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Vol. 4---No. 21.)

TORONTO, CANADA, FRIDAY, JULY 2, 1875.

[Whole No. 177

contributors and Correspondents.

MOODY AND SANKEY

Sis,- Being in London, it has occurred me that you might like to hear from an eye and ear witness something of the won lerful work that is going on in this city, under the preaching and singing of the American Evangelists--Moody and Sankey. It takes a worl doal to stir time vast multitude up, and, of course, there are housands who do not take any heed of what is going on, but the crowds that come hear the gospel preached are wonderful o see. First week of May (5th and 6th.) convention of Christians gathered in the Oneen's Opera House, Haymarket, and rom ten till four of each day various quesions of vast moment as regards the spread of vital godliness were taken up, and disussed by clergymen and laymen of ail vangelical denominations. The unani-The testimonies from various parts of Engand, Scot!and, and Ireland, as to the permancy of the work of God, begun during he visits of the evangelists were very cheering, and wint was perhaps even more so. ras to find that many places where the evangelists had never been, were sharing in the blessing through the labor of Christians who had been roused under their teaching, and gone forth to spread the glad news abroad of a living life-giving Saviour. The good done by the new converts is also something very remarkable. God seems to

meetings which I have myself attended.

Every day at noon there is a gathering for tiers of boxes, and the stage, which is converted into an immense platform, are filled with an earnest assemblage of those who feel with Mr. Moody, that the whole work rests on the foundation of God's certain answer to believing prayer. Indeed it seems to me that about the greatest good that Mr. Moody has done in this country is the having roused God's people to see that God means what he says, when he promises to answer the prayer of faith. Four days a week Mr. Moody gives his Bible reading in the Opera House, both afternoon and evening. It is really a wonderful sight to see that huge building with its pit, platform, and five tiers of boxes or galleries, crammed from floor to ceiling, and to know that it is a plain, full, unvarnished statement of God's truth, that these crowds are gathered to hear. The afternoon meetings comprise members of the upper ten thousand. The royal box is always well filled, if not with royalty, at least, with aristocracy, and it is no smooth tongued prophet of ease and pleasure to whom they listen so attentively, but one who bates not one iota of God's righteous claims on the creatures he has made, while, at the same time, he preaches a free and full, and prosent salvation to every sinner however guilty, who will but believe God's message of mercy, through a crucified and rison Saviour. The after meetings for enquirers have been deeply solemn, and many a sout the furthest back seat of the great gallery has there decided for Christ. I have been opposite Mr. Moody's restrum. When I as there decided for Christ. I have been myself among the enquirers, and have felt saw what a distance I was from the speaker what a blessed thing it is to be able to point proved to be right when he told me I should anxious souls to One who saves now, who does not require long years of striving, and voice, coming from such a distance, was repenting, and praying, and working, before he will receive the poor sinner, but who says, "he that believeth on me hath everlasting life.

When the evening meeting at the Opera House is over, Mr. Moody hurries away to the very east end of London, to give another of his stirring addresses, in the large wooden building which has there been erected. It stands in the midst of a teeming population of the working classes. I was there one evening. The whole scene is very different from the Opera House. Here is no gilding and chandeliers to duzzle the eye, but a plain, rough building, only ornamented by some large print texts in crimson and white. But the seats are comfortable, and the building is cheerful and well lighted, and generally crammed Sometimes thousands have been turned away from the doors. To this audionce Mr. Moody has just the same message to deliver as to his fashionable west end hearers, and it is listened to as attentively, though it is well known that thousands of those who hear are men and women who, from year's end to year's end, never darken a church door. The work of conversion among this apparently reckiess and hardened population, has been something very wenderfels. Every Monday the noon day meeting is devoted to make to God for the manuages devoted to praise to God for the warmanifestations of his grace, and many are easily institutional to the reality and depth of the state of the manual state of the s

marked and striking conversions have been the result of his enunciation of gospel truth in this way. As, for instance, in the case of a man of so desperate a character that he had been twenty-one years in prison for one sentence, he is now living to serve God, who, through the senging of Mr. Sankey, touched his heart, and brought him to the feet of Jesus. The first time I went to Victoria Theatre was on a Satur day night. Outside, the whole population seemed to have turned into the which were like a fan, hined with booths where the salesmen shouted the names and prices of their wares at the top of their voices, and tried in every way to induce purchasers to close their bargains rapidly. Within the theatre a large audience was gathered listening quietly to the story of mity and forvor were refreshing to witness. told by a London mimister. Every evenwas there, many remained to be spoken with afterwards, and what struck me particularly there, as well as at Bow Hall and the Opera House, was a large proportion of men among the enquirers. Many people say that revival meetings have no influence but upon nervous hysterical women. No one who has remained to the after-meetings in all the different parts of London just now, could possibly so, unless they wilfully lied, for the fact is just the very contrary. I felt it particularly, because it was with the object of helping among enquirers that I went to the Victoria and Bow Hall, but I found it something very remarkable. God seems to he using them in a very remarkable way. Journey from my west end lodging, for so many of the enquirers were men that I I will just tell you simply of some of the was not likely to be of much use, for, ac cording to Mr. Moody's wise rule, men deal with men, and women with women. and Sankey generally preside, but even their they are not there, the large pit of the parts of London when they are not there, the large pit of the parts of London which have yet been touched, an organization has been prosect assertion. the great building is pretty well filled, and foot for banding young men together to be sometimes not only the pit, but one or two a mutual help and support against the many temptations of this great city. I must not omit to speak of the last meetings in the Agricultural Hall, in the north of London. On Friday of the last week in which that enormous building could be had for meetings, there was an evening gather ing of commercial young men only. It was a striking proof of the wide-spread interest in the present movement that in the city some offices and places of business were absolutely closed earlier than usual on that evening, in order that the clerks might attend Mr. Moody's meeting. The power of God's spirit was there most manifestly, and only eternity will unfold the good there done, for it is one of the very cheering points in the state of matters that now and again conversions are heard of among those who have not remained for the after-meetings, or in any way made themselves known as having received blessing at the meetings.

The morning meeting on the last Sunday at the Agricultural Hall I shall As my lodging is far from never forget. Islington I had to start soon after six a. m., in order to have any hope of getting a good seat. When I got to Islington I had no need to ask my way to the Hall. From every quarter, groups or single individual: might be seen coming, bible in hand, per haps offering tracts to those they met, and all tending in one direction. It was not yet seven a.m., when I reached the Agricultural Hall, but already a crowd was gathered waiting for the opening of the doors, and passing the time in singing hymns. The passing the time in singing hymns. building is so enormous that I did not know which way to turn when I got meide, but one next whom I had stood outside, tock me under his care and guided me to The effect of the speaker's very peculiar. It seemed as if the sound was hanging in the air, quite apart from the figure that I saw so far off I treminded me of the way in which the song of the lark comes floating to our ears, when the songster is a mere speck, scarcely visible against the sky. The whole scone was very solemn. The meeting was of those who professed by their coming there that they were Christian workers, and, to see some 12,000 men and women gathered thus, at that time of the morning, to hear words of counsel as to how they might better serve the Lord who had bought them, was deeply thrilling to every Christian heart. The advice given by one who has devo ted himself so entirely to his Master, and taken from the riches of his own experience, could not but be most valuable. It was chiefly on that which gives such a sound tone to the whole work—the importance, nay, the necessity, to Christians of being close students of God's word if they desire to be successful workers for him.

The hymns interspersed by Mr. Sankey were, as usual, a sort of clinching of the subject. At the close of the meeting, many remained, as requested, to give in their names as willing to take part in the housetolliouse visitation, which has been carried on with such wonderful success. One lady who was engaged in it, expressed to me her wonder at the way in which she was to-seived. As her district was among the upper elemen, is struck her as something very on the minvited visitors as intruders. These victors have many a tale to tell in the search space in the search space in the search over the Graph ; in ideal overyone that one misets has nother Jacob to new father early a communit in

a large hall is in process of erection, car thing to tell of conversions, and I can of "Reverend puble, like Bow Hall, of accommodating with nothing better than that they should life, why should in not be allowed in a many thousands. At present Mr. Sankey will be as satisfactory as that of the young burying ground. Would any Episcopalina many thousands. At present Str. Saukey all be as satisfactory as that of the young purying ground. Would any Episcopanal the blues been for some time singing nightly at servant in my lodging. The date when she be well pleased, it is some parish barying the Victoria Theatre, before going to the lirst legan to think is only three weeks ago, ground in Scotland a dergyman of his low Road Hall to meet Mr. Moody, and conduct the singing there. His sveet ency her her appoints for Go's wood, which insent los professional title on his family conduct the singing there. His severt envy her her appetito for Ge's word, which insert its processional one on meaning songs have touched many hearts in all has superseded the foolish novels she form incontinent? I trow not, and well may have superseded the foolish novels she form the treatment meted out to the Reversal of the most only delighted and and might take a lesson the treatment meted out to the Reversal from her, in her simple desire to know what . If, Keet waaken, within him keen indignais tiol's will, that she may at once do it. M. B. W.

LONDON, MAY, 1875.

Chancellor Phillimore's Judgment.

Editor Bullian AND HEAR PRESENDED AND

Keet, Wesloyan minister. And on every mind but that of an Episcopalian the judgment must leave impressions of no agreeable or kindly nature. Mr. Keet had lost ! a daughter in May, 1874, who was builed in the parish church-yard of Owston Ferry, i And (as many of your readers will probably remember) the father was desirous of raising a tomb-stone over her grave, Learing the following inscription, "In loving memory of Annie Augusta Keet, the youngest daughter of the Rev. II. Keet. Wesleyan minister," etc., etc. But this inscription the vicar of the parish refused to allow because of its having the words 'Reverend" and "Wesleyan minister." And the Bishop, when appealed to, sustained the Vicar's view. The Archbishop, however, though not pronouncing legally on the action of the Vicar, "considered that the objections urged by him should not be made," and was courteous enough to address the appellant as "the Rev. Henry Keet." But the legal point was referred to the Chancellor of the Diocese; and at some length he has pronounced against the appellant, and in favour of the parish incumbent. The judgment referred to might be handled minutely. But this I have no intention of doing. I would call attention, however, to some portions of it that are specially provoking, not only to Wesleyan people, but to all other classes of non-Conformists. The Chancellor, for example, says of Mr. Keet, "he unght have, and probably had, many esteemable qualities; they might esteem the motive that had led him to offer himself, however erroneously, and without commission, to minister in holy things; they might remen her with sorrow the many historical palliations for the rise and existence of his sect; but his claim of his office was an admission that he was a schismatic, and not merely so, but a chief among schismatics, and the claim to describe that office, or the office-beater, or being as such (and no other resson was given) 'unworthy of reverence' was a claim to have schism honoured instead of lamonted over." On sımılar grounds then, a Presbyterian or Baptist, or a Congregational minister, must be held up as "schismatic," yes, as a "chief among schismatics," however good Baptist, may be his character, however sound his preaching, however successful his labours. And being a "schismatic" and "a chief among schismatics," he cannot figure as "Reverend" in any Episcopalian Churchyard, although he may be so addressed in common parlance, or at public meetings, or even in letters from the Archbishop of or even in letters from the Archushop of Canterbury! It is further said by Chancel-lor Philimore, "whether the word 'Reverend, with its adverbial accompani-ments, was from force of long use now a legal title of persons in Holy Orders ac-cording to their various ranks, or whether it was merely a courtesy title, it would ap pear that in ordinary usago it was specially appropriate to them. It not being contended that the petitioner was in any sense 1.1 Holy Orders, he could not discover on what grounds at was conceived that that title belonged to him." So then for any dissenting minister, though regularly or dained and emmently qualified for his work, to claim or assume the title "Reverend," it is to do a very unwarrant able thing, and to offer an insult to the incumbent of his parish! True, it is that the Chancellor says, "if it were a mere courtesy title, it might be very fitting that it should be applied to the members of the religious bodies among theresives of the religious bodies among themselves, or by the general usage of society. gracious to admit so much I and very thankful the admission should make us! But then the notable words following " that did no. make it a proper thing to be done by the authorities of the Church to authorize an inscription conferring that title where no good could come from it; but on the contrary, much confusion in the minds of her less well-instructed members. some encouragement of a schisin which she lamented, and even forced reprobate, might not improbably arise thereby." We are thus told plainly enough, that no dissenting minister in England, though his talents be ever so great, and his congregation be ever so wealthy, should prefix "Reverend' to his name in a parish burying ground, lest the well-instructed members of the Church of England should confound a dissenting with an established confound a dissenting with an established minister, and perhaps be ded to encourage schlean. And yet when that very dissenting minister is written to by me Erizopalian, or at a public meeting is introduced by an Episcopalish—say by a nobleman, or an Archibles, in received the courteons title

If this redone in social tion, and tell similarly on all descuters It is added, however, by the Chance, that "at the inscription had been worlded in any way which would show that that

was an asserted title, he would have strained a point in his favour, and issued a citation. He would do so now on a fresh petition, proposing such a modified inscrip-Sin. -In one of to-day's city papers, we tion.' That is to say, that if the inscripare furnished with the judgment of the tion were made to read, "In loving Chancellor of the Diocess of Lincoln, (Eng.,) on the matter of the Pev. Henry Wesleyan minister," or "daughter of the usually designated Rev. H. K. et, Wesleyan minister," the Chancellor would have deeided in his favour, or would do so yet. But such a condition! so annoying, and so mortifying! how very unlikely that Mr. Keet would submit to it! and no wonder that his proctor has given notice of appeal te a higher court. It is time, includ, that the whole question of burials in England were thoroughly overhauled. Strange that when a dissenting Church momber, or even i dissorting minister, requires to be buried in his parish church yard, it is not allowable to conduct the obsequies in dissenting style, but the Church of England clergy. men must be called in to officiate. The question, however, is being agitated. It is even reported that "six eminent parochial clergymen of the London diocese, and about an equal number of leading non-conformist ministers, have almost unanimously decided that church-yards should be thrown open to all parties, provided that the officiating person conducting the service should be the minister of some recognized body, or his representative." I am glad to hear it, and many others will be equally glad. It is similar to the movement which succeeded at last, to have all the parish schools of Scotland subjected to the control of the route prayers. It is well for us in Canada that, both in the matter of schools, aud in the matter of burials, we have always been better off than our friends in Britain. I am, Sir, yours truly, June 19, 1875. C. P.

Approximate Statistics of the Presbyterian Church in Canada.

Editor BRITISH AMERICAN PRESETTERIAN.

Sin:-I observe that some of the papers do not give the full statistics of our now

Last year, the Canada Presbyterian Church reported 50,702 members; this year, 56,241; being an increase of 5,539. As several congregations or stations did not report, we may safely place the membership of the Canada Presbyterian Church as about 60,000. This year the same Church reported 338 ministers on the roll, all either acting pastors or professors in colleges. But in addition to these, there are several retired ministers, not on the roll of Presbyteries, who yet preach, with a large body of ministers and licentiates, and about a hundred theological studentpreachers, besides nineteen student catechists, and ton lay catechists; making, in all, a body of about 500 preachers in one branch of the United Church.

The roll, as reported for the United

Churches, stood thus :-Canada Presbyterian Church 338 The Presbyterian Church in connection with the Church of Scot-

Ind Church of the Lower Provinces The Church of the Maritime Provinces in connection with the

Church of Scotland Communicants.

Canada Presbyterian Church.... 556,241 The Presb. Ch. in con. with the Church of Scotland 17,247 Presbyterian Church of the Low-

96,192 Congregations Canada Presbyterian Church ...

650

The Presb. Church in connection with the Church of Scotland ... Presb. Ch. of Lower Provinces... Presb. Ch. of Maritime Provinces 1008

double charges. Now, it we allow for preachers not on the roll of the other Synods, and defective returns, in anything like the same proportion as in the Canada Presbyterian Church, we bring up the staff of preachers to about nine hundred (900), and the communicants

The Montreal Witness states the number

as 1119 congregations, and several of these

to over 100,000. A very careful collection of statistics of the Presbyterian membership of the Dominion lately represented it as about 108,000. The same carefully-prepared document shows a total Presbyterian population of over 600,000, being the largest Protestant Church in the Dominion; even as the Pres-

byterian Church represents considerably over half the Protestantiam of the world. In this darge body of pesselves and spends we have a michinery Which may a michinery Which may a same in the many with the start and the same in the s

accomplish much for the Dismoglory and the welfare of mankind, bottom the Donn mon and in other lands, if only haptized with the Holy Ghost and endowed with tongues of fire. When we look back on all the ways by which the Lord hath led us these namy years past, we have reason to exclaim, "The bord bath done great things for us, whereast we are glad." It is the the sing of the bord alone that has made us to proper, and take not in the band. If that clossing attend us in the future, we will become a finitul vine, whose branches will overspread the land, bringing refreshment to inultitudes of souls. But whole side is even as solvation is wholly of the Lord, yet He works by human agency, and He also blesses most the agency that is most entirely consecrated to His service, and thus best fit ed for His work.

It we would have our believed Presbyte-rian Zion inhabited by the Holy Giost, and made instrumental in doing much for the glay of God and the palvation of souls, we must consecuate ourselves anow soults, we must consectate ourselves anow to the work of the Lord; yea, we must seek to pur away all self seeking, vanity, and worl ilmess. Munsters, elders, Sabbath school teachers, and all workers for Christ, must especially be willing to be nothing, that Christ may be all mall; yea, must be willing to be accounted fools for Christ in our seek for Christ, and converges Christ in our zeal for God, and our earnest efforts for the salvation of perishing sin-

If we go forth in the strength of the Lord, with hearts burning with love to Jesus, and to the souls He came to savepleading with God to give us souls for our line, and with men to be reconciled to God, then God will own and honour us as a Church; for He says, "Them that honour me I will honour."

If on the other hand we depend on numbers or wealth for success, or boast of these, or even from scriptural doctrines and polity, the sacrifices we offer will be left uncon-sumed, and our spiritual calmness and want of success will testify against us. us give gl |y to the God of Israel for the union so apply effected, and with a deep sense of our dependence upon God for sucwith burning zeal for the Divine glory, and loving, earnest compassion for perishing souls, let us go forth everywhere lifting up boldly and faithfully the banner which the Lord hath put into our hands.

Let us be more anxious for the salvation of souls than for the honor which cometh from men. Let us learn from the examples of McChovne, Wm. C. Burns, Moody, etc., that the Head of the Church will chiefly own and bless plain, earnest, direct appeals to men. rather than learned, metaphysical, or oratorical discourses. If we would reap an abundant harvest, and must adopt the method of those thus blessed, may the Great King of Zion be as a wall of fire round about our Church, and the glory in the midst of her, and then truly her progress will be certain and her success great. May the pillar cloud rest upon all her assemblies, and the stately goings of our King be seen in all our sanctuaries; then may we take as our motte: "Jehovah Nissa," (the Lord our Banner). Let us go forth in the power of His might to conquer for Jesus, and giving the right hand of fellowship to all that love the Lord, let us unitedly seek to overcome the armies of the aliens.

Methodists Taxed to Support Presbyterian Schools.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sin,-A few weeks ago a letter on the School Question, signed "Reformer," apposted in the Montreal Witness, in which the writer spoke of Presbyterians having, in some instances, taxed Methodists to support schools in which the Shorter Catechism ie taught. This was, of course, an attack on Presbyterians. I, accordingly, sent a letter to the Witness, in which I asked 'Reformer' to mention any instance in which Presbyterians have treated Methodists in the manner described. But though "Reformer's" letter was inserted, mine was not, whatever was the reason. If Reformer" refers to the Established Church of Scotland, what he says is true enough. But the Methodists in Scotland fare no worse than other denominations do. There was, therefore, no need to specify them. But further, the Established Church of Scotland is no worse than the one of England. Why then, take no notice of the latter? If "Reformer" refers to this country, let him give proofs in support of his statement. A general charge against a person is unworthy of notice, unless it is supported by proofs. Even admitting that Presbyterians in this country have done as "Reformer" says, it is well known that the Episcopalians have done so to a far greater degree. I do not say that this justifies the Presbyterians in the least. Two blacks do not make a white. It is, however, very unfair to hold up the Presbyterians alone to condemnation, and take no notice of others as guilty, or still more so. It seems to me that "Reformer" has a hatred towards Presbyterians, and that he dragged in the abovementioned reference to them in order to give vent to it. Yours truly,

A MINISTER OF THE C. P. CHURCH.

'LET us remember that we are always casting the shadow of our real life upon some one; that somebody is following us, as John followed Peter into the sepulshre. Happy if, when all the influences of life flow back and meets us at the judgment, flow back and meets us at the judgment, we can lift up of an hands and apotless robes, and say:—If am free from the blood of all men? Happy then it hear even one sent saying to us out of the great multitude, that, following the blackers of our Christian life and denotion, her ibone flows in the last of the form.

Charles Revel

Enstor and Leople.

The Love of God, Which is in Christ Jesus, our Lord.

BY REV HENRY J. VAN DYRE, D D.

This expression concludes and crowns the glorious eight chapter of the Epistle to the Romans. It gathers the whole chapter. and all the preceding epistle, into a foons. one period in the history of Indian missions. It is a summary of the Gospel, and the exponent of Christian experience. contains a sea of meaning in a drop of language.

The love of God in Christ Jesus, our Lord, is the only manifestation of divine | love which is available for us sinners. The light of nature access only to make the darkness visible. Before the flowers of the the echoes of thanksgiving in our hearts, we must be assured that He who clothes the lillies and feeds the fowls of the an is, andeed, our Heavenly Pather. And how can we know this? Nature cannot reweal it. For nature has other sights and sounds than flowers and the singing of birds. The flower fades, and the song is swahowed up in the groaning and travaling of creation. "The weath of God is revealed from heaven." Every where, in nature, we see the operation of mexorable law, admitting of no deviation, making no provision for transgression, holding the steady planets in their courses, and reserving only the blackness and darkness for he wandering star. Nature unites with the law written in the human heart, and graven by the same hand upon the tablets of Smal, in testifying that " the wages of sin is death." For all this there is no relief except in Jesus Christ. In Hum all the types of nature are fulfilled, and its conflicting revelations reconciled. He is the Christ, anointed of God, and coming forth to declare Hun, not in a voiceless and fading beauty, which appeals only to the eye, but in words of spirit and life which speak to the heart, and endure forever. He is cal-led Jesus—the mane that is above every name-because He saves His people from their sins. He is our Lord-the supreme head over all things. And now, all things that drink the dew that stir with the daylight, and redolent and vocal with God's love, because he has touched them with His finger, and woven them into parables of the truth as it is in himself.

The love of God in Jesus Christ, our Lord, is the life and glory of His person, and the person of Christ is the crown and glory of the whole creation, The visible diurnal heavens; this revolving earth, with all its treasures; this complicated universe, stretching away beyond the astronomer's gaze into infinite space, are but parts of His ways. The first chapters of the gospel describe a work more wonderful than that recorded in the first chapter of Genesis. And this "first-born of every creature," this "beginning of the creation of God," is preeminently the work of love. When the Highest overchadowed her, the blessed Virgin level. When the Hignest overenacewed her, the blessed Virgin lay folded in the everlasting arms, and impregnated with a love compared with which all human and angelic affection is impurity and nothing. ness. That holy thing that was born of her was not only the pledge, but the embodiment of love divine. The whole nature of God is incarnated in Jesus. When we see His tenderness down His cheeks, and hear His wisdom, streaming lear as crystal from His hps, in words such as man never spake, and behold the glory shining through the skin of His face, kindling His very garments into celestial brightness, we know that these are only rays and drops from an infinite fountain of light and truth, over which is written the blessed inscription, "God is live." We never could know the meaning, nor realize the truth of this sweet and sublime saying, if the only-begotten Son had not come forth from the Father's bosom to declar-

The love of God in Christ Jesus, our cause, of His love. The apostle describes the golden chain that links the glory which Jesus had with the Father before the world began with the glory we shall have with Him where He is. "For whom He did Him where He is. foreknow, them He also did predestinate to be conformed to the image of His Scn' This is the first link, behind which there ship, a distinguished graduate of Marischal is nothing. It is evolved out of God's own nature, and is fastened to His sovereign "Moreover, whom He did pre destinate, them He also called." not merely with the outward invitation of the gospel, but with the inward and effectual calling of the Holy Ghost. wim He called, them He also justified ; not by works of righteousnes which we have done, but by the righteousness of Christ imputed upon us by His sovereign sot, and received on our part by faith alone. "And whom He justified, them He also glorified." The Glorification, in which the whole divine purpose is completed, is but another name for our conformation to the image of His Son. It covers not only ar final entrance to heaven, but the whole process of our Christian experience, by which we are sanc, ified and made meet to be partakers of the inheritance with the saints in light. This process is, at every stage, the fruit and evidence of the indweiing Spirit of God -the spirit of supplication, of adoption, and of overdience; and when we can see how the little wheels of our agency play into the great wheel of God's all-comprehending purpose, and follow back the chain of operations till it is lost to our vision in the "determinate connect and foreknowledge of God," even a Jacob's ladder was lost in the light that is inaccessable and full of glory-then it is that we perceive the absolute security of our salvation, and exclusion with Paul, "Who shall key way thing so the charge of God's cleet? Who shall reparets to from the

love of Christ?"

Shorring's History of Protestand Missions in India.

We take the following extract from "The We take the ionowing extract from the from their commoncement in 1706 to 1871," by the Rev. M. A. Sherring, M.A., LL.B., London, and published by Trubner & Co.,

ALEXANDER DUFF.

"We are now approaching a momentfirtherto the schools established by mis-sionaries had been chiefly of an elementary character, with the exception of the college at Scrampore, and Bishop's College in Calcutta. Now, a new system was to be tried. which was that of imparting the highest torias of knowledge, including sound Chrisban matruction, through the medium of the Linglish language. The idea was a novel ment and Europeaes generally were still deld can becathe upon us the fragrance of drientalized, and from prejudice and habe, divine peace, or the wild had? sing waken as well as from a nervous decad of a too the colors of the planting way. ment among Hindoos, violently attached, as every one knew, to ancient marges, required no small amount of boldness, approaching to andacity, for any one to at tempt to carry it out. But a man of wonderful intrepulity, equal to the emergency, now arrived in India, possessing a dauntiess will, consummate eloquence, unpassioned piety, and great self-reliance. This was the Rev. Alexander Duff, who was sent out to India by the Church of Scotland asits first missionary."

"It is impossible to form too high an estimate of the extraordinary results which have been attained during the lest forty years, in the elevation and enlightenment of native society, by the instrumentality of the English language. Copying the excellent example set by the eminent founder of the Scotch Institution in Calcutta, the Goverument of India, and many of the leading missionary societies. in their missions in that country, by degrees adopted the princule, that their colleges and superior schools should impart instruction mainly through the English language. So that at length the desire to acquire English has become well-nigh universal in the land. By the study of English an intellectual reformation is being wrought among the peo-ple. European i leas on every subject are by its means rapidly spreading in all directions. The native mind is being moulded on a new model. Although, as was to be expected, many sceptical as well as good principles have found their way through English books into native seciety, yet in-controvertibly the good principles have immeasurebly exceeded the bad, and the light which has been everywhere diffused has produced beneficent and glorious results, hardly bedimined by the few streaks of cloud and darkness occasionally associ-ated with it. Let it never be forgotten that the first promoter of this magnificent enterprise was the great champion of Indian education, Dr. Duff."

JOHN WILSON AND HIS COLLEAGUES.

"The Rev. Dr. John Wilson was sent out by the society to Boinbay, and began his labors there in 1829. Grown old in the glorious work of ondeavoring to enlight. en the native inhabitants of that great city, he still clings to it with all the ardour of his first love. With a keen and well-balanced intellect, amply furnished with knowledge of many kinds, eager to investigate not only the social and political prob-lems of the native race, but also the many pliases which their various religions assume, delighting in historical and scientific researches, and taking supreme interest in every subject bearing upon Hindoo life and character, his noble missionary life during the last forty-four years has exerted an im-mense influence over the native and European population of the presidency of Bom-bay. But his mental vigour and varied learning have never led lum astray from the singleness of that purpose which first led hun to consecrate himself to missionary toil and labour. His numerous contributions to Christian literature, his zeal in acquiring several vernacular languages, and preaching in them with much effect, his steady prosecution of the work of educa-Lord, is the fulfilment of God's eternal tron in the splendid institution or college purpose to save us. Our redemption was which he founded, and which mainly no after-thought in the divine m. id. It was not first suggested to Him by us. Our to the high position which it now occupies. Christian experience is the result, not the and the various other missionary duties which he has performed, are sufficient testimony to his earnestness, faith, and love,

as a missionary of the cross of Christ."

"The Rev. Dr. J. Murray Mitchell was for a long period connected with the Free Church missions in the Bombay presidency. A man of fine taste and excellent scholar-College, Aberdeen, it was to be expected that he would become popular in his intercourse with the natives, especially among the young men whom he instructed. His labors were chiefly, though by no means exclusively, of an educational character. He made himself well acquainted with Mahratta and other Indian languages, and preached in them to the people. He published various useful works in Sanskiit, Mahratta, English, and other tongues, intended to remove the doubts of intelligent natives on the truths of Christianity. One on the evidence of the Christian religion, containing also a discussion on Hindooism Parseeism, and Zoroastrianism, has had a large circulation not only in the Bombay Presidency, but also in Northern India. Another missionary of this society, Rev. R. Nesbit, one of the earliest sent to India, labored with great zeal and enthusiasm, and has left a lasting impression behind him. The truth is, the missionsries of the Free Church in Dombay, as in Calcutta and Madras, have been a distinguished race, and have throughout been in the foremost rank of educators and philauthropists. They have done also a good work as direct preschers of the guspel in the languages of India. Mr. Nesbit was suddenly ourried off by cholers in the year 1855. His funoral was attended by a large number of Eu-ropeans and great crowds of natives. 'To

MR. SHOOLBPED.

"The six missions of the United Presby terious of Scotland in Rajpontana, were formed within the space of twelve years, commencing with 1860. That society, in beginning its work in this country, was wise enough, which all societies at first starting are not, to concentrate its oper ations on a limited tract, and to select a togion altogether unoccupied by other missions. This ociety is the only one which has missions in the congeries of States known as Rappootana, the land of Rappoot or princely tribes. Its talented and well trained rigents have already acquired an extensive influence over the districts which they occupy. Their leader and pioneer, the Rev. W. Shoolbred, a man of much fact, delighting in personal intercourse with the people, clear of intellect, and a foreible can under of Christian doctrine, has made himself, even in these few years, a very honomable position among Indian cossionaries. The missions are situated at deypore, Ajmero, Nasnabel, Deela Beawr, and Todgarh, in which are found fore Lundred and mucty-four native Christian converts gathered into six congregations, and belonging to nine separate towns and cillages. They have the large number of sixty-seven schools, containing two thousand three hundred and twenty two male and female pupils. And they have twenty-two cative Christian preachers and teachers. This measure or success, as the result of only twelve years work, is most encouraging."

THE MADRAS VISSIONARIES. "The institution, which has been so productive of converts, has from 's establishment to the present time been conducted with great talent and skill. The mission aries attached to it have been men of high education, indefatigable zeal, and considerable force of individual character. Anderson, Johnston, and Braidwood, in its early days were men of kindred spirit, though of diverse gifts. In later years we see the same distinguished excellences in Mr. Crimpbell, Mr. Macalina, and others, and also in Mr. Miller, the scholarly and clear-headed principal now at the head of the institution. It is a striking feature in relation to Indian missions that the three Presidency cities should have possessed for so many years educational establishments, organized and sustained by two comparasmall Scotch societies with very limited incomes, which have unitedly accomplished greater results in educating the people in these cities than any other mis-sionary society; and that they have done more in them to promote that higher education which has produced an enlightened and well-trained class of natives in India, not only than other societies, but also, when rightly understood, than the Government itself."

A HERETICAL CHRISTIAN SECT.

"It is perhaps remarkable, that in the progress of Christianity in India, so few actual schisms should have taken place. In Benares and Mirzapere, in Northern India. is a sect of schismatic Christians, originally the followers of a devotee, called Ramaya Baba, who was baptised in the Church Mission, Benares. This man exercised enormous influence over large numbers of Hindoos; and it was hoped that when he became a Christian he would induce many f his disciples to follow his example. Though wild and erratic in some of his ways, he seemed a sincere believer in the Lord Jesus Christ as the Saviour of the world. It was found, however, that his old habits were too strong for his new religion. In intercourse with his former friends, he blended the vership of our blessed Lord with the worship of Ram. His poetical effusions, which were very nu-merous, were all of this mixed faith, piesenting a kind of Hindooised Christianity, which excited powerfully the imagination of his sect. The members of the fraternity regard themselves as Christians, and receiv d baptism at the hands of their leader. Ramaya Baba died not long since, but the sect continues as before. It holds no com-munion with other Christians, yet it is quite willing to receive instruction from missionaries and native preachers.'

Messrs. Moody and Sankey.

The services in the various halls continue to be held, and are characterized with all the carnestness and overflowing attendance which has been the distinguishing features of the work in London. The Bible readings and noon prayers-meetings continue to be well attended, many clergymen attending them. The requests for prayer, which are generally read by Mr. Graham, Glasgow, do not fall off. At Thursday's meeting (last week) Mr. Sankey announced the conversion of his little boy, and sang an unpublished thanksgiving hymn in celebra con of the event. At the meeting of the same night at the Bow Road Hall, Mr. Sankey gave out "Temperance" as the subject of the evening, introducing it by singing, with much feeling, the "Death of the Drunkard's Wife," and then reading portions of Scripture bearing upon it. An earnest prayer that the East of London might be purged of its curse of drunkenness was followed by a vivid description of a shipwicek as a prelude to the house Hymn," the audience joining in the chorus "Some poor struggling seaman you may rescue, you may save." Mr. Moody afterwards delivered an address. On Friday night following the audience overflow ed the hall, and filling the adjoining tent, where a supplementary service was held There must have been from 12,000 to 14. 000 persons present, hundreds departing for want of room. The Rov. C. H. Spurgeon, preached for upwards of an hour upon part of the 14th verse of the 10th Psalm, "The poor committeth himself unto Thee." On Saturday night Mr. Henry Varley delivered an address in the same hall; on Sunday morning Dr. Raynardo preached and Mr. Sankey sang to Ohristian workers; and in a day never to be forgotten. Natives of all see the children and those of extreme age crowded to hear Gorpel addresses from Mr. See the children and those of extreme age crowded to hear Gorpel addresses from Mr. Varley and singing by Mr. Senkey. The Rev. M. See Pearse was the Saturday nights pressure of the Victorie Thrakes, dans, without distinction, all shed tears, the afternoon and avening the hall was

hay, even cried loudly ever the dust of son, B.A., singing several of Mr. Saukey's there departed friend and well-wisher." the theatre was filled with attentive audiences, who went to hear Gospel addresses from the Fev. Dr. Black, of Inver-

When it was proposed to hold a morning service at 8 a.m. at the Opera House, it was said that the West-end people would not come out at that early hour. Last Sabbath morning, however, an hour before the appointed time for commencing the house was completely filled. Mr. aloody gave an address to Christian workers on the passage, "They that turn many to rightsousness as the state for over and ever." In the afternoon at 3 o clock Mr. Moody gave an address to women. Mr. Sankcy was not present. The two hymns, "There's a beautiful land on high, and " Yet there is thousands of temale voices singing in unison, giving it a preity cifect. Mr. Moody's subject was "Excuses."

In the evening another service was held. which was very crowded. Mr. Moody mentioned that this service closed the Sunday services in the Opera House, and that on the Friday following (28th inst.) the place would be given up. He then read the purable of the good Sanatian, and observeds areached on the necessity of immediate conversion.

Mr. Moody has conducted the services during the week at the Opera House. On Monday the Opera House in the afternoon was devoted to a service for children, when the building was very crowded, and Mi. Henry Drummond gave the address. l'ucaday four services were held there, the first one being the usual noon prayermeeting, the second an address at half-past three, another address at seven, and a meeting, commencing at nine o clock, held specially for young women employed in houses of business. All these meetings were fully attended by most attentive audiences. On Wednesday morning a special service for the bind was held at the Chess House when unwards of 1500 of the Opera House, when upwards of 1500 of the London blind were present.

The evangelists commence their labours in the South of London in the hall now being erected near Camberwell Green, as soon as it is ready—in about a week or ten

We understand that the directors of the Crystal Palace have offered the use of that capacious building free of charge for a fortnight to the committee who manage Messrs. Moody's and Sankey's moetings.

Father Ignatius has had an interview with Mr. Moody, and has attended several meetings in the Opera House.

The most extreme regret is generally expressed that the services in the Opera House have closed. Friday the 28th ult., was the last day praver meetings, and Bible readings were held in this place. There was a very large attendance, and no fower than 598 letters for special prayer were re-ceived. Mr. Moody expressed his great regret that no sufficiently commodious place could be had in the West-end to con-tinue the services. He asked whether no one would start a movement to build a hall by giving £20,000. Mr. Moody closed by asking all to join in silent prayer. During this interval, whilst the heads of the vast audience were bowed in silent prayer, a voice from somewhere in the vicinity of the stalls, far away from where the usual chair were sitting, broke into sweet spiritual song. It at first was generally thought that some one whose feelings had been overcome by the solemnity of the scene was taken possession of by sweet spiritual power. By and by however the refrain of the words.

"There are angels hovering round To waft the tidings home,"

was taken up by a deep chorus of sound, ir harmony truly grand, and the music apparently coming from a distance seemed almost to produce an angelic effect. At length the sound gradually died away, and the benediction was then pronounced, when the audience rose from their knees and began to inquire, as they were dismissed, from whence the grand harmony had proceeded. It transpired that the Jubilee Singers, who have just returned from Amerca, had volunteered to sing the hymn, which, taking all by surprise, had produced such a marvellous effect.

During this week a number of places of

On Saturday evening "a young men's Christian convention" was held in the Opera House. Mr. Moody, on taking the chair, referred to the origin of the Young Men's Christian Association. It was, he said, the conception of a young man from the country employed, more than thirty years ago in a London warehouse. The idea soon found its way across the Atlantic, and there were now between 7000 and 8000 such associations in the United States. The building of the New York Association, which cost £100,000, was the handsomest in that city, and he was surprised this vast and wealthy metropolis was without a Young Men's Christian Association central He thought that they ought to build a hall, though it should cost £200,000. The Hon. W. E. Dodge, jun., of New York gave an account of the operations of the New York Association. Mr. Sankey having sung "Only an armour-bearer, firmly I stand," Mr. Moody said some few years years back he managed to get built in Chicago, a place of worthip to accommodate a thousand more than Exeter Hall. It was burnt down. He succeeded in getting it up again upon a larger scale. The second building was destroyed by the great fire of Chicago, and he left the United States perplexed with doubts whether it would be restored. About thirty days since, however, he was informed by his friend the Hon. John V. Farwell, the President of the Young Men's Christian Associ ation of Chicago, that his church had been a third time rebuilt. His friend, who headed the subscription list with £12,000, must be credited with all the merit of this third erection. Mr. Farwell next address. ed the meeting; and Mr. J. Wanemaker, President of the Young Men's Christian Association of Philadelphia, delivered an address, urging the Christian young man of the "mother city of the English-speak, ing.people of the world" to loose no time in procuring a great central hall of their

own. The meeting, which filled the house

terminated with the Doxology.

Last Sabballi was Mr. Moody's last at the Haymarket Opera House. He held three services there; one in the early morning for Christian workers, at which he repeated his discourse on Daniel, one in repeated his discourse on Planer, one in the afternoon, for women only; and one at right, for men only. All three vore through. The services in the Opera House thronged. The services in the Opera House concluded on Monday with a norn prayer-meeting Messis. Moody and Sankey devoted the rest of the week to the How Road Hall, where there was a noon prayer.

meeting. On Saturday evening On Saturday evening a numerous and edge attended the Earl of Casan's Gospel address in the Victoria Theatre, New Cut, where similar addresses were il land on high, and "Yet there is were very beautifully sung, some ids of lemale voices singing in giving it a preity cifect. Mi. 's subject was "Excuses.'
's subject was "Excuses.'
's evening another service was heid, during the past week. The Young Men's West End markets in average mentions are the past week. also given on Sabbath afternoon and even West End mightly prayer meetings are to be continued in Ovenden Street Chapel until a more spacious building can be se. cuied.

The Rev. B C. Melville Pym Las taken the piace of Mr. Henry Varley in the Bow Road Hail services. Mr Pym 18 2 refired military officer who has seen ser vice, and his addresses are full of personal reminiscenes of the battle-field The ser.

vices in this place are well attended. The building erecting in Camberwell is expected to be ready early next week, where Messra. Moody and Sankay will devote their services until they have the country.

Bandom Rendings.

Jesus Chaise, on account of His immense love, became what we are, that He might make us what He is.—Irenœus.

Ir we do not flatter ourselves the flattery of others will not hurt us .- Rochefocauld.

TRUITH is the golden chain which links the terrestrial with the colectial, which sets the seal of heaven on the things of this earth, and stamps them with immortality, – Anna Jameson.

THE essence of true nobility is neglect of self. Let the thought of self pass in, and the beauty of a great action is gone, like the bloom from a soiled flower. Ir is not every suffering that makes

a man a martyr, but suffering for the Word of God after a right manner, to wit-1-that holy, humble, meek manner which the Word of God requireth .- Bunyan.

We should act with as much energy as those who expect everything from them-selves; and we should pray with as much earnestness as those who expect everything from God.—Fuller.

Souls are very dear. He that paid for them found them so; yet how cheaply de sinners sell their souls, as if they were but low-priced commodities. But you that sell your souls cheap will buy repentance dear .- Flavel.

Where all other temptations are about evil, pride alone is conversant only about good things; and one drain of it poisons many measures of grace. J will not be more afraid of doing good things amiss than of being proud when I have well performed them.—Bishop Hall.

WE often find in one man two distinct characters, according to one of, which he thinks and judges, while according to the other he acts. Now, it is the acting character according to which we judge of a man, for we know it to be the true one; the other is only a prophetic also down the other is only a prophetic shadow of what he might be.

It the time of affliction be not a time of supplication, I know not what is. There are two kinds of antidotes against all the troubles and afflictions of this life, namely, prayer and patience; the one hot, the other cold; the one quickening, the other cold; quenching. Chrysostom understood this well enough when he cried out, "It is more well enough when he cried out, "It is more well enough when he cried out, "It is more well enough when he cried out, "It is more well enough when he cried out, "It is more well enough when he cried out, "It is more well enough when he cried out, "It is more well enough when he cried out, "It is more when he cried out, "It is more well enough when he cried out, "It is more well enough when he cried out, "It is more well enough when he cried out, "It is more well enough when he cried out, "It is more well enough when he cried out, "It is more well enough when he cried out, "It is more well enough when he cried out, "It is more well enough when he cried out, "It is more well enough when he cried out, "It is more well enough when he cried out, "It is more well enough when he cried out, "It is more well enough when he cried out, "It is more well enough when he cried out, "It is more well enough when he cried out, "It is more well enough when he cried out, "It is more well enough when he cried out, "It is more well enough when he cried out, "It is more well enough when he cried out, "It is more well enough when he cried out, "It is more when he cr Chrysostom understood this bitter than death to be spoiled of prayer. -Breoks.

It is observable that the first premise is made to the poor in spirit, to beggas in spirit, for that is the proper signification of worship have been opened for mid-day and the Greek word; that is, such as have spiritual sense of their own extreme emptiness, baseness, and misery, and are willing to receive his and pardon upon mere gift and free favour of God, as the poorest beggar receives an alms. - John Biscos.

THE man who goes about to humble himself, after a fall into sin, before he looks to Christ, only gets hardness into his heart, and attempts to purge away sin by sin. Nothing must stand between the sinner and the Saviour. It is the believer's privilege and duty at all times to behold the Lamb of God as having put away his sin; and thus looking to Him, the heart will be melted into sweet contrition.

Unless wariness be used, as good almost kill a man as kill a good book; who kills a man kill. a reasonable creature. God's image; but he who destroys a goobook kills reason itself, kills the image of God, as it were, in the eye. Many a man lives a burden to the earth, but a good book is the precious lifeblood of a master-spirit, embalmed and treasured up on purpose to a life beyond life. - Milton.

I see in this world two heaps-one of human happiness and one of misery; now, if I can take but the smallest bit from the recond heap and add to the first, I carry a point. If, as I go home, a child has dropped a half-penny, and by giving it another I can wipe away its tears, I call that I have done you had be a land her bear and the stand her stand her bear and the stand that I have done something. I should be glad, indeed, to do great things, but I will not neglect such little ones as these. Rev. John Newton.

I REMEMBER un ancedote of a certain preacher who thus apostrophised Virtue in his sermon :- "O Virtue! would'st them but appear on the earth in all thy beauty and leveliness, surely all men would leve thes." To this as Orthodox minister replied:—"Virtue did once appear bedily
on the earth, in all its beauty and levelmost, and its pressent was confounted the
serucified!" Can you tell and levelpresslers were?

Our young Solks.

THREE ANGELS.

THEY say this life is barren, drear, and cold. Ever the same sad song was sung of old, Ever the same long weary tale is told, And to our lips is held the cup of strife; And yet -a little love can sweeten life

They say our hands may grasp but love destroyed,

Youth has but dreams, and age an aching oud Which Dead-Sea fruit long, long ago has clayed,

is refer

And get a little hope can brighten life.

They say we flug ourselves in wild despao Annalst the broken treasure's scattered there Where all is wreeked, where all once promused tarr.

And stab ourselves with sorrow's two-edged knife:

And yet -- a little path are strengthens life.

Is it then true, this tale of bitter grief. Of mortal anguish finding no relief? Lo! medst the winter shines the laurel's leaf Three Angels share the lot of human strife. Three Angels glorify the path of life -

Love, Hope and Patience cheer us on our way:

Love, Hope, and Patience from our spuits' stay:

Love, Hope, and Patience watch us day by day,

And bid the desert bloom with beauty vernal Until the earthly fades in the eternal,

K. F. M. S.

"Pray Father."

A little Indian girl, seven years old, was wasting away with consumption. She had heard the missionaries preach, had been a constant attendant upon the Sunday-school. and for several months had given good evidence that she was a lamb of the Saviour's flock. Her father, a proud, hard man, had once professed to be a Christian, but for some time had been a backslider, whose case was regarded as almost hopciess.

The little girl had been falling rapidly for several days. One afternoon when she seemed better, she begged that her father might be called. He came. Then looking up to him with her bright sunken eyes, she

said, ...
"I want to be carried out of doors, father. I want to go back to the brook once more.

May I go?"
He could not refuse, and without saying a word, he wrapped her up, folded her in his arms, and carried her out through the yard across the meadow, down to the little brook that wound its way over sand and pebbles, among the aiders that skirted the banks. She watched them a moment, and then, turning away her wasted face, she said, earnestly—
"I'ray, father."
"Oh, I can't darling," he said, hastily.

"But do pray, father; do pray," she pleaded.

"No, no! how can I? No, no!"
"Father," she said, laying her little thin hand upon his arm, "father, I am going to heaven soon; and I want to tell Jesus Christ, when I see him that my father

The strong man's head was bowed, and there went up from the brookside such a prayer of repentance, and confession, and supplication for forgiveness, as must have thrilled with joy the courts of heaven. Soon her freed spirit had fled on the wings of joy and faith, to tell the Saviour, "My

The Boy's Resolve.

I would like to have ruddy cheeks, and bright eyes, and strong himbs. But they that drink strong drink dims the eyes, and whitens the cheeks, and enfeebles the frame

that I may be able to think ou great things, and serve God, and do good to others, and prepare to the. But they can discuss the serve God, and the serve God, and they can discuss the serve God, and they can dis prepare to die. But they say that strong drink clouds the mind and often destroys -therefore, I will not drink at all.

I would like to have a penceful heart, and a quiet conscience, that I may be happy nin here. But they say that strong drink fills many a heart with misery, and implants in many a conscience a stingtherefore. I will not drink at all.

I would like to have a quiet home, and happy fire-side, where I could rejoice with loving brothers and sisters, and parents. But they say that strong drink makes ten thousand homes wretched and miserable therefore, I will not drink at all.

I would like to go to heaven when I die, that I may dwell with Jesus in glory forever. But they say that strong drink keeps many from entering into heavon, and casts them down to hell-therefore, I will not drink at all.

Good Advice to Young Men.

To any young man casting the horoscope of his destury we would say—aim high.
Whatever may be the chosen pursuit of life aspire to the highest and most exalted posi-tion. Let not the impeling motive be altogether mercenary, but from a nobler im-paise—a desire to rise as high in the scale of intellectual attainment as the most saidtous cultivation of your God-given talents will permit you, and from a laudable ambition not to fall behind your com petitors in the general emulation of the

Cultivate personal and moral neatuess. Unitivate personal and moral neasures.
It is the person from a for the control of your charge by the sence of their agitation for the by their your shoese in life very much depends. Comparativity few have an adequate appreciation of system, order and for the admission of New Guinea to the adequate appreciation of system, order and the projection of Queen Tiotoria.

Hats Off.

Off with your bat, my boy, when you enter the house. Gentlemen never keep their hats on in the presence of ledios, and if you always take yours off when manuma and the girls are by, you will not forget yourself, or be mornifed when a guest or a stranger happens to be in the parlour. Habit is stronger than anything clae, and you will always find that the easiest way to make sure of doing right, on all occasions, is to get in the habit of doing right. Good manners can be put on at a moments

Flying for Refuge.

There was ence a hitle hird chased by a Whose night with wild tempestu to stornes hawk, and in its extremity it took retuge the bosom of a tender-hearted mun. There it lay, ite wings and feathers quivering with fear, and its little heart throbbing against the bosom of the good man, whilst the nawk kept hovering over his head, as a saying. Deliver up that he l, that I may devom it." Now, will that gentle, kind hearted man, take the poor little creature, that puts his trust in han, out of his bosom, and deliver it up to the hawk? What think ye? Would you do it? No, never. Well, then, it you flee for refuge into the bosom of Jesus, who came to seek and save the lost, do you think he will deliver you up to your deadly foe Never! never! never! - Duncan Matheson.

"Its Very Hard."

"It's very hard to have nothing to eat but poiridge, when others have every sort of dainty," muttered Charlie as he sat with his wooden bowl before him. very hard to have to get up so early on these bitter cold mornings, and work hard all day, when others can enjoy themselves without an hour's labour; to have to trudge along through the snow, while others roll about in their coaches.'

"It's a great blessing," said his grandmother as she sat at her knitting, "to have food, when so many are hungry: to have a root over one's head, when many are homeless; to have sight sud hearing, and strength for daily labour. when so many are blind, deaf or suffer-

"Why, grandmother, you seem to think nothing is hard," said the boy, still in a grumbling tone.

"I think that heart is very hard that is not thankful for so many blessings. — Child's World.

The Etory of a Little Princess.

I suppose there are some little Canadian girls who have often fancied that it would be nice to be a queen or princess. When they are obliged to learn hard lessons, or wait upon themselves, or when they have to wash the breakfast cups, and sew up long seams, they think how delightful it would be to live in a palace, to have lords and ladies in attendance, who would anticipate every wish. I remember very well some of my own idle day dreams on this theme.

Well, my dears, in point of fact the little queens and princesses have any thing but in easy life. The children of the royal families of Europe are under tutors and governors long before and long after our little folks here are busy in school. They have to learn thoroughly a great many things which are not thought necessary for you, and they live, in the matter of eating and drinking, much more simply than you do. As for sugar candies and sweetmeats, I presume almost any of my young readers have a great many more of them than

the palace people ever have at the same

Qu en Victoria's daughters have all been very carefully educated indeed; and as for Queen Victoria herself, why, when she was a little girl, there seems to have been no end to the things that were expected of her ladyship. It was not until she was twelve years old that she understood she might become Queen. Being only the nece of the reigning monarch, William IV., who had no children, but who might possibly have them, her wise mother did not want Victoria's head elated with dreams of a crown she might never wear. However, she one day discovered it by what we might call an arranged accident, for a genealogi-cal table was slipped into her lustory, and

thought. I never saw that before. "It was not thought necessary that you

should, Princess," replied the governess. "Now," said the child, after some mements of thought, "many a child would boast, but they don't know the difficulties. There is much splendor, but there is more

responsibility? The princess lifted up the foretinger of her right hand as she spoke, and the putting her little hand into her teacher's,

"I will be good. I understand now why you arged me so much to learn even Latin. My cousins Augusta and Mary never did, but you told and Latin is the foundation of English grammar, and of all the elegant expressions, and I learned it, as you wished it, but I understand all better now. I will be good."

You see the little princess felt that a great responsibility and a great estate involved preparation on her part. She studied hard, because she had a place in the world to fill. Now, though you and I have not been called to sit on the throne, we have our every day work to do; and if we do it well, we shall be as honorable and honored in God's sight as if we wrote princess or queen before our names. Christian Union.

THE Australians appear to have a decided hunger for land, although they have a good deal more territory at present than they can do justice to. The people of New South Wales, encouraged

Subtath School Teacher.

LESSON XXVIII.

FOLLOWING THE LAMB

Сомми то меноку, vs. 35, 37. PARALLIE PASSAULS, - John IV. 29, Jet.

With vs. 35, 36, read 2 Cor. iv. 5, with 39, read J.Jm iii, 30, with vs. 38, 39, ampare I:a. vlv, 19; with v. 40, compare conting good faith. His way of putting of Matt. iv 18; with v. 41, read Dan. iv. 26, was a stumbling block to Sathan icl, as the with v. 13, read Eph, ii. 20; with vs. 43, 41, compare John xii. 21, with v. 45, read Deut, xviii. 18, and Ez. xxviv. 23.

Texr .-- These are they which follow the Lamb whithersoever he goeth. -

Rev. xiv. 1. CENTRAL TRUTH - Jesus is leader and

magander of the people. The acoin whence the oak grows, the fountain whose flows the first rill that at length becomes a mighty river, may reprelength becomes a mighty tiver, may represent to us this beginning of the Christian Chuich. Many nice questions have been taised as to the place of the Baptist. This is certain that he called men's attents u to sin, the need of repentance, the coming of "the kingdom," the appearance of the Messiah. He came in "the spirit and the appearance of the ne in "the spirit and Messiah. He came in "the spirit and power of Elius" (1) ke i 17), before Jesus, to turn many to the Lord. He gave distinct the general universion that tinet form to the general impression that the Messiah was coming; so tulfilled Mal.

After the delivery of his message to as many as were present (v. 29), he utters "the next day" (vs. 35, 36), the concise, emphatic, renewed call to his disciples. He had borne this testimony the day before (v. 29), apparently without results. But if the first efforts fail, we are not to give over on that account but to repeat it. "Line upon line." Jesus is "the lamb," mnocent, pure, fit, and intended for a sacrifice; "the lamb of God," coming from him, given by him, appointed by him for this very thing, the Passover-Lamb for Israel (Isa, hit. 7). The Saviour was not only spotless in character; he was given of Gcd for a sacrifice (Matt. xxvi. 42). This he made clear at the first call (v. 29), "that taketh." &c.

So we ministers, teachers, and all of us who know him, are to lift up Christ, and if the first effort is not successful, we are not to be cast down. The Baptist had ' success the first time so far as we read. He was pahent. He did his duty. He did not lift up himself, or Judaism, or his new party, but Christ. Though it led men to

leave him, he pointed to Josus. What was he, what are we for, but to glorify Him? V. 86. This time it is spoken to but two hearers: but it is a most successful sermon. The "two disciples," who, familiar with John's teaching, and sharing the general teeling of the best Jews, were eager to know more of the Messiah, understood him to point out that Great Person. They approached Jesus with a respectful desire to introduce themselves. This was a memorable step to the two. John, the writer, was one of them, but, after his modest way, he does not name himself, only his brother. Those were great days! He counts them, one by one. Probably in the interviews between Jesus and John (Matt. in. 13-17; John i. 29), it was arranged that the disciples should join Jesus; this is the Bantist's way of bringing it about.

The disciples did not approach Jesus for the purpose of looking at him, bu' of joining him; not indeed then knowing all that will come of it (they were "called" in a formal way, afterwards Matt. iv. 21) but as one sometimes joins a congregation, in a general hope of some good, not knowing the life that is to come to him through the word and knowledge of Jesus. He gives them opportunity to say what they want, "What seek ye?" They haidly know. They ask after his abode, thus inviting intercourse. They wished to talk with him at his home. He, the Master, whom they owned as such, "Rabh" (explained to Greek readers), welcomes them frenkly. "Come and see." It was evening, or late afternoon, about four o'clock-John remembers the very nour to the last day of his life-or if the Roman way and ours of reckoning from in dnight to midr ght, it was ten in the norming. This is less likely. All the rest of the day they spent with him.

All the rest of the day they spent with him.

V. 40. About himself, one of the two,
John is silent, the other, Andrew, is particularly mentioned; and his relationship
to Peter is given to introduce a decisive act
of his. "He first findeth." John perhaps
set about finding his biother James (see
Mark 189 He historie to the Peter 1999).

Her maden tollet is made in the short-Mark 1. 181. He hastens to tell Peter. His brief simple speech (v. 11), has a tone of excitement, elevation, and great, exalting animation. "We have found?" He has learned something worth telling! That very evening he tells Peter; perhaps that very might brings him to Christ.

Here is an example to us. Silence about divine things is a untive quality in ome; but it is not necessarily We should, in the proper way, at the right time, to the right persons, reveal what we have found. Peter was brought to Christ in this way. No muscle, or word of Jesus, or sermon, but a brother's earnest word brought him to the Redeemer. At this point, we ought not to overlook some deeply interesting points that come out in the study of the narrative. Peter was not the first in time of the disciples, but Andrew. Jesus was singularly gracious and concil-atory "Come and sec." He is "the same yesterday," &c. His home must have been of the lewliest. Any high hopes of Messianic splender would be checked. Andrew could not have had much knowledge, but as much as he has, he hastens to impart—an example to us

We now come to v. 48, with its

INVITATION TO PHILIP.

The time " the next day;" the occasion our Lord's going forth into Galilee; the means, a simple word, "follow me;" and this circumstance regarding him, he was (v. 44), a townsman of Andrew and Peter, who had probably taken Jesus to their home. All belonged to Bathasids. There is no evidence of his having been taught by the Baplist. But he must have had much intelligence, however gained, and have been in some way, prepared to follow Jesus. His sent appears in his addressing Nathan-

acl. His intelligence is seen in the form of his testimony, "We have found him," &c. (v. 45). He describes him as the subject of prophecy. He was a layman, a plane man, but he know his Robbs. He is an example to us. He behaved it. It does hold forth Christ as the Saviour, as really as the New Test ment, though has charly

He describes han also by my human re late aship-" Jesus of Nazareth, ' where he was brought up, and according to his re-puted onth, the "Son of Joseph." Ho puted mill, the speaks as he thinks, erroreously indeed, but in good faith. His way of putting it early and crude words of young converts will sometimes be. Hence the need of knowledge and of prayer for gardances. He inquires, "Can any good thing," &c. iv. 46. Some indeed, on insufficient ground, read this: "Some good then may come out of Navareth." In either view the place was , in bal reoute. Yet Jesus hved thaty von a mit! Plulp's next word was wise-like the Master's, "Come and see," No reproach, or rebuke or taking airs on him as a superior and enlightened person. does not fear the result of personal examin-He believes, therefore speaks ation

The lessons here are so many and so ob vicus, that we do not need to dwell on them. (a) Jesus is still calling disciples. Are we hearing him? (b) We calls in various ways. How is he calling us? (c) He receives the ignorant and teaches them. Are we learning of him? (d) He would have as bring our friends. Are we doing it? (e) Ho is to be presented on scriptural grounds. "Him of Moses," &c. Are we so presenting him? Do we know on Bibles? (f) Even though we may make mistakes, we may be useful. (q) We are not to be deferred by slow, timid, or even unfriendly reception of our approaches. Are we saying ble Philip, "Come and see?"

The one all important point on which teachers should ground their pupils is, that Jesus Christ "takes away sin." He does not merely show how we, by imitating him, may put it away. He does far more than set an example. He is a sin-beater. To enable him to take away sin, he must take it on him. He did this when he took our nature. Hence he is, though innocent in himself, treated as a sinner and made to suffer. Henco his l'ather's face bidden, and hence it was fit, though men did not know it, that "thorns" should be on his brow. They stand well for the "curse" (Gen. iti. 17), and he was "made a curso ter us" (Gal. m. 13).

SUGGESTIVE TOPICS.

The Baptist—his place—object—power—why called Elias—his message—his description of Jeans—its meaning—his un-selfishness—Christ's first disciples—Andrew's course-his success-John's humil--the question to Jesus-its purposethe reply-why days named in order-the hour-ways of reckoning time-Philip's call-Christ's route-the word to Nathannel-the effect of it-his second word-its result—the lessons to us—in what way we should invite—and the temper in which we should meet the slow or unbelieving.

A Nice Girl

Though that class is by no means extinct, still they are not so numerous as might be wished. There is nothing half so sweet in life, half so beautiful or de-iightful, or so lovable, as a nice giri. Not pretty or dashing girl, but a nice girl, One of those levely, irrely, good-natured, sweet-faced, amiable, neat, natty, domestic creatures met within the sphere of "home," diffusing around the influence of her goodness, like the essence of sweet

A nice girl is not the languishing beauty, dwadling on a sofa, and discussing the last nevel or opera, or the giraffe-like creature exceping majestically through the drawing-room. The nice girl may not even play or dance well, and knows nothing about using her eyes or coquoting with a fan. She never languishes, she is too active. She is not given to sensa-tion novels, she is too busy. In public she is not in front showing her shoulders; she sits quiet and unohtrusive at the back of the crowd most likely. In fact it is not often we discover her there. Home is Who rises betimes to superintend the

morning meal? Who makes the toast

est possible time, yet how charmingly it is done; and how elegant and neather dress and collar! Not presenting her cheek and brow like a "fine girl, but an audible smack, which says plainly "I love you ever so much." If you covet any thing, it's one of the nice girl's

Breakfast over, down in the kitchen of see about dinner, and all day long she is up and down, always cheerful and light-She never ceases to be active and useful until day is gone, when she will polks with the boys, or read, sing old songs or play old tunes to her father and mother for hours together; she is a perfect treasure, is the nice girl. When sickness comes it is she who attends with nnwearying patience in the sick chamber. There is no risk, no fatigue that she will not undergo; no sacrifice that she will not make. She is all love, all devotion. I have often thought it would be happiness to be ill to be watched by such loving eyes, and tended by such a fair Land. One of the most strongly marked charac-teristics of a "nice girl" is tidiness and

is tidiness and simplicity of dress. She is invariably associated in my mind with a high freek, plain collar, and the neatest of nice ribbons, bound with the most modest little broach in the world. I never knew of a "nice girl" who displayed a profusion of rings and bracelets, or who wore low dresses or a splendid bennet.

I say again, there is nothing in the world half so beautiful, half so intrinsically good as a "nice wirk." She is the sweetest "wer in the path of life. There are othe remove stately, far more got companious in the clief and Discourt, to by. It is where the daisy grows that sailed for the Arctic lies on the 20th of we like to rest.

Miscellaneous.

CELOPATRA'S NEPDLE. The British are sod to be about to remove the pseudith obuilly known as a Chops tra's Needle, from Egypt to erect it on the Thames embankment. It was presented to the British Nation some years ago, and is companion to that at Paris.

Ir is officially amounted in Maine, that any women who has been ordaned to preach for any recognized religious denomination, on proof or such fact and proper recommendation by any one per s in lly known to the Governor, will be appointed to selemere marriages in my part of the state.

Prince Bismones is said to have repled to France Gortchakoff when asked by hum whether he reall, wished the German Government to auticipate a French war of revenge by doctaring war itself, that such a comso would appear to him as impossibilities if he were to fall upon Kullman and despatch him at once to obvicte any danger of being assassmated thirteen years hence.

Fixoacis Cave is a grotto on the south-western coasi of the Island of Staffa, Argyleshne, Scotland. It is probably called after Fingal, the legendary have of Gaelie poetry. It is formed by lofty basaltic pillus, and extends back from its month 227 ft; its breadth at the entrance is 12 ft; at the inner end 22 ft. The sears the floor of the evvern, and is about 20 ft. deep at low water. The main arch has been compared to the aisle of a great Gothic chinch. The columns of the side walls are of stupen. dons size, and there are stalactives of a great variety of thats between the pillars. It is easily accessible, except at extreme high tide, by small boats. The irregalar grouping and the fragmentary condition of some of the columns impair the symmetry of their appearance. There are several other remarkable caves in the island of Staffa.

United States Exposition .- The preliminary work for the Exposition at Philadelphia in 1877 is making rapid progress. Thirty one of the leading nations of the world have accepted the President's invitation to participate. The intention is to open the buildings to the public on May 10th, 1876. The chief building is the permanent Memorual Hall, to be used as an Art Gallery. It is 365 feet by 210 feet, and is constructed of granite. The Industrial building, which is the main Exhibition Hall, is 1830 feet by 464 feet, in a series of pavilions. The Machinery Hall is to be 1402 feet by 360 feet, with an annexed 308 feet by 210 feet, and is to cost \$542,300. A Horticultural Hall 386 feet by 108 feet of beautiful design for a permanent structure, and an Agricultural Hall 820 feet by 510 feet. These five principal buildings are contained in an enclosure of 286 acres in Fairmount Park, to which the railroad lines are to lead.

BURIAH. --- The latest news in the Rangous Times is to the effect that the war panic is on the increase. Many of the merchants are sending their goods back to Rangoon, and all are willing to receive payments at from seven to ten per cent discount. They have got the news at Mandalay that their coming visitor, Sir Douglas Forsyth, is the man who blew the Kukas from their guns, and the Burmese are correspondingly impressed with the terrible nature of the coming man. The Viceroy of India has sent a letter to the King of Burmah, acknowledging the embassy of His Majesty, and stating that he had sent an experienced officer, Lieut. Adamson, to settle the boundary question amicably with the king himself. The letter was delivered by Capt. Strover, Political Agent at Mandalay. The king having read the letter, turned to the agent and said: "Strover, I am glad the Viceroy has decided to send Sir Douglas Forsyth here, as it is well that no differences should exist between two such mighty powers as the British and Barmese Governments."

THE Sultan of Zanzibar has landed in England. His visit is connected with a treaty for abolishing the Slave Trade.—The son of Coffee Calcalli, late King of Ashante has arrived in England. by the steamship Ethiopia. He is about fourteen, is intelligent, and is to be educated according to the terms of the treaty of peace .- A ter. blo earthquake, destroying villages, life, and property, and succeeded by an immense tidal wave, has lately been experienced in New Caledonia. - The steamship Vicksburg, of the Dominion line, with sixty-three of her passengers and crew including the captain, were lost on the 1st inst. The ship sailed from Quebec for Liverpool on the 27th of May, struck solid ice off Newfoundland, and foundered immediately. - Sir million feet of lumber with mill, stables. granary, and warehouses, were burnt on the 14th inst. at Rockland, Ont., twentyeight miles from Ottawa; loss nearly \$350,000.—Six South American towns were destroyed by the late earliquake in the Ander, and thousands of fives word lost.—Cant. Narce with his strate companions in the clief and Discussiy,

British American Presbyterian.

PUBLISHED EVERY FRIDAY AT TORONTO, CANADA.

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"Sabhath School Bresbyterian, PUBLISHED MONTHLY.

AT 102 BAY STREET, TORONTO. Terms: 20 cents per annum, in quantitie

Specimen copies will be sent to any address C BLACKETT ROBINSON P.O. Drawer 2181, Toronto, Ont

British American Bresbuterian. FRIDAY, JULY 2, 1875.

coming Picture of the FIRST GENERAL ASSEMBLY of the UNITED CHURCH. by Mr. James Inglis, of Montreal. It will comprise all the Mombers and which it appears. That on extra care has been taken to secure correctness, it will no doubt be a first-class representation of an important historical lished places it within the reach of every-

THE TITLE "REVEREND."

The discussion going on in England over the inscription on the tombstone of Mr. Keet's baby is an unfortunate one for the Church of England, and the longer it is continued the worse it will become. The matter may have to go to the House of Lords; nay, it may not be settled finally till there is further legislation on the subject. but sooner or later, the end will be gained. and Mr. Keet's tombstone will stand according to law in the parish churchyard with Mr. Keet's name inscribed in full-"THE REVERND HENRY KEET." This title is but a trifle at the best-a mere form of courtesy to which no sensible man would make much of-but the clergy of the Established Church, in their silly infatuation, are magnifying its significance, and are thereby working for themselves humiliation and defeat.

EXPENSIVE FUNERALS.

The extravagance often exhibited in getting up funerals has been frequently read such a remark. No man having the where hes the difference between an endow commented on, but in spite of all that has slightest spark of the spirit of his office : been said, the cvil is not in the least abated , would have penned it. To be sent at all is for it is an evil, and one of no ordinary an honor of which he is evidently unworthy. magnitude—an evil which many condemn A man of any pluck in striking out for new and deplore, but against which few, if any, i ground, in any business, is thrukful for an have the comage to protest by practising the opposite. Leading people in a town or the beginning, he goes at it hopefully, district—ministers, lawyers, merchants and knowing that patience and personence so on have sometimes met, and after talk will succeed. This is the spirit of the so on have sometimes met, and afte, taiking the matter over, have passed a series of resolutions to this effect, that when they or their friends are visited by bereavement, to crowds, or where two or three are or their rice as are visited by beleavement, to crowds, or where two or three are they shall have everything connected with gathered in the Master's name. But "No," the interment conducted in the plannest and says this whimpening Probationer, "Don't send us to any of your backwoods settleleast expensive fashion. But as soon as ments of Mission Stations least expensive fashion. But as soon as ments of acission of accession for making good their resolutive fooled or imposed on by being sent to the occasion for making good their resolutive fashion. Let who will take the tions come round, all the commen sense notions arowed are forgotten, and the foolish extra agance condemned on others is monotoneusly and faithfully gone through. In many respects such extravagance is not only foolish and unbecoming, but positively sinfil. It is only by persons of confirmed social position and recognized liberality in though matters the mouth speaketh. The Probationer leading the way, that any reform is to be making this objection must be conscious leading the way, that any reform is to be effected. The poor are afraid to let their poverty be suspected, or to have it said that they were shabby in their avrangements at the death of a relative, or are disrespectful to the departed. They will, therefore, pover take the first step in such a matter, but though ill abie to bear the expense, will allow the undertaker to have very much his own way. Ministers and elders could do a great deal in this way, and if they would only try, they could effect a change for which many would sincerely thank thom. Why all these pall-bearers and scarfs and crape, but bands, and other foo'eries? For one that can afford it five cannot, and even though they can all be afforded well, they are inappropriate, and besides involve very sinful waste.

In the matter of wearing mournings also, a thorough reform is exceedingly needed. Many a poor widow, with a young fatally, to whene every dollar is precious, has to mourgistet only the death of her bushand. but the exacting requirements c customs

and her children in most uncomfortable, expourve, and thriftless black clothes. Where is there the least approach to sense in such or purpose; and when that is ovidently "I a custom holding sway in a country where seek not you, but yours," then even the the smanner is so hot as in Canada? The words which should convoy spiritus! TERMS: \$2 a year, in advance
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Allytical Common Contents and the extend
iog the circulation of the Publishes at once, as now in
the time to secure new names
Addross
the content is so hot as in Canada? The
whole thing is absurd, and we are glid to
see that in South Australia, and in some
other quatters, the dergenten of all demountainers are holding meetings, and
getting people to pass resolutions against
the time to secure new names
the time to secure new names dress. It is more than time we did the Publisher and Proprietty I same in Canada. Who will be in the 1 movement?

BOOK NOTICES.

PERSONTERIAN QUARTERLY AND TELESCO · c. Review.

The following are the contents of the Est Subscriptions may commence at any bine, Prishyrishy, Quartiery; "The Spirite and are payable strictly in advance" in Prison, by Rev. N. West, D.D., Cinem-The numbers for March and Atlanta in Pison, by Rev. A. West, P.P., Common before us and wear a neat and attractive any pearance especially the April issue. A comparison of these two shows decided progress the articles in the latter being shorter, pithier, mer more readable for chidren than in the former. The paper istened, and both painting and dibstraints are well exceeded. The Liberal, 6th April.

The paper is good, and supplies a great desider attim majore the yeing. It should certainly meet with a wide circulation—Rec. Win Ross, Kokhall.

Work, "by Rev. A. West, P.P., Controversy, William on the Pison, to Programmy, and Princeton College: "Clinistan Work," by Rev. J. A. Wight, Bay City. nati, O. , " An Open Letter to Prof. Tyn-Mich.; "The Controversy with Pharaoh: not upon a False Issue," by Rev. G. Lausing, Cairo, Egypt: "Theistic Reactions in Modern Speculation," by Prof. J. W. Mears, Hamilton College; "In. Gillett's Works on Natural Theology; "The Papal Question in England;" Current Notes; Contemporary Literature; Theological and Literaty Intelligence. The articles are all able, and readers to the advertisement of the forth the times." Three of them deal with the scientists, and one of them with the Papal question. Of Mr. Laing's paper, it is enough to say that it reflects credit alike on the author and in the periodical in which it appears. That on "Calvin" is will comprise all the Mombers and which it appears. That on Curvin is Elders who were in attendance; and as such as would be expected from the dis-tinguished author. It is only within the person and works have been fully revealed to the world, and Dr. Schaff has been makevent. The low price at which it is publing them a special study. The article on "Christian Work" is a product of the new era, which recognizes the essential and neessary activity of the Christian life. The PRESBYTERIAN QUARTERIA has no superior.

Correspondence.

Probationers and Vacancies.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir. On this subject a letter appears in your No. 176. Over the signature " Quid facit per alium facit per sc,' which I suppose (not being a Latin scholar) means. sauce for the goose, sauce for the gander; and as he has been liberal in its supply to the one, permit me to offer a little to the

He propounds and discusses three questions. First. " How long is a Probationer to remain in one Vacancy?" without entering on the question, how many Sundays he should remain in one place? I merely notice the remark, that "as matters stand at present, they feel that they are being fooled and imposed upon, in being sent out to be disestablished and disendowed, and for even one Sabbath to many of the yet they will urge upon their own people places called Vacancies." It is painful to opportunity to work; no matter has similany such places. Let who will take the trouble and get the credit of gethering new congregations, give us congregations already gathered-churches already built." Such men should be wrapped tenderly in flannet and—shelved.

Second: "Should Probationers visit?" He replies in the negative. First: Because it would at once be said "He's looking for n call." Out of the abundance of the heart that it is even so, and will manifest it in every word and movement as plainly as it he had a placard on his back, "Wanted, a call." When so much more concerned about what they want to get than to give, they had better leave visiting alone. Second Because Probationers cannot be expected to do in six weeks what settled Ministers nave difficulty in doing in a year." Who expects any such thing? This lion in the way is of his own creation. Perhaps an Inspector could discover some other cause for not wishing to visit. Indolence is for not wishing to visit. Indolence is sometimes the reason. It might not be the case with this Probationer; but I knew a case not long: 50, where a man called for a Probationer at his lodging, and on remarking to the landlady that he surely stuck very close to the house, and that he must try to get him out and mix among the people, she replied, "I wish you would, for he just sits in his room and smokes nearly all the time." It took a good deal of orging to got him to visit the common school, although it was within five minutes school, although it was within are minutes walk of the house, and when there he did not seem to kave any sympathy with sither the children or their work.

Third: *Because Probationers can give fell proof of pastoral ability by sistiply visiting

which makes it necessary to dress herself the sick." The visits of such a Probationer would not be acceptable to either the sick or the well. Common folks are not fools. They very soon see through a ruling motive solution become mere mechanism, and | ghostly counsel an impertinence.

Third "What is a real vacancy?" He declares it to be "a congregation, who being influenced by outside basy bodies are qualified and willing to give a probationer an impartial hearing and having found him such as they require, proceed to give him a call, promising to reminerate her sufficiently to enable him to live decently and get such books as he may require to overtake his work." This is a description, not of a vacant church, but of a vacant Probutioner. It is not a pastor winted for a church, but a church wanted Were the situation a Probabonie advertised in your columns, it would rend thus; "Winted by a Probationer, a Church and a Congregation who will hear his sermons without criticising them, and igiee to give him a decent houg. broken down Church no Mission Station The church that would be need apply." so unfortunate as to respond with a call would need to be pitied. Yours timy, Larves

Sustentation Fund

Librar Buritsu Americas Files wil news

DIAR Str,-In the debate in the late General Assembly of the Canada Pre-byterisa Church, on the necessity of providing a Sustentation Fund, the Rev. Mr. Thompson, of Sarnia, is reported as saying that " it took more money to support a minister and his family that it did to support a labouring man and his family, on the same principle that it took more to support a civilized man than a savage.

This brings to my recollection a temark which I heard frequently made at the General Assembly, held in Toronto two years ago: viz: That the elders attending tie Assembly were not treated by the last twenty or thirty years that Calvin's | ministers with that consideration and kindness which they thought they had a right to expect from them.

I must say that the same feeling was present in some degree in my own mind, but I always defended the ministers by saying that if the elders did not like that place to which they were entitled, it was their own fault, as for the most part they did not take any part in the discussion going on, but quietly took the place of mere spectators.

Now if anything could strengthen such a feeling in men's minds it is such remarks as Mr. Thompsou's, and I cannot wonder that ministers holding such opinions of their people should feel the need of a sustentation fund very much, and the fact of ministers looking upon their people as savages, would, to my mind, be a sufficient reason for relusing to create any such

If ministers do not hesitate to call labouring men and their families savages now, when they are depending on them for their living, from what a high and lofty position would not they look down upon them when their incomes were assured to them by a sustentation fund. Many of our ministers are convinced that it would be a good thing for the Anglican Church the necessity of a sustenation fund for support of ministers, and yet I would ask ment by the state, and an endowment by the people. I mean, of course, m so far as it affects the standing of the min stry.

Now I do not wish to be misunderstood. I hold and maintain as firmly as any one can do, because it is plain, both from the nature of the case and from the Scripture, that it is a sacred duty of the laity to make a suitable provision for the support of their pastor, but manisters are after all only men of like presions as we are, and what would be a boundful provision for one man, would under exactly similar encumstances be regarded by another as a miser able pattance.

I remetaber well of hearing of a minister hyang in a small town, whilst inculea-ting the duty of making bountful pro-vision for the minister's support, say that he received one thousand dollars amounty, and yet was not able to save one dother. Now the impression left on the nm is of most of his audienc, I do not say whether rightly or wrongly, was not that his salary was insufficient, but that he did not evercise proper prudence and economy in

That it is the bounden duty of congrega tions to make suitable provisions for the support of their ministers, few will deny, but they will expect in return to be treated with kindness and respect; and whether laboring men or otherwise, they will not at all ichsh being called by the not over courteous name of savages.

Mr. Thompson also took exceptions to some one—a laloring man, I suppose—who, while paying only fifty dollars yearly for the support of the gospel, yet, was so wick as to give twice as much for the instruction of his daughters in music for the some length of time. Mr. Thomasan did not say what were the circumstances of the individual in question, but if he was laboring man, as we may suppose, most people will think that he did very well in giving fifty dollars yearly for the gospel, and will also think that it was not Mr. Thompson's nor indeed any other person's business what he did with the hundred dollar even if he did lay it out in educating h. daughters. The whole duty of Christians is not summed up in one thing-that of supporting the ministry—but extends to many other things, among which the duty of educating their children in a suitable manner

eating their entituren in a successor and convince mean place.

Applicating to you for occupying so much of your valuable space, I remain,
Yours truly,

A liaboung Max.

Advanced Teaching in our Collegiate Institute

Editor Bhilton Ambrican Pherrylebian

Sir, -- My little boy, who is a pupil at our Collegiate Institute here, came home the other evening with a long story about the Scripture lesson which the class in which he is, had been cetting from their teacher The lesson was about the offering of Isaac, and the boy was full of what his teacher had fold them about the modents there mentioned having never taken place, but being courely mythical a mere fable formed, the Loy did not seem to know well how, in the long gone past. Is this not rather advanced? And as my boy is rather confused in his ideas about " Mythical, perhaps that teacher would tell what he eally did say, and when and how the fable of Isac's regulate tock its use.

I englise invitard, and am, Yours re-A PARENT. spectally,

The Trade in Sermons

"Chrieus" wastes as follows to the London Times regarding the sermon trade and

its flect upon young clergymen

"Six." As next Sun'sy nearly three
hundred men will take Holy Orders, it
seems a suitable time to ask attention to the existence of a branch of industry seriously afficing their usefulness and respectability. I mean the sermon trade, of recent but rapid growth, arising in a great measure from the following cause. Our public schools and universities, while providing admirably for a liberal education in classics and mathematics, do not, as a rule, sufficiently train their pupils in English composi-The Theological Colleges, with rare exceptions, imperfectly supply the defect, even in that special part of their workthe preparation of sermons. The result is that very few candidates for Holy Orders have ever written a sermon, and generally make the first attempt the day after their ordination. Then the effort is so great the ability so small, the time so limited the panish work so urgent, that many an unhappy curate utterly breaks down and is driven to adopt very questionable expedients to meet the emergency. Borrowing from friends, copying from books, buying old manuscripts me tried in turn; till at last, in sheer despair, he yields to the tempting proposal in a sermon purveyor's circular of a "a regular supply of original sermons at 13s. 6d. a quarter, in strict con-fidence. He lulls conscience to sleep, preaches another man's discourse as his own, and deceives any lynx eved members of his congregation whose seats command the pulpit, by placing on his velvet cushion a hithographed imitation of handwriting, instead of plain honest print.

In some cases, the fatal step once taken, the indulgence goes on for years, even in the case of some good men whose feeble health or overwork may palliate the fault, if it does not justify the practice. Little or no study is required; a quarterly payment secures all that is necessary, and both parties are satisfied with the compact. But, if the compunctions of conscience are felt, and the victim desires to be free, this aspect of affairs soon alters. The purvey or insists on the "subscriber" continuing in chains, sends packet after packet in spite of the remonstrance, charges a guinea instead of 13s. 6d. if in arrears, and threatens legal proceedings and exposure by a letter or post-card to churchwardens if payment is refused. Nor are these threats vain. One of the fraternity recently summoned fifteen clergymen from all parts of England to a County Court, seven of whom paid into Court, five appeared, and three

cases were withdrawn.
"Now, sir, I venture to solicit your powerful aid. What are the clergy to do in such circumstances? I do not speak of those who systematically encourage this tiade, for they deserve their fate; but I aliade to such as have lithograph sermons thrust upon them, and who, dreading pubherty, are terrified into paying the extortioner's demands

Will the Bishops this week caution their candidates against having anything to do with men who plead with them to act a weekly falsehood in the pulpit! Will the universities, aimid all their proposed 1eforms, at once mangurate some system of practical instruction in English composiion? Will the Theological Colleges without exception provide regular courses of sermon writing, so as to prepare men for their work, and wipe off this scandal from the Church?" I am, Sir, etc.,

MISSIONARY NOTES.

THE English is a missionary language. No human power could chimnate Christianity from the English speech and books. The popular desire to acquire it is therefore significant. In China and India the desire for a knowledge of it is astounding, and now Dr. Treat writes of the same in Japan, while Rev. Dr. Bliss, President of the Presbyterian College of Beyrout, Syria, is in this country to secure the foundation of a professor simp of the English language and Literature.

The American Methodist Chapel at Quikang, Chine, has been destroyed by a mob of Chinatuen. The Chineso authorities have offered complete reparation for

NEW HEREIDES.-This is a group of islands in the South Pacific Ocean, formrefine in the South Facine Ocean, forming a part of Western Polynesia, and within a week's sail of Sidney and New South Wales. The inhabitants of these islands were cannibals, ferocious and cruel, and have murdered several missionaries. The first missionary sent to these islands was from Nove Scotia in Rev. Dr. Geddi, commenced his labours at Aneityum, the most southern of the group. The struggle was hard and difficult; the missionaries had to contend with the most determined, de-graded, cruel savages. But what has God wrought by their lebours? God wrought by their labours? Rev. Mr. McCullough, formerly one of the mis-

time without being struck with the change offseted by Christianity. Instead of a number of naked savages on the beach, armed with clubs and spears, to despute your land. ing, you see a number of quet, peaceable men and women, with shithen, in front of then houses, engaged in domestic occupa-tions. The husband may be seen feeding a broad of pigs with cocounuts, and the wife handling the fire to cook the ment for doznet or supper, while the children all have the look of happiness, and continuous in their countenances. The most conspicuous among the houses and villages are the church and school hoese and me sion premises. The church is itself a wonder of architecime, constructed by native work. men, under the mi sionary's superintendence. It is built of stone obtained on the island, and is beautifully plactered and whitewash I have to obtained from the which abounds the shore. This charch is expable of accommodating a thousand natives, when seated closely to. gether, and is pronounced by competent judger to be one of the finest piaces of wership in the South Seas The teachers are expected to give instruction in reading, spelling, writing and arithmetic. ook used all over the island is the New Testament, or some gospel in a reparate form, such as Mark or Luke, which vere printed in a detached form before the New Testament was printed in full. Almost all the natives can read, and some of them very threatly. They pray with a fervency and thency that would put to the binsh many who have enjoyed far greater advant-ages in Christian lands. They are also required to give an account of the births and deaths in their respective districts, from month to month, and to recommend parties for marriage if they think them austable.'

The Manners of Pupils of Public Schools.

We all of us brag a great deal about our public schools, (i.c., those of the United States), although we take occasion not unfrequently to criticise them freely in this or that particular. There is one defect in the system, however, that we believe has not been pointed out. This is the manners of the pupils. Those who have occasion to see much of the boys and girls turned out of the public schools are a little startled at the free-and-easy manners they possess, at the remarkable self-possession and self-assertion they exhibit, at the supreme confidence in themselves, and supreme disregard for their elders which they manifest at every turn. It cannot be assumed that discipline is not maintained in our public schools; when one visits these institutions he discovers no lack in this particular; yet let him encounter the pupils anywhere in public, and he finds that in a majority of instances their manners are wholly bad. They seem to respect neither places nor persons. They are insolent in bearing and insolent in language when they have an opportunity; they swagger as they please; they would wear their hate before the king if there were such a personage in the country; they whistle and sing in every presence; they loudly assert, by their manner, that they consider respect for their elders an unmanly weakness; they wholly lack that fine and admirable spirit of subordination, that in well-trained youths is so excellent a preparation for the time when they may for themselves exercise authority. All these evidences of bad breeding are really very surprising as well as vexations. We wonder how it is that in institutions where a certain discipline is well maintained, so much ill-breeding should be exhibited by their graduates. The young people—but we are thinking more particularly of boys, so let u confine our observations to the masculine sex-the boys that graduate in the public schools are some of them well-mannered yout's, but this is because then home training has been good; and there are others, gathered from the streets, who have gamed something in decoum by their school expenses; but, as a whole, the influence of the upon manners is very slight milecit. As we have said, this is very puzzing, and can only be accounted for by the tee that, while a necessary order and discipline are manutamed in the class rooms, there is no no distinct ethical training, no enforcement of a cod. of conduct. This is unfortunate. It might be well to consider whether it would not be an advantage to the pupils, and to the public generally, if the lads at these establishments should be sent forth with a little less grammar and arithmetic, were these deficiencies compensated for by that personal discipline which makes wellconducted mer. Society falls into chaos where there is no subordination, no reverence and respect, no co cern for the comfort or rights of others. Politeness not only includes a multitude of minor virtues. but it is the one thing that is indispensable if contact with the world is to be rendered endurable; and for the reputation of the American name, as well as that of our system of public education, it is greatly to be wished that the currien'um of our schools should include a system of training caiculated to make gentlemen as well as creditable scholars of the pupils .- Appletons Journal.

It is to be regretted that to a great exient, these remarks are nearly as applicable on this as on the other side of the lines. Ed. B.A.P.

DESPICABLE PROSTITUTION OF THE RELE GIOUR PRESS.—The treasurer of the Rock Island and St. Louis Raitroad, in giving his testimony before a master in chancer, in regard to the affairs of the unfortunate in regard to the affairs of the unfortunate corporation, said that he gave \$40,000 jbonds of the road to Mr. Henry C. Bowen to secure favorable notices in the Independent, while he only gave \$50,000 jo Mi. Millis, financial editor of the World, 15 the same favora for him in that journals to the same favora for him in that journals.

Ministers and Churches.

THE Rev. Wm. Arnot, of Edinburgh, died rather suddenly in his own house, on the 3rd, met. He had been ailing for some time, but not seriously, and his death took all greatly by suspiese. Mr. Arnet's praise in in all the churches, and, as a writer of popular and useful books, his reputation will survive that which his had secured as a preacher and platform orator.

Bry Dr Alex. McEwae, of Claremont street U. P. Church, Glasgow, died on the 4th inst., at Llandadno, in North Wales. Dr. McEwan was one of the most accomplished ministers of Glasgow, and the paster of one of the largest and wealthiest congregations.

FATHER GAVAZZI has published an answer to Dr. Newman's reply to Mr. Glad-

THE Rev. Mr. Gellies, of Sherbrooke, was, on the occasion of his leaving for the Assembly Meeting in Montreal, presented with a very flattering address and a sum of money. The prosperity of the congregation under Mr. Gillie's ministry, has been very marked.

A TEA meeting connected with the first Teermseth Presbyterian Church, was held on the 24th of May, and was a great success. On the 12th inst., the ladies of the same congregation, presented to the Rev. Mr. McCounel, their pastor, an exceedingly encouraging address, accompanied with various articles of household furniture. Mr. McConnel made a suitable and affectionate reply. The prosnerity of the cause in that quarter, under Mr. McConnol's instructions, has been very marked.

A NEW congregation in connection with the Presbyterian Church, has been sanctioned in Teronto. It is to be known as the Central Church, and will likely be ecated somewhere in the St. John's ward.

The members of Bay Street Congregaion, Toronto, have given a cordial and unmimous call to the Rev. John Smith, of Bowmanville, to be their partor.

THE fine church erected for Dr. Donald Fraser, in Bryanston Square, London, was ecently dedicated. The building cost upwards of \$80,000, is a beautiful edifice, and has seats for ten thousand people.

At a congregational meeting of the Cenral Presbyterian Church, Toronto, held on Tuesday last, we understand a unanimous call to the pastorate of the church was given to the Rev. David Mitchell, of Canal Street Church, New York.

THE Brantford Expositor says :- It gives s much pleasure to announce that the decree of "Sacrae Theologue Doctor." or as commonly expressed, Doctor of Divinity, was conferred upon our respected townsman, Rev. Wm. Cochrane, M.A., by the Senate and Board of Trustees of Hanover ollege, Indiana. Hanover College is one of the oldest institutions in the west, and as trained a large number of able ministers during the last twenty-five years. The compliment which it has paid Mr. Cochrane reflects credit on the discrimination of its lirectorate, and is one. we feel sure, in which the honour will be reciprocal. It is now thirteen years since Mr. Cochrane came to Zion Church. Of his great success in the upbuilding of that congregation, and in lending his services for the promotion of every good enterprise in the community se need not speak. To the Presbyterian Church in Canada Mr. Cochrane has ever en a loyal son, and has been honoured by appointments to important offices of ons fer Outario, Quebec, and Maintoba; rd the Synod of Hamilton and London lected him as clerk.

PRESBYTERIAN CHURCH IN CANADA.

TORONTO PRESBYTERY.

TRST MEETING UNDER THE UNION REGIME.

Old St. Andrew's was the scene of an ineresting assembly on Thursday. 17th inst., being the first meeting of the Presnytery of Poronto subsequent to the Union consumnated recently at Montreal. The attenlance was large, there being upwards of orly ministers and elders present. Prior o order being called there was much corinl greeting, and vorious little knots ormed here and there throughout the 'auld Kirk' for conversational purposes. few minutes after eleven the Rev. Dr. copp took the Moderator's chair, and road he following extract from the minutes of

"At Montreal, and within St. Paul's Church, there, Wednesday, the sixteenth ay of June, one thousand eight hundred and seventy-five years, at three of the clock in the afternoon, at which time and piece he Street of Towarie (and Kingston) of the he Synod of Toronto (and Kingston) of the rechyterian Church in Canada, met by pecial appointment of the Suprems Court, and

nd was duly constituted :--Inter Alia. It was agreed to that a receivery be for red, to be designated the restytery be for red, to be designated the restytery of Toronto, and that the soundies thereof be the came on those of the Arabigary of Toronto with a Committee the red for the Committee of the Commi

lanethon; that Dr. A. Topp be the first Moderator, and that the first meeting thereof he held at Toronto, and within 8t. Andrew's Church there, on the last Thurs

Gray, Clerk of Smod

After the reading of the above extend, the Moderator constituted the Prealistery in the usual way viz , with pinise, reading the Sc. ptures, and prayer. Bathen made the Se ptures, and prayer. Hathen made a few remarks in relation to the newly ac complished I mon, and the responsibilities unposed by it, urging real, brotherly lave, and trust in God. At the close of his re marks, the Moderator called on the Pics bytery to elect a clerk

Moved by Rev. D. J. Mecdonnell, second

ed by Rev. Principal Caven, D. D., that Rev. Mr. Mouteith be appointed Presbytery A questi in krose whether it was in order to appoint to the office of not a member of Presbytery. The Moderafor having ruled that it was, Mr. Monteith was unanimously dected. On motion, he appointed a corresponding member of Presbytery The Cierk then proceeded to call the roll of members, as made up by the

A discussion mose on the order of semonity to be adopted on the roll, and it was at

Moved by Rev. D. J. Macdonnell, seconded by Rev. Prof. Gregg, That the date of each member's ordination shall fix his place on the roll

On motion of Rev. Principal Caven, Dr. Topp was appointed Moderator of the Presbytery for the current year.

Rev. Prof. Gregg presented a call from the Bay street Congregation, Toronto, in favour of Rev. J. Smith, of Bowmanville. The call, duly attested, and pledging a salary of \$1,600, was read by the clerk. It was signed by 102 members and fifty-one On motion Prof. Gregg's conduct in moderating the call, was sustained. Mr. Wylie and Mr. Alexander appeared on behalf of the session, and addressed the Presbytery in support of the call. Messrs. Patersen, Young, Riddell, and Robertson appeared on behalf of the adherents. Mr. iterson made a statement of the case in the name of all.

On motion, the call was sustained, and Revs. Profs. Gregg, McLaren, and J. G. Robb were appointed Commissioners to prosecute it before the Presbytery of Whitby. It was agreed to permit additional signatures to be made to the call prior to its presentation.

The Rev. John Brown, of Newmarket, having been granted leave to retire by the Synod of the Presbyterian Church in Canada in connection with the Church of Scotland, the Presbytery accepted his resignation with expressions of kind feeling and good wishes that he may enjoy a peaceful old age.

Rev. J. M. Cameron reported from a Committee appointed to visit Weston and Woodbridge in regard to the labours of Mr. Pettigrew. Arrangements had been made to join Woodbridge to Weston, it being understood that Mr. P. tigrew would preach at both places. Weston would continue to give a stipend of \$500, and Woodbridge would raise \$300. The report was received, the Committee thanked, and the arrangement confirmed.

Rev. J. M. King presented the case of the petitioners from Bay street congregation, who sought separate organization. He and Rev. J. M. Cameron and Mr. Rattray had, under authority from the Preshytery, met the petitioners on Tuesday evening last, and in due form organized them into a congregation, to be known, if sauctioned by Presbytery, as the Central Pres-byterian Church of Toronto. On motion of Rev. Mr. Reid, the report of the Committee was received with thanks, the new congregation recognized, and entered on the

Rev. J. M. King stated that a meeting of next Tuesday evening, with a view to moderating in a call to the Rev. D. Mitcheli, of

Prof. Gregg suggested, with a view to preparing for some inductions likely to and sigh for that repose which could postake place soon, that an understanding be subly only be won by a total change in the come to in regard to the questions put to the minister, each of the Churches now united having had a catechism of its own. trust. Only last week the United Church No formal motion was passed, but after sappointed him as convener of Home Missome conversation it seemed to be agreed and the German, is far from its end; a that the minister to be inducted should in the meantine, and until the Assembly passed a law on the subject, make choice which set of questions shall be used.

A Home Mission Committee was appointed for the year, Rev. J. M. King, convener. Several matters of detail connected with the missionary work within and out-side the bounds of Presbytery were discussed and referred.

A resolution was passed commending the Church Extension scheme of the late Toronto Presbytery of the C. P. Church to the congregations now on the roll of this Presbytery.

A memorial was presented by Mr. Skelton, representative elder of Bethel Church, Orangeville, complaining of certain irregularities in the administration of Rev.

On motion, it was ordered that the me-

On motion, it was ordered that the memorial be held in retentis, and that Mr. McKay be apprized of its receipt, and a copy sent him for answer.

The request of Mr. Alex. Stuart, student, that the Clerk be empowered to give him a transference to the Presbyte, yof Manitoba, cloud by require it was granted. should be require it, was granted.

It was resolved to hold a special meeting of Presbytery on Wednesday, the 80th inst., at 12 o'clock, noon, in the lecture room of Knox Church, and the next ordinary meeting on the 8th July, in the same place, at eleven.

The public probationary trials of Mr. Alexander McLelland, a graduate of Knox College, and an applicant for licensure, were proceeded with. The trials were sustained, and on giving satisuatory answers tained, and on giving satisuatory answers. to the usual questions, he was duly licensed to preach the Gospel.

The popularity of Mr. Darwin's scient and in the midst of a profuse profession of tife works is no great that he is said to plety and devotion, planters for his system of have "pade \$30,000 a year, by providing in Europe and America. His bishops and himself descended from a monkey the companie, repeat his lenguage and swell in

pacy and Universal War.

A port and a humanitarian, J. G. Whit-Androw's Church there, on the last Thurs there, has recently pointed to the priest as day of June instant, at eleven o' took a. m. ; the stimulating cause of war in Uniope "Extracted from the records of the | and to a form of Christianity that seems Syrod of Torento and Engitor, by John , constantly summering the nations to arms . nor can any one fail any longer to see that but for the imporious interference of the papacy, one bult of the world might by aside somements, and give itself to the but py task of place, and that one word from the Vatiena would still the fears that purite all civilized races, and a fien the burdens of millions of this suffering poor. Had Pins IX bidden the bishops and his people to subtait to the laws of their country, and suffer with patience whatever rought befall them, he would have proved his descent from the benevolent Peter, by a him dity and a tenderness more effective to convert than a bundred anathemae, or the most logical train of argument from a doubtful text, and by meekness and mercy might have won the sympathy of mankind. He need but speak to the bishops of Posen, and of Erineland. and Germany might sink at once more repose. A generous surrender of the fabled partimony of Peter, would relieve Italy gentle suggestion to the Ultramontane faction in France would leave its people republican and free. One word of peace and resignation would soften the lot of half markind. But that word Pius IX. will never speak. He foebids his people to obey any laws that he has not sauctioned, covers with maledictions those rulers who have repelled his arbitrary interference, fills Germany with religious discord, excites the rising and vengeful hones of France, and is as merciless and as relentless in extreme old age, as when he shot down Roman patriots at Mentana, or filled the Italians. Priestcraft, indeed, was never used for more unworty ends or with such malevolent energy, and it seems that even many German Catholics are shocked and grieved at the persistent malice of their spiritual head. Deputy Jung, in the Prussian House, said recently, that grow in power and unity throughout Euthousands of his Catholic fellow subjects rope, it is not wholly utopian to nope that of the Rhenish provinces were opposed to the extravagant claims of the Papacy, and would be rejoiced to see them re-pelled by still more stringent measures, added, that in Prussis, the Ro man Catholics had always been treated with an excessive liberality, which they had repaid by cruel ingrati ude; that they had been used, and behaved like spoiled children; and had been enriched by the liberality of Berlin, and had replied by conspiring against Prussia at Rome. Nor can any one doubt that the practice of the Papal Church has always been to return the favours of the civil governments new aggressions and fresh menaces. Nothing apparently but war will now satisfy this new form of medieval superstition, and already, Cardinal Manning tells us that Europe is on the brink of a fierce religious convulsion, more terrible than any it has known in three hundred years, and both Mr. Gladstone and Mr. Disraeli seem to share in his opinion, while Prince Bismarck is never weary of asserting that the only disturbers of the public peace are the Pope and the Jesuits, and that they are resolved to envelop the new empire

of foreign foes. It is, therefore, with no peaceful pur pose that the Pope has annulled all recent Prussian legislation against his own pretensions, and it is not without reason that Germans hear with a deep and extra-ordinary attention, if not alarm, the anathemas of the Vatican against their Fa-therland. If New York were surrounded a chain of enraged and hostile States, if half the world around it were in arms, if the Pope were on the side of its enemies, should declare its law, invalid, and excite its ultramontane population to rethe new congregation had been called for bellion, if ru envenomed France hung on one side and an ambitious Austria on the other, we might form some conception of the pinful eagerness with which our peo-ple would listed for each note of waifare, shily only be won by a total change in the form and Constitution of the Papal Church.

Such is the real condition of Germany. The war between the North and the South, between the Spanish and Italian elements tury the five schools, the churches, the hberal'ty and progress of three bundled years, and lay Northern Germany low before the intense unity of a Roman Catholic coalition.

in the flames of civil discord and in a chain

In this moment of suspense, the most startling trait in the condition of the Continent is the enormous armaments that pay at any instant be summoned to action. Major Brackenbury, in a recent lecture delivered at London, before many of the chief officers of the English army, estimated that 10,000,000 men could be put under arms at once in Europe. "Everywhere," he says, " arsenals and dock-yards resound with the clang of hammers. The horrible machinery of war was never so complete as now; never since the time of the first Napoleon has civilization wasted so much of its energy on that destructive toil which Homer parated and denounced in the dawn of history; never was there a moment when men of peace should so seek to calm and soothe the passions of nations, and labour to avert the fatal encounter. Yet what are the Pope and his Ultramontane followers doing? The priest one might think, at such a time, would everywhere teach his purest lessons of humility, and win the praise that divine hips have awarded to the peace-maker. But from the unhappy Pope to the obscurret Jesuit, the whole power of the papacy is employed in exciting the svil passons of men, and unging on a European war. The Pope does not attempt to hide his rage. His enemies, or rather his opponents, are "vipers or hall-born miscreants, devils;" he covers them with his maledictions, and invokes upon them the judgments of heaven; an impudation or an earthquake he thinks a proper chastisement for them,

with his raging pareions. In Belgium they menace Gormany, in France they threaten Italy, In Spain they close universities and schools, in America they as sail public instruction, and awaken a furious discord in the heart of the republic that has given them a shelter. The whole Jesuition faction among us, unconscious of the rare privileges of a freedom it does not morit, employs to vacious abilities in complaints and denunciations of the government under winch it has sought rafuge, and, having been expelled from nearly all other tree countries, now plot the run of a land where it has found a

The papal priest is everywhere the har binger of public disturbances or private crimes, and the whole busy hierarchy of cardinals, archbishops, bishops, and me tropolitans, elad in crimson garments and covered with the painful memories of spiritual tyraniv, seem as destructive to the welfare of mankind as a general pestilence or famme. In Brazil they defy the haws and invoke insurrection, in Mexico they massacte and rebel, in Ohio they threaten and overawe the obedient Democracy, and in New York corrupt the public morals; in Europe this unhappy sect enforces a general armament and summons my kind to war. It must evidently become a question for Europeans to determine how they can best repress the rancorous spart of their priests, and how convert the papacy into an agency of peace. Exabsolute rule which the Pope massts upon imposing on the nations, there is no other point of controversy that might not be determined readily by a general congress and a public treaty; and with the absence of the incitements to discord given by the aimy of cardinals and pre lates, there appears no reason why the European powers might not dismiss their standing armies to the pruning-hook and the plow. There seems, indeed, a strong tendency towards this pacific feeling in the liberal parties of France, England and Germany, it pervades naturally all the labouring classes; and as the people rope, it is not wholly utopian to nope that a confederation of nations may succeed that anarchy of states which is now liable to be thrown into fierce convulsions by priests and politicians, and that the peole will at least put an end to the terrors of war. Yet, unhappily, so important is the crisis, one more violent appeal from the Vatican may cover Europe with bloodshed, and the intrigues of the Jesuits in feeble Belgium are sufficient to startle mankind with the omens of universal discord.

But one party among us persists in proclaiming its servility to the foreign hierar-chy, and every Democratic leader seems anxious to win the favour of the Jesuits and the Pope. Ohio and New York are already at their feet. The Democratic Governor of Massachusetts is not ashamed to attend the consecration of a papal archbishop, and to lend his political sanction to the interference of a foreign prelate in our religious affairs. Would he have gone to join in the ordination of a Congregational minister, a Methodist or Episcopal bishop? Why should Massachusetts officials attend a sectarian and dangerous rite, ominous to freedom and peace? Do not our Demo-cratic leaders know that the cardinals and priests whom they have assisted to consecrate are stirring up war in Germany, France, Italy, Austria, and that the papacy has always been the bitterest foe and persecutor of popular progress and human freedom? A pope annulled the Magna Charta, the foundation of English liberty, the papacy destroyed Albigenses, Wycliffites, Hussites, Huguenots, and Lutherans, and authors of modern progress. Popes ravaged Germany two hundred years ago, and Jesuits covered the Netherlands with horror. Huguenots, Hollanders, and Irish Protestants fled from the papal murderers to settle the New World. The papal party in France strove to prevent La fayette and the liberal F. cuch from lending aid to our ancestors, and all Catholie Ireland prayed for our destruction. The priests excited the horrors of the French Revolution by a fanatical and unyielding bigotry. The pope and the Jesuds, flourished aimlet the reactionary days of the Holy Alliance. In every Spanish state in America the hand of the papacy has been raised against popular progress. But the other day it declared invalid the laws of Guatemala and Buzzl, as it has done those of Prussia. Already the Jesaits have seized upon unlucky Ecuador. blood of myrads of republicans in Europe and America streams from the scallet tobes of the papal priests; and all inheral Germany, all republican France, Italy and England, and educated S am, point to the Papacy and the Jesuits as the last and they still possess. The Democratic party among us has received them with open arms. Cardinals, priests, popes, and Jesuits rule in our politics and elect our officials; and Seymour, T.Iden, Oino, and Massachusetts are ensuaed by the papal vote. It is a fearful conjunction. It is a solemn moment for freedom. Yet we trust that the people will sweep from their path the receant politicians and the intriguing priests, and fix anew the firm foundations of republicanism in America and Europe.-Eugene Lawrence, in Harper's Weekly.

Conversation with a Priest

A correspondent sends us the following account of a conversation he held with a Roman Catholic priest residing in one of the towns he visited. While there was nothing strange elicited by the interview, it may serve to indicate two things that are of interest; the singular ignorance which even the educated priesthood are in respecting the trifling nature of the points of difference between the Roman Catholic and Protestant versions of the Bible, and the fact that at least some of the priests are accessible to Protestant influence when appreached in a conrecent and respectful manness affice is not correspondent's ac-- Similar de propins de la constant de la constant

employed to oalt upon all the families of the place, to supply those in need of the Holy Rible, said: "I am employed to supply all the families in the village of B .. and being a stranger, shall call on families connected with your Church. What am I to do? Shall I supply those which are

destitute of the Bible ?"

Priest. - "There are certain books which are not allowed by our Church."

Agent.- "I am aware of it, and that the fibble is one of the books. But don't you version, yours or ours, to lead men to salvation? The Apostolic direction is, 'Believe on the Lord Jesus Christ, and thou shall be saved.' think that there is left enough in either

Priest .-- There is comething beside

mere helief that is necessary.

Agent - "Ves Men must lead lives of obedience, must bring forth fruits of holy

Print office and several thorand words in your version which give an essentially different morning from that which Roman Catholic version, and began to read: "Thou art Peter, and upon this rock will I build my Church, and the gates of hell shall not prevail against it."

Agent.—"Precisely the same in our vor-

Priest .-- "I thought it was quite differ-Then be turned to the sixth chapter John's Gosnel and read: "If ye of St. John's Gospel, and read: eat not the flesh of the Sou of Man, ye

have no life in you. Agent.—"The same precisely, word for

word, in our version.

Priest --"I thought it very different."
He read again: "He that cateth my flesh and drinketh my blood, bath everlasting

life."
"Agent.—"The only difference is that in our version it reads 'eternal,' instead of everlasting."

Priest —"There is no difference in the

meaning of the two words."

Agent.—"I did not come in to have a ontroversy with you; but I suppose you build your views of transubstantiation on

the passages von have just read."
Priest—"Yes, on these and another—
'This is my body broken for sin.'"

Agent.—"I have met individuals who have had some difficulties in regard to such passages, and I have been led to examine passages of similar construction. I refur to Pharoah's dream and Joseph's interpre-tation. Joseph says: 'The ten can are seven years.' Now we know they were not. They represented seven years of famine, and seven years of plenty.

Priest.-"Your mode of interpretation is correct.'

The Agent then referred to several passages in the New Testament, and among the rest, this one of our Savieur's: "I am the door;" and said: "Now we are not to suppose that our Saviour is literally a door, hung on hinges, and opens and shuts."

Priest (langling).—"No," said he, "you

are correct.' Agent —"I apply the same mode of in-terpretation to the passage 'This is my oody.' 'It represents my body broken for

Priest.—"The only objection I have is, that it makes our salvation depend upon a figure." He added: "I don't see but that you will have to call upon Catholic families, and if they receive the Bible, we see that help it." can't help it."

Among these who recently graduated in Arts at Queen's Coilege, is Mr. J. B. Dow, of Whithy. He took the third rank in a large class, an honorable position.

In the Rev. Mr. Grant's "Ocean to Ocean," occurs the following passage: "The Indian language supplies no words for profano swearing; if he wishes to blas-pheme he must borrow from the Euglish or French. This fact should be deeply pondered ever by profane swearers. Think of it; the wandering Indian, when he profanes the name of Heavenly Majesty, must borrow from the Queen's English."

Official Announcements.

MEETINGS OF PRESBYTERIES.

STRATFORD - In Stratford, on 1st Tuesday in July, at 11 o'clock a m. Honon At Goderich, on 1st Taesdayfor July, at

Bruch: - At Parsley, on the 2nd Tuesday of July at 20'clock pan Pagis -In know Church, Woodstock, on the first Thesday of July, at one o'clock, 1920

Studen -- At Barrie, on Tuesday, July 6th, at 11 a m Hamilton on the McNab Street Presbyterian Church, Ramifou, on the second Tuesday of July, at 11 a m

Conours . Milbrook, on the first Tue-day of July, at 11 a in

Kinos roy — In Picton, on the 2nd Tuesday of July, at 10 o clock a m.

July, at 10 o clock a m.

GUELPEL-In Chaimer's Church, Guelph, on the

GUELPEL-In Chaimer's Church, Guelph, on the

GUELPEL-Inc lay of July, at 9 o'clock, a m.

BROCKVILL: The Presbyter; of Brockville will

meet at Brockville ou the last Tuesday of June, in

\$\frac{1}{2}\$ told Church, at \$\frac{1}{2}\$ p. in.

Wheney - At Whithy, in Second Presbyterian
Church on 1st Tuesday in July, s. 11 o'clock.

Office v. 11, \$\frac{1}{2}\$ to Church, Ottawa, on Tuesday,
Jul 6th, 2t \(\frac{1}{2} \) m.

Cugrava - In \$\frac{1}{2}\$ Andrews's Physich Chatham

Currey -in St Andrew's Church, Chatham, on Tuesday the 27th July, at 11 a.m.

Tonos to The Prosbytory of Toronto will meet in the Lecture Room of Knox Church, Toronto, on Thursday, the 8th July, at 11 h m. Qurante. The Presbytory of Quebec will meet in St. Andrew's Church, Quebec, on the 2nd Wednesday of September next. at 120 clock meet.

Movement — The Presbytory of Montreel will

MONTREAL—The Presbytery of Montreal will meet in St. Paul's Clavel, Montreal, on the 2nd Tuesday of July, at 11 o'clock a. in.

GLENGURN —The Presbytery of Glengarry will need at Cornwall, on the lat Wellnesday of August next, at 12 o'clock moon, and within St. John's Church.

Kingston — Owing to the changes made in Mon-treal, the Prosbyterv of Kingston is to meet factual Picton, buth at Kingston, and within Chalmers' Church there, on the second Tuesday of July next, at 10 o'clook a tu

ADDRESSES OF TREASURERS OF CHURCH FUNDS OF THE PRES-BYTERIAN CHURCH OF CANADA IN CONNEXION WITH CHURCH

OF SCOTLAND. Temporalities Roard and Sustantation Publication Croil, Mestreal. afinisters', Widows' and Ophnis' Furl-Andi-

and Parguson, Monarcal Preside Mission—Jappe Grod, Martines, Juryage Mission—Waller or Riverson, Manipole, Mission—Gassand, Manipole, Mission—Gassand, Maliobivally and Burning June 1988

The Romish Sect.

The Bomish Church often strog-ally plumes itself on its unity. To listen to the contitudes of her apologists one would im-agine there is no dissension, no selfish and embittored rivalries, no jarring ambitious, inations, representing various opinions as to matters of polity and interpretation, faith and practice; and that, therefore, the Lodies composing it may be justly stigua-

No greater delusion than this has over unity now exists, or has ever existed in it, is nothing else but real slavery to the beexterior organization under popes and cardinals and councils. Scarcely two councils of the Romah Church have agreed on asserted fundamental matters of behef, while many have been diametrically antagonatical to and destructive of each other. The popes themselves have been actively belligerent one against the other, both in matters spiritual and temporal-some having spent a life in building up formulas of opinions and political alliances and combinations, which their successors have repudiated and levelled to the earth with contemptuous and irreverent haste. Its temporal and its spiritual policy have alike been time serving, changeful to the verge of vacillation, and contradiction; and the only particular in which all have been consistent has been to increase its influence and aggrandize its power. At different and not widely distant periods popes and councils have maintained, shuffled ou: or sight, or denied such dogmas as the in. libility of the Pope, the mimaculate cor ption of the Vugin, and the like, onl to reassert, equivocate about, and turn their backs upon them again and again. And thus the tolicwers of Rome have presented to the world the pititul spectacle of men and women, everywhere wittin its pale, abjectly accepting for truth, at one time, that which their Church pronounces false at another. Truth with them was not unchangeable and immutable because the eternal years of God were hers," but a ductile and protean principle which the Curia might impose to-day, or which might assume a new form at the dictation of a pope or the decree of a council to-moriow. Buch as this is and has ever been the boasted unity of Rome; and at no time has unity existed within her fold in the sense that she has always held and never departed from "the faith once delivered to the

Though apparently to the outside world a unit, as to its freedom from secturian divisions, no other Church has ever been so complete a prey to sectarianism, in the worst form, as Rome. Other Churches are homogenous and harmomous within their own limits, while for the last six hundred years, she has been a mere bundle of jurring sects, held together by human policies, each vicious, each corrupt, each striving for the ascendancy over the other, without scruple as to the means used, and each aiming to maintain the ascendancy thus gained by the exercise of artifice and force and fraud. The mere names of the differ-ent factions of the Romish Church, which have been now uppermost and now under foot; which have swayed it as they willed, for a time, and have then abjectly rolled it in the dust, are a perpetual witness against the pretended unity of this torn and lacerated Church, and an evidence that more emphatically than any other, it is the mother of sects. Jesuits, Dominicans, Carmelites, Fransciscans, Benedictions tines, Bernardines, and others whose name is " Legion," have rent it with their intes tine fends, rivalues, ambitions, and appalling crimes; and have given the faith, which they have pretended to defend and proas many versions as there are lines in a kaleidoscopo. - Christian Intelligencer.

Excommunicated Newspapers

An interesting illustration of the rule of the Jesuit biera chy over their Rodespolic man Catholic subjects in this country, and the iron hand with which they crush out the faintest leaning toward liberal views, in order that the vast army may be pro perly wielded for their own secret purposes, is given in their course toward the press. Among their own papers the most biject servility to the flat of the priests prevails. A short time since, when some slight restlessness on particular subjects was evident among them, the New York Freeman's Journal, the present Cardinal's pet orgen, announced to its fellows that, as for itself, it acknowledged that it had no will beyond the dictation of the pri sts, and that there was no other course which a paper devoted to the interests of their church could follow. The advice was sufficient, and has since been faithfully observed.

But the course of their authorities toward papers without the rule of the Church is still more instructive. All the thunders of ancient Rome are held ready for those who dare to criticise her policy. Our citizens have not yet forgotten the bull which was hurled by Archhishop Purcell at the Cincinnati Commercial for some hasty utterprices against Record of the Purcell and the Cincinnation of the Purcell of the Purcell and the Purcel of the Purce terances against Roman Catholic schemes nor have they forgotten the cringing apology with which the Commercial sought to pacify the enamed prelate, and save its subscription has from loss. They may remember, also, the excommunication which was thundered forth, ex cathedra, upon this paper, because, forsooth, one of our correspondents had dured to speak questioninely of some of the features of Roman Catholic policy.

But the last and most interesting case has lately occurred in Montreal. It seems that a Roman Catholic priest there, Father Chiniquy by name, a most eloquent speaker, and a man of brilliant parts, had abandoned the Reman Catholic faith for Protestant, and dared, not infrequently what he life, to preach what he

believed to be a botter religion. The Daily or divisions of interest, or opinion, or in it, or even to read its advertisements. great gain would be made in personal creed in the Roman Catholic Church, but One devotes, a Roman Catholic clerk in beauty, maily vigor, physical endurance, that all is unity and one mindedness within the Montreal Post-since, undertook to do and mental power. From the Boston her borders. In like manner should be through the mails, until quiety reminded accept their version, it is Protestantism through the mails, until quiety reminded accept their version, it is Protestantism through the mails, until quiety reminded shift contains a sudered itself superior to the Pope. And it is a superior to the Pope. her borders. In like manner should we stroy the copies of the paper passing all this, be it remembered, is not in the Jesut i dden councies of Europe, but in

free and enlightened' America.
We are pleased to add that the Witness has not suffered materially from the Papal been propagated. The unity of the Roman, thunderhoits. Its daily circulation of 12,-Catholic Church is the holiowest of all 000 has failen off some 500 copies, but its bollow mockeries. Whatever of apparent weekly has increased since the right commenued by several thousands, showing that the people away from the large cities are hests of a gigantic cabal or "ring," whose beginning to understand the true drift of he covered with about a toot of rich mold, headquarters are in the Vancan. And this this question, and the great dauger that wherein the plants should be set in a row, is equally true, whether we consider the threatens from itoman Catholic grasp at articles of faith of the Latin Church or its political power. So long as the Jesuits confined themselves to church affairs the people were disposed to give them every liberty granted to others; but now that they threaten the State uself there is a common uprising in defense of free institutions .- Cincinnatti Weekly Times.

Instruction from Outside.

In an article in Scribner for June, en titled "Instruction from Outside, 'Dr. Hol. land says:-Institutional life, of all sorts. has an innate tendency to get into ruts This is peculiarly the ca e with institutions of learning. With an established curriculum, and a corps of professors who grow old in routine, and unprogressive through the lack of intercourse with the world, and through the constant contact with immature minds and rudimentary knowledge, everything tends to become mechanical. It is, therefore, with great preasure that we notice in some of our leading theological schools the movement to import instruction thoroughly cleanse every part of the body.

The common towel-bath is the most genat New Haven, and of Dr. Storrs and Dr. erally available and useful. It is impossifrom outside. The lectures of Mr. Beecher Hall in this city, have been marked and significant events. Nothing more suggestive and hopeful than these has occurred in the history of these schools. The instruction of these men, all of whom have won eminent positions in the practical functions of the pulpit, cannot fail to be of the highest benefit to the professors themselves.

it is said that a prominent New York pastor has freely declared that he learned more about preaching the Gospel in three weeks, from Henry Varley, than he had ever learned before in his life. We believe Mr. Varley has had no theological training. We know little of his methods, but we know that such men as he, and such mer as Messrs. Moody and Sankey, who belong upon our side of the Atlantic, have a power over the popular mind of which theological schools seem absolutely to deprive men. The fact goes to show that there is a kind of knowledge of methods and cf men which the theological schools do not teach—have not, indeed, in possession. Would it not be well, now that these schools have begun to import instruction, to procure for their uses some of the wisdom possessed by the lay element? Why is it that a layman, turned preacher, has the power to move men so wonderfully? Why, except that he knows men better-knows their minds and the motives that stir them better-and gets a little nearer to the three or four esential truths of Christianity, and enforces them and stands by them better-than those trained in the professional schools? His work is to save men, and he drives directly and persistently at it. His method use no soap; have the rinsing water a little is simple, and he knows little and cares for cooler than the first water; let it be as cold little outside of it.

Cereal Food.

The grains proper of this country are not appreciated as they ought to be, for daily food at our tables : these are Indian corn, wheat, rye, barley, and oats; they contain all the elements of nutrition necessary to the support of the human system, and if they could be used for two of the daily meals, at breakfast and supper, without anything else, there would be an incalculable advantage to the soundness of the teeth, the strength of the bones, the hard ness of the muscles, the endurance of the body, and the vigor of the brain. They can be all made into bread after having been reduced to flour, but not only is this at a serious loss of nutriment, but it involves a useles, waste of digistive power. Wheat bread requires three hours and a half to be digested in an ordinary stomach; boiled wheat will be digested in two hours. Boiled barby has ninely two per cent, of nutriment; flour in the form of bread from thirty to eighty per cent But there is another important practical consideration relative to children. Seventy one parts out of a hundred of the body of the teeth are composed of lime, and of the enamel of the tooth, that which preserves it from decay, being its external coating, ninety-four per cent, is of lime. This lime comes chiefly from the bread we eat; but in converting he ordinary grain into flour, the bran, the husk of the grain, is separated from the flour, yet it is this bran which contains the lime in the largest proportious; thus, in five hundred pounds of fine flour, there are thirty pounds of bone; in five hundred pounds of the whole gram, there are eightyfive pounds of bone; and when it is considered how much teeth add to personal beauty, and how important they are to the healthful preparation of the food for the stomach, thus eaving stomach labor, it is not easy to estimate properly the advantage which the whole of grain, as food, has over the flour preparations. We never become weary of bread, butter, potatoes, and some other articles, and if the cereals were well prepared, cooked thoroughly, there is no doubt they could be made as palatable the year round as good brend.

The grain should be taken whole, broken into several pieces, covered with warm water, placed on the stove or fire, to remain there three or four hours, then boil slowly for several hours longer, with an occasional stirring, until quite soft and thick; then eat with milk, co-hader, or

syrup, or salt; or if cold, slice off and fried Witness, a Montreal paper, audertook to brown. It from two to fifteen, children publish reports of his leatures, whereapon the Bishop of Montreal and the Archbishop meals a day of these propurations of whole well hotled, in all cases of loose howels, a Sar great gain would be made in personal ify.

The Propagation of Colory.

Celery is a native of Norway and Swe den, whose it grows near the edges of awamps. This plant is rarely cultivated as it should be, hence the stunted spectmens which appear in our markets. A deep trouch should be first dug, at the bottom of which a layer of sticks of wood, say six melies thick, should be placed, a drain pipe being placed and wise upon one or both ends of the layer. The sticks should then he covered with about a toot of rich mold, and about five inches apart. The plants should be kept well watered, the water being supplied through the drain pipes, so that, passing through the layer of sticks, serves as a conduit, the water is supplied to the roots of the plant. In earthing up, care should be exercised to close the stems of the plant well together with the hand, so that no mold can get between them. The earthing process should be performed sufficiently frequently to keep the mold nearly level with the leaves of the outside stems. It these directions are carefully observed, the plant may grow at least four feet in length, and this without impairing the flavor, which deterioration is commonly noticed in overgrown vegetables and fruits .- Scientific American.

How to Bathe,

A moderately coarse towel is the best article for bathing. It should be a yard long, so as to take the ends in the hands and draw it across the back easily, so as to

cleanse the skin by violent soratching with a figh-brush or any other harsh substance. Soaking or keeping the skin wet for some time is the only way to cleause the skin without rubbing it off. A thorough wash once a week, which requires from one to two hours, is much better than the same time spent on seven baths a week.

And for persons who are so pressed for time by occupation which gives sufficient exercise, one bath a week will do very well, except in hot weather and in dusty work And in hot weather, when we perspire freely, it does not take so long to properly bathe.

There is a scarf formed over the true skin, caused by the insensible perspiration

drying on it. In a hurried bath, when the body is only wet and wiped, this scarf-skin is not started, and we are unconscious that it is there. When we bathe a little longer, say there. ten or fifteen minutes, the scarf will be started and rub up in little rolls; but when we keep bathing for an hour this will be all washed off and will not rub up. Most bathers never got beyond the first degree of bathing, and are not aware that they have a scarf all over them; others get to the second degree. But it requires the third degree to thoroughly cleanse the skin, and this will do it. Two waters should be used, one to wash in and one to rinse in. Castile scap may be used with advantage in the first water, but the rinsing water should be pure. Never wipe out of sonpy water. If only one water can be had it is better to as is agreeable. In commencing a bath, if the water or air is too cold for comfort, wet the towel and wring it out, then go over the body quick and vigorously with the damp towel, commencing at the feet and soing upwards. This will produce no shock or chill, and then the wash will be pleasant.

as the body, or smally those subject to tarrah, or colus in the head.

ensitive to cold, and we are much less hable to take cold with the same exposure. could Herald of Health.

Infant Salvation.

1 1. Schaft discusses the subject of Infant Salvation with his usual candour, reverence and breadth of view. The Lutherans have adopted the Roman Catholic doctrine of damnation of all unbaptized infants. The Scottish Confession of 1850 expressly condemned "the cruel Popul doctrine of the lamnatibn of unbaptized infante." Zwingli, to the horror of Luther, emphaticalla taught he salvation of all dying in infancy. Some ed in a family to the more claborate gar-Calvinistic divines taught that there were reprobate" or non-elect infants who would be oternally lost; but the confessions of the Calvinistic Churches make no such assertions; and Dr. Hodge can say that "he never saw a Calvinistic theologian" who teaches the "cruel Popish doctrine" spoken of. The revolting doctrine that all unbaptized infants will be lost, was first clearly taught by Augustine who was led to it by the high importance he attached to baptism; but he made their damnation a very mild thing. They were to be "most lautently damned." The Roman Catholic Church places the limbus infantum on the borders of hell, where the fire does not reach. Dr. Schaff truly states that few, if any Prote-tant divines can be found advocating this dogma. He gives the following grounds for believing in the salvation of infanta : 1. Infants are not saved on the ground

1. Infants are not saved on the ground of their innocence. For if they were truly innocent they need no salvation at all. But they are only relatively innocent that is, 'nev know no sin't while yet they are born into a sinful state and with a sinful disposition, and, therefore, they need regeneration is order to salvation.

(3. Inhants are not saved simply beaution.

they are baptized. For this would exclude all unbaptized infants and make salvation depend upon an accident. Infant bapusm, moreover, is not in itself complete, as it of Quelee forbade any Roman Catholic, grain, or parching it hown like coffee, and looks towards Christian nuiture and the under penalty of excommunication, either eaten with boiled milk, after being itself personal consecration of the chief to the to road, buy or self that paper, to advertice well boiled, in all cases of loose howels, a Savour ster arriving at years of mature boks towards Christian nurture and the

> 3. Infants are saved by the free grace of and mental power. From the Boston Goa through the atonoment of Christ and Watchman and Reflector the regenerative efficacy of the Holy Spiris the regenerative efficacy of the Holy Spiris vanchsafed to them before death, either with or without baptism.

4. All infants of Christian parents are cert anly saved, since the povenant blessing extends to whole families.

5 All other children dying in infancy may be presumed to be saved, for the following reasons:

(a) They have not yet committed actual transgression, and, therefore, are not finally condemned. As there is a difference between hereditary am and actual transgro sion, so there is a corresponding difference between hereditary guilt and actual condemnation. The Scripture condens only those who reject the Gospel salvation in unbelief, and can babes neither accept nor rejects salvation; but the Holy Sprit can regenerate them and plant in them the germ of saving faith. Regeneration, being an act of God where man is passive, as in his natural generation, is possible in all ages; while conversion, as an act of man, implies consciousness and act of will.

(b.) Children are born unto the blessing the second Adam, as well as in the curse of the first. Christ redeemed us from the Fall, and this redemption is available to all

who do not reject it.

(c.) Christ's conduct towards children. He took them into his arms and blessed them; he pronounced them actual membees of the Kingdom of Heaven, and held them up to his disciples as models of those very qualifications of modesty, humility, and trust, without which no one can enter the Kingdom. Those children were certainly not baptized, for Christian baptism was not yet instituted. They may have been circumcised and probably were; but he makes no mention of this fact, and speaks in a general way, and of that childlike spirit and disposition which is found among all children, irrespective of age and condition.

This conduct of our Saviour forms the strongest ground of our charitable belief and hope that all infants dying in infancy are translated to his bosom in Heaven.

There is nothing in the Scriptures and nothing in the Reformed Creed to forbid the pious belief that the gracious eternal counsel of God includes all infants dying in infancy among the elect.

The Unruly Member.

The heights and recesses of Mount Taurus are said to be much infested by eagles, who are never better pleased than when they can pick the bones of a crane. Cranes are prone to cackle and make a noise, (Isa. xviii, 14,) and particularly so when they are flying. The sound of their voices arouses the eagles, who spring up at the signal, and often make the talkative travelers pay dearly for their imprudent chattering. The older and more experienced cranes, sensible of their besetting foible, and the peril to which it exposes them, take care before venturing on the wing to arm themselves each with a stone large enough to fill the cavity of their months, and consequently to impose unavoidable silence on their tongues, and thus they escape the danger. Reader, hast thou an unruly tongue? Learn a lesson from the elder cranes, and so bridle thy trong the eider cranes, and so bride iny tongue by watchfulness and prayer, that thou mayest say with the Psalmist, "I said, I will take no need to my way, that I sin not with my tongue." Be careful of the unruly member.

THE CURSE OF SEWING-MACHINES .- " A

mother," replying to some strictures in a daily paper upon the bold, even immodest conduct of "the beautifully dressed young The towel you wash with ruse and girls, who, out of school hours, parade wring out as dry as possible. It is best to wipe with a damp towel; vigorously used, it will wipe the skin clean and leave it will wipe the skin clean and leave it. smoother than a dry towel, and this is true, known how many of these beautiful dresses of the hands and face, as well as the body. were cut out and made on the machine by It is good to wash the head and hair as well the wearers. Innocence and ignorance are rrah, or colus in the head.

When the skin is clean it is much less spring of all the trouble. What but vanity and grossly vulgar subservience to fashion induce any mother to devote her child's few leisure hours to the construction of elaborate costumes, marvels of shirring, knife-plaiting, etc., etc.? The real martyrs to fashion are, after all, the shabby-genteel, whose souls and bodies must be worn out in toiling after their whims and changes. But, leaving the moral view out of the question, there are physical reasons which should forbid the use of the sewing machine to any but adult women. Even to them it is doubtful whether it has as yet proved more of a curse than a blessing. average, quite as much time is now devotments which its use has brought into fashion, as formerly was given to the needle; and the appalling increase of de-binty and certain diseases among women, is proved to be largely due to its use. It will be of real benefit only when sarments can be made by it with steam power, of a quality and finish whic' will supersede its use in the family altogether. Until then, this "benignant domestic fairy," as it is poetically called, is one to be haudled with caution; it has too, it malignant errand. At least, let young girls keep clear of it; and give their leisure time to higher studies than the mysteries of stylish costudies that the mysteries of stylish costudies the mysteries of stylish costudies t tumes, and they will not long remain "ignorant" of the bad taste shown in heaping shirrs and frills on their delicase young bodies, or in the "unseemly because "middle and the same and havior " which no gaudy costumes can excuse.—" Home and Society; " Scribner for July.

THE banishment of lepers is rigorously parried on in the Sandwich Islands. There was a recent official search for persons affected with the incurable malady, many having been described by their relatives, colours search to the colour re-

Frientific and Aseful,

Unancoan, pulverized and mixel with water, is now highly recommended as an agent for relieving continuous an agent for relieving continuous any derangement of the stomach, each as bloat or hoven, etc. This should be rembered. There is no dealt of its efficacy, if abundance of testimony can be rehed on.

SCOAR SNAPS.

One cup of butter; two cups of sugar; four cups of flom; one egg; stir sugar and butter to a cream; and the egg well leases, and a small recoupful of soun dissolved in it; sur half a spoonful of cream turing into the flour; roll out very thin and wake ins moderate even.

CLEASING BLOVE,

Stove laster, when mixed with largen time and applied in the useful manner, a bracker and more givesy and more durable than when mixed with any other liquid. The turpontine prevents rust, and when pit on an old maty stove will make it look as well as new.

FROWN GENS.

One purt sour muk, two table spoor. fuls of brown sugar; stir in middings or shorts nutil quite stiff; drop in list gem pans, previously greased, and bake ; ar egg is an improvement. Gem made from white flour, in the same way, are very mee.

HAM DRESSED IN CLARET.

Take a glass of claret, a tea-spoonful of sugar, and one of chopped onton; place in a frying pan; when the claret boils place in the rashers of ham, not cut very thick, cool well, and serve with the sauce. The is a most a petizing dish.

HOW TO BANISH RATS AND MICE.

A French paper says that petroleum de stroys all insects, and banishes rats and mice. Water slightly imprognated with petroleum applied to plants infected with meets will, it is said, destroy the latter at

VEGETABLE MARROW SOUP One quart milk, one and three-quarter

pounds of vegetable marrow, two large onions, pepper and sait to taste. Boil till the marrow is quite soft, then pass through a sieve. And half a glass of sherry before erving. PLAIN PUDDING.

One pint of milk, four eggs, whites and yolks beaten separately; two cups flour; one small pinch of soda. Bake in a buttered dish three-quarters of an hour. Serie in the pudding-dish as soon as drawn from the oven.

HOW TO KEEP FURS.

Put your furs into their boxes before the first of May, and with good paste and mucilage fasten a strip of paper over the crack left between the lid and box, and put them in your closets. You need not entertain fears that the fall will find them any thing but safe, and free from the unpleasent odors that tobacco, camphor, etc., always leave in fuis.

TO CURE HOARSENESS.

When the voice is lost, as is sometimes the case, from the effects of cold, a simple pleasant remedy is furnished by beating up the white of one egg, adding to it the juice of one lemon, and sweetening with white sugar to taste. Take a teaspoonful from time to time. It has been known effectually to cure the alment.

TRAINING PETUNIAS.

A writer in the London Garden says that a fine effect is obtained by his method of training petunias. He procures a number of hazel iods, each about two feet long bends them like croquet hoops, and dried both ends into the bed, placing them # suitable intervals all over it. On these be ties and trains his petinias, which blossom more abundantly than usual under that treatment. Petinias have been successfully treated as if they were sweet pea vines, and trained on a slanting trellis. This trailing habit of this plant, especially late in the season, is not always sufficiently considered. We have no flower among considered. We have no flower among our annuals that keeps up a more constant fresh and encerful bloom, all through the season, until killed by frost, than the

EFFFCT OF FOOD ON COW'S MILK.

Dr. Kuhun, of Gormany, making expenmen's upon the food of cows, with sair rend to its effect upon the composition of the milk, found that an increase of fat y or a bummous matter produced an increase of the yield of milk along with bodily condition, up to a certain maximum; but that when this maximum is reached, increase in the milk stopped, while improvement of bodily vigor went on. This is in accordant with the experience of every observed farmer. The only exception that can be made to the above rule is, in regard to the maximum of the milk yield; that, is, that the maximum points is not the same in, all cows. Some cows, the moment you increase the quantity of food, commence to take on flesh, or, as the doctor expresses it, improve in bodily condition. These cows are not valuable for dairy purposes! and of these class are most of the Durham and Devon cows. There is another class that, as soon as the food is increased, respond at the pail and churn, and it is a long time before you can get them to fatten up. This class are the valuable one for the dairy; and this is the principal difference in breeds of cattle for dairy pur

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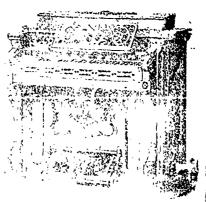
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JERUSALEM is connected with Europe by two lines of telegraph.

It is estimated that 80,000 people have attended the meetings of Mr. Moody in Bow Hall, London, during the three days anding June 9th. In the same time 3,300 persons have visited the "Inquiry Rooms." The following avening a hall was opened in Camberwell by Mr. Spurgeon for revival purposas, when it was estimated that 19,-000 persons were present.

MR. WENJUKOW has laid before the Geographical society of St. Petersburg & project for making the Anatic steppes arabo. He proposes to turn the waters of the Dog into the Volga in the country of the Don Cossacks these rivers are only fifteen indes apart. He expects that the great increase of water thus thrown into the Caspain will correspondingly increase evapora-

Till Khedive of Egypt, keeps up his habits of enterprise. He has resolved to build a railroad along the valley of the Nile to the interior of Africa, and as he has plenty of money and thousands of serie at his Command he will, no doubt, accomplish this purpose. In a few years African explacers will be able to travel in eleavingears, and to write magnificient descriptions of places which they will have passed through in the dark.

Alaric Remons There are indications which point to a happy Hyperborean region 1 and the Pole, where the conditions of life are far more favorable than in latitudes a little more Southerly. The knot, a bird half-way hetween the snipe and the plover, comes to Great Britain in vast flecks in the spring. But it only rests for a fortnight on those shores, and then pursues its northerly flight Travellers in Iccland and Greenland have noted its appearence in those countries a little later; but it does not tarry there. It disappears into the further north, and then et the end of the summer reappears on its southward flight. Where has it spent the summer? Where has it built its nest and reared its young? In some region, evidently beyond the rigorous zone of Greenland, where, nearer to the Pole, a more genial summer and better breeding grounds are to be found. Such a region would indeed be a discovery to gladden the hearts of our Arctic explorers.

Special Aptices.

Our renders have observed that we rarely praise patent medicines, and that we advertise only the very best of them. But now, the remarkable recovery of Mrs. Rice, of Canastots, from her distressing and almost helpless scrofulous disease, which is known throughout the community, and unquestionably the effect of Ayer's Sarsaparilla, leads us to publish without reserve the remarable efficacy of this medicine. We do this in the interest of the afflicted. Any remedy which can so effectually "raise one from the dead," should be universally known; and we wish it may be universally as successful as it has been in the case of Mrs. Rice.—Daily Journal, Syracuse.

THE greatest caution should be exercised in the use of preparations intended to pro-mote the growth of the hair. A few applications of an improper substance to the delicate vessels from which the hair derives its nutriment, will cause irreparable in-jury, and entail premature baldness upon the unhappy victim of charlatanry, whose nostrums crowd the market. No such bad effect need be feared from the use of Hall's Vegetable Sicilian Hair Renewer, manufactured in Nashua, N. H. This article is concocted upon scientific principles and with an intimate knowledge of chemistry and philosophy as applied to the growth, preservation and restoration of the human hair. When the hair has become gray, it will restore it to its natural color, and produce a fresh, vigorous and healthy growth, improved in texture, health and beauty. If people are wise, Hall's Sicilian Hair Renewer will take the place of the multitude of inferior compositions now hawked about .- Boston Commercial.

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I have sold entirely out. Nothing takes
like it." Miller & Reed, Ulverton. P. G.,
writes—"The Eclectric Oil is getting as
great reputation here, and is daily called
for. Send us a further supply without inlay." Letteyne, Gibb & Co., Buckingham,
P. G., writes—"Send us one grow without
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M. DE LESSEED DAVO again bean in negotiation with the Powers respecting the sanal being now more than 80,000,000 france a year, the tariff should, according to the rule laid down by the International Sommission, be lowered. M. de Lisseeps, however, argues that a reduction of the dwss is impossible, as ertracrdinary oxfor the canal. The entrance at Port Said is to be deepened and otherwise improved; the harbor at Lake Timeah must be enlarged, and the Lend in the canal at Ram | Children's Coloned and Wi te Cotten Hose, lej must be removed in order to facilitate the navigation. These works would alous cost at least 30,00,000 francs, M. de Lesseps has sent his son to Constantinople to continue the negotiations on this ques-

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At the residence of the brok's fatner of Wed-psata; 16th mat, by the Rey Dr. don. mgs. David A. Burdar, Scretcry Y.M.C.A., Daytos, Chio, to Maggia, eldost daughter of Win Clyne, risq., Toronto

On the 4th of June, 1877, at the residency, f. f. C. Phipps, Esq., Crown Land Agent, and creater-in-law of the bride. Mantowanning, Mantouhn Island, by the Rev. V. Kay, M.A., of Sault Sto. Marie, Alex Macgiegor Ironside, Esq., P.M., to Miss Mary Bennett, both of Mantowaning

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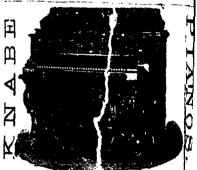
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