervency of praying and praising God. The end is ever held more noble than the means that conduce unto it. Sin brought in ignorance, and ignorance takes away devotion. The word preached brings in knowledge, and knowledge rectifies devotion, so that all our preaching is but to beget your praying, to instruct you to praise and worship God. The most immediate and proper service and worship of God is the end, and hearing but the means to that end. And the rule is true, . The end ever excels that which leads to the end.

God reckous not so much of our audience as of our opedience: not the hearers, but the doers, are blessed in their deed. Indeed, Christ saith, 'Blessed are they that hear the Word of God; but with this condition, that 'they keep it.' The worship of God is the fruit of hearing; show me this fruit. Our hours of prayer are turned into places of hearing, and we are content that God should speak earnestly to us, but we will not speak devoutly to Him. I hope no man will so ibnorantly and injuriously understand me, as if I spake against hearing of sermons frequently. God forbid! You must hear, and we must preach. The Apostles gave themselves 'diligently to prayer and to the preaching of the Word' (Acts vi. 4); where yet prayer is put in the first place.

I complain not that you come to sermens (for God's sake, come faster), but that you neglect public prayer, as if it were only God's part to bless you, not yours to bless God. Beloved, mistake not. It is not the only exercise of a Christian to hear a sermon; nor is that Sabbath well spent that despatcheth no other business for heaven. I will be bold to tell you that in heaven there shall be no sermons; and yet in heavon there shall be hallolujahs.

So that all God's service is not to be narrowed up in hearing; it hath greater latitude; there must be prayer, praise, adoration, and worship of God. Neither is it the scope of Christianity to know, but the scope of knowledge is to be a good Christian. You are not heathen to ask, ' What must we believe?' nor catechists to demand, What must we do?' You know what to believe, you know what to do. But you have learned more than you have followed Come, then, hither, both to hear God and to paise God; as David was not only a praiser, but a preacher. 'Come and hear, all yo that fear God, and I will tell you what He hath done for my soul."

R. D. F.

IMPORTANT.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,-For the first time, through chance, I learned what the number printed with the name of the subscriber on the small slip of pink paper meant, and thought that a little note of explanation at the commencement of the fourth page of the paper might be advisable, to let subscribers know that the number before their names on the address was the number of the paper they had paid their subscriptions to, and that the change of that number was sufficient receipt when they had renewed their subscription, and so not leave any room for excuse that they did not know that their subscription was due, which was the case in this in stance, something that ought not to be (for so excellent a paper) some time past due.

A very pleasing and interesting feature to many in your very valuable paper is, that when any suggestions for improvement, grievances that call for redress, or anything of special interest to the Church. your columns are open to lay, as well as clerical, correspondents. When some grievance is feit in a locality, it seems we are apt to come to the conclusion that the whole machinery of the Church is at fault. A case in point: In your issue of 17th inst., on the first page, under "Information Wanted "by "A Minister of C. P. Church. After making some statements, &c., he says : "Our Church has given the whole power over to the people, and made ministers rolling balls which any fractious member may drive about to desperation." On roading that statement, we could not help thinking that if the writer had witnessed the notions of some of our Prosbyteries in the West, he would have come to a different conclusion. Whou, unfortunately, anything should happen in a congregation whereby

the pastor's usefulness is very much im paired, and if, after a Prosbyterial visitation, they have tailed to heal the breach and restore the pastor's usefulness, according to the laws of our Church, the Presbytery are bound to release him from his charge and proclaim the Church vacant. Lut, sir, as · law makers should not be law breakers," preaching seems to be one thing and practice another. We have seen one of our best congregations in Ontario rent in twain, and one-half call a minister of another denomination, rather than submit to a Presbytery who, rather than have the moral courage to carry out the rules of the Church, would author sacrifice the best interests of a large congregation by yielding to the wishes of a brother minister. We have seen further, that a minister, seemingly in order to get over an unfortunate difficulty, has gone so far in encouraging a call from another congregation, that we could not help saying he was in truth and honour bound to accept it, and while acknowledging that (one of the beauties of Presbyterianism steps in). he leaves himself in the hands of the brethren, and a majority refuse the translation. With them it becomes a very selemn, and a very serious matter to sever the tie that has existed for many years. But when a call comes from a larger Church, and a larger salary is promised, no matter what the people may think or say, the brethren gracefully yield to the translation.

Otempora! O mores!

A LAYMAN OF C. P. CHURCH.

Toronto Ladies' Collego.

EDITOR BRITISH AMERICAN PRESBYTIRIAN.

DEAR SIR; -I have often wonderd why, that in Toronto with its numerous institutions for learning that there is no College for Young Ladies in connexion with our church, it is a want long felt by those who desire to give their daughters a good education and are obliged to send them to other institutions not in connexion, true there is one college already at Ottawa and another I believe about to be opened at Brantford which will be a convenience in their own districts but Toronto is more central and more acceptable to a greater number than either of these places.

Would it not be possible to convert the present College Bushdings into a Ladies College, the situation is good, and would be both convenient and healthy, it would be useless for me to urge the many rea-sons why Toronto or the church should t.ke up the question. The Roman Cathot. ke up the question. The Roman Catholic, English and Methodist Churches seem fully alive to the importance of securing the influence of the feminine mind in their the influence of the ...
respective churches.
Yours truly,
A MEMBER.

The Indians.

KARTOR BRITISH AMERICAN PRESBYTERIAN

DEAR SIR,-The work of our Church in the North West is principally among its own members, while all other opportunities of doing good are ignored. A weak effort has been made to evangelize the Indiansan evidence that an opinion prevails that something ought to be done. In a large settlement at the Saskatchewan there is a missionary whose time is needed among the colonists, and who sees a few Indians occasionally; and just outside of Manitoba for some months past a catechist was travelhing and working. But the amount of work attempted even if it had been successful, is not in proportion to the ability of such a church as ours.

The field rightfully belongs to the Church in Canada, and just as Presbyterians elsewhere, are among the most active and successful in the prosecution of difficult and dangerous enterprises, so they ought to be in this work. If it were entered upon in faith, the means for carrying it forward would soon be forthcoming. If our Church be not courageous enough to set about doing it, there ought to be an appeal made to some other Presbyterian Church for assistance, so that the field might be occupied and the disgrace of doing next to nothing in the past taken away. Certainly this would be the less spiritual, but if matters are to continue as at present, the wiser con clusion. If men were sent out by some other church, no exertion would be spared to make their work successful, both in the selection of missionaries thoroughly fitted for it, and in their equipment with everything essential to success. If the higher motive, "to turn them from darkness to light, and from the power of Satan unte The interests of this country, require that something should be done for their improvement. Sometimes there are indica tions that seem to make it probable that at some time our neglect of the Indians may bringa terrible punishment upon us. They are being exterminated by white men, who though they occasionally employ, firearms in the work, more frequently use the run bottle, then which no more destructive ngency among Indians is at precent

Springfield, Manitoba, July 18, 1874.

THE LAW REPEALED.

Editor BRITISH AMERICAN PRESERVERIAN.

DEAR SIR,-The "abominable law" to which a minister of the C. P. Church refers in your previous issue has been repealed at last meeting of Assembly. For this the thanks of the ministers in particular, and of the Church in general, are due to the Presbytery of Cobourg. This Presbytery, I am sure, will rejoice to think that as one of the first fruits of their "overture anent Home Mission Regulations," there is every pres pect of at least two additional candidates for the ministry.

Yours truly, W. BENNETT. Springville, July 20, 1874.

Presbytery of Montreal. This Presbytery held a quarterly meeting

at Montreal, and in Presbytorian College there, on the eighth and ninth days of July, 1874. The Rev. Alexander Young, Moder-ator. Prescut, fifteen ministers and three elders; the Sederunts, five. The Rev. James S. Block, letter, window of Olive Street S. Black, lately minister of Olive Street Congregational Church, Nashua, New Hampshire, United States, and Mr. Gavin Sinclair, licentiate of the Free Church of Scotland, were received into the Canada Presbyterian Church. The resignation of the Rev. John Jones having been received, he was loosed from his pastoral relation to Chalmers' Church, Montreal. The Presby-tery at the same time recording their confidence in Mr. Jones, and testifying to the zeal and fidelity with which he has culti-vated a difficult, though very hopeful field, and to the signal success that has attended his labours. The Presbytery authorized the Rev. Kenneth Macdonald to moderate in a call at Indian Lands, and appointed a spe-cial meeting of Court there on the twelfth day of August next, to prosecute said call. The quarterly Home Mission Report was read and considered scriatin, and the Presbytery resolved, That the Home Mission Committee send a suitable missionary with as little delay as possible, to labour at Arundel, De Salaberry, and Hamilton Farm. A regular gospel call from Erskine Church, Montreal, to the Rev. James S. Black, was signed by two hundred and eighty mers-bers in full communion, and fifty-soven adherents, accompanied with a promise of \$8,000 per annum for salary, and sustained, sa,000 per annum for salary, and sustained, and notice thereof was ordered to be duly communicated to Mr. Black, in view of his accepting said call, and stops being taken for his settlement on Thursday the eighth day of October next. The Presbytery instructed their Home Mission Committee to prepare a revised list of grants to supplemented congregations and mission stations. and to forward said list to the General Home Mission Committee, in due time; the Presbytery's Home Mission Committee were also instructed to prescribe subjects of discourse to Students of Theology within the bounds. The Rev. John Scrimger reported that the congregation of the Presbytorian Church, Stanley Street, Montreal, Lad elected Elders who were ready for ordination and induction. He also submitted a constitution for management of temporal affairs of said congregation, and moved that the same be sanctioned, to which the Presbytery agreed. The Rev. Dr. Taylor, however, at the same time, craving and obtaining leave to dissent, on the ground that, in his judgment, the second article of the said Constitution is inconsis-tent with the late decision of the General tent with the late decision of the General Assembly on the employment of instrumental music, and virtually introduces a new term of communion into the congregation. The Presbytery having learned that the Rev. James Wellwood, of Cote des Neiges, had gone for three months to recruit his health at sea and in Great Britain, approved of his doing so, and expressed their sympathy with him in his affliction-Mr. Robert Watt was transforred to the Presbytery of Guelph, and Messrs. James Cameron, Ayr, and Telesphere Brouillette, having delivered their public probationary trials to the satisfaction of the Presbytery, were, in due form, beensed to preach the Gospel. The Presbytery ordered that sessions and congregations be instructed by circulars to send in their returns anent the General Assembly's Remit on Union, on or before the eighth day of October next, which day the Presbytery will meet at Montreal, in Presbyterian College, at ten c'clock fore-noon.—James Watson, Presbytery Clerk.

A Hindoo paper published in Bengal, Somona Rozana, speaks of the excellence of the Bible. In advocating the introduction of the Bible into government schools, from which British timidity, induference and infidelity had excluded it, these heathen writors describe it as "The best and most excellent of all English books, and those is not its like in the English language. As every joint of the sugar cane, from the root to the top, is full of sweetness, so every page of the Biole is fraught with the most received methods. precious instructions. A portion of that book would yield to you more of sound morality than a thousand other treatises on the same subject. In short, if any person studies the English language with a view to gain wisdom, there is not another book more worthy of being read than the Bible." -Southern Presbylerian.

The incomes of the five leading foreign missionary societies in England are as follows: Church Missionary Society, \$1,806. 105; Wesleyan, 8889, 625; London Missionary, 579, 747; Society for the Propagation of the Gospel \$551, 295; English Baptist, \$201, 275. These incomes, amounting to a total of nearly three and whalf williams, sliowa sustained and growing interest in the work of foreign missions.

Darkness.

BY CHARLES W STUDIE.

The sua is the eye of day, Yet its light conceals The life of a thousand suns Which night reveals

And love is the ann of life. Yet its light conceals The vision of ampler love Which death reveals.

-Sunday Magazini

The Late Rev. Nathaniel Paterson, D.D.

Editor British American Presbyterial

DEAR SIR, -I was glad to see the notice thank one,—I was giand to see the notice you had in your last issue of the Rev. Nathaniel Paterson, D.D., of Free St. Andrew's, Glasgow. It reminded me of scenes in my history when, fifty-two or three years ago, I began my public career in collecting subscriptions for Christian missions, and en gaging in evangelical exercises. In company with others, all the little towns and villages in the vicinity of his native city were visited. On those days so long gone by I still think with unmingled satisfaction.

The first time I saw or heard Dr. Paterson was at a missionary meeting in John street, Glasgow, where I delivered my maiden speech on Christian missions. Dr. William Anderson, of the Rehef Church, and Dr. Paterson were the chief speakers. The meeting could not be cold or uninteresting, where such men were found—mas-tors in Israel. Their addresses, which I can never forget, addresses which warmed the hearts, inflamed the zeal, and moved the Christian sympathy of a large congregation as a mighty wind the trees of the forest. The wise, judicious, energetic and The wise, judicious, energetic and eloquent Anderson made a happy reference to that part of the Reformers' history when the troubles of Scotland's Church suggested the propriety of retiring to the Continent to "rest a while," where he could think and weep and pray for his native land and her Kirk. He showed the power of one man for good. Knox was the mighty orator, the logical reasoner, whose overwhelming eloquence could entrance a nation, rouse an army, and inspire the populace with an impetuous enthusiasm that would bear down all opposition, and make the enemy trem-ble. When prayers were heard, and Scotland's horizon began to brighten, when smiling faces and exultant language could be seen and heard in every direction, the fearless man resolved to return and meet the foe. A happy event, hailed with delight, and a return speedily announced by beacon lights and special messengers through the length and breadth of "auld Scotia." The church bells rang, good men rejoiced, and were happy and hopeful; many a tear was shed, many a thank-offering presented to the God of all grace, when it was announced, "Knox is come, Knox is come! !" The words of the speaker fell on the moving audience like a shock of electricity, who seemed to look back some hundreds of years, as if they took a personal interest in the general joy.

Dr. Nathaniel Paterson, then in the vig-

our of his manhood, seemed to feel as a giant; he was cool and collected in all the equanimity of a well-furnished, well-bal-anced mind, followed. In those days dark-ness covered the earth, gross darkness the people! Many were discouraged when they thought of the eraft, the cunning, the cruelty and power of the enemy. The minister of St. Andrew's showed his ability and readiness to plead the cause of Christian missions, wherever there were minds to think, hearts to love, or gifts to bestow; he bade them be of good courage, assuring them that the time was at hand when for brass we should have gold, for iron, silver, brass we should have gold, for iron, silver, for wood, brass, and for stones, iron." Though neither prophet nor prophet's son, yet in thoughts that breathed, and words that burned, he gave a lovely picture of the time being at hand when swords should be beat into plow-shares and spears into pruning-hooks, and the Church, emerging from the wilderness, should "go forth with joy, and he deforth with peace the mountains." and be led forth with peace, the mountains and hills break forth into singing, and all the trees of the wood clap their hands." The object which his fertile mind used for illustration of the activity and diffusive character of Christian labour was the network of Canals in Holland. As these ran in every direction for the convenience of all, so the operations of Christian churches should spread far and near. He took a large and liberal view of ristian missions the Moravian brothren first in the field. then the Baptists, the Methodists, the Church of England, the Presbyterians of Britain and the United States, and the Bible and Tract Society in aid of all. These were God's host, in God's hand, doing God's work. Soon after this, the missionary ship sailed on all waters, while the voice of the men of God was heard in nearly every language under Heaven. A person favoured as I was, in listening to such thrilling elo-quence, might well be indulged in the wish expressed by Her Majesty: "Let me have another look at the dear old man!" Is not Dr. Paterson the very man that a fastidious and fault-finding public would select as the beau-ideal of a Christian minister! Men are ill to please; one is too free, another too reserved; one is too pompous and proud, another mean and low; one goes too far, another not far enough! From all that I have read in public prints, or heard from the lips of men, I think in the person of such as Dr. Paterson we should have the general favourite! And no wonder it should ho so, there is such a lich continuation of all that is honest, lovely and true; such affability, such cordiality, such condescension, as men love and respect. That he seems just the man we are looking for, he was every incli a man—an honest man, the noblest work of God. Another glanco at the dear old man would show that there is hardly a peg; on which the grumbler can hang a grudge: The man who is not afraid to bend his back, or soil his fingers, or dig his own gardon and prune his own trees— the man who is cheerful, contented and happy on a clay floor (which in the circum stances lie esteems a paradise), with the cew on the one side and his parlour on the

understand his tongue," a defect which he sagely said would be remedied in the Paradisc above—a happy leap from earth to Hoaven! Mon in whom there is so much to please and little to offend, are seldom met. He was always happy, always cheer-ful. He was humble and thankful in abundance, contented and resigned in the most trying circumstances! The noble part he neted in the disruption, the humility and submission he showed in that trying hour throws a sacredness on his person, and leaves a halo of glory on his character! Hear him in the dark and cloudy days when noble-minded men threw up their all for conscience sake, and heroically met the trying event and wrought out the problem till then unknown in the Christian world that the Church of Christ would live, live and prosper, live without Casar's smile and dare his frown! All this rather than submit to the grinding oppression of the Civil Courts. Here was a truly great man, who feared nothing but sin and could feel con-tented and happy in the deepest affliction his status gone, manse gone, stipend gone, all gone but the affection of his people and the favour of God!

Thinking and speaking of such strangely prompts the desire, "Let me have another look at the dear old man." In conclusion, I have only to say that I highly approve of your suggestion to the booksellers of Canada to import Mr. Anderson's interesting

I hope the mautle of Dr. Paterson, with a double portion of his spirit, will fall and rest upon the "Nathaniel Paterson" we rest upon the "Nathani have with us in Canada.

One who rejoices in the hope that the preach of 1874 wifl be healed in 1875, and the Church be one again.

Actual Presbyterianism

The Wesminster Assembly of Divines re-presented a great army which had fought for generations for the right of private judgement upon truths which concern the soul. The battle had beenwagedwith sword musket, pen and voice. That Assembly represented the army not of evangelism only, but of civil and religious liberty. Their motto was "Christ alone the Lord of the conscience. and under that motto they fought, and they won. The Confession of Faith which they built up, truth by truth was intended to be an impregnable rampart against the legions of ecclesiastical tyranny and oppression. It was intended to fence out and repel both armed assault and stealthy invasion. It became the sign and symbol of religious freedom. It steed as a warning to all men that he who h ust himself between the free soul and its God, might exdect to feel the force of the sturdy British arm of flesh, with a keen sword at the end of it. That was Historic Presby-teriansim. It is Actual Presbyterian ism.

In erecting the fortress to Westminster Assembly set out with the declaration in its

The infallable rule of interpretation of Scripture, is the Scripture itself; when, therefore, there is a question about the true and full sense of any Scripture it may be searched and known by the places that speak more clearly. The Supreme Judge which all controversies in religion are to be determined, and all decrees of councils, opionions of ancient writers, doctrines of men and private spirit, and to be examined and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture.

And no human claim was more trueulently fought by the men of that Assembly, than that of infallibility. They did not claim it for themselves, nor would they allow it in others, and they doubtless made mistakes, to which all men are hable, in their emphasis of doctrines. But they gave John Calvin withstood the storm of a whole continent of religious intolerance and John Knok blew his bugle blasts under the shadow of Mary's throne, even unto the time of the late reunion of the Presbyterian Church in America when, with joined hands' on the Calvinstic system, with joined hands she flung from the masthead the old colors of the Calvinstic system, the whole world of thought, from Romish tyranny on the one wing to relationalistic infidelity on the other, has known exactly where to find the Presbyterian Church. Nor is her position less pronounced to day. She believes her system, from first to last, expresses truthfully the integrity of the inspired Word. But has the Presbyterian Church, in organizing for the defense of those liberties for which she joyfully poured out the blood of her martyrs, constituted herself into an ecclesiastical despotism over her own children? Let us see.

First, what are her creed relations to the ministry? We have been told that the Church puts her ministers into a straightjacket of a Confession of Faith and squeezes them there as a mold cramps and shapes the flowing lead into the inevitable sized and shaped minnie ball. The Presbyterian Church requires nothing of the kind. The only subscription demanded is to a certain system of truth which is necessary as a bond of union, as a measure of candor and which in greater or less length is required by every denomination. Further than that there is no Church where a wider range of ministry may be found than in the Presbyterian Church. You may preach long or short, bright or stupid, doctrinal or practical, prose or poetry, essay or argument or exhortation; cull from any field, of morals, se ence or philosophy, and you shall not be hindered, provided only you preach the GOSPEL of THE BLESSED GOD. We have one only jealous point; it is the Gross of Jesus Christ. And whoover preaches that cross and the truths that wind the "glory around it, is welcom to all our pulpits. Let him come with learning or without it, with the shark of the Poelsters of the Poelsters. the hands of the Presbytery on him or without it so only his heart and mouth are full of the old, old story, and he shall liave a wolcome from evry pulpit. This is the ground on which the Presbyterian Church. bases its requirements from its own minis. tors and its rules of ministerial courtsoy as regards other denominations.

other, with the liens below and greyhound ness, uncharitableness, bigotry, or intoler above a man who at prayers only regret ance than the polity, known of all men, of the one thing, "his aged heavers did not the Presbyterian Church?

But now what about church members? Do we not put them through the two hundred propositions of the Confession of Faith? The fact is there is no church on earth requires so little creed of its members as the Presbyterian Church. The only test we put is the apostolic test: "Believe on the Lord Jesus Christ." Even our dear Congregational brethren often require as sent to a long covenant. But we would sent to a long covenant. But we would only know whether they believe with the So far from requiring them to be Calvinistic in their theology, beyond that of faith in the Crucified. Or they fray hold a theology different from our own on all outlaying points. If a man should come before any session saying, "I believe in Jesus Christ as my Divine Saviour and own the guilt and pollution of sin, and trust my wicked heart in His blessed hands;" and should then further say, 'But I do not accept your doctrine of predestination, I am not convinced of the divine nature of Presbyterian government, and I hold immersion to have I cen the apostolic mode of baptism." What would that session say? They would say; whether you are an Arminian in theology, a Congregationalist in church govern-ment, a Baptist in the form of ordinance if you will be at home with us—these doors stand wide. We claim therefore for our church in this respect the widest Christian liberty. Our ministers proclaim from every pulpit, "Ho every one that thirsteth, come!"

The Prosbyterian Church is as a broad and blooming land, its hills clothed with flocks, its valleys with corn. It has its strong towers, its tried fortresses, its true and trusty weapons, its trained and sworn Jesus only is king. Loyalty to Him is all that is demanded of the citizen. We are charged with narrowness—we demand of our ministers unity in essentials; with bigotry-our catholicity recognizes a brother in every child of Christ, and in every one who seeks His salvation, and in a broader sense in every descendant of Adam. are charged with exclusiveness-not at our church portals, nor ot our communion table, not in cooperation with sister denominations in every good word and work. We honestly stand by our distinctive principles, and respect and honor and, if necessary, defend all who differ from us in standing by thers. We defend the truth of Jesus Christ as we understand it. If we should do less, we would be unworthy the favor of God or the respect of man.—The Interior.

The Rope of Faith.

"Brethren, I am now going to show you how a poor sinner is saved by grace; and I am sure many of you have been so save !. Let us take the case of a miserable man in the pains of conviction. He is, we will suppose, down at the bottom of the pit of suppose, down at the bottom of the pit of despair. Now, let us ask him how he got there, and how he means to get up." Then leaning over the pulpit to the right hand, the preacher curved and hollowed his hand, and applying his mouth to it, spoke aloud this imaginary colloquy, as if from the sur-face down through the pit shaft, after the manner of the "banksman" at the col-

" Hallo! hallo! who's down there?" "O minister, a poor sinner, a miserable

sinner.' " How came you there, my poor brother?

how came you there?

" My load of sins weighed me down, and I fell deeper and deeper.

"O wretched man that you are; hew do you mean to get up?"

"I shall never get up. I am lost! lost forever! I've been trying ever so long to slumb up by the side of the shaft, but I cannot; I fall down again.";

"You cannot succeed of yourself. I'll send you down the rope of faith. Lay hold of that, and you will be got out. Cling to it; cling to it, here it is!" imitating the paying out of a rope. "Now, then, it the paying out of a rope. "Now, then, it must be down to you. Lay hold fof the 'only hope set before you.' Have you got hold now?"

"I'm so feeble I can hardly grasp it; but I think I have got a good grip now.

"Then pull ahoy, lads! Let us help this poor sunner up. O, how heavy he is! Why, what have you got beside yourself hanging on to the rope?'

"Only a few good works of my own." "Good works! good works! Throw them down. Down with them, or they'll break the rope."

"Well, if I must, I must; but sure they

will do me some good." The preacher continued to represent the ifting, but suddenly stopped, as if ins arms had received a check, exclaiming to the imaginary ascendant:

"Why, what is the matter now? What are you struggling with?'

"Doubts and fears, sir. I am afraid I cannot hold on."

" Lay firmer hold of the rope. and fears are nothing to strong faith. But what now? Trembling again? What is it now?'

"A great fight of afflictions, master; and I cannot hold on."

"Hold on, sinner; hold on; you'll come out of the afflictions. But what is this? shaking again? what can be the matter

"Strong temptation, master. O, I shall fall! I'm failing! O, help me! O, help me!"

"So we will. But al, what dreadful thing has happened now? The weight is three times as great. What a horrible noise! What have you got there?'

"It's the devil himself has gripped me. He is gripping me hard. O, minister, I'm

Horoupen, the excitement in the congregation became intense. Women wept, men rose up, and the minister, seizing his opportunity, continued:

Now, lads, let us all pray and pull to-gother: This poor sinner is in great danger. But Satan cannot long buffet him. The great Captain is with us, and He is too strong for demon and devil."

Straining at the lifting of the imaginary load, the preactor greatly excited himself as well as his heavers. Finally he appeared

to succeed in bringing the imperilled and hard-gripped ponitont to the surface. Then, with great effect, he uttered the wells, "Lads, he's safe! he is saved! There he is! The rope of faith never broke yet, and I know it wouldn't broak now." Dr Guth.

"Jesus is all I Want," said the Dying Soldier.

Man is a creature of vast desires, so vast that the world with all its grandeur and glory will not satisfy him. Though he really wants but little, "nor wants that little long," "yet the more he gets the more he wants." Let a man own all the gald of earth, possess all the wealth of the universe, command all thrones wield all sceptres, scale all heights, fathom all depths, and enjoy all the pleasures this world can afford, yet there remains an empty void within. The insatiable heart still cries "Give! give!" and longs for more.

But is there no adequate portion 9 there no remedy for this insatiable thirst? must man live and die famishing upon the empty vanities of this fleeting world? No; he need not. There is the infinite God and the all comprehensive Savior, filled with all the fullness of God, before whom "all nations are as nothing, and counted less than nothing and vanity."

The following incident shows in a very striking manner the all sufficiency of Christ as a satisfying portion. Walking over the field of battle shortly after a severe fight, a chaplain stepped up to a wounded soldier lying on the ground, apparently in severe pain, and said:

"Can I do anything for you?

"Oh, no," replied the soldier; "I want nothing. I have Jesus here with me, and he is all I want."

"But," said the chaplain, "You can't live but a few minuter longer."

"I know it; but I am in perfact peace. I have no fear of death. Please put my blanket over me and cover my face, and let me shut out all but Jesus; so let me

Oh, what wonderful words! "I want nothing!" How rich the dying soldier! Go and gaze upon the scene. See! There to the lies his mang'ed body bathed in his own blood, and wrapped in a thick blanket, and yet he says: "I want nothing." No earthly "riend is near; not a prayer was offered for him; not a tear was shed over him; not a tear was shed over othered for him; not a tear was shed over him; not an emotion of sympathy to console him, and yet the warm response rises from his gushing heart. "I want nothing "—nothing of the world. And why? His soul, his heart was full of Jesus. "I have Jesus here and he is all I want!" Oh, what a rich possession! What an all sufficient portion! Where is the worlding that can say as much? Search creation through, explore all heights, fathem all detths, as explore all heights, fathom all depths, as cend all thrones, muster all millionaries and where can you find one out of Christ that can say—"I have all I want." No, it is not in the riches, honors or pleasures of this world to satisfy the cravings of the immortal mind. Then let us pray to be crucified to the world and consecrated to God; so that, when we come to die, we may be able to say: "I have Jesus, and he is all I want."—Nash "le Mes-

How to Promote Peace in a Family.

1. Remember that our will is likely to be crossed every day, so prepare for it.

2. Everybody in the house has an evil nature as well as ourselves, and therefore we are not to expect too much.

3. To learn the different temper and disposition of each individual.

4. To look on each member of the frmily as one for whom we should have a care.

5. When any good happens to any one to rejoice at it.

6. When inclined to give an angry answer overcome ovil with good."

7. If from sickness, pain or infirmity we feel irritable, to keep a very strict watch over ourselves.

8. To observe when others are suffering, to drop a word of kindness and sympathy suited to them.

9. To watch for little opportunities of pleasing, and to put little annoyances out of

10. To take a cheerful view of everything of the weather, and encourage hope.

11. To speak kindly of the servants—to praise them for little things when you can. 12. In all little p easures which may occur, to put self last.

18. To try for " the soft answer which turneth away wrath."

14. When we have been pained by an un-kind word or deed, to ask ourselves: "Have I not often done the same and been forgiv-

15. In conversation not to exalt ourselves, but to bring others forward.

16. To be very gentle with the young ones, and treat them with respect.

17. Never to judge one another harshly, but to attribute a good motive when we can

Truth will live.

Philosophy has sometimes forgotten God; great people never did. The scepti-ism of the last century could not approot Christianity, because it lived in the hearts of the millions. Do you think that infidelity is spreading? Christianity never lived in the hearts of so many milions as at this moment. The forms under which it is professed may decay, for they, like all that is the work of man's hands, are subject to the changes and chances of mortal being; but the spirit of truth is incorruptible: it may be developed, illust atcd, and applied; it never can decline. No truth can porish. No truth can olino. No truth can perish. No truth can pass away. The flame is undying, thought generations disappear. Wherever mottal truth lines started into being, thumanity claims and guards the bequest. Each generation gathers together. The imperishable children of the past, and increases them by the past, and increases them by the past and increases them by new sone of light alikdradiant with immortallity. Bancroft.

The Good Shepherd.

I was coming down the coast from Tri poli, and reached the top of this pass, in the narrow part, just as a caravan of camels were coming from the opposite dirrection. I turned back a little, and stood cless under the camels and the edge of the cliff to let the camels go by They were loaded with hugh canvas sacks of tibn, or cut straw, which hung down on of tine, or out straw, which ming down on both sides, making it impossible to pass them without stooping very low. Just then I heard a voice behind me, and looking around saw a shephard coming up the path with his deal of show. He was around saw a shephard coming up the path with his flock of sheep. He was walking ahead and they all followed on. I called him to go back, as the caunels were coming over the pass. He said, "Ma ahl. ik" or "Don't trouble yourself, 'and on he'came when he met the camels he was in the narround part where a low stone wall rewhen he met the camels he was in the narrowest part, where a low stone wall ran along the edge of the precipice. He slooped down and stepped upon the narrow wall, calling at the time to his sheep, who followed close upon his heels walking in single file. He said, "Tahl. tahl," "Comscome,' and then made a shrill, whirring call which could be heard above the rearine onll which could be heard above the roaring of the waves on the rocks below. It was wonderful to see how closely they followed the shepherd. They did not seem to no. tice the camels on the one side or the abyst on the other side. Had they left the narrow track they would either have been applied to the heavy laden comels. trodden down by the heavy laden camels or have fallen off into the dark waters below. but they were intent on following their shepherd. They heard his voice, and that was enough. The cameleers were shouting and screaming to their camels to keep them from slipping on these smooth rocks, but the sheep paid no attention to them. They knew the shepherd's voice. They followe! him before through rivers and thickets, among rocks and sands, and he had always led them safely. The waves were dashing and roaring on the rocks below, but they did not tear, for the shephed was going on before. Had one of these sheep turned aside he would have lost his footing and been destroyed, and thrown the whole flock into confusion.

You know why I have told you this You know that Jesus is the Good Shephord, and turns aside to hear what they would say. If they were truly lambs of Jesus they would love him and follow voice of strangers .- Jessup's Women of the

A Word on "Cards and Wine-glasses"

I couple these things together positively. Of course I do not mean to assert that every drinker plays cards, or every card-player "tarries long at the wine." I mean that "tarries long at the wine." I mean that both are dangerous, and are equally dargerous; for the one leads to gamme. the other to drunkeness. If no man handles the cards, there will be no gambles at the card-table; if no man tampers with alcoholic beverages, there wil be no drunk Whon a young man becomes fond of cards, he is on the road towards gambling; when he grows fond of the social glass, he is on the road towards intemperance. I would not assert that every person who sets out on cither of these two perilous roads goes on to the two terrible peritous roads goes on to the two terms goals of ruin; but I do mean to assert that the one safe course is to keep out of both these roads entirely. An eminent elergyman of New York once said in a public distance of the property of the pr course, that on coming into the parlor of a prominent and benevolent Christian gentle man on a certain evening, he found him sitting at a whist-table with his family! He was surprised, but did not feel like cen-suring so good a man, who was supposed to be acting conscientiously. The clerg-man did not tell the whole story. He failed to tell us that the sons of that whist-play ing Christian did not turn out well. Many a well-meaning parent has given "an inch to temptations, and his children have been emboldened to "take the ell." For myself I confess that I tremble for the family whose domestic arrangements include the card-table and the wine-glass. I have never found them very valuable helps to households piety. On the contrary, I generally find that such evil spirits must be "cast out" before true religion gains and contrary in least out. full sway in heart and home .- Cuyler.

What am I Going to do?

One morning a young lad set out to go with some thoughtless companions to a place of Sunday amusement. "What am I going to do?" he asked. "I am go ng to break the Sabbath. Suppose God should punish me for my wickedness." This so alained him that he turned back and speat the remainder of the day in a becoming

A boy saw a person drop his purse, which he picked up, and was walking off with it and the money it contained. "What am I going to do came to his mind, and the answer followed, "I am going away with a purse of money that does not belong o me. This is not honest. God has said, 'Thor shalt not steal.'" In another moment he ran after the person and gave up the purse. The man gave him a half-crown; and an honest half-crown is worth more than s great many many dishonest pounds.

"What am I going to do?" asks the Sanday school scholar on his way to Sunday school. "Iam going where the young are trained up to fear God and keep His commandments. May I be a studious, attentive scholar, and pray God to make me one of His obedient children!"

Often ask yourself-and never be offraid to ask, "What am I going to do?" A bad act will not bear reflection, as a good one will. "Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left; romove thy foot from evil."

Time nover sits heavily upon us but when it is budly employed.

The total income of the Irish Presby torini Church last year was £180,149, being an increase of £10,729. There has been a decrease, however, in the number of members of 1,000, the total being 100, 305.

Sabbath School Teacher.

LESSON XXXII.

POWER OVER NATURE. (MAIL IN

COMMIT TO MUMORY VS. 40, 41.

PARALLEL PASSAGES - Mait, vin. 23-27. and Luke vin. 22 25.

With v. 36, read Matt. viii 20 with v 37, Pa. evit. 25; with v. 38, Isa. xl. 27, with v. 39, Ps. lyxxix, S. 9, with vs. 40, 41, Ilx

CENTRAL TRUIN.-The sea is his and he made it

LEADING TINE. .- He maketh the storm a us hear what God says ealm, so that the waves thereof are still .--Ps. evn 29

cumstances in which he was placed. There were no preparations behind the screen, and no stage effects. They displayed his supernatural power (v. 40, 41); attested his divine ! commission (John m. 2); impressed his disciples (Luke viii 25), silenced, for the time, ness, temptation by the way enemies (John ix 30-34), and are well fitted to instruct us.

alarmed fishermen, and the great calm, but | us ican on hum. we cannot do better than regard the Mas- ice He wil cither put an end to the trial, ter as the central figure, and watch him throughout.

1. The uniting worker. "The same the fill day, v. 35. It had been spent in teaching the people, a "great multitude" (v. 1), from a boat at the waters adge, the people on the land. The parables of the chapter were thus delivered. Mark no doubt condensing lengthened discourses, for "with many such parables spake he the word unto them" (v. 34). John iv. 31, gives the secret of his industry.

He was now on the west side of that sea of Galilee, around the shores of which Capernaum, Chorazm, the two Bethsaidas, Magdola, and Tibernas stood, and through which flows the Jordan. Four-perhaps more—of His disciples belonged to this region. Here much of his teaching was enjoyed. He did not seek rest as night came (Matt. viii. 20). He thought of others: he "sent the multitude away," and "even as he was," apparently without a meal, or rest, or any arrangement for his comfort, he proceeded to pass over to the other side. Gadara, as we see by ch. v. 1, was "the other side," or the country of the Gadarenes (Luke vni. 26), or Gergesenes (Matt. vui. 28). Ten cities were then grouped together, and called Decapolis. Pliny gives their names, and Gadara among them.

The evening, we infer, was fair, from the other little ships-fishermen's boats-venturing out, the people being eager to accompany him, some perhaps having come from the other side. But it is of the "ship" containing Jesus, the Evangelist

II. THE PROMPT DELIVERER. Like all lakes partially surrounded by high and irregular lands, that of Galilee is subject to sudden and violent gusts. Residents by lonely spots in Switzerland, Scotland, Eng-land, visited in Summer by delighted tourists, will tell of "the squalls" and the boats that went down, and the lives lost. Such a storm came (v. 37); the bank was frail, the waves beat over it and into it; filled it; water-logged, it became unmanageable, and threatened to sink. "They were in jeothreatened to sink. pardy" (Luke vm. 23).

Jonah slept in a sterm, weary, but with a guilty conscience. Jesus slept (v. 88), weary also, but with a conscience undefiled. The ship of Jonab came nigh foundering for his sake. This was saved from its carrying the great prophet. Jonah was running away from duty; Jesus was hastening

Jesus had a true human body, affected as ours are by fatigue. "As they sailed," says Luke, "he fell asleep." Some one of them, let us hope, placed the pillow or cushion—the bed of the East—under that holy head. When the danger is miniment, they, remembering what he had done, almost reproachfully appealed to him: "Carest thou not that we perish" It looked like it. He not that we perish" It looked like it. He could not but know their case, they inferred from what they had seen, but he seemed so indifferent as to sleep. Ah! they slept in the hour of his agony. Matt. xxvi. 40.

A child would have the lakes and seas without storms. Then we should have less manly courage; less coolness in danger; lance and observation : less science. and far less sympathy; less prayer for those who go down to the sea in ships (Ps. cvii. 28); and less prayer from them to Him who rideth upon the heavens (Ps. lyon,

The disciples awoke him with their ap peal. They were at their wit's end (Ps. cvii. 27); "then they cry unto the Lord in their trouble" (v. 28), and he bringeth them out of their distresses.

The heatinen poet makes the god force the winds with his trident into their cave. There is greater and simpler grandeur in Mark's narrative (v. 89). "He arose and rebuked the wind, and said unto the son, Peace," &c. There was a great calm. This is God; and he is God-like, "He etileth the noise of the seas" (Ps. lxv. 7). See Prov. xxx. 4.

III. THE LESSONS HE TEACHES, in two ways, practically and verbally.

(a) Practically, his great power, so that they may well foar him (v. 41). This was the main end. No "manner of man could do this." He speaks to great natural forces, "as one having authority." "The wind and the sea obey him." This is a divine work (Isa. xvii. 8). God "createth the wind (Amos iv. 18). He speaks as its creator, with conscious power. What David described in bold figure, as dene for him by God Isana dia lineally for the twelve. God, Jesus did literally for the twelve.

He teaches also his willingness to hear He is the hearer of prayer, to be called apon "in the day of trouble" (Ps. l. 15). The praper is imperfect, but is not vitiated praper is imperfect, but is not vitiated by its defects

(b) He touches verbally. He has a word for the disciples, as well as for the sea. "Why are ye so fearful," &c. (v. 40). They had faith, hence they cried to him. They had not enough, or they would have been

at rest. So disciples often err. Fear and faithlessness go together. They were not deficient in fisherman's skill, courage, but confidence in Him. Futh is the master grace in the human soul, for which God looks. But faith must have a warrant. Was there warrant for it here? Certainly, in the works he had spoken, and the deeds he had done. Even when he said, "Lat us go over unto the other side of the sea"—words that would have been common mether hips, spoken by him, should have raised the behief that the other side would be reached.

It is thus that God's word and God's works throw light on each other, and each is best understood, when read in the light of the class. Let us see what God does, let

(a) Are we disciples of Joins ! Do we Second 29 come and go at his bidding? This is the Lord's miracles arose out of the cit. Proof of our being his true tohowers

(b) We give ourselves to him, and he as

(c) This does not prevent our having

(d) But when they come, though Jesus may seem indifferent to us, he only seems, We might examine the sudden storm, the land we are to cry to him. He would have

or carry us through it safely. He gives patience; he gives strength, he turns the tird into blessing. See 2 Cor. iv.

ILLUSTRATIONS.

Michig of Gon.-King Canufe, a Danish threatened to drown him He commanded the waves to stop. Of course they did not. Then he said to his flatterers, "Behold, how small is the might of kings!"

Power or God.-You have marked the spring as it unfolded its mantle, and hung it gracefully on the shoulders of the hills, and spread its gifts of flowers on the lap of the giateful earth; that is a manifestation of God's all transforming power. You have marked the blustering winter, as it has torn off that verdant robe, and blown out the floral nights; that, too, is a display of God's all-changing power.—Dr. J. Parker.

SUGGESTIVE TOPICS.

The lake in question-nan -- peculiarities—the other side—what district—how otherwise described—how Jesus had been engaged-how he embarked-form of his command-his condition-the accompanying ships—weather at setting out—change—alarm—disciples doubt—appeal—response—effect on the wind—the sea—evidence of power—impression made—rebuke to the disciples—the deficient grace—im-portance of faith—parallel between disciples and us and lessons to us.

Health Better than Wealth.

Little Martin was a poor boy who had no father nor mother. He carned his bread by going on errands. One day, on his way home, he sat down to rest, and to eat his piece of dry bread, near the door of an inn. As he set there a fine carriage drove up, and the master of the inn came out to serve wo gentlemen who were in it. One of them was very young—not much older than Martin—and Martin thought to himself that he should like to be in his When he looked at his own crust place. of bread and his worn clothes, and then at their fine things, he could not help saying

"O dear, I wish I had that young gentle-man's grand coach. I wish I could change

The other gentleman, who was the boy s tutor, heard this and told it to his pupil, who made signs to Martin to come to him. "So, lit.le boy," said he, "you would like

to change places with me, would you?" "I beg pardon sir," said Martin, "I did not mean any harm by what I said."

"I am not angry," said the young gentleman; "I only wish to know if you are

willing to change places with me? O, now you are joking," said Martin, "no one would wish to change places with me, and walk so many miles each day, and have nothing to eat but a dry crust.'

"Well," said the young man, "I will you all I have, if you will give me all that

you have, and that I have not.' Martin did not know what to say; but

the tutor told him to speak freely. "Oyes, said Martin then; "I will change

places with you.' But when the young gentleman stepped out. Martin saw that he was very luine. His legs were bent so that he had to walk with crutches. His face was pale and thin too, like that of one who is often ill. in then began to think that health was sting. better than a fine carriage.

"Will you change places with me now?" asked the youth. "I will give you all that I have to be strong like you."

But Maitin said, "O no; not for the world."

"I would gladly be poor," said the young man, "if I could run like you; but as it is God's will that I should be lame, I try to be happy and thrusful as I am."-Church and State.

If you know the principles of prayer, and have a lively sense of your necessities, and hearty desire of God's grace and mercy, you will be able to pray without forms, and your affections will bring forth words out of the fulness of your heart; and you will not be ever solicitous and timorous about words for, doubtless, the Spiri', who is the help to us in spoaking to men, will also much more help us to speak to God, if we desire it; and God regards not eloquent words, nor artificial composure; neither need we regard it in private prayer. If you limit yourselves to forms, you wil thereby grow formal, and limit the spirit.—Marshall.

He who laughs at cruelty sets his heel on the mock of religion.

Our Joung Solks.

Hymn for a Little Child.

Cod make my life a little light, Within the world to glow A little flame that burneth bright Where, or I may go

tiod make my life a little flower, That giveth joy to all, out let to bloom in pative bower, Afthough its place be small.

trod make my life a little sor a that conforteth the sad, That beliefly others to be strong, An Unakes the singer since

God to the my life!a little st ill Whereon the weak may rest. That so what health and sho noth I have May serve my neighbors best

God make riv life a little hymn Or tenderness and pearso, Of faith, that hover wave to disc ta all his wondrons ways.

Helping the Minister.

"One thang heiped me very much when I was preaching to-day." said a clergy-

"What was that ?" inquired a friend. "It was the attention of a little gul, who kept her eyes fixed on me, and seemed to try to understand every word I said. She was a great help to me.

Think of that, my little ones; and when you go to church, or chapel, fix your eyes on the minister, and try to understand what he says, for he is speaking to you as well as to the grown-up people. He is telling about the Lord Josus, who loves the httle ones.

Don't Do It.

Don't attempt to punish all your enemies at once. You can't do s large business with small capital.

Don't say "I told you so." Two to one you never said a word about it.

Don't worry about another man's business. A little selfishness is sometimes commendable.

Don't imagine that you can correct all the evils in the world. A grain of sand is not prominent in a desert.

Don't mourn over fancied grievances. Bids your time, and real sorrow will come. Don't borrow a coach to please your

wife. Better make her a little sulky. Don't publish your acts of charity. The Lord will keep the account straight.

Conscience.

When a very little boy, I remember reading of a child who was in the habit of going to an upper room, or loft, where there was a store of apples; but as she went from time to time to steal these apples, she met with something that greatly troubled her, for there heppened to have been placed in that store room an old oil-painting.

It was a large face, the eyes of which, go to what part of the room the hatle girl might, seemed to follow her; and they appeared to be saying to her, as she scooped down to take up the apples, "Ah! I see you. It is very naughty. I'll tell upon You are sure to be found out.

Well, this so annoyed the little girl, from time to time, that she was determined to put a stop to this speechifying of these two great staring eyes; so she got a small knife, or a pair of scissors, and struck them out.

Ah! but there were still the two large holes in place of the eyes, and what they used to say to her. She had put out the eyes, but she had not, nor could she, get rid of her conscience. Moreover, the very means she had adopted for sinning without rebuke, only served to discover her guilt; for when what had befallen the painting came to be found out, it led to such inquiries as at last to reveal the whole truth .-Episcopalian.

Courage in Every-day Life

"Moral Courage" was printed in large letters, and put as the caption of the following items, and placed in a conspicuous place on the door of a systematic merchant in New York for constant reference:

Have the courage to discharge a debt while you have the money in your pocket.

Have the courage to speak your mind when it is necessary that you should do so, and hold your tongue when it is prudent that you should do so.

Have the courage to speak to a friend in a "seedy" coat, ev n though you are in company with a rich one and richly attired. Have the courage to own you are poor,

and thus disarm poverty of its sharpest

Have the courage to tell a man why you refuse to credit hun.

Have the courage to tell a man why you will not lend him your money.

Have the courage to cut the most agreeable acquaintance you have when you are convinced that he lacks principle; a friend about hear with a friend's infirmities, but not with his vices.

Have the courage to show your respect for honosty, in whatever guise it appears, and your contempt for dishonesty and duplicity by whomsoever exhibited.

Have the courage to wear your own clothes until you can pay for new ones.

Have the courage to prefer comfort and propriety to fashion, in all things. Have the courage to scknowledge your

ignorance, rather than to seek for know-ledge under false pretences. Have the courage, in providing an entertainment for your friends, not to exceed Your means.

Have the courage to insure the property in your possession, and thereby pay your debts in full. Have the courage to obey your Maker at the risk of being ridiculed by man.

Robbie's Chance.

BY MRS. A. W. CURTIS.

'Robbie dear, mother is very sick this morning , can you get your own breakfast for once $2^{\prime\prime\prime}$

numation to do something to help too, 'and Robbie bustied about brighty, for it was a cold morning. But he soon had a fine barming, and the keedle cu for him mother's tea. But when he went to the cupboard and tound only a very small load of the properties. The alto blue, it is sometime, perhaps, you will it bread and a bit of but're the size of a logic arrive score very every dilleger. that sheltered them, for the savings of years had been suddenly swept away. His smale her to stay here with you awbile if mother had struggled brovely in the at tempt to support herself ind child, until How Robbie's eyes brightened at that! ber health fulled, and sue was threatened. He took the lady's hand and pressed it to with serious illness. Robbic's face was his hips and said. "I thank you so much," very grave when he carried the tea and at then fell asleep. sice of bread and butter to his mother. She drank the tea but could not eat She drank the tea but could not cat a was touching indeed. The doctor made mothful, and tay back on her pillow so white there her down by his side, then left them and faint a great fear crept into Robbe's heart that she too might die and leave him alone in the world.

"Mother, I cra't go to school to-day; I m a great strong boy, and I know I can can something if I try. You'll let me now, mother, for I must, or well starve.'

"I know, dear, I shall have to let you try; but I am sony, very. I did so want to keep you in school."

Robbie tried to eat, but couldn't, and very soon every thing was put back, and he tidied up the utile room as well as he could, putting the coal where his mother could repiench the fire without much effort, then he prepared to go out and see what he could find to do.

"Come here, my boy, and kneel down by my bed." Robbie bowed his head reverently, while his mother laid her thin white hand upon it, and said: "O God of the widow and fatherless ' pity and help us now. Bless this dear child, and give him "Oh, mamma, do s'ay!" said Robbie. something to do. Give us this day our daily bread. Keep us in thy love, and care for us in cur trouble and sore distress, for Jesus sake. Amen."

As Robbie kissed his mother "good-by a tear fell on her face. She smiled and hospitable home, rapidly gaining the health said. "Never mind, dear, it will all come and strength she had lost. right; God will take care of us if we put our trust in Hun.

Robbie went hurrying down the street saying this little prayer over and over again in his heart. "O Lord! give me a chance! give me a chance to do something for

"It was not strange that Robbie had Father, for the sweet lessons had been taught by his dearest earthly friend. Their hearts were bound together by the tenderest affection and sympathy. Mother and child were all the world to each other, and Robbies heart was alwest breaking with greef bie's heart was almost breaking with grief at the bare possibility of losing her. So, as he went, he kept saying his little prayer over and over again, "O Lord! please give me a chance to help mother now!

A little child suddenly let go her mother's hand, and ran laughing with glee out into the middle of the street. The next instant a frightened horse came dashing along with the fragments of a broken carriage striking his heels at every step. The mother sprang for her child with a scream of terior, but fell prostrate before she could reach her Robbie saw it all, and with a swift bound caught the child and pushed her towards her mother, but the next instant the brave boy's foot was crushed by the frightened horse, and a cruel blow upon his head threw him senseless upon the pavement.

"Bring the boy into my house," the mother exclaimed, for all this had happened before her own door.

Tenderly they carried him in, and laid him upon a sofa in her elegant drawing-room while a surgeon was summoned at once, who looked very grave as he examined the poor crushed foot and the terrible blow upon the head of the unconscious boy

"Who is he!" was the anxious inquiry, but no one knew, until at last a boy, who had heard of the accident, slipped in with the crowd, and told them that he was the Widow Worthington's boy

The parents of the little girl whose life had saved at the peril of his own at once sent a message to tell the sad news as gently as possible to his mother, assuring her that the boy should have every possible attention until able to be moved to his own

Poor little Robbie! for many days he remained unconscious of all this, but at last, after a long refreshing sleep, he opened his eyes and found himself in a fairy land of beauty and comfort, with a kind pleasant face bending over him. He didn't know what to make of it and looked so bewildered the lady told him at once. in a few quiet words, how he had been sadly huit in saving the life of her own dear little girl, and they were taking care of him until he should be able to go back to his own home.

"Was the little girl hur'?"

" No. dear, not at all. "Oh! I'm so glad of that.

Just then Robbie tried to move his foot, and cried out with pain and surprise.

"Yes, doar, your foot is badly hurt; we are afraid it will trouble you a long time. It flashed over him all at once, the poor

sick mother at home—he was going t such brave things for her, and now perhaps he would be a poor helpless cripple for life. He hid his face under the white counterpane, and sobbed as if his heart would

Surely, you won't mind a little pain and

us far as Robbie could get, for the sobs and tears that would come

The lady's eyes were full of tears. She kissed the poor bruised for cherd tenderly, and stroked the thin little hand she held in her own. During his definion the story had been revealed of his mothers illness, the want staring them in the face, his determination to do something to help her, and, oh! so often the unconscious boy had folded his poor weak hands, and said; "O

"Dear hobbie, it seems hard now, but cuphoard and found only a very small load of braid and a bit of but'er the size of a walnut on a little plate, and barely enough thest my's work you ever did. And now how so make one cup for his mother, that Tve comething pleasant to tell your how swalnowed a big of that one cay blog on the loss had every at entire since you the so make one cup for ms mother, the boy swallowed a log lob flat can cave limit on the boy swallowed a log lob flat can cave limit on the loss bad every we entire a some vor up from his he pet. Not another thing in the house to cet, and his mother sick, something must be done, but what * Robline news of her boy, besides the medicine and news of her boy, besides the medicine and have the loss bed every when the side of the medicine and news of her boy, besides the medicine and news of her boy, besides the medicine and was only ten years old, small and slouder; nour shment she so much needed, that she of his age. His father had do I two years is much befor now, and is coming to see before, leaving them only the little home you this very day. The doctor will bring that sheltered them, for the savings of her in his carriage, and we are going to per-

The incoting between mother ad child alone. Oh Robbie, dear child! mother is so sorry for her boy?

"Yes, mother, but I saved the little girl, and I guess it I! all be right somehow.

"AR things work logether for our go is we love God, and we do love lum, Robbie ?"

" Ye , mother

Sweet and pregions was that quiet hour, and when the dector and Mrs. Clare came in Mrs Worthington kissed her boy ten rly, and rose up to go back to her lonely home.

" Lie still, madame; Mrs. Clare says you are not going home until this young hero is able to go with you."

"If you will consent to remain here a few days it will please Mr. Clare and myself greatly, and I am sure this dear boy will get strong and better much sconer if he

"I shall miss you so much, and you will be lonely without me." Mrs. Worthington gratefully accepted the kind invitation, and for two weeks was a most welcomed and honored guest in that

Robbie was glad to get about again, even if it must be on crutches, and one fine aiternoon Mr. and Mrs. Clare lifted the boy tenderly in his arms and carried him into the house. What a surprise awaited them! A fire was burning brightly in the little stove, the table was set for tea, covered with a profusion of everything that could tempt the boy's returning appetite; new comforts had been fournished until the tittle home was pretty and cosy as heart could wish. Cellar and pantry were literally filled with provisions, while an abundant supply of coal gave aromise of good cheer during the long winter before them. Mr. and Mrs. Clare would not listen to thanks all protects assuring them that the thanks or protests, assuring them that the obligation was all on their side. As they bade them good by Mr. Clare said: "Now Robbie, get well as fast as you can, and then come to me and I will give you another chance." - The Christian Union.

I too acknowled to the all but omnipotence of early culture and nurture: hereby we have either a doddered dwarf bush or a high towering, wide-shadowing tree! Either a sick yellow cabbage or an edible luxuriant green one. Of a truth it is the duty of all men, especially of all philosophers, to note down with accuracy the characteristic circumstances of their education-what furthered, what hindered, what in any way modified it. - Cartyle.

"John," said a clergyman to his man, "you should become a teetotaler; you have been drinking again to-day." "Do you every take a 'rop yoursel, meeinster?"
"Yes, John, but you must look at your circumstances and mine." "Very true, sir," says John; but can you tell me how the streets of Jerusalem were kept so clean?"
"No. John, I cannot tell you that." "Weel, sir, it was just because every one kept his am door clean."

We shall soon be in eternity, and then we shall see how trifling all the t world are, and how little it mattered what became of them! Yet now we are as eager over them as if they were all-important?
When we were children we used to be eager in collecting bits of wood, and tile, and mud to build our play-houses; and if they were knocked down, we were sorely grieved, even to tears; now we know that this was all child's play. Even so when we reach heaven we shall see that all these earthly interests were but child's play too .- De Sales.

"The actions of men are governed more by their character than by their interests : heir conduct takes its color more from their acquired tastes, than from a deliberate regard to their greatest good. It is only on great occasions the mind awakes to take an extended survey of her whole course, and that she suffers the dictates of reason to impress a new basis upon her n.ovements. The actions of each day are, for the most part, links which follow each other in the chain of custom. Hence the great effort of practical wisdom is to impue the mind with right tastes, affections and hal ta, the elements of charity and masters of action."-Robert Hall.

If you stand upon a mountain, you may see the sun shining long after it is dark in the valley. T.y to live up high! Escupe, if you can, the malarious damps of the lowhands. Make an unward path for our feet. Though your spirit may be destined to live "Don't cry so, dear! you were a brave, is there. Your best strivings of soal are noble boy to risk your life to save another. there! Your standing-ground should be there! Live u ward! The beday is always don't min that, but my poor sick mother, I Let your soul-life be se! Upward! Usward! dev loping its brarches toward the top. British Zmerican Bresbyterian PUBLISHED EVERY PRIDAY AT TORONTO, OANADA.

TERMS: \$1 a year, in advance Postage by mail, 20 cent per year, payable at the effice of Jolivery Circones and Post Office Orders should be drawn a favor of the Publisher.

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Club Rates and List of Promiums furnished 'on application. All who are desirous to sid in extending the circulation of the Prusinurs at once, as now is the time to secure new names.

Address

P.O. praws 2484 Publisher and Proprietor

British Zmerican Bresbyterian.

FRIDAY, JULY 31, 1874.

TOPICS OF THE WEEK.

We regret to say after all that has been written in opposition to the Canditature of Dr. Sangster, as a member of the Council of Public Instruction, the indications are ominously favourable to his election. We fear when the vote is taken it will show a majority for him, of which the recent Convention here was no criterion. While we regret, we are not surprised at the signs of the election.

It would be discourteous on our part did we not chronicle the fact that the Rev. Mr. Gemley the esteemed Secretary, of the Upper Canada Bible Society, has severed his connection with the Methodist Church in which he has been so long an honoured minister, and has joined and been ordained as a clergyman of the English Church. It appears he has been already appointed curate of St. Paul's, London, Ont. We wish him much success in his new sphere.

From all parts of our land, come the glad tidings of most favourable prospects of an abundant harves. Not so long since anticipations were gloomy, but He who can order the seasons has shown how completely our fears can be dispelled and our hopes excelled. In commercial circles hard times were dreaded and would have been realized to a grevieus extent, had not God in His great kindness sent us a plenteous yield of the fruits of the earth. Let our's be the pleasant duty of heartfelt gratitude to the giver of all good.

THE FAVOURED AND THE FAM-ISHED ONES IN OUR CHURCHES.

By "favoured" in the above heading we mean those who are specially cared for and gospelled in this age of active Christian work; and by the 'famished' we mean those who somehow have no special efforts directed towards them, who have few, if any, positive applications of the Gospel to their cases. In the former class may be mentioned without contradiction, the Children. The uprising and new-born zeal of the Church in behalf of her children and youth are marvellous and delightful. It is not for us to say whether there is increased and more conscientious training of the young by the parents themselves than in a former generation, but certainly in this particular the Church as such is doing a praiseworthy work towards "those who shall come after us." No congregation dare dispense with its Sabbath-school. It is pleasantly styled "the nursery of the Church." Here the children of the rich and polished, side by side with those ruder and less favoured, have the most patient, devoted and prayerful efforts applied to their young minds, if haply they may learn of Jesus and come to Him. No neglected ones wilfully or carelessly among the children of the century! Bands of enthusiastic Christians readily go out beyond the Church's pale, and by the most laudable ingenuity seek to bring in from every quarter the children to hear the Gospel and become imbued early by its spirit. In fact, this feature of Christian work has become more of a science than any other element of practi-,cal Christianity. All who have seen the proceedings of these S. S. Conventions must have been convinced of this one thing, that as to the religious training of the young the Church is rising above and stepping over the division lines of sect and denomination. And surely if it is true that in old age the mind reverts most easily and distinctly to the remote past, then those of this age who shall live on to that stage of life have an assurance of pleasant memories for their latter days !

Another favoured class are the young men of our day. Our readers must often have observed the spirit with which our clergymen addressayoung men, and what a popular theme a lecture to young men is among our religious orators. And besides these special pulpit ministrations in the interests of young men, we must notice that mighty confederacy within the Church, and working in its line-Young Men's Christian Associations. Their influence for good is vast. Could we separate their labours from those of the Church itself, we should almost bo bold enough to say that this younger, priesthood of Christ's cause gives no mean lesson to the divine institution. What expedient to attract young people is unheed! more generous dealings. Do they not to Jesus.

ed? To gain to good and draw away from incipient or fuller-grown vice, every possible plan is tried. Magnificent buildings for accommodation and literary and religious oulture; help to the helploss; homes for the homeless; hork for the idle, counsel and welcome for the stranger-every Christlike means are tried to gain to the Master's service the young men of our day. And the young women are scarcely less cared for as to their religious training. They also come in for a liberal share of pulpit ministrations as our advertised discourses abundantly

A third class well favoured by special appliances are the mothers of our day. Wha eloquence is devoted to the duties of the mothers! They are well schooled in what is hinted at as a law of hie, viz: that from them must come good character, high principle and religion to the children of their care. Very grave and heavy responsibility is put on our beloved mothers by our reverend teachers. They must not only teach the infantine lips to pray. Around their knees we must not only hear first of the solemn mysteries of heaven and hell, God and Christ, but they are supposed to be the chief moulders of our enduring characters. All the moralities, the disposition to love the good and true, and to hate the evil and the false, the mothers must specially see to. Our dear mothers can have no excuse in our days if they do not their duties. By a shifflit change Pollock's words come pressingly home to them, "Ye knew your duty if ye did it not."

The first of the poor famished class we

may mention are the Fathers. It is to be

foared the fathers of our children have not

the honourable position of the old times. Of Abraham it was said, "I know him that he will command his children and his household after him." Now-a-days the Sarahs are getting bequeathed to them all that glory. And it is further to be feared, that what little responsibility might be left on the fathers beyond merely providing for the wants of the family, the Sabbath Schools have relieved them of. By an easy inferonce they--the fathers--take home to themselves the idea that the guides of youth are of course the mothers; patheir duty is to provide for the wants of the household, and in this fast, struggling life, if that part is done, the stiller, solemner sphere of spiritual nurture belongs to her whose life is in the home. Theoretically, who is pronounced the fountain source of religious life? The mothers. As a matter of fact, on whom do we look back with the strong, revered sentiments early religious impressions? The mothers. Why so? Business and its claims may subtract not a little from paternal responsibility, the cares of every day life may demand the pushing aside of much that should be done in the home circle; still were the fathers more urgently shouldered with the chief onus of the Master's work in the household; were they fearlessly addressed and as often as mothers are, and were there given to them equal work and equal honours they would learn over again. that they are more than of commercial aecount in their home; to them the growing youth would look in a religious point of view with more concession and implicitness. No maxim in life is more practical than this: relieve a man of a sense of duty by all means and you may be sure he will get to be listiess in doing it. Hence this perpetual lecturing of our dear mothers is apt to lift from off the stronger shoulders duties which chiefly, we think, belong to our fathers. We fathers, as in St. John's day, demand more preaching to us as fathers. We want our children and our wives and our servants and ourselves to hear our duties appealingly urged as in the other case.

Another most pitiable class who are famishing for good honest Christian effort upon them are the rich and fashionable of our day. In our towns and cities the poor and the careless (if poor) are anxiously at. tended to. The members of our Young Men's Christian Associations visiting committees, faithful pastors vie with each other in looking after the households of the poor. But why pass by the destitute rich, and those who live in goodly palaces! What unaccountable centrifugal force is there between Christian effort and wealth. The rich often feel a lonely desolation of heart that even their pastors who dine and sup with them do not address hem on the "one thing needful." We observe that some good but timid people are feeling the cruelty of this ostraeism of the wealthy from the common Christian privileges enjoyed by their poorer brethren, and they have contrived this elegant plan, viz: to have tracts, suitable to the palates of the polished and rich, printed on tinted paper and enclosed in scaled envelope sent to the stately mansion where it would be inexpedient and out of place to go personally on Christ's errands. This certainly is better than nothing, but ye devoted Christians! take pity on the rich, give to them the same high advantages as you so munificently scatter broadcast before he indigent and humble. At our hands the rich deserve better things and

handsomoly give us of their wealth? are they not every day asked to sustain our charities, to build our churches, to support the laudable institutions of our day? Yes, then why withhold from them direct appeals and solomn suggestions concerning that part of them for which wealth is neither a promoter nor help. However, even the tracts on tinted paper may draw not a few out from the famished into the favoured classes of our Church.

THE BEECHER SCANDAL.

The piece of news this week which is overshadowing in feverish excitement every thing else is the painful crisis in which H. W. Beecher now finds himself. Threatenings of the coming storm have not been wanting lately, but it has broken on him with a fury few anticipated. And all who have admired his genius and been delighted with his eloquence and admirable contributions to religious literature, will be deeply grieved at his present painful position. Theodore Tilton, for a good many years the editor of the Independent, a man of high standing, and of great literary merit, the bosom friend of Mr. Beecher, his pastor, has been constrained to prefer charges against the latter, which most people imagined to be wild and improbable. Complications and revelations of the saddest character have taken place during the last few days. A strong and devoted congregation seem to stand by their pastor, to protect, if possible, his reputation; but the sworn and particularizing testimony of Tilton, added to the firm attitude he continues to assume, may well cause alarm and consternation. Pending the investigation by an organized Committee, it is not for us to express positive opinion. It is a sad and solemn work they have in hand; for while thousands throughout Christendom would grieve over the gross charge being sustained, still it would be even worse to suppress the truth, or "whitewash" the eminent defendant, if the evidence points to his guilt. However it may issue, the luckless scandal will throw a darksome shadow over the future of the great orator of Plymouth Church. Enough is already manifest to warrant the New York Times in styling the parties concerned "a peculiar circle."

OPENING OF THE NEW PRESBY-TERIAN CHURCH, WATFORD.

The handsome new edifice, erected by the congregation of Watford, of which the Rev. Mr. Abraham is pastor, was formally dedicated on Sabbath, the 19th mst., when sermons appropriate to the occasion were preached by the Rev. Mr. Cochrane, of Brantford. The morning service was so densely crowded, that in addition to the evening sermon advertised, Mr. Cochrane kindly agreed to preach again in the afternoon. The sermon in the morning was from the Text, Psalm 48 v. 3, "Beautiful for situation—the joy of the whole land is Mount Zion "-that in the afternoon from Isaiah 61: v. 10, and in the evening from 2 Chronicles 13: v. 12. At all the diets of worship, there were large audiences and a deep interest manifested, not only by the Presbyterians in and around Watford, but also by the other denominations, most of whom closed their places of worship, to allow their congregations to attend the services in the Presbyterian Church.

The new building occupies an elevated and commanding site at the north end of the village, and is built of white brick, with a neat and symmetrical spire. It has stained glass windows, and a whoel window of stained glass-exquisitely beautifulabove the pulpit. Altogether the workmanship throughout is of superior quality, and second to few of our city churches. The entire cost is somewhat about five thousand dollars, of which amount a goodly sum has already been subscribed.

It was only eighteen months since the present pastor was inducted, during which period the congregation has largely increased, and gives promise of much strength and influence in the future. The erection of such a handsome and commodious structure, will afford ample room for the Presbyterians of the district.

Ontario Presbytery.

This Presbytery held a special meeting at Woodville, on Tuesday 21st inst. A unani mous call from Cannington and Manilla in favour of Rev. John Campbell, was before the Presbytery. Salary promised, \$800. The call was received and sustained as a regular gospel call. Mr. Murray stated that Mr Campbell had authorized him to say that in the event of the call being unanimous he would accept it. It was appointed that the ordination and induction of Mr. Campbell take place at Cannington on Wednesday, the second day of September next, at 2 p.m. Mr. McClung to preach, next, at 2 p.m. Air. Accoung to preach, Mr. Murray to preside and address the people, and Mr McNabb to address the minister. The Presbytery will meet at Caminington at 11 o'clock on the same day to hear Mr. Camplell's ordination trials. J. MacNann.

Flavel calls repentance this tonr think drops from the eye of faith, while looking

Ministers and Churches.

The Presbyterian congregation of Knox Church, Embro, has subscribed \$1107 towards the new building in course of erection for Knox College, Toronto; and this sum is likely to be considerably increased.

The Remit on Union was unanimously approved of by the C. P. Church, Beaverton, at a congregational meeting held there on thursday, the 28rd inst., The only article eliciting any amount, being that on " mode of worship."

There was held lately in connection with the Presbyterian Church, Farnham Centre, a Soiree and Bazaar to clear off the remaining debt on the manse. The day was fine, the attendance large and the amount realized, sufficient to meet all demands. Since the settlement of the present paster (Rev. J. McFarlane) in the beginning of 1872, this congregation has built a neat, substantial edifice for the residence of their minister, costing a little more than twelve hundred dollars, which, we are happy to say, is now free of debt.

A most successful tea meeting was held at Watford on July 20th, in connection with the opening of the new church. The audience, composed of all denominations, was large and enthusiastic. Interesting and effective addresses were delivered by Rev. Messrs. Cochrane, of Brantford, Duncan, of Forest, McCarding and Cousins, of Watford. The proceeds derived from the sale of tickets amounted to \$177. The debt remaining on the Church was \$2,300, which it was attempted to wipe off before the close of the proceedings. Eleven persons present subscribed each \$100, and on announcing the sum total, it was found to the astonishment and delight of all present that \$2,750, considerably over the amount required had been subscribed. Church and Congregation here deserve the greatest credit for their energy and liberality, in erecting such a handsome building, and, in being able to enter upon the possession of it without a single dollar of debt. Altogether there is abundant reason in the circumstances of the Church here, why they should "thank God and take courage." There are few country congregations where such a noble effort could have been made.

On the last Sabbath of June Professor Gregg preached at the opening of the brick church in Teeswater. The building is commodious, but it wos filled on that day. It is supposed there were between eight and nine hundred present. Mr. Currie, minister of the First Presbyterian Church in the village, very kindly attended, with as many of his congregation as could find room. Mr. Gregg delivered a very able scrmon from Hebrews i. 1. He preached again in the evening. The Professor has, by his affectionate manner, endeared himself to many in the neighbourhood. If we mistake not, our people will contribute more heartily to the College in future, for it will not now be in their minds a dry abstraction, but a living school of the prophets in which Mr. Gregg is teaching with his clear head and warm heart. Generally, our College is loved where our Professors are known (where they have been seen and heard and felt; but where they are not known it may be respected but not loved very much. The managers of the congregations kept an open house on Dominion day; and with the help of the ladies, there was a good deal of hanpiness diffused, and a good deal of silver gathered together. Rev. P. Wardrope, fof Guelph, delivered a lecture in the evening to a large and attentive audience. The congregation is deserving of great praise for the spirited manner in which they have gone about and finished the building of Westminster Church. In this connection the names of Messrs. Kirkland and Fraser occupy a prominent position.

Presbytery of Kingston.

This Presbytery met on the 23rd day of June last, and inducted the Rev. David Beattie into the pastoral charge of the congregation of St. Columba and St. Paul,

Madoc. The quarterly meeting of this Presbytery was held at Picton on the 14th and 15th days of July. The list of weak congrega tions and inissions stations was revised A deputation was appointed to visit the Trenton congregation to secure, if possible, the raising by them the entire minimum amount of stipend. It was decided to ask for St. Columba a supplement of \$150 and to recommend the continuance of the former grants to Demorestville and Melrose and the reduction of the grant to Glenvale to its original amount. The continuance of the former grants to the missions stations was recommended. Missionaries are to be heraefter required to furnish the Presbytery through the clerk with quarterly reports in reference to their respective fields of labour. Arrangements were made for the dispensation of the sacrament of the Lord's Supper in vacancies and mission stations as soon as conven ent, namely, at

stations as soon as convenent, namery, at Lansdown by Mr. Coulthard, at Consecon by Mr. McMeechan, at Wilton by Mr. Chambers, and at North Hastings by Messra, Wishart, Beattie and Burton, the Inter being Moderator p. t. of that session. The Presbytery expressed manimous ap-proval of union on the new basis automate. ted, and also of the overture anont the new shadowy darkness! What then? Thunks shadowy darkness! What then? Thunks on the lone of effecting the consummation of of that and complete victory! the union. Mr. R. W. Leitek was taken

on trial for license, and after an examinaon trial for neonse, and after an examina-tion on the several subjects provided he was licensed to preach the gospel. Messys Wilson and Chluour appeared as commissioners from the congregation of Camden and Sheffield, and requested a moderation in a call to a minister Mr. Galluler was appointed to attend this duty in the 5th appointed to attend this duty in the officencession church, Camden, on Wednesday the 20th day of July at 2 o'clock p.m. The Presbytery adjourned to meet at Amherst Island on Wednesday the 12th day of August next at 7 o'clock, p.m., for the purpose of holding a Presbyterial visitation.
—Thomas S. Chambers, Presbytery Clerk.

Presbytery of Owen Sound. This Presbytery met at Owen Sound, and

within Division Street Church, on the 14th day of July. Mr. McDiarmid was chosen Moderator for the next twelve months, and Amos and A. Nicol, students in theology and labouring within the bounds, appeared and delivered discourses, which were sustained. The session records of Meaford, St. Vincent, &c., and North Keppel congregations were examined, and ordered to attested as carefully and correctly kent. Mr. D. B. Whimster gave in a very full and interesting report of his visit to Parry Sound District, containing among other particulars the following: He found Mr. D. Beattie, the student sent out by the Knox Col. lege Missionary Society, actively engaged in the field; and from whom he received valuable aid in gaining information con-cerning the state and prospects of our mission there. The Society has occupied the Sion there. The Society has occupied the District as a field for missionary operations for the yast four years; and the work they have done cannot be too highly appreciated by our Church. They have organized soven stations He preached four times and administered the ordinance of baptism to twelve. He recommended the Piesbytery to lay the state of this field, and its pros-pects, before the General Assembly's Home Mission Committee with the earnest prayer that the Committee send out immediately an ordained missionary to work the field, making Parry Sound village the basis of his missionary operations. The report was received, its recommondation adopted and the Home Mission Committee of the Presbytery instructed to see it carried out, and the thanks of the court tendered to Mr. Whimster for hisdilligence. It was resolved on motion of Mr. Dewar, to raise the Presbytery's share of the Assembly Fund and Synod together with the clerk's fees by a pro rata contribution per member. It was agreed that the Remit on Union as sent down to Presbyteries, sessions and congregations, he considered at next meeting which will be held on the 3rd Tuesday of September at 10 a. ni. at Owen Sound

A noon meeting in connection with the labours of Messrs. Moody and Sankey was held in Belmont Congregational chapel, Aberdeen, on Monday, and was largely attended. A number of requests for prayer were read. On the meeting being thrown open, Major Ross mentioned one of the fruits of the movement in Glasgow, testify-ing beyond doubt to the practical results of the work. At the awakening in Glasgow, Dr. Marshall Lang made exertions to get some money collected in order to support young men who were desirous of devoting themselves to the foreign work of the Church, and a meeting was held for those who were prepared to devote themselves to the Lord in foreign fields. Dr. M'Ewen met with about 100 young men; but Dr. Lang, thinking there was some mistake on the part of the young men, laid before them what they had to give up in going to foreign mission work. After a dull explanation 90 of those present were prepared to go. Still it was feared some had not fully realized the sacrifices that had to be made, and Dr. McEwen pointed out the dangers from climate, sickness, and various difficulties that there were to pass through; but yet, after all, 70 of those 100 adhered to their determination to devote themselves to foreign mission work. Since Mr. Moody averyed at Aberdeen, he had got a letter stating that 100 young men had now come forward. Rev. H. W. Bell referred to the successful work that had been carried on in the town for the past four months by Messrs. Daniels, Smith, Stewart, and Riddel. A gentleman from Otago, New Zeland, made a few remarks. He was struck and exceedingly pleased with these noon meetings, which were altogether new to him. There was a poor woman in the present meeting who had travelled thirty miles by rail to be present, and another person who was hearing Mr. Moody the previous evening had travelled fifty miles for that purpose. After a few romarks from Rev. Mr. Lowe on the work in the east end of the town, the meeting was closed with prayer. A meeting was held in the Music Hall in the evening, where there was a large audience. A men's meeting was held in the Trinity Free Church. Mr. Moody preached three tiles at Peterhead on Monday at the Parish Church. There was a tree large attackers over large attackers. very large attendance considering the time at which the service was held. At night, on the Links, there were 4000 or 5000 assembled to near Mr. Moody, who preached a sermon on the last chapter or Matthew. a sermon on the last chapter of Matthew, after which an adjournment was made to the Parish Church at about half-past nine, where vast numbers were unable togain admittance. Throughout the week Messis-Moody and Sankey have conducted crowded moetings in Abordeon and its viginity, most meetings in Aberdeen and its vicinity, most of the ministers co-operating with them. -Edinburgh Weekly Review.

Where are the illustrious of our race, illustrious for genius and science, for bravery and beauty, for deeds of wisdoin, heroism, and grace? Or, forgetting admiration in the greater intensity of our love, where are the dear once of any living and homes? the dear ones of our hearts and homes? Our parents, our partners, our children the sweet ones of our numost and purest affections -where are they ? Let death an swer. And must not we, too, decline into

INDUCTION OF THE REV. D. MC-KERACHER.

Address or the claims of the Presbyterian Church on the liberal support of her missions, at the ordination of the Rev. Donald McKeracher as Missionary to Prince Arthus's Landing 20th July, 1874, by Rev. R. ¡Wallace

My friends, I have been appointed by the Presbytery of Toronto to address those assembled on this interesting occasion of the ordination of a missionary to Prince Arthur's Landing.

It was my privilege to visit Thunder Bay early in July 1859. I preached at Fort William and at Current River, seven miles east on the Bay. I was the first Presbyterian, if not the first numster of any Church that preached in those places. All present at the Fort were Presbyterians, and all Macs or Highland Scotch, as nearly all the leading employes of the Hudson Bay Company were in former times. At Current River thirty-four of the thirty-six present were Presbyterians, persons connected with one of the mines of the Montroal Company.

I thus saw that it was the special duty of the Presbyterians to look after that region, and reported so to Mr. Rend and the students of Know College. Soon after Dr. Topp visited the same region and preached, and on our united report Mr. Vincent, Student. was sent up to labour to the close of navigation. Ever since that district has been supplied during the summer either by students or ordained ministers visiting for a short time. But the great difficulty has been the withdrawing of the supply during the winter, and the danger that in consoquence our people should be drawn into other Churches, for although the majority continue Presbyterians, the people of other Churches have gone in and both Episcopal and Methodist ministers Thave been stationed there all the year.

In order to obviate this difficulty our Church has wisely resolved to station our ordained missionary at Prince Arthur's Landing all the year, besides appointing other students in the neighbourhood, one at Silver Islet, and the other Mr. Donald Tait to visit several mines in a circuit of about 30 miles. Mr. Tait is just the man for that arduous work patient, carnest and able, he will do good work.

Prince Arthur's Landing to which our ex. cellent brother Mr. McKeracher has been appointed, is a most important point to occupy by an able and fai-hful representative of our Church, for it is the key to the whole extensive region of the North West, which before many years will team with a vast population, Passing as I did some 80 miles up the Kaministiquia, I saw evidence of great fertility of soil in a most luvuriant vegetation, and this improves all through Manitoba, and the fertile Belt of the Saskatchewan, where, before long we will rot only equire a Presbytery, but a Synod with soveral Presbyteries, if we do our duty to the Presbyterians and other settlers, who are about to make that region their

What are seven or eight ministers for Manitoba? They should have have a score even now to occupy the chief points of settlement, to prevent our people from being drawn away by other Churches, as has been largely the case, in the older dis-tricts of Canada during the last fifty years. We should also have eight or ten missionanes in British Columbia to meet the wants of the settlers along the line of railways about to be commenced, as well as to sapply the older settlements of that Province with the means of grace. If we are vince with the means of grace. It we are to do our duty to our own Church, we must not only double but greatly multiply the number of labourers during the next few years. How is this to be done, but by our people in the older districts, and especially in the towns and and Quebec taking a far deeper interest in this splendid field for missionary enterprise which the great Head of the Church is opening up before us. He is beckening us onward saying to us by the events of His Providence go in and take possession for me and for the interests of my Kingdom. We understand that a Church is to be erected at Prince Athur's Landing and as our peo-ple there are few, and these not even settled residents, but away a great part of the time prospecting, and generally with little money to spare, we trust Mr. McKeracher's effort to erect a Church will receive the liberal aid of the friends of our Church throughout the country.

And in order to show why we as Presbyterians should take a deep interest in the extension of our Church, into the regions beyond, permit me briefly to invite your attention to the special claims of the Presbyteman Church on the sympathy and Pieral support of her people in her efforts to extend her influence and usefulnass throughout our vast Dominion. We should take a deep interest in the extension of the Presbyterian Chaica not merely because it sour Chaireh, but more especially because we have good grounds for believing it to be Apostolic in doctrine and polity. promotive of good order and liberty, and well fitted when wisely and faithfully work it, to promote the divine glory, as well as the progress of vital Christianity.

1 The system of doctrine which we teach we believe to be substantially that taught by our Lord and His Apostles, and the early Christian Church, as fully set forth in the doctrum church, as fully set forth in war is outbodied in the system of Augustine, traching: of the Reformers in the 16th Paul called together the Elders of Ephesia formed of the representatives of all these and the regulations. At the time of the Reformation and charged them to feed the flock of Cod there was entire agreement in doctrine in every which the Holy Chest had made them of tast body, made according to Scriptural entire agreement in doctrine in every which the Holy Chest had made them of tast body, made according to Scriptural entire agreement in Bishops, "And Poter exhorts the Elders to an example, even as the Apostles of the regulations of Faith of Bishops, "And Poter exhorts the Elders to a faith of the representatives of all these continues."

the several Churches: the Helvetic Con-Churches of England Soutland, the Confession of the Church of Bohomia; and the Confession of the Lutherian Church were all in harmony on every question of doctrine; and they all taught the system of doctrine held by the Presbyterian Church, called Calvinistic. The leading principles of the Calvinistic system were held by the strictor Lutherans, though in details they wore not always consistent.

The Reformed Churches of England Scotland, Holland, Belgium, Prussia, and several other Gorman States, and Switzer-ia id were represented in the Synol of Dort, which was called by the States General of Holland, carefully to consider and set forth anew the Scriptural system of doctrine, owing to the dissentions occasioned by the opinion of Arminius. Every member of this body of representative and earnest Christian inch took a solemn oath that he would determine all points on which he gave a judgment by no other authority than the Word of God, contained in the Holy Scripture. After months of serious, prayerful study, from November 1618, to April 1619, the harmony of the sentiments of these eminent theologians, on the great vital doctrines of Christianity is truly wonderful. They unanimously agreed in condeming the Armnian doctaine and in sanctioning the Calvinistic system which they declare was held by all the Churches of the Reformation up to that time. The intercourse between the members of the Synod was of the most delight-The truly excellent Bishop Hall, one of the representatives of the English Church, says, that the society which he there enjoyed was more like a heaven upon earth than anything which he ever wit-

This system was again adopted by that large body of learned men, the Westmin-ster Assembly, composed chiefly of leading men who held office in the Church of Eng land and of the ablest congregationlists of the age, besides delegates from the Church of Scotland. After several years, (1643-8) given to the most thorough and prayerful examination of every point of doctrine, they came deliberately to the same conclusions as the Reformers and the Synod of There probably never was such a Dort. earned and devout body of Christian men, who for years carnestly and conscientiously endeavoured to ascertain the mind of the Holy Spirit in the Word. No wonder that the system of doctrine thus drawn from the inspired Scriptures has held its ground during the last 230 years, and is now substantially the faith of the majority of evangelical Christians throughout the world. There may be slight differences as to the modes of expression as between the old school and the new in the United States, but they unitedly agreed to accept the Calvinistic Westiminster Standards as setting forth their views in theology. Is it reasonable for any one man of learning to set aside by a day's discussion, the soleiun earnest and prayerful examination of every question, by such a large body of the ablest minds that have advanced the Christian Church? We admit that there are difficulties connected with the system; but so there at least equal, if not far greater difficulties with the Arminian system. We must be content to receive revealed truth in the humble spurt which divine inspira tion demands and wait until in the full blaze of heavenly light we see light clearly. This system of doctrine is exhibited in the admirable writings of the many able and excellent theologians and preachers of the 17th century, such as Owen and Charnock, Howe and the Henries, Adams and Bunyan. It teaches all things were made for the divine glory, that this was the chief end God had in view in the great work of redemption; that man is entirely alienated from God as a fallen creature, and justly exposed to his eternal displeasure. The plan of man's recovery from this state is from first to last a system of unmerited grace. The mediation of Jesus, including his whole work, is the means of bringing men back to God; that men are justified fully through the ment of the Saviour's a free pardon and salvation. Hence the provisions of mercy are gratuatous not only depending on the Sovereign grace of God, but the disposition to accept those provisions is produced by the sovereign interposition of the Divine Spirit.

2. As to Church polity our Presbyterian system is the same in its leading principles the polity of the Synagogue. It is admitted by many of the leading and learned writers of different Churches, that the Apostles under divine direction, followed the order which they already found in the Synagogue, in the appointment of the ordinary officers of the Chustian Church; that they had a Board of Elders who presided over the affairs of each Synagogue, and this Board though not precisely the same as the modern Pres-byterian Session, was very similar in its ading features.

Early the term Bishop was used, but merely to designate the office of paster, and to denote that he Shepherds or feeds the flock, as distinguished from ruling merely The Elders were rulers in the Church, but one of their number also preached or laboured in word or doctrine as the postor of the congregation. He was also moderator of the Board of Liders as in the Prest y terian Chuich Session at present; and to him was given the title Bishop or Pastor that is shephord of the flock. But there was no Diocesan Episcopacy, that is a Bishop no Ducesar Episcopacy, that is a Bishop over other Bishops, for a long time. It is admetted by many the most learned and anded writers of the Episcopal Church of England that Bishop and Presbyter are used as synonymous terms, or at least as applicable to the same persons in the Primitive Church, or the perfect partly of the ministers of the Word, that there were but two orders, Elders; who were of two classes pasters or Bishops; and ruling elders and Doncous. This is evident from the fact that Paul addresses only two orders. Bishops

feed the flock of God taking the Episcopal Switzerland, the Confession of the Churches of Switzerland, the Confession of the Confession of the Churches of England Scotland, the Confession of the Churches o rule Diocesan Bishops violate for the claims to be called my Lord Bishop and thus rank as "Lord's over God's hentage.

With reference to Anostolic succession their most learned and candid writers such as Chillingworth, Bishops Stillingheet and Headley, and Archbishop Whateley de-clare that it cannot be traced; and if it could it would be of as little value as circumersion to the Gentile Converts in the estimation of the Aposties at the first Synod at Jerusalem (Acts, 15-21.)

Tyndal, Craumer, Jawel, and the leading References of the Church of England held the Presbyterian system; the parity of the ministers, as in accordance with the New Testament; and so do Whateley, Alford, and the ablest writers of the present day.

How, then, was Prelacy introduced? As wealth and pride increased, the pas ors o the large city churches claimed precedence over the poorer brethren, and the people came gradually to confine the term Bishop to the pasters of the leading charches. They claimed the right to preside over the Church Courts, and to ordain and rule over the pastors of the smaller churches; and thus gradually, during the first three or four centuries, Episcopacy arose in the Christian Church. It was, however, a corruption of the simple and Primitive Presbyterian p. I ity, and was leng resisted by the Presbyters or pastors and chlors of the Church.

One method taken by the ambitious city pastors, or Bishops, to strengthen their in fluence and increase their power, was t appoint some of the most pliable and ainbitious Deacons to a higher office in the Diaconate; hence arose the office of Arch deacon. The Deacons, having control of the monies, could greatly help on the ambitious Bishops, who wished to ride into power over the shoulders of their brothren, and thus the process went on for centuries until the modern system of Prelacy, or Di ocesan Episcopacy, was established by the Church of Rome, from which the Church of England has derived it (Campb il's fectures on Ecclesiastical History, Mosheim, Neauder, Gibbon, Kilian, &c.

In England the Christian ministers and people were not permitted to reform the Church as they wished, and establish a pol ity similar to all the other Churches, cording to their convictions of what was not Scriptural, but a system taken from Rome, was forced upon them by that English Pope Henry VIII., and his equally arbitrary daughter, Queen Elizabeth. The English Reformers held that the Presbyterian polity established all over the Continent, and in Scotland, was the Scriptural system, and if left to themselves, would have estaband it lets to themselves, would have established it in England also. But they were not men of such decision of character as the Scottish and Continental References, and thought it was expedient for the salto of peace, and in order to get the Reformation established, to accept what the mon-arch was willing to grant. Hence the doubt ful, the vicious principle was adopted, of changing as little as possible of the ritual and forms of the Church of Rome, instead of seeking, like the other Reformers, to found the Reformed Church upon the prin ciples clearly laid down in the Word of God. The result of that spirit of expediency is seen in the present day in the sad state of the Church of England, divided into three hostile factions, contending against each other, and the true servants of Christ nuterly unable to purge the Church, either of the remains of Popery, or of the equally insidious and dangerous rationalism which does to lay such hands upon the Ark of God-the divine inspiration of His Word. Well had it been for Protestantism and Evangelical Christianity if the Reformers of England had been as determined as the other Reformers to purify the Church from Pre-lary, as well as every other legacy of Rome, and had taken their stand by the side of their brethren upon the infallible Word, and made all things new, or fashioned every-thing "according to the pattern shown them in the Mount.' The revolution of ages shows that the course taken by the other Reformers was the wise and the right one. Thus " wisdom is justified of her children. shorifice, and the invisible agency of the Holy Spirit applying the benefits of that sacrifice, and causing the sinner to accept the Churches of the Reformation except the country of England. It was the polity of Church of England. It was the polity of the Paulicians of the East, and the Waldenses and Albigenses of the West, during the dark ages, when the Church of God was like the woman of Revelation, who fled into the wilderness and was sustained by her Divino Head so that the gates of hell could not prevail against her. It was adopted by, and is now the polity of more than one-half of Protestant Christians, of about one-nail of Protestant Christians, of about therty-four millions of Presbyterians pro-por, and over twenty millions of Lutheraus, who are also Presbyterians—having their District and General Synods—in all, fiftyfive millions of Presbyterians. And it wo add the British and Colonial Methodists, the Presbyterianswould number about sixty mil ons, or two-thirds of the Protestant Christians. Their relative inflaence was seen at the Evangelical Alliance at New York, for about one-third of all the members avowed Prosbyterians, and if we include the Lutherans, more than half of the members. The fundamental principles of the Prostyteman polity are the unity of the Church, the parity of the ministry, and the opiesentation of the people in all Church It holds that the Church of Christ is Catholic or Universal; that it is composed of all those that profess the true religion, with their children. It owns as branches of this one true Church all Churches that hold the Head and proclaim salvation through Christ only; it acknowledges their ordination and administration of ordinances and sacraments as equally valid with its own; it is thus unexclusive, unsectarian. It owns all as brothren who believe in the Lord Jesus Christ, and keep His command. At the same time, it holds the unity of the Church: that while each congregation should possess a large amount of liberty in the management of its own affairs, it is bound to be associated with other churches or congrogations in the same land in a federal bond, and to be subject to a General Court,

delivered to the Churches the decrees of the first Synod at Jornsalom. The necessity and importance of this bond of Union (Acts 16, 4) was seen by the leading Congregational ministers of New England, and by Owen and John Augell James in England, and the various Churches are coming more and more to adopt the Presby terian system by which the people are represented in the Church Courts or governing bedeen and by which they are also bound together by common tres and common interests as one fain

8. We should do all we can to suppor

and extend Presbyterianism throughout our

Dominion, because its representative system

is promotive of good order and liberty wherever it is established and flourished In proof, we need only advert to the fact that the nations most distinguished for these -Holland, Switzerland and Scotland-are Presbyterian. Wherever Presbyterianism provails, there tyranny cannot succeed. Presbyterians have given more manyrs to the cause of Christ, and of civil and relig-ious liberty, than all others. Millions of the early Christian martyrs were Preby terians. For many centuries the Waldense-contended for the rights of con-cience, for hberty to worship God according to His Word, and thousands of their noblest men. women and children shed their blood in detence of these rights. In the same cause bundreds of thousands shed their blood on the plains of Holland, among the hills and valleys of Southern France, and in Italy, Spain, Bohemia and Hungary. Phousands of Scottish Covenanters suffered fire, imprisonment, exile or death for the same principles, until at longth, as the result of those labours and suffering, the prinuples of civil and religious liberty were es tablished in those countries where Presby terianism got a footing. Presbyte inn shave over sought to combine the two principles of liberty and order. The genus of Presbyterianism is altogether opposed to anar thy or disorder. It seeks to subject man to God's authority and God's law, and to those civil and occlosiastical regulations which are clearly or legitimately derived from the Word of God, or in accordance with it. Look at the Constitution of the Church Counts, and you will see that they are admirably fitted to promote good order and ustice, and to secure the rights of all. The Session, composed of pastor and elders or representatives of the Christian people, familiar with the affairs of all, and associated with them in the business of life. (2.) Then above the Session is the Presbytery. composed of the ministers of a certain district, and a representative elder for each congregation in that district. They meet to deliberate about the interests of the churches within that district, upon the principle that they are not isolated or independent of each other, but all bound together by common ties as the several members of one family, and by mutual interests and affections. If any member of a congregation thinks he has not got justice, he can bring his case before the Presbytery, and there he is likely to get justice from men who are not personally concerned in the local circumstances, but are whose duty it is to do justice to all the peo-ple. (3.) Above the Presbytery is the Syple. (8.) Above the Presuperty is used, embracing a larger district and looking after wider interests. (4.) And above that again the General Assembly, having a genal supervision of affairs of the whole Presbyterian Church of the land. Appeals can thus be made from the lowest to the lighest Court, and it would be strange indeed if a large body of ministers, and representative elders from a whole country, lid not be sufficient to the large body of ministers. did not do justice in any case brought be-fore them. A minister is tried by his peers and every possible safeguard is provided in order to secure justice to all. Surely the rights and interests of individuals are far safer in the hands of a large body of grave, carnest, well-trained men, than in the hands of a single Bishop, or the entire member-ship of a congregation, most of whom have little knowledge or experience as to how difficulties should be sifted or decided. During an experience of many years, I have often admired the conscientious care and patience with which cases are sifted and justice done to the humblest member of our Church. This system presents great advantages for carrying on the work at home and abroad. In the first place, each Pres-bytery is charged with the duty of looking after the wants of its own immediate district. And then the Synod sees after a wider field, and the General Assembly, the collected wisdom, is cuabled to consider what is needful for the whole country, and how the interests of Christ's kingdem may be best premoted at home and abroad, what foreign fields are most important, or have the highest claims upon missionary effort. The Presbyterian polity thus commends itself to our minds as at once in accordance with the leading principles of the Jewish Syna-gogue, and the Primitive Church, and with gogue, and the Primitive Chitten, and with reason and experience as the wisest sud safert system of Church polity. It is one which has had the approval of the wisest and ablest assemblies of theologicus that have met since the Reformation, as well as of Luther, Calvin, Zwingle, and a host of Reformers, who had deeply studied the his-tory of the Christian Church.

(4.) If this system be wisely and faithfully worked, it is fitted to promote the divine glory, as well as the progress of vital Christianity and the best interests of society. Owing to its free and representative system of government, it has the means of purifying itself when corruption creeps in, as seen in the purging of the Irish Presbyterian Church of Arianism. The system of doctrines taught, when faithfully and earnestly preached, has been accompanied with great revivals, so that thousands have been converted within a few months in different countries of Europe and America during many centuries; the Divine blessing has most manifestly rested on the preaching of the doctrines of grace, or salvation by grace through faith in the rightcourness of Christ only, in various ages and in many lands. And during the last two conturies God has signally scaled this preaching with His blessing in the ingathering of multitudes to the Saviour's fold. Fathful Presbyterian preaching is fitted to instruct the intellect, onlighten the understanding form the judg-ment, arouse the conscience, and convert the soullas well as bring up strong manly robust.
Christians, not easily, driven about with every wind of doctrine; in short, to estab-

lish a sound, onlightened, carnest Christianity in the midst of the land. all suck to promote the Divine glory and the Saviour's kingdom, by doing all they can to advance this Scriptural form of Christianity throughout the Dominion of Canada, by their liberal contributions and Pikyers.

As the hour was late, there was only time to deliver a portion of the address, and it is now published in the hope that it in v stir up some to take a deeper in-terest in our missions in the North-west.)

Book Notices.

Sr. Nicholas for August

Is an excellent " hot weather " number. It contains " The Affair of the Sandpiper' a story of adventures on the water, by Elizaboth Stuart Phelps . "A Whaleman's Ghost, 'a story of the ocean, by J. H. Woodbury; and even a poem, telling in a very quant and amusing way, "How a Little Bird went to Sea." There are large installments of the two serials, "Fast Friends," by J. T. Trowbridge, and,"What Might Have Been Expected, "by Frank R Stocton- As the first of these is a story of the North and the other of the South, the adventures of the boy-heroes are not at all sımılar. Natural History receives a good deal of attention in this number .. Zoological Gardens of London are described, with eight pictures of their occupants; there is a story in French (for translation) of a Pet Monkey; the exploits of some 'Missionary Insects" are told; there is a sketch of the life and adventures of a Snail; and cortain ants that raise crops and some birds that lay out streets are described by the lively and wise "Jack-in-the-Pulpit. Mrs. Jane G. Swisshelm contributes "Willie's Little Brown Sister, " a sketch for the far West; and Mrs A. M. Diaz has a thoroughly New England sketch, " The Moving of the Bain, " with funny amateur pictures. The poems, " In Summer Time," and " The Little Doll that Lied," are each marked by a peculiar quaint humor that will be sure to make them wilely read and quoted, and the first is most exquisitely illustrated by designs by the author. Besides all this there is a beautiful frontispeice; short stories by Charlotte Adams and Lizzie W. Champney; a practical article on Wood-Carving and the usual excellent special departments

SCRIBNER'S MONTHLY FOR AUGUST.

The paper in Scribner's for August which will probably be most widely read is entitled " Recollections of Charles Sumner," and is the first of a series by Mr. A. B. Johnston, who was long and intimately connected with Mr. Sumner as his private secretary- Another timely article is Kate Field's sketch of the manuscript of "Our Mutual Friend," recently sold in this country. William Henry Goodyear advances some original theories in regard to Pisan architecture in a fully illustraed article entitled "A Lost Art." Mr. Saxe gives us "Some Epigams of Martial," Mr. Stoddard prints his second paper on the ancestry of "Some British Authors," and there is a sketch of Whitelaw Reid, with a portrait.

Mr- King's "Great South" installment deals with "The Cotton States," chiefly Georgia, and the illustrations reflect the life of that region. Mr. B. F. Taylor has another of his "Old Time Music" series, entitled "The Old State Road," and illustrated by Sheppard.

The Mysterious Island" and "Katherine Earle ' are continued, and there are poems by H. H., Mary E. Bradley, and Nelly M. Hutchinson. ', Cipnabar City," by James T. McKay, is a thoughtful story of Western life. Dr. Holland writes of "Charles Sumner, ""Prof Swing, ' and "The Old Cabinet is ontitled "With Malice toward none, with Charity for all." The other departments have the usual interests and variety.

MARRIED.

At Muscotah, Kansas, U. S., on the 13th instant, at the residence of Goo. M. Richardson, broth r of the bride, by the Rov. Mr. Jodd, Presbyterian minister of that place, Mr. Poter McTavish, of wellesley, Ontario, to Miss Jemima Richardson, formerly of Saugeon, Ontario

Official Announcements.

DURHAM.—At Durham, on last Tuosday of July at 11 a.m. OTTAWA.—The next quarterly meeting of the Presbytery of Ottawa will be held at Admeston, on the lat Tuesday of August, at 6 p.m.

Panis -This Presbytery will meet in River Street Church, Paris, on Tuesday the 11th Angust,

at II a m.,

HAMLITON.—This, Presbytery is appointed to
meet in Macnab Street Church, Hamilton, on the
2nd Tue-day of next October, at II a.m.

KINGSTON—Presbytery of Kingston, will meet at
Chaimers Church, on the record Tuerday of October at three o'clock p m

The Presbytery of Montreal, will meet at Mon-treal, in Presbyterian College, on the eight day of October floot.

ADDRESSES OF TREASURERS OF CHURCH FUNDS.

Temporalities Board and Sustentation Fund-Innios Croil, Montroal.

Ministors', Widows' and Orphans' Fund-Archioald Forguson, Montreal.

Pronch Mission—James Croil, Montre Juvenile Mission—Miss Machar, Ringston, Out. Manitoba Mission-Joorga H. Wilson, Toronto Scholarship and Bursary Fund-Prot. Fer on

Archbishop Whately on Special Providonce.

T. Adolphus Trollope, in Lippincott's Magazine, gives the following very fine anecdote of Archbishop Whately:

I will conclude my recollections of my old Oxford tutor by an anecdote of his archiepiscopal days which is highly characteristio of the man and of the nature of his mind, and which in itself is very well worth the telling. Few of my readers probably will have forgotten the terrible story of the burning of a packet-ship going from New York to Liverpoel. It may be remembered also that a boat load of passengers succeeded in leaving the ship and were saved. Among these fortunate survivors of the catactrophe there was a reverend gentle-man, an evangelical of the Low-Church school, who belonged to Dubin. He returned thither from his ill-omened voyage, and, having a thrillingly interesting story to tell, was for a time the hero of all the tea-tables in Dublin, at which he used to moralize the occurrence after the fashion of moralize the occurrence after the fashion of persons of his school of theology. He knew himself to be unworthy of so signal a mercy, was lost in meditations on the wonder that the Almighty should have seen good to make him the example of so special a providence, was confounded at the thought that he had been picked out to be the regiment of so signal a mercy, etc., etc. And cipient of so signal a mercy, etc., etc. And all this told immensely, and was eagerly swallowed by the goody-goody old ladies of the Dublin tea-fights. One day, on the occasion of one of the general receptions of the clergy, which often took place at the archiepiscopal residence, our hero was holding forth in his usual strain to a little knot gathered around him in Whately's drawingroom, when the archbishop, whose wont it was on such occasions to stroll about the room from one group to another, saying a few words here and a few words there to his guests, came up to the knot of which Mr. Thomson (we will give him that name for the nonce) was the centre. Whately for the nonce) was the centre. Whately listened with grave attention to the telling of his story and to the usual comments on it, and then spoke: 'Wonderful occurrence! A great and signal mercy, indeed. Mr. Thomson. But I think I can cap it, said he,' using an expression which was very common with him, tossing up his white head in the old bull-like manner-' I think I can cap it with an incident from my own

"Everybody pricked up his ears and lis-tened eagerly for the passage in the arch-bishop's life which should show a yet more marvelously merciful escape than that of Mr. Thomson from the burning ship.

"Whately continued in the most impres sive manner: 'Not three months ago I sailed in the packet from Holyhead to Kingston (the port for Dublin) and-

"A pause while the archbishop took a copious pinch of snuff, and his hearers were oh the tenterhooks of expectation.

"'—And by God's mercy the vessel never caught fire at all. Think of that, Mr. Thomson!"

The Syrian Sponge Fisheries.

Some interesting information respecting the Syrian spongo fisheries is given by the Vice-Consul Jago (Beyrout) in his commervalue of the sponges fished on the coast of Syria is from £20,000 to £25,000. The production is, however, falling off through excessive fishing, and the consequent exhaustion of the fishery grounds. About 250 to 300 boats are at present employed in this 300 boats are at present employed in this industry on the coast of Syria, manued by about 1,500 men. The centres of production are Tripoli, Ruad, Lattakia, and Batroun on the coast of Mount Lebanon. The best qualities are found in the neighbourhood of Tripoli and Batroun; but the boats visit all parts of the coast, from Mount Carmel in the south to Alexandretta in the north. The majority of the boats used are ordinary fishing-boats, three parts decked over, and carrying one mast with an ordinary lug-sail. They are from 18 feet to 30 feet in length, and are manned by a crew of four or five men. one of whom is specially engaged for the purpose of hauling, while the rest are divers. In some cases while the rest are divers. In some cases the men own their own boats, but generally they are hired for the season, which extends from June to the middle of October. No emuneration con in an equal share of the produce of the fishing. The profits of a good diver reach as high as £40 a season. Diving is practised from a very early age up to forty years, beyond which few are able to continue the pursuit. It does not appear, however, that the practice has any tendency to shorten life, although as the diver approaches forty he is less able to compete with his younger and more vigourous brother. The time during which a Syrian diver can remain under water depends, of course, on his age and training. Sixty seconds is reckoiled good work, but there are rare instances of men who are able to stay below eighty seconds. The men on the coast, however make extraordinary statements as to the length of time their best hands are able to romain under water, and gravely assert that eight and ten minutes are not impossibili-

The manner o' diving is as follows: The diver—naked of course—with an open net around his waist for the receptacle of his prizes, seizes with both hands an oblong white stone, to which is attached a rope, and plunges overboard. On arriving at the bottom, the stone is deposited at his feet and, keeping hold of the rope with one hand, the diver grasps and tears off the sponges within reach, which he deposits in his net. He then, by a series of jerks to the rope, gives the signal to those above, and is drawn up. In former years the Syrian coast was much frequented by Greek divers from the islands of the Archipelago. Their number is new restricted to five er six beats annually, the skill of the Syrian, combined with his superior knowl edge of the fishing grounds, enabling him to complete successfully with his foreign topponent. Although they vary much in quality and size, sponges may be generally pleteness, and the processified as—1. The fine white bell-shaped aponge, knewn as the "toolet and despairing men, shall shaped aponge, knewn as the "toolet and despairing men, shall sponge"; 2. The large reddish variety,

known as "sponge do Venise," or "batil known as "sponge at voltes, of sponges"; 8. The coarse red sponge used for household purposes and cleaning. Two-thirds of the produce of the Syrian coast are purchased by the native merchants, who send it to Europe for sale, while the remainder is purchased on the spot by French agents, who annually visit Syria for the purpose. France takes the bulk of the finest qualities, while the reddish and common sponges are sent to Germany and common sponges are sent to Germany and England. The revenue derived by Government from this industry is a tenth of the value of the produce.

Louis Agassiz.

Louis Agassiz possessed in an eminent degree those qualities which all must delight to honor; his humanity was so broad and of so wide a range that he could win the sympathies of emperors and princes and the humblest of the people. His passion was for truth; he pursued it with trained faculties, an energy, and a single-minded-ness which won the admiration of all who saw it. No personal honors or advantages could turn hun from his purpose. He be-neved thoroughly in the maxim of D'Alembert. "Science must be loved for its own sake, and not for the advantages to be derived. No other principle will enable a man to make progress in the sciences." He had a keen relish for life, a most child-like nature, full of love and kindness, a profound reverence chastened at his studies. Educated in the best schools of Europe, inspired by association with the greatest men of the century, he came to this country in 1846. He soon determined to remain here, because he was a republican in principle, and believed that the best and most extensive plans for popular education could be realized here. For this purpose he soon began to address educational associations of every kind, teachers, institutes and farmers' clubs. Dissatisfied with the poor torms in which knowledge is often given in our common schools, he founded a museum, wherein a vast collection of well-arranged natural objects might be presented to the eye, and the best methods of studying them taught. It was his belief that such a museam would sooner or later influence for good the humblest school in the land. To a friend he wrote: "I want something that shall work with equal intensity North and South, East and West; and that should go mto operation at the rate of the advancing civilization of the whole country." On this museum he had lavished time, his mind, and his heart. It has already become a scientific force which has been felt not only in natural history, but in all other branche of science. Here, under this great master's care, have been trained and inspired some of the best observers and teachers now doing service in all paits of the country.

No Success Without Industry.

I really believe, young friends, that idleness is the g ound of most vices. I am acquainted with certain young men who are running about the streets, whom I see stepping out of drinking-saloons. Some of them are sons of reputable parents. I remember last summer meeting a young man, one of the best-dressed lads in the city, a young man whom I met in the omnibus frequently riding up and down; and I had seen him so often, and always with such a leisurely air, that I said one day, calling him by name, What are you doing?"

"I have not any particular business,' he said.

"Well, haven't you any thing to do?"

"Nothing in particular," he answered. It was somewhat impertment, but I said.

"Well, I suppose now you are out of school, you mean to get into something pretty soon?"

"Well, I have not anything just now in

view," he replied. To make a long story short, the poor fel low has not anything in view, never did have any thing in view, and never will have much of any thing in view. Drifting, drifting, drifting! Down, down, down! He is not the boy he was when I conversed with him last summer. There is nothing truer, though trite, than the adage:—"An idle brain is the devil's workshop." Unless there is an aim, a plan, a purpose in a man, there is depravity, and appetite, and lust, and passion. It is idleness that fills our jails and our prisons. It is idleness that rolls up millions and millions of dollars for spirituons liquors every year.

Industry, my young friends, is the first iw of success. Some one asked a man, law of success. Some one asked a man, who was counted a great genius to define genius, and he said:—"Genius is industry." Things never come about of themselves. The man who writes a great book never wrote it in a day, or a week. The man who has perfected a great invention, did not combine wheel and piston in an hour, or a month; but it was the industry of inquiry, the industry of application. Industry is the first law of success.

Home Education.

The domestic fireside is a seminary of infinite importance. It is important because it is universal, and because the education it bestows, being woven in with the woof of childhood, gives form and color to the whole texture of life. There are few who can receive the honors of a college, but all are graduates of the heart. The learning of the university may fade from recollection; its classic lore may moulder in the hall of memory, but the simple lessons of home, enam-eled upon the heart of childhood, defy the rust of years, and outlive the more mature but less vivid pictures of after days. So deep, so lasting are the impressions of early life, that you often see a man in the imbecility of age holding fresh in his recollec-tion the events of childhood, while all the wide space between that and the present hour is a forgotten waste.

"God's greamess flows around our incom-pleteness," and the preacher who lays hold of it; bringing it within reach of struggling and despairing men; shall nover-lack hear-

The Demoralization of Parties.

The following, having reference to the state of public affairs, and the onds of party on the other side of the lakes, is, unfortunately, not altogether inapplicable to "this Canada of ours." We quote from the N.Y. Methodist, one of our best American Expenses: changes :-

Attachment to party is one of the most serious ovils under which the country is suffering. It is more largely responsible than any other single cause for the disorder which has overtaken the civil service, and for the corruption which prevails. It is for the corruption which prevails. It is fast depriving the people of all power to control the government. We recognize party organization as good in a certain sphere and to a cortain extent. In its legitimate action it concentrates the responsibility for a line of policy which must be general as to time and scope, and which must be exercised through a multitude of agents. The rivalry of parties stimulate vigilance to detect abuses, and diligence to correct them; so that it has been said, with a measure of truth, that parties are essential to a pure and free government. But the bonds of party may be made too tight and nermanent. We long since tight and permanent. We long since reached this stage of partizan organization, to the great injury of the country. Men are not now selected for office because of are not now selected for office becaus? of their ability to promote the public good, but according as they may have served, or may be expected to serve, a particular purty or faction. Eminent ability and rec-titude operate as disquidifications for office, while the low gifts of cunning, ability to trade in votes, and kindred qualities deter-ming the standard of filtness which is practimine the standard offitness which is practically recognized.

The theory of our government is that it is for the general good. In practic, it is talked of and treated as if it were designed farked or and treated as it is were designed for the good of the party which may get the control of it. Men are seen daily to sacrifice the interests of the nation and the people to advance partizan ends, and are re-warded for it; but they displease the party in the effort to promote some public good, at their peril. The guilt of tolerating such at their peril. The guilt of tolerating such acts lies with the people as much as with the political leaders. For have they not fallen into the habit of electing whatever candidates are set before them by these They seem even to have sur cliques? rendered all their rights in the government to the caucus or convention, which they permit to impose upon them at will the most unfit men and to deceive them with all manner of cheats. Whoover dares to all manner of cheats. Whoever dares to denounce such proceedings is declared a traitor and put down, and the people see it done, and perhaps approve it. So the doctrine that the people govern in this country has alruost become a delusion. Cancuses govern, as Eastern denosits used Caucuses govern, as Eastern deposits used

It is time that this way of thinking and acting was changed. The government and people were not made to be tools of parties, but parties were made to be the instruments through which the people may exercise the functions of government. They are instituted primarly to carry out some great lines of policy. So far as the policies they are instituted primarly are supplied to the policies they are instituted primarly are prominent. represent are prominent, and the parties me true to them, they are entitled to support and adhesion; no further. They have no reason to hold themselves up after their particular questions have gone out. They can serve no useful purpose, and can tend only to corruption and deterioration. Both our parties to-day are busied in making money out of office, in keeping in office, and in trying to get in office.

It is in the nature of politics and It is in the nature of politics and of mankind that all political organizations shall eventually go to the bad. Those which were formed for the noblest purposes and were originally the purest, are subject to this fate alike with those of inferior primitive merits. The most worthy reform movements after a period of success become subject to suspicion. There is nothing strange in this. Men like to be on the winning side. If a party has been successful and promises to continue so, all the adventurers and schemers will join it. Such men, ambitious and unscrupulous, always looking out for themselves, are on the alert and work continually, while the honest and conscientious supporters of the party principles, trusting to the grandeur of their cause and the purity of their aims, are apt to let themselves believe that all must go well without special effort on their part. The worse men after a time get the control of the machinery, and make it an part. instrument of evil. This has been the course of parties in all countries, and will probably continue to be.

There should be no such a thing as a There should be no such a thing as a supreme party obligation. If a citizen can promote some public end he holds dear by supporting a particular party, it is right for him to uphold it for that time and that purpose, as his servant. If in time some new object, attainable through another party, rises above the former one, it becomes his duty to change his relations. If no party meets his views he should east If no party meets his views he should cast his vote among the scattering, and thereby his vote among the scattering, and thereby record his desire for a new adjustment of political affiliations. The man elevated to office is under obligation to the public, not to party. His partizan affiliations, as to questions which were discussed in advance of his election, should be held to imply a pledge as to the course he will take on those particular questions; they cannot commit him in advance upon any new question, but on such must act according to his own judgment and conscience."

To present a petition is one thing; to prosecute a suit is another. Most prayers answer to the former. But successful prayer corresponds to the latter. God s people frequently lodge their petition in the court of heaven, and there they let it lie. They do not press their suit. They do not employ other means of furthering it beyond the presenting of it. The whole of prayor does not consist in taking hold of God. The main matter is holding on. How many are induced by the slightest appearance of repulse to let go, as Jacob dia not! I have been struck with the manner in which petitions are usually concluded—"And your petitioners will over pray." So "men ought always pray (to God) and naver faint."
Payson says, "The promise of God! is not to the fact, but to the liabit of prayor." Nevine ..

The Pope Excommunicated.

The Voice of Masonry publishes the fol-The voice of Masonry publishes the lol-lowing remarkable document, which is at least suggestive of the homely adage "Fleas have other fleas to bite 'em," etc. The Tope believes in but one ecret society, and that is his Church:

"At the semi-annual meeting of the Grand Lodge of Masons. Scottish Rite of the Orient of Palerino, Italy, on the 27th of March last, Pope Pius IX. was expelled from the order. The decree of expulsion was published in the official Masonic paper at Cologue, Germany, and is preceded by the minute details of the lodge in which he was mitiated, and is as follows: 'A man named Mastai Ferretti, who received the baptism of Freemasonry, and solemnly pledged his love and fellowship, and who afterward was crowned Pope and King, under the title of Pio Ninth, has now cursed his former brethren and excommu-nicated all members of the Order of Freemasons. Therefore, said Mastai Ferretti is herewith, by decree of the Grand Lodge of the Orient, Palermo, expelled from the order for perjury.' The charges against him were first preferred in his lodge at Palermo, in 1865, and notification and copy thereof sent to him, with a request to attend the lodge for the purpose of answering the same. To this he made no reply, and, for divers reasons, the charges were not pressed until he urged the Bishops of Brazil to act aggressively towards the Freemasons. Then they were pressed, and, after a regular trial, a decree of expulsion was entered and published, the same being signed by Victor Emmanuel, King of Italy, and Grand Mas-ter of the Orient of Italy."

Advice to Bathers.

The Royal Humane Soc ety have issued the following advice to bathers:-

Avoid bathing within two hours after a meai.

Avoid bathing when exhausted by fatigue or from any other cause.

Avoid bathing when the body is cooling after perspiration; but bathe when the body is waim, provided no time is lost in getting into the water.

Avoid chilling the body by sitting naked on the banks, or in boats, after having been in the water.

The vigorous and strong may bathe early in the morning on an empty stomach. Avoid remaining too long in the water;

leave the water immediately there is the slightest feeling of childness. The young and those that are weak, had better bathe three hours after a meal; the

best time for such is from two to three hours

after breakfast. Avoid bathing altogether in the open air if, after having been a short time in the water, there is a sense of chilliness, with numbness of the hands and feet.

Those who are subject to attacks of giddiness and faintness, and those who suffer from palpi ation and other sense of discomfort at the heart, should not bathe without consulting their medical adviser.

News from Old Assyria.

Bibliotehea Sacra notices a remarkable work just published in England under the sanction of the Society of Biblical Archæology, which contains translations from the records of the Assyrian monuments and clay tablets. What is given in this volume, it says, "is only a specimen of what we may expect. It is difficult to persuade one who has not studied the subject, of the vast amount of literature or records that has been recovered. Nor can we stop here to show how vast that literature is. Here we have an inscription of Khammurabi, who who lived before the time of Moses. His inscriptions are written in Accadian, with a single fortunate exception which is in the Babylonian language, proving, for one thing, 'that the Babylonian language was the same in the days of Khammurabi as it was a thousand years later, in the days of Nebuchadnezzar. He records with pride his efforts to supply his city with firsh water, and alludes to some other works, the object of which was to benefit his people (pp. 6-8). Very many of their kings were public-spirited men. Sennacherib took pains to care for the health of the city by bringing streams of water into it, and the finding of now springs' (p. 29). Again, he speaks of planting the finest trees, and that he caused 'the uprising of springs in more than forty places in the plain.' These more man forty praces in the plain. These he divided into registing canals for the people of Nineveh, and gave them to be their own property' (p. 31). Again: 'To abtain water to turn the flour-mills, I brought it in pipes from V liri to Ni eveh, and I skilfully constructed water-wheels.' He brought water from a river nearly two miles away, 'into reservors, and covered them well" (p. 82). Assurbanipal took great intorest in literature and learning, in preserving the old records, and in preparing new tablets for public use, corresponding practically to our public libraries (p. 58). reactically to our public hbraries (p. 58). Their building and constructing of palaces and public works was also very extensive. There is mentioned a 'hall of assembly,' which was a 'vast building' (p. 27). Yearly annals were published by authority (p. 34). Out of three palaces which Assurbanipal captured he collected 'thirty two statues of kings, fashioned of silver, gold, bronze, and alabaster' (p. 86). The Phemicians were their ship-builders; 'In Syrian ships I crossed the sea [Persian Gulf') (p. 48). We notice the Semitic brevity with which they write or speak: 'Collect thy army! strike thy camp! make haste to Babylon! stand by our side! swear to help us! (p. 47). Again: 'Go forth; the rebel state that does not obey me, smite it' (p. 117). They had poetical names for their rivers. The Tigris was 'The Stream of Fertility.' Elsewhere it is called 'The Stream of Gladuess.' The ti is called 'The Stream of Gladuess.' The Euphrates was called 'The Life of the Land' (p. 30). The prophet Jeel's figure of a swarm of locusts is met with: 'Then, as a mighty swarm of Locusts covers the face of the earth, [so] in destroying multitudes they [the enemy] rushed against me [p. 47). The building or dedication of palaces was celebrated with dancing and music,

with joy and shouting' (p. 104). They used in war some composition like Greek fire (p. 49). Besides the longer inscriptions we have the private will of Sennacherib, private contract tablets, astronomical tab-lets, Assyrian calendar, weights and measures, otc., otc.

Cutting up the Minister's Hog.

Dr. Prime gives in a late New York Observer some pleasing reminiscences of the early days of his ministry. He has been a visiting at the parish in the Highlands of the Hudson where he served many years. Naturally his thoughts revert to the events of those good old days—good simply because they passed an ly long ago, and have left the remembrance of their brightest feaures, as the results of which we have the following:

"Those three years—how sweet their memory still. They gave me \$700 a year and the use of the parsonage. The salary appears small now, but it was more than twice, perhaps three times, what seven hundred so now. They were fond of making dred as now. presents to their minister, especially pro-vision for his table : in the fall of the year, for three mouths at a time, we rever bought a pound of meat, the larder being always supplied bo the gifts of the people. And this reminds me of a little incident, perhaps too homely for print, but it will how the rnner life of the rural pastor, and will brighten the sombre pages of this let-

"One of my ellers sent me as a gift a whole hog: weight about two or three hundred pounds. It was dressed—that is to ay, undressed, for when I went down into the cellar to see my present, he lay there on his back, with his numerous legs extending in all directions, especially upwards, with a mighty renter tending from head to heels. What to do with him I did not know. Had he been a live claphant, the animal would have been of more service to me than ihis huge carreass, which seemed to fill the vault, and, in the light of a solitary candle, presented a ghastly spectacle. There was no person in the village on whom I could call for help, yet it was evident that the beast must be dissected and packed in a barrel with brine. I was in a pickle to get him in. The more I contemplated the task the more the wonder grew. I returned to my study and mused on the vanity of possessions that one does not know how to use or enjoy. At this moment a stranger, the Rev. Mr. Bronson, an agent of the American Bible Society, called at the door, and sought the opportunity of presenting "the cause' to my people on the next Sabbath. This being settled, he yielded to an invitation to pass the night. After ten, I said to

" ' Mr. Bronson, we country ministers are obliged to do our own work; I have a job down cellar, will excuse me for an hour, or will you go below and hold the candle?"

"He preferred to walk down and continue our conversation. I took the knife with much trembling; and not knywing where to begin, struck in valiantly but blindly. Mr. Bronson exclaimed: 'Brother io seems to me you don't know how to do that thing.

"I paused in my work, and seriously fixing my eyes upon him as he stood with the candle in his hand, I said:

"' Do you suppose you could it any better?'

"'I do,' said the blessed man.

" And I will hold the candle, said I, handing him the knife.

"He took it, and with the ease and skill of a surgeon who has a beautiful piece of human misery in his hands, this good brothe, in twenty minutes, carved that animal into the most elegant pieces; such shoulders such hams, and the spare ribs, too! And those leaves of lard, and a nice lot of chops that he slit up; and when he had laid aside the meat for head choose and sausage, we put the disjointed membra—the disjointed members— into a cask prepared with salt; we rubbed the hams with saltpetre, and having cleared up the place, returned to the parlor.

"I had not been neglectfull to entertain this stranger and he proved to be the angel whom I needed in my hour of embarrass ment when I had too much of a good thing.

Stop and Weigh.

One morning an enraged countryman came into Mr. Ms store with very augry looks. He left a team in the street, and had a good stick in his hand.

"Mr. M," said the angry countryman "I bought a paper of nutmegs here in your store, and when I got home they were more than half walnuts, and that's the young villian that I bought 'em of," pointng to John.

"John," said Mr. M., "did you soll this man walnuts for nutmegs?'

"No sir,' was the ready toply.

"You he, you little villain," said the countryman, still more enraged at his assmance.

"Now, look here," said John. "If you had taken the trouble to weigh your nut-megs you would have found that I put in the waluuts gratis."

"Oh, you gave them to me, did you."

"Yes, sir. I threw in a handful for the children to crack," said John, laughing at the same time.

"Well, now, if that ain't a young scamp" said the countryman, his features relax ing into a grin as he saw through the mat-Much hard talk and bad blood would be

saved if people would stop to weigh things," before they blame others. "Think twice before you speak once," is

an excellent motto.

It is by sympathy we enter into the coll corns of others, that we are moved as they are moved, and are never suffered to be indifferent spectators of almost anything which men can do or suffer. For sympathy may ha considered and a considered to a constitution may be considered as a sort of substitution by which we are put into the place of an other man, and affected as he is affected.

Scientific and Ascful.

NICE PRENCH AKE.

Two cups of sugar, one-half cup of butter, four eggs, one cup of milk, three cups of flour, one teaspoonful of soda, and two teaspoonfuls of cream tarter. This makes two loves.

NICE MOLASSES COOKIES.

One cup molasses; one-half cup cold water one-half cup of laid or butter; one heaping teaspoonful of vinegar; one teaspoonful of ginger.

GOOD DOUGNUTS.

Two cups of sugar; two cups of sweet milk; two eggs; one teaspoonful of salera-tus; two teaspoonfuls of cream tartar one teaspoonful ginger; little nutmeg. CURE FOR POISON FROM IVI.

Steep pokeroot in hot water, and bathe the parts affected with the resulting liquor.

TO PICKLE GREEN TOMATORS.

Cut in thin slices a peck of green tomatoes sprinkle with salt, allowing a pint to a peck; let them stand twenty-four hours, and then drain them. Slice twelve onions, a quarter of a pound ground mustard seed. one ounce whole allspice, one of whole cloves, one ounce ground black pepper. Put in the kettle a layer of each—one of tomatoes and one of mixed spice and onions—until all are m alternately, then cover with vinegar and let them boil until clear. Sprinkle a cup of sugar with the to matees and spice just before they are done. It makes a very savery pickle, and will keep over a year.

WATERMELON-RIND PICKLE.

Teel the outer rind from ten pounds of Feel the outer rind from ten pounds of the melon. Put the pieces, cut in such fashion as you may fancy, into your pre-serving-kettle well covered with water. Tet them boil a few minutes. Then lay on dishes to drain and cool. Pour out of the kettle in which you par-boiled the fruit, and return to it the rind as soon as cooled. and return to it the rind as soon as cooled. Cover with vinegar and three pounds of sugar seasoned to your taste with mace, cloves, and allspice. For three or four mornings successfully pour off the vinegar, bring it to boiling heat and pour over the pickles, when it will be ready for itse.

SPICED FRUIT.

Among the delicacies of the table are spiced currants, eaten instead of currant jolly, with meats. Any other acid fruit, as pears, apoles, and peaches, are very mee put up in this manner. To seven pounds of fruit add three pounds of sugar, one pint of vinegar, and a tablespoonful of every kind of spice—cloves, cinnamon, allspice, and without and nutmeg.

KEEPING HAMS.

Farmers' families are often troubled about how to keep hams in the Summer.
We have tried a good many ways, and have always failed in keeping them nicely.
The smoke house, though hidden away in among the apple trees that lay their limbs lovingly over, above, and around it, is still too warm; the wide, roomy cellar too damp; and the shop, though cool and airy, being the large third story of the "old house," is too light.

A good neighbor, who knows all about it, tells me that he always packs away hams in the early Spring time, before the flies come, in a box, with all the interstics between the ham filled up with some coarse, dry salt, that he has used for many years for the same purpose—salt that came out of fish barrols. He washed and dried it thoroughly first. He keeps the box in his barn, in a cool, airy place.

AS TO BOTS.

Bots are the larve of the horse gad-fly Bots are the larve of the horse gad-fly (Estres equs), and are in a condition exactly equivalent to that of the catipillar of a moth or butterfly. They, therefore, cannot breed or reproduce themselves in the stomach of a horse, being imperfect insects and incapable of breeding. It is easier to prevent their presence in the l. rse s stomach than te get rid of them. If the yellow nits or eggs which may be seen upon horses' knees or shoulders in July or August are washed off with warm water, or scrand off with the edge of a knife, the scraped off with the edge of a knife, the horse cannot lick them off and carry them to then temporary resting-place. Every farmer should learn the natural history of * the msects and animals with which comes in contact; then he would know he w to treat them with propriety.

While a certain amount of salt is absolutely necessary for the health of stock, it by no means follows that its indiscriminate use is either needful or safe. On the conuse is either needful or sale. On the con-trary, salt used in excessive quantities is highly dangerous. It then acts upon the stem ch and intertines as an irritant poison, and cases of death have occurred through permitting cattle and hogs to con-sume too much of it. When stock are allowed free access to it they will take a small quantity very often, but if denied a frequent supply they become ravenous for it, and are in danger of eating it to excess. The safest way is to use a small quantity regularly in the food; a quarter of an ounce regularly in the food; a quarter of an ounce daily being amply sufficient for a cow of a horse, and a fourth of that quantity for a horse, and a fourth of that quantity for a horse, and a fourth of that quantity for a horse, and a fourth of that one ounce at a time should be given to a cow, and a quarter of an ounce to a sheep or hog. It should also be given in such a manner that no one animal should eat more than its share. It may be given scattered thinly in the feeding trough with more safety than in any other why, excepting when ht is mixed with the food. Regularity in itsuse is the most conductive to the health of the cattle. We find it necessary to give this caution because some of our renders have been led to suppose, very orroneously, that as a 1t, is a good thing, steck cannot have too much of it.

No man over sank under the burden of to-day. It is when to-morrow's burden is added to the burden of to-day that the weight is more than a man can boar.

Mistellaneous.

HAMILTON COLLECIATE INSTITUTE.

CLASSES RE-ASSEMBLE AUG. 14.

Candidates propared for Matriculation in University in ARTS, MEDICINE, LAW, AND

ENGINEERING,

For the Preliminary Examination in the Law 80 clety, for Provincial Contilection, and for the Gilenist Scholarship ist Schoiushii. GEO DICKSON, B.A., Hend Master

For C dender containing all information regard-ing the institute, apply to the Head Muster

FOR THE ${f Holidays}$!

Pic-Nic. Excursion, and Camping Parties.

Supplied with all requisites CANNED FRUITS,

CANNED FISH, CANNED VEGETABLES, &c.

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R. A. REEVE, B.A., M.D., OCULIST & AURIST,

> 22 Shuter Street, corner of Victoria, TORONTO.

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WILLIAM ALEXANDER .0 KING ST. EAST, TORONTO.

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PLUMBERS, GAS & STEAM FITTERS BRASS FOUNDERS AND FINISHERS,

Manufacturers of

PETROLEUM GAS WORKS,

Engineers and Plumbers' Brass Work, &c., Consor vatory and Green House Heating.

Importers and Wholesale Dealers in Irou] and Lead Pipes and Plumbers' Materials.

109 KING STREET WEST, TORONTO

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MILLINERY, DRESS MAKING

And Ladies' Outfitting Establishment Mantles, Staple and Fancy Dry Goods, Berlin Wool, &c

UNDER-CLOTHING MADE TO ORDER

J. SUTHERLAND

Agent for Mine. Demorest's Reliable Pattern The assortment comprises all the standard and useful Styles, together with New and Flegant Designs in Spring Goods.





A LARGE ASSORT GOLD & SILVER

WATH ES

AND

JEWELERY

Just arrived from Europe for sale cheap. JOHN WANLESS, 172 Yonge St

TORONTO.

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Order Office 40 VICTORIA STREET.

COR. QUEEN and BRIGHT STREETS! All kinds of Cesi and Wood on and and for sale at lowest raise.

All kinds of Cesi and Wood sand and for sale at lowest raise.

All kinds of Cesi and Wood sand and for sale at lowest raise.

All kinds of Cesi and Wood sand and for sale at lowest raise.

Srocerics.

JAMES SHIELDS & CO.,

IMPORTEES OF

GROCERIES,

And Manufacturers fof

BISCUITE AND CONFECTIONERY

Corner of Young and Temperance Sts.,

TOPONTO.

Music.

MASON & CABINET

For Churches and

THE ONLY Americ a Musical Instrument of such extraordinary and recognized excellence as to command a wide sale in Europe, notwithstanding competition there with products of cheap labor.

ALWAYS awarded highest premiums, including the MEDAL AT THE PARIS EXPOSITION, besides having been preferred above all the other Organs at the Industrial Exhibitions in America.

UNIVERSALLY recommended by eminex Mucies not attained in any others. See opinions of ONE THOUSAND MUSICIANS in Testimonial Circular.

ILLUSTRATED CATALOGUE and TESTIMONIAL ORGANS, which may save purchasers from disless instruments or payments of high prices,

MASON, RISCH,

GENERAL AGENTS FOR CANADA

PIANOS.

THE MATHUSHEK

Is endorsed by the most noted artists of the day as the REST PIANO MADE.

THE FISHER,

Is thoroughly made, and a most, de lightful Parlour Instrument.

THE BEAUTY

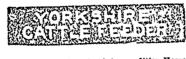
Seven octave, overstrung, resewood, all round corners, three mouldings, back funshed like front, carved legs, at \$325 Endorsed by Jules Benedect, Planist to the Queen, Thalberg, &c., and awarded gold medal at the Renselar Institute.

PRINCE ORGANS.

The best in the market. 'All Instru-ments wholksall and herall, and warranted five years. We are in a position to supply local dealers in every part of the Dominion at manufacturers' lowest wholesale

NORRIS & SOPER

ADELAIDE-ST., TORONTO.



For fattening and bringing into condition Horses Cows, Calves, Sheep and Pigs—used and recom mended by first-class Breeders Milk Cattle pro duce more unik and butter

It fettens in one fourth the usual time, and saves food. A DOLLAR BOX CONTAINS TWO HUNDRED PEEDS.

HUGH MILLER & CO.,

Agra sultural Chemists, 167 King St. East. Toronto. For sale by Druggists everywhere.

TICKS ON SHEEP

Miller's Tick Destroyer promotes the growth of the wool, destreys the Ticks, and improves the condi-tion of the animal. A 335 box will clean 20 sheep or 30 anibs. Sold by Druggists and Storekeepers. HUGH MILLER & CO., Proprietors, Toronto.



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Reclesization and Domestic Stained Glass Windows executed in the best style. BANNERS AND FLAGS PAINTED TO ORDER

Byer.

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Renovator and Dyer, Of Contleman's Wearing Appurel,

No. 21 Albert Street, Cor. of James, TORONTO.

HARDWARE.

RODGERS' Ivory handled Table and bossort Knives Ladate RODGERS' Sotts, Carvors and Stools

ELECTRO-PLATE

Table, Dessert,

and

Tea Spoons Table Mats, Toa Bells, &c., &c., &c.

SON. LEWIS & HARDWARE MERCHANTS,

Music.

HAMLIN: ORGANS.

the Family Circle,

EXCLUSIVELY employing several important inventions, and embracing every

THE MOST EXTENSIVE and complete factoproducing bette, k at less cost than otherwise

PRICES a low as consistent with scrupulous employment of only best material and

workmanship. Mmisters and Churches liberally dealt wit CIRCULAR, with Important Information about appointment in purchase of inferior or worth sent free.

& NEWCOMBE

81 KING TREET EAT, TORONTO.

Actail Dry Goods.

Spring Hosiery.

CRAWFORD & SMITH

Invite special attention to their New Stobk of MRINO AND COTTON HOSIERY!

Cuildren's and Ladies' Scotch Merino Hose, Children's and Ladies' English Morino Hose, Children's Coloured and White Cotton Hose. Ladies' Coloured and White Cotton Hose, Children's and Ladies' Baibriggan Hose, Children,s and Ladies' Lisle Thread Hoso Ladio Scotch and English Morino Underclothing nts' Ecotch sing Lightsh Acting Underclothing

91 KING STREET EAST.

Undertaking.

STONE,

UNDERTAKER,

347 Yonge Street, Toronto

Tunorals furnished to order. Fish's Metalic Burial Cases always on hand. Refricenator Copplied when required.

Late from G. Armstrong's undertaking Establishment Montreal.

> UNDERTAKER. 351 YONGE ST, TORONTO.

Funerals furnished with every requisite

Agent for Fisk's Patent Metallic Burial Cases

Medical and Dental.

R. G. TROTTER, DENTIST.

53 King Street East, Opposite Toronto Street

W. ELLIOT, DENTIST.

Torento, Ont.

Usos his own new PATENT FILLERS, EXTRACTORS and
MOULDING-FLASES.
43 and 45 King-st. West, over P. Hooper & Co.
Druggists.

JAS. BASTEDO, SURGEON DEN TIST,
34 King Steet West, Enmilton. Ont
RESIDENCE—73 Day. Street North, where appoint
ments can be made.

\$5.70 \$20 per day. Agents wanted All classes of werking people, of either ear, years or old, make more money at work for us in their spare moments, or all the time, that at anything else; Particulars tree. Addiess. Livieri & 60. Pertiand, Maine.

DR. C. M'LANE'S

CELEBRATED

LIVER PILLS.

IOR THE CURE OF

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 pun is felt under the shoulder-blade, and it frequently extends to the top of the shoulder, and is some-times 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 sensa-tion 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. veral of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the Li-VER to have been extensively deranged.

AGUE AND FEVER.

DR. C. M'LANE'S LIVER PILLS, IN CASES OF AGUE AND FEVER, when taken with Quinine, are productive of the most happy results. No better cathartic can be used, preparatory to, or after taking Quinine. We would advise all who are afflicted with this disease to give them A FAIR TRIAL.

Address all orders to

FLEMING BROS., PITTSBURGH, PA. P S Dealers and Physicians ordering from others than Fleming Bros, will do well to write their orders distinctly, and take none but Dr. C. M. Lane's, prepared by Fleming Bros, Puttiburgh, Pa. To those wishing to give them a trial, we will forward per mail, post-paid, to any part of the United States, one box of Pills for twelve three-cent postage stamps, or one vial of Vermifuge for fourteen three-cent stamps. All orders from Canada must be accompanied by twenty cents extra.

Sold by all respectable Druggists and Country Store-keepers generally.

Dr. C. M'Lane's Vermifuge

Should be kept in every nursery. If you would have your children grow up to be HEALINY, STRONG, and VIGOROUS MEN and WOMEN, give them a few doses of M'LANE'S VERMIFUGE,

TO EXPEL THE WORMS. AT BEWARE OF IMITATIONS. UNION MUTUAL

LIFE INSURANCE CO DIRECTORS' OFFICE 153 TREMONT ST, BOSTON

ORGANIZED 1849 President —Henry Crocker.
Vice-President:—Daniel Shrar.
Secretary —Whiting H Hollister.
Assistan: Secretary:—Charles H Brewer.

Statement for the year ending Dec. 31, 1873.

RECEIPTS. Total Receipts.....\$2,171,596 64
DISBURSMENTS.

 Death Losses
 \$416.800
 60

 Paid for Surrendered Policies
 189,368
 24

 Paid Rotun Premiums
 345,401
 17

 Paid Mutred Endowments
 7,900
 06
 Total amount returned Policy-holders.. \$959,409 41 Assets, \$8,000,000: Surplus at 41 per Cent., \$1,353,871.

This Company unites absolute safety to low cash rates; it is economically managod, and returns yearly all surplus revenue to its Policy-holders. Its liberal features are equaled by few Companies, and excelled by none

J. H MCNAIRN, General Agent, Temple Chambers, Toronto St., Toronte TN THE SURROGATE COURT OF THE

COUNTY OF YORK.

In the matter of the guardianship of the infant children of Samuel Higgins late of the City of Toronto, in the county of York, Hotel keeper, deceased.

TAKE NOTICE

That after the expiration of twenty days, from the first insertion hereof, application will be made to the Judge of the Surrogate Court of the County of York by Ann Castle, the mother of said Infant children, to be appointed guardian over such in-

This notice is given under the provisions of section 3 of Chapter 74 of the consolidated statutes of Upper Canada. CAMBRON, McMICHAEL, & HOSKINS, Solicitors for said applicant, Ann Castle Dated this 20th day of June, A.D., 1874.

A LEX. GEMMELL,

BOOTMAKER.

Sign of the "Golden Book

97 KING STREET, WEST, Has in Stock a very large assortment; of Gentlem Sewed Boots, Home Made. First-class English Boots at reasonable prices?

MERRYFIELD

Boot and Shoe Maker, 196 YONGE STREET.

A large and well assorted Blook always on hand

STAINED ESTABLISHED 1856 FIRST PRIZE AT PROVINCIAL EXHIBITION, 1871-72

JOHNER MOCAUSLAND, PROPRIETOR,

King Mrs J W Kirk Susan

Liogg Mrs J Liotilo Mrs (: Lowis Mrs H Loughlin Mary Lusk Hattio

THE CANADIAN BANK OF COM-MERCE.

Proceedings of the Seventh Annual Meet-ing of the Shareholders, held at the Banking House, Toronto, en Tuesday, 14th July.

The chair was taken by the President, the dnar was taken by the Treatment, the Hon. W. McMaster, and upon motion of W. H. Stanton, Esq., of Toronto, seconded by James Blam, Esq., of Galt, the General Manager, W. N. Anderson, Esq., was requested to act as Secretary. The Secretary then read the following

REPORT.

In submitting to the Shareholders the results of last year s business, the Directors have the satisfaction of stating that the affairs of the Bank continue in a sound and prosperous condition. After covering the charges of management, writing off had debts, and amply providing for contingencies, the net profits of the twelve mouths ending 30th June amount to \$888.578 00

To which add balance of Profit and Loss account carried from last year

20,142 40 \$858,715 40

10,000,00

From this has to be deducted From this make of a control of the six months ending \$236,841 91

Dividend No. 14, of 5 per cent. for the six months ending

300,000 00 Transferred to "Rest" account 300,000 00 Transferred to Reserve for rebate of interest on current

discounts

\$846 341 91

Balance remaining at credit of Profit and Loss account \$ 7,878 49 It will be observed from the accompany

ing statement that besides providing for two half yearly dividends of four and five per cent., respectively, appropriating \$32,704 60 for accrued interest on deposits, and adding 10,000 to the reserve of interest on current bills—which now amounts to 875, current bills—which now amounts to \$75,004—the sum of \$800,000 has been carried to "Rest" account, making that fund \$1,800,000; and the balance of \$7,378 49 remains at credit of Profit and Loss account.

In view of such results from the operations of a year which has been marked by unusual depression in some of the leading branches of Canadian industry, the Directors felt that the time had arrived when a larger portion of the profits might, with safety, be divided amongst the Shareholders. A dividend was therefore declared at the rate of ten per cent. per annum for the last six months; and looking to the Rest already accumulated,—which is equal to to thirty per cent. upon the Capital,—in connection with the valuable business established. tablished, there is no reason to apprehend any difficulty in paying the same dividend

The business of the Head Office having assumed large proportions, it was found impossible for the Cashier to conduct its details and give to the branches that constant and minute attention so essential to safety. The Board have, therefore, appointed Mr. James S. Lockie, the Inspector, Local Manager at Toronto, and have placed Mr. Anderson in the position of General Manager; an arrangement which they feel confident will promote the interests of the Bank.

The necessity for the Bank being directly represented at the seat of the Dominion Government having become apparent, the Directors decided on establishing a brauch there, which is now in operation. Agencies have also been opened at two other points during the year, not so much with a view that the contract of the contr increace of business as to protect that which had previously been secured.

Increased vault accommodation and other conveniences being required at the Head Office, a considerable addition has been made to the building, and a first-class vault erected, the expenditure upon which, to-gether with improvements of the Bank's property at other points, and the cost of fit-ting up the office at Ottawa, represents the sum of \$23,060,97 added to the Bank premises and furniture account.

The General Manager's continued unremitting attention to the affairs of the Bank fully entitles him to the entire approval of the Directors; and they are pleased to be able to state that the Inspector, Managers Agents, and other officers have generally discharged their duties in a satisfactory

All of which is respectfully submitted. WM. MCMASTER, Président.

> GENERAL STATEMENT As at 80th June, 1874.

LIABILITIES. TO THE PUBLIC.

Notes in Circulation \$2,223,250 00 Dominion Govrn't deposits, payable on demand
Dominion Goven't deposits,
payable after notice or on a
fixed day
Provincial Govern't deposits, 287,110 68 50,000,00 15,905 72

payable on dema id Provincial Govern't deposits, payable after notice or on a fixed day 500,000 00 Other Deposits, payable on

8,708,812 25 domand Other Deposits, payable after

2,851,845 87 notice or on a fixed day
Due to other banks in Canada 48,898 07 to other Banks or Agencies in the United Kingdom 861,000 10

. \$10,042,622 69

TO THE SHAREHOLDERS. \$6,000,000 00 Capital paid up 1,800,000 00 Reserve for Rebate of Inter-eat on Current Discounts serve for Interest on De-

vidends unpaid

Dividend No. 14, payable 2nd July Balance of Profit and Loss ac-

count carried forward to the 7,878 49 next half year 8,217,241 86 \$18,259,864 05

ASSETS.

800,000 00

9914,887 77 Specie Dominion Notes 1,467,199 06 Notes of and Cheques on other 528,197 26 Banks Balance due from other Banks 78,297 29

in Canada Balances due from Agencies of the Bank, or from other Banks or Agencies in for-310,918 88 eign countries

Government Debontures or 950,000 00 Immediately available \$3,549,500 26

Loans, Discounts, or Advances, for which Shares of the Capital Stock of any other Bank are held as Collateral 386,100 00 Security

Loans, Discounts, or Advances on Bonds or Debentures Loans, Discounts, or Advances on Current Account to Cor-

819,996 98 Notes and Bills Discounted and Current
Notes and Bills Discounted, porations 13,128,131 52 Overdue and not specially

87,952 86 Secured Overdue Debts, Secured by Mortgage or other Deed on Real Estate, or by Deposit of or Lien on Stock, or by 72,805 80

other Securities other Securities
Real Estate, the Property of
the Bank (other than the
Bank premises), and Mortgages on Real Estate sold
by the Bank
Bank Premises and Estate

10,262 00 Bank Premises and Furniture 185,808 48 Other Assets, not included un-13,606 15 der the foregoing heads \$18,259,864 05

W. N. Anderson, General Manager. CANADIAN BANK OF COMMERCE, Toronto, 30th June, 1874.

The following resolutions were then put

and carried unanimously:

Moved by the President, seconded by
Robt. Wilkes, Esq., M. P., "That the Report of the Directors now read be adopted and printed for the information of the Shareholders."

Moved by Wm. Cawthra, Esq., of Toronto, seconded by John J. Arnton, Esq of Montreal, "That the thanks of the meeting are due and are hereby tendered to the President, Vice-President, and other Directors, for the care and attention they have bestowed upon the interests of the Bank during the past year."

Moved by James Norris, Esq., M.P., of St. Catharines, seconded by T. D. McCon-key, Esq., of Barrie, "That the thanks of the meeting be tendered to the General Manager and other officers of the Bank for the zeal with which they have discharged their respective duties during the year.'

The Secretary having read the draft of the amended By-laws, it was

Moved by James MacLennan, Esq., of Toronto, seconded by F. Mackelcan, Esq., of Hamilton,

That the By-laws now read by the Secretary, numbered one to twenty-eight, be and are hereby declared to be the By-laws and are hereby declared to be the By-laws of the Canadian Bank of Commerce, enacted under provisions of the Statute 34 Vic., Chap. 5, entitled "An Act relating to Banks and Banking."

Moved by Einestus Crombie, ,.qsE of To ronto, seconded by James Logie, Esq., of West Flamboro,

That the ballot-box be now opened, and remain open until three o'clock this day, for the receipt of ballot tickets for the elec-tion of Directus, and that Messrs. James Browne, H. Pellatt, and Wm. J. Baines do act as scrutmeers—the poll to be closed, however, whenever five minutes shall have clapsed without a vote being tendered."

The scrutineers presented the following

CANADIAN BANK OF COMMERCE Toronto, July 14, 1874.

W. N. Anderson, Esq., Gen. Manager.
Sir,—We, the undersigned Scrutingers, appointed at the General Meeting of the Shareholders of the Canadian Bank of Commerce held this day, hereby declare the following gentlemen duly elected Directors for the ensuing year:—

> HON. WM. McMASTER, NOAH BARNHART, ESQ., F. W. CUMBERLAND, ESQ., WILLIAM ELLIOTT, Esq., ADAM HOPE, Esq., JAMES MICHIE, ESQ., T. S. STATNER, ESQ., GEORGE TAYLOR, ESQ., ROBT. WILKES, ESQ. M.P. JAMES BROWNE, HENRY PELLAT, Scrutineers. W. J. Baines, J

At a meeting of the newly-elected Board of Directors held subsequently, the Hon. Wm. McMaster was re-elected President, and Robt. Wilkes, Eq., M.P., was elected Vice-President, by an unanimous vote.

W. N. Anderson, General Manager. Toronto, 14th July, 1874.

A MAN OF A THOUSAND!

A CONSUMPTIVE CURED.

When death was hourly expected from Comsumptions, all remedies having failed, accidented to a discovery whereby Dr.H James cured his only child with a proparation of Cannabia Indian He now gives this receipe free on receipt of two stamps of the pay expenses. There is not a single symptom of consumption that it does not dissipate—Night consumption, their pains in the Luags, Names at the Manuer Luags the Minceller, Address, ChadDOCK & CO., 1031

Back St., Philadelphia, Pa., giving Rame et this.

Regio II.

Betters.

LIST OF ADVERTISED LETTERS.

Torento, July 15th 1874 Persons calling for any of the letters in the list below will please ask for Advertised Letters, and give the date of the list.

Arnold Mr Arnold Frank Armstrong G D Armstrong Alex Armstrong D Akins James Auchterlonie S S Ataire George Athin W H Ayunid Alex

B Braid Hemy Branning Robt Brayden & Co E Breimer Wm.' Brotland Wm Bridgeman Rov G Briggs D Brown Thos Brown John Blown John Blown J M D 2 Brown Mr Brown M J Brown M J Brown W A Arowning Thos

Brown W A
Arowning Thos
Blyce & Co W
Buell J
Buchenin Thos
Buigar J H
Burnham S
Burns G W
Burns J W
Burns J W
Burns J W
Burns J W
Burnes B
Builer John
Butler John
Butler John

Butler Jesse Bush E W

Cleghorn Jas Cole Geore Collie J Collens W H Cos Mr. Conger R. B. Cook W.

Conger R. B.
Gook W.
Goow W.
Coombe P
Goon O
Copner Thos
Copner Thos
Copner H
Greswell F
Granford D
Granford D
Grosley J W
Grombo D
Grone & Wyntt
Grom Wm.
Gross Thos
Gosford S B
Gouster T W
Coulters G T
Cummings W T
Cumnings Robt

Dimma Jas
Dimma C R S
Dinnisk C
Dixon A Y
Donevin Jno
Dobell G J
Dolson J
Dohert Jas
Dow Willis
Dube E
Dunn Jno

Eder David Elder Mr Elhot Mr Ellis & Co J F 2 Ellis &F 5 Evert Mr Lssery J

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Mires A
Mistad Geo
Mont Jno
Moore W S
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Moore J T
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