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Selected Articles.

"AND BEHOLD THEY LIVE."

BY H. R. BOWKER.

They are not dead to whom the last is spoken;
They are not gone of whom we see no more;
Still do they live, in life and light unbroken;
Still are they near, yea nearer than before.

Take heart now, O all ye broken-hearted!
The Lord is with us, they are with the Lord;
The glorious company of the departed
Shall lead us safely to the heavenly ford.

Their outstretched arms shall ward from many a
falling,

Their watchful eyes from unseen danger save;
They are God's angels, and he hears our calling,
His messengers the dear ones whom we crave.

So let us live that in our Father's Heaven
Joyful we reign with them for evermore!
The veil is rent, the grave's dark walls are riven,
Lo! they await us on the Eternal shore!

McCOSH AND TYNDALL.

The following reply to Professor Tyndall has been sent to the *New York Witness* by the Rev. James McCosh, D. D., Principal of Princeton College:—

There are two or three living savants who are evidently very anxious to trouble religious people, and occasionally turn aside from their scientific pursuits to accomplish this. We have an exhibition of this kind in the letter forwarded by Dr. Tyndall to the *Contemporary Review*. It is expected to put those who believe in the efficacy of prayer in a dilemma. If they accept, it is supposed that the proposed experiment will put them to confusion. If they decline, they will be charged with refusing to submit their doctrine to a reasonable test. It may turn out, however, that all that this "suggestive" letter shows is an ignorance on the part of scientific men of the kind of evidence by which moral and religious truth is sustained.

There is a story told somewhere that a countryman came to Copernicus when he divulged his theory of the earth running round the sun, declared that he would believe it when he saw it, and insisted on his performing an experiment to furnish him with ocular demonstration. I forget what answer Copernicus gave, but I know what answer Francis Bacon would have given. He would have said, "A man can enter the kingdom of nature in no other way than he enters the kingdom of grace, by becoming a little child," and submitting to the teacher and the laws of his school.

The experiment proposed is not devised in the spirit of Bacon. Every scientific man sees how unreasonable it would be to propose as a test of the power of prayer that the clergy of the Church of England, joined by all the dissenting ministers, should agree to pray that the sun in the heavens stop on a certain day at noon, and to allow the decision to go against the efficacy of prayer provided the sun went on in his course. We simply laugh at Rosseau's method of ascertaining whether there is a God: he was to pray, and then throw a stone at a tree, and decide in the affirmative or negative according as it did or did not hit the object. The experiment proposed by Dr. Tyndall's friend is scarcely less irrational.

A man must enter the one kingdom as he enters the other, by a docile observation of the laws of the kingdom. But the laws of the two kingdoms are not the same. In the one, a man must observe the phenomena and attend to the laws of nature throughout; but he would not submit to such an experiment as that proposed to Copernicus. The Christian has also a method which he follows and can explain; and he can give a reason for his belief in providence and prayer; but he must decline testing his belief in the way propounded in the paper inserted in the *Contemporary*.

(1.) The proposal is not consistent with the method and the laws of God's spiritual kingdom. The project is impious, and is as little likely to be successful as the attempts made by unscientific men to force nature to reveal its secrets. God's spiritual kingdom, like his natural, is not to be conquered, but by submission, (*non imperatur nisi parendo.*—Bacon.) It is not the method prescribed by God; it is not a plan which we can reasonably expect him to bless.

Every intelligent defender of prayer has always allowed a certain sovereignty to God in answering the petitions offered him. A number of persons are in the wards of a hospital, and are all prayed for; God may in his wisdom answer the prayers by curing some or many or all, or by curing a few or none, according as it may be for the good of the persons praying, or of the persons prayed for, or of society at large. And this sovereignty is not to be disturbed by a proposal dated from the Athenæum Club, Pall Mall, even though it has the sanction of one who has made some valuable discoveries in the sciences of sound and heat. Were God obliged to attend to such schemes having no sanction in his Word or in the religion of nature, the world might be thrown into inextricable confusion. In answering prayer, God must look to those who pray, to the spirit in which they pray; He must look to those who are prayed for, and weigh what is for their good and the good of the community of which

they are members. Some years ago Prince Albert was in raging fever, and multitudes were praying for him. Must God answer that prayer by restoring the Prince to health? There is a story told on what seems to me good authority, that the wise and good Queen of Great Britain, shortly after the prince's death, refused to listen to her advisers when they projected declaring war against America; and she did so because her departed husband was against such a fratricidal proceeding. We may put the supposition that if Prince Albert had lived, he might not have had the influence to counteract the project which could only be arrested by the resolution inspired by respect for the dead. I ask whether, in these circumstances, the hundred thousand praying for the Prince should have been entitled to insist that God must spare his life even though the consequences should be the most wicked and disastrous war of which our earth has been the theater? Might there not be like reasons why God should not spare the persons prayed for in the one side of the ward of the hospital?

It is said of our Lord that He did not do many mighty works at a certain place "because of their unbelief." In order to hear prayer, in order to answer prayer, God requires a certain amount of faith—faith at least as large as a mustard seed. With the proofs which God has furnished to every one of His existence, His love, His care, this is only what is reasonable. If I had only the philosophic wisdom of Bishop Butler, I could show that there is admirable wisdom manifested in connecting the acceptance of prayer and the answer to prayer with a previous or contemporaneous faith. But it can be shown that our Lord displayed equal wisdom in declining to work miracles on many occasions. He always refused to work them when they were asked for mere display, or to gratify a wonder loving spirit. When the Jews sought after a sign, He told them that they had enough of evidence, and that, if they believed not Moses and the prophets, neither would they believe though one rose from the dead, and they continued as incredulous as ever. Suppose that the experiment proposed did succeed, scientific men would have some ingenious way of accounting for it, and would insist on a constant repetition of the experiment, to the derangement, it may be, of God's wise mode of procedure.

(2.) The project is not consistent with the motives which lead Christians to pray. They pray because it is the prompting of their hearts, commended by conscience. They pray because they expect God to grant their requests, so far as they may be agreeable to his will. But they shrink from praying as an experiment on the affections of a beloved father. They feel that such a prayer might imply a doubt, and might give offense to God, who requires His people to come to him as children to a father. They fear it might look like a dictation to Deity, as requiring him to accede whether he saw it to be for good or not, and expose Him to reproach, provided He did not seem fit to answer.

A Christian would shrink from the idea of praying for the invalids of one side of an infirmary without praying for those on the other. To reduce the whole to an absurdity: we can conceive one body of men praying for the one side of the hospital, and another body praying for the other. True, there must be something like this in a time of war—as, for instance, in the late war between France and Germany, when there were good men praying for both sides. But in such a case God is left to judge; and we may believe that He answers in His own way the prayers of the right side; or, rather, may answer the prayers of both sides, giving the victory to Germany, and the trial to France as a means of chastising her and raising her, as she continues to pray and improve, to greater eminence in future years.

(3.) These considerations show us the negative side. But I cannot close without opening the positive side. What, then, induces the reasonable man to pray? What reason has he for thinking that his prayers will be answered? He has abundant reason quite as powerful as the savant has for believing scientific truths, but it is not evidence of precisely the same kind.

Every logician knows that there are various kinds of evidence, each convincing in its own department; one kind in physical science, of which Prof. Tyndall is master, but another kind in mathematics, and a third in morals, and in practical matters. A father, let me suppose, is recommending his son to follow virtue, to be temperate, chaste, honest, benevolent, and that he will thereby enjoy a much larger amount of happiness. But young hopeful is not satisfied, and maintains that the youth may get as much happiness from a free and easy as from a virtuous life; and he insists that the father prove what he says by experiment—and propounds as ingenious a one as Dr. Tyndall's friend—requiring that there be two sets of youth set apart in a poor-house; one of whom is put under little restraint, and the other strictly trained; and he promises to abide by the result. The wise father would at once cut short his

discussion by affirming that virtue in its own nature, leads to happiness, and by pointing to the results of virtuous and vicious conduct, as seen obviously in common life.

We are entitled to treat in the same way the proposal of Dr. Tyndall's friend. We show that God commands us to pray. "Men ought always to pray." It is a confessed duty of revealed religion; it is also a duty of natural religion. It is the natural and proper outburst from a heart under the influence of deep feeling of a justifiable character. It is an expression of gratitude for favours conferred, a confession of sins committed; and we believe that He who commands will in His own time and way send an answer. But the firmest believer in prayer will be careful as to the spirit in which he prays. He will not pray for anything which God shows to be absolutely denied him: he will not pray when a son is evidently dead to have him restored to life in this world. He will not wish to have his prayers answered when what he asks is contrary to the will of God. He will not pray for the sufferers on the one side of the hospital and pledge himself not to pray for those on the other, when both evidently need his prayers.

He will certainly not presume to dictate to God as to how his prayers should be answered. I do not believe that God usually answers prayer by violating his own laws—I mean physical laws. A violent capricious interference with these laws, even in answer to prayer, might produce irremediable mischief. Still, he believes that God is not precluded from answering prayer because He hath instituted a wise economy of laws in the physical world. I believe that God commonly answers prayer by natural means appointed from the beginning when He gave to mind and matter their proper ties, and arranged them to accomplish all his purposes, and among others to furnish an answer to prayer. He restores the patient through some original strength of constitution or the well timed application of a remedy provided. The believer is in need of a blessing, and he asks it, and he believes that the God who created the need and prompted him to put up the prayer has a provision for granting him what he needs. Then, too, the prayer and its answer are joined in the eternal counsel of God, so that if there is the one there is not the other there is not the other. But what ground has he for believing that the experiment projected in Pall Mall and the scientific prayers offered in consequence, and an answer to the prayers, have had a like place in the counsels of heaven?

Being led by such a consideration to pray, he finds that his prayers are being answered—his experience confirms his faith. In the course of years he can discover many cases in which his prayers have been answered; or, rather, he finds as he prays in duty that his whole course is ordered of the Lord. This is especially the case when his prayers relate to the progress of the soul in excellence. When his prayers are hindered, are few, cold, and earthly, he finds that his advancement is hindered. When his aspirations are earnest, he finds that his soul is filled with peace and love. Beginning the exercise in faith, and as a duty, he discovers in the end that he has convincing evidence of the power of prayer, as he has of the power of any of the agents of nature.

Persons who refuse to follow the correct method—that of induction of facts—in physical science will not make discoveries. Those who decline waiting on God in the appointed way—that of faith and obedience—will find that they can not receive the blessings of religion. The time has come when an intelligent public must clearly intimate to those who are skillful in making improvements in Natural Science, that they are not *thereof* fitted to discuss the problems of Philosophy and Theology.

Prof. Tyndall has faith in the laws of the Kingdom of Nature and he and those who have read his works have profited by it. I have no evidence that he is as well acquainted with the method of earning fruit in the Kingdom of Grace. But if only he have like faith in the Word and providence of God, and follow the means which God has appointed, he will reap a greater and more enduring reward.

The Crown-Princess Louise of Denmark (only daughter of the King of Sweden) gave birth, on Saturday, to a prince—the prospective heir to the crown.

The "National" papers profess to regard with satisfaction the resolve of the Government to prosecute the Bishop of Clonfert, Captain Nolan, Mr. Sebastian Nolan, and nineteen priests, on a charge of intimidation.

The Guatemala Government has decided to extinguish the company of Jesuits in that country, and to confiscate their properties for the public benefit; it was also agreed with San Salvador to expel the Jesuits from Nicaragua territory.

SPURGEON'S VOICE.

The photographic likeness of Spurgeon are generally truthful. They show us the round, full face, low forehead, sleek black hair, and a somewhat expensive chest, giving ample space for the play of his lungs. There is a god-natured expression on his face, and a brilliancy in his small dark eyes which the portraits necessarily fail to represent. Decidedly, however, it is not one of those speaking countenances which depict sunlight and shade according to the emotions of the speaker's heart. The forehead is barely of average dimensions, lacking both the height and width of temple which generally deemed characteristic of great intellectuality; but the center of the forehead, where imagination is said by phrenologists to dwell, is quiet prominent; the mouth is slightly open; but hark!

Sweet is thy work, my God, my King, etc. What a voice! Without any lifting up, its trumpet tones ring over the chapel, filling it with a pleasant stream of sound which must be heard as distinctly in the remotest corner as near the pulpit. Spurgeon's unique voice, pealing like a bugle, we shall not soon forget. This, we think, is the principal charm. "A loud voice is a decided gift and endowment," says *The Times*. This is correct; and although we shall point out a cluster of rare excellencies in this, the most popular preacher in the world, we still cling to our first impression that no inconsiderable portion of Spurgeon's popularity arises from his matchless voice. It has not the full, musical, and organ-like tones of the late Dr. Newton's; nor the deep thrilling bass, and changing intonations of the late eloquent orator, Dr. Beaumont. It seemed to us to have a similar fullness to Mr. Rattenbury's, without the pathos and subduing tones of that popular preacher; but Spurgeon's has a much greater flexibility, a sonorosity and ring, and a searching, lashing power, which render it quiet unrivalled; and we doubt whether there is a speaker living who can blow out his words to so great a distance. It is, moreover, quiet musical, and falls on the listener's ear with agreeable cadences. "It is powerful, and well managed; not a word is lost, and every word tells." Dr. Campbell exclaims, "That matchless voice, whose lowest accent is distinctly heard in the remotest corner, and whose loudest thunder is still pleasant even to those within a few yards of him, crowns his emotional triumphs. It is full as the swell of an organ, and yet clear as the martial trumpet. The popularity of its possessor will end only with his life!"—*Rev. Richard Wrench*.

THE OUTSIDE PASSENGER.

Some years ago, a young lady, who was going into a northern country, took a seat in a stage-coach. For many miles she rode alone; but there was enough to amuse her in the scenery through which she passed, and in the pleasing anticipations that occupied her mind. She had been engaged as a governess for the grandchildren of an earl, and was now travelling to his seat.

At midday the coach stopped at an inn, at which dinner was provided, and she alighted and sat down at the table. An elderly man followed, and sat down also. The young lady arose, rang the bell, and addressing the waiter, said:

"Here is an outside passenger; I cannot dine with an outside passenger."

The stranger bowed, saying, "I beg your pardon, madam, I can go into another room," and then immediately retired.

The coach soon afterward resumed its course, and the passengers their places. At length the coach stopped at the gate leading to the castle to which the young lady was going; but there was not such prompt attention as she expected. All eyes seemed directed to the outside passenger, who was preparing to dismount. She beckoned, and was answered:

"As soon as we have attended to his lordship, we will come to you."

A few words of explanation ensued, and, to her dismay, she found that the outside passenger, with whom she had thought it beneath her to dine, was not only a nobleman, but the very nobleman in whose family she hoped to be an inmate. What could she do? How could she bear the interview? She felt really ill, and the apology sent that evening was more than pretence. The venerable peer was a considerate man, and one who knew the way in which the Scripture often speaks of the going down of the sun.

"We must not allow the night to pass thus," said he to the countess; "you must send for her, and we must talk to her before bedtime."

He reasoned with the foolish girl respecting her conduct, insisted on the impropriety of the state of mind, that it so plainly evinced, assured her that nothing could induce him to allow his grandchildren to be taught such notions, refused to accept any apology that did not go the length of acknowledging that the thought was wrong, and when the right impression appeared to be produced, gave her his hand.—*Exchange*.

SPEAKING TO STRANGERS.

Not long since, *Zion's Herald* says, a stranger entered a small country church alone. Surrounded by entire strangers, with no look of welcome. The minister, from the text "He that spared not His own Son," etc., dwelt at length upon the willingness of God to bestow every needed blessing, on the constant presence and sympathy of Jesus in all our varied experiences. The sacred communion was administered: no invitation was given to members of other churches to unite with them in the Supper of our Lord. Earnestly the minister prayed for the members of his church and congregation, while the stranger felt alone and forgotten; but the Comforter suggested the passage, "And yet I am not alone, because the Father is with me." This same stranger entered a large church in the city a few months previous; it was then, too, communion. A cordial invitation was given to all who loved Jesus to join in this commemoration of His love and death. In passing out, the minister, with bright smile, said, "Always glad to welcome new faces here; this table brings all nearer to Jesus, therefore near to each other." These words went to his heart. And think you they will ever be forgotten? Was this good man any less the perfect gentleman because he did not wait to be introduced? Some ministers have the habit of always praying for the stranger, who goes out with his heart made stronger by that prayer.

Now the thought suggests itself. Shall we always be wholly governed by the cold law of etiquette, and never speak one word of cheer to the stranger? If we love Jesus, and together celebrate His dying love, can we be called wholly strangers to each other? I think not. We have had much the same experience; we have felt the sweetness of pardoning love; we cherish His presence in our hearts; then, surely, we are not strangers to one another. Speak, then, to the stranger within your gates, if only a word. It may be he has come with a heart cast down by sorrow and trial; may be he has come with a heart burdened with sin, desiring to seek Jesus, and perhaps one kind word from you lighten the sorrow, or lift the heart up to the sinless One. Try it, dear friend, and if your heart is full of love to Jesus, those words will not be in vain.

THE AFRICAN SLAVE-TRADE.

Most of our readers, we imagine, are under the impression that the abolition of slave-trade is a work on the final achievement of which we have long since been able to congratulate ourselves. It is discouraging, however, to find that the evils combated with success and driven from their best-fortified strongholds, are reappearing in various quarters with all the old characteristics of the hateful traffic, though with less arrogant audacity. The attention of the public has lately been drawn to the coolie trade in the South Seas—a trade conducted mainly by English dealers, and unquestionably but a slightly disguised form of traffic in slaves. It appears also to be placed beyond dispute by the evidence of travellers and of consular officers, that all the brutalities which, when practised upon the west coast of Africa, excited so much horror in the civilized world, and especially in England, that superhuman exertions were undertaken, and unparalleled sacrifices made to bring them to an end, are being repeated in Zanzibar and along the adjacent coast with impunity, and almost without observation.

This slave-traffic, which has its centre at Zanzibar, may be considered insignificant compared with the proportions of the trade which formerly disgraced the western coast, but it is great enough to be morally an outrageous crime, and economically a gigantic blunder. Ninety thousand slaves are said to be exported annually from the East African coast, and as the trade of man-hunting is no less wasteful than it is cruel, this number represents only one-fifth, or even, according to some estimates, as little as one-tenth of the entire number of human beings dragged from their homes. The abstraction of half a million of people from any country is no trifling loss, but such a depletion must be almost certainly fatal in a community which is making its first feeble struggle towards civilization, prosperity, and order.

Such are the facts which have been elicited by two recent parliamentary inquiries in England; and they are confirmed by the concurrent testimony of travellers. They have led to a demand in the English Parliament for measures for the suppression of this infamous traffic. Among those who are urgent in demanding of the English government some action in respect to this matter is the Bishop of Winchester; the son of Wilberforce, who appears to have inherited his father's mantle. The "London Times," from whose columns we gather these facts, urges that England and the United States join, if possible, with other nations in suppressing, by treaties if possible, by force if need be, this last relic of traffic in mankind.

All the candidates recommended by the combined Liberal committees in Rome have been elected.

WORK AND WAIT.

A husbandman who many years
Had ploughed his field, and sown in tears
Grow weary with his doubts and fears.
"I toil in vain! These rocks and sands
Will yield no harvest to my hand;
The best seeds rot in burr hands.
"My drooping vines is withering;
No promising grapes its blosoms bring.
No buds among the branches e'er
"My flock is dying on the plain.
The heavens are brass—they yield no rain.
The earth is iron—I toil in vain.
While yet he spoke a breath had stirred
His drooping vine, like wind of bird,
And from its leaves a voice was heard:
"The forms and fruits of life must be
Forever hid in mystery,
Yet none can toil in vain for me.
"A mightier hand, more skilled than thine,
Must hang the clusters on the vine,
And make the fields with harvest shine.
"Man can but work; God can create;
But they who work, and watch, and wait,
Have their reward, though it come late.
"Look up to heaven; behold and hear
The clouds and windings in thy ear—
An answer to thy doubts and fear.
He looked, and lo! a cloud-draped car
With trailing smoke and flames afar,
Was rushing from a distant star,
And every thirsty flock and plain
Was rising up to meet the rain
That came to clothe the fields with grain.
"And on the clouds he saw again
The covenant of God with men,
Re-written with His rainbow pen.
"Seed time and harvest shall not fail,
And though the gates of hell assail
My truth and promise shall prevail."

DOMESTIC LIFE.

Domestic life is the school of patience. Its duties, its difficulties, and its delights, too, are constantly recurring. Only the work of to-day can be done to-day. There is a sameness, also, in the mere external form, an ever-recurring model which must disgust, or make one a mere mechanical drudge, unless the heart is put into the work and the little, common, trivial acts are made the embodiment of noble ends. Step by step, stitch by stitch, stroke by stroke, the work goes on. One round of duty is completed only to commence another. Every day is a lesson and practical exercise in patience. It is a good lesson, and we need to learn and practice it. It helps us to do another work which is absolutely necessary to the perfection of human character and the happiness of home, and that is the surrender of self. When two persons unite in the marriage relation they become one by mutual concessions. They mutually approach each other. There is much to give up as well as to give on both sides. There are many sharp corners to be rounded off, many rough surfaces to be made smooth, and many crooked ways to be made straight, and irregularities to be adjusted. Some of these are in the very grain of the constitution; some of them have been confirmed and hardened into habit, and it is difficult to make any impression upon them. Neither must seek to make self the standard, and to exact all the surrender and conformity from the other. Neither must seek to become the other, but something better than either. When two substances unite, chemically, the result is a substance different from either of its components. So it should be in marriage. The result should be favorable to husband and wife. Each one should be freer, nobler, stronger, purer, and wiser—should attain a higher excellence than either could attain alone. This will always be the result when the rule of action is mutual surrender, accommodation and help. Each should enquire, What can I yield? In what respect and how far can I reform? Every day will bring occasions to put our principles to the test. There are diversities of taste, of feeling, of judgement, of principle. Happy are those who can yield their own preferences so cheerfully that the diversities of character are softened and shaded off into harmonious varieties, and not hardened into irritating and hostile opposition. A great part of the sum of domestic misery is caused by this want of mutual accommodation, in apparently trivial things. It is as though the builder had left here and there in the floor, partitions and passages, the sharp points of nails to pierce the feet and rend the garments; or as though a thousand rough surfaces and sharp corners were fretting the inmates, and loose, ill-fitting joints annoying them. If we could see the spiritual house as we see the natural, we should discover all these defects in the very walls. We would see the marks of scars of painful collisions; the want of proportion and harmony in the various apartments. I repeat, then, if we desire to have the work in our spiritual building to go on harmoniously to a successful and noble issue, we must seek harmony in little things. Our intercourse must be courteous and respectful. We must be filled with that worthy fear which is the offspring of love—not fear of each other, but fear for each other; fear of ourselves that we may be wanting in some atten-

tion or respect; fear that we may do less for each other and exact more from each other than we ought. In a word we must seek the good of each other and of all in the house, and around that end as a center the life of each and all should revolve in freedom.—Rev. G. Giles, in New Jerusalem Messenger.

INTERVIEW WITH DOLLINGER.

BY REV. PHILIP SCHAFF, D. D.

A few weeks ago, while on a visit to the beautiful city of Munich, I felt a natural curiosity to see the distinguished divinity, who, after standing for nearly half a century in the front rank of the champions of Roman Catholicism, has become the leader of an anti-papal movement, which promises to result in a new reformation, and looks at the same time towards an ultimate reunion with the Oriental, and possibly with Evangelical, Protestant church.

I met Dr. Dollinger in his own house and study at Munich, and spent about an hour with him in conversation on the Old Catholic movement. He received me very cordially, professed to know me well from the German editions of my historical works, gave me all his pamphlets relating to his recent controversy with Rome, and offered to forward others as they may appear hereafter, and talked frankly yet modestly about the serious work in which he is now engaged with his colleagues, Prof. Friedrich (who lives in the same house with him), Prof. Huber and others.

He said in substance: Their principal object at present was to protest against the modern *goître* (as he called it) of excessive property, which had grown on the neck of Catholicism, and which threatened to destroy its life. The late Vatican Council was not free, but unduly controlled by the Court of Rome it was dissented from in its dogmatic decrees by a large number of bishops, which therefore could not be accumenical, which required a unanimous vote on articles of faith, and the general consent of the Catholic world. The dogma of papal infallibility was not only false, but immoral, in that it destroyed all personal responsibility. The Jesuitical and Ultra-monastic party, which ruled the Council, had overreached itself, and administered a fatal blow to popery. It was impossible to stop the opposition movement, nor could any body predict where it may end. It is in the hands of Providence, which shapes and directs the course of history. He hoped it would lead to a reformation of a number of abuses and superstitions, and bring about a better understanding between the different Churches of Christendom. He spoke of a large number of sympathisers in Germany, Austria, Hungary and Switzerland, but expected no aid at present from France. (Yet Pere Haycinth has taken an active part in the recent demonstration at Munich.) He admitted the danger which threatened from the negative sympathies of the semi-rationalistic crowd of merely nominal Catholics, but hoped that serious minds would keep the control of the movement, and mature for the great meeting at Munich such a programme as would satisfy the desire for a moderate and positive reformation on a sound historical and religious basis. He was then engaged in recasting this programme, which has recently been adopted by the great conference at Munich, and is already known to our readers. I told him that American Protestants felt a deep interest in this movement, and that many prayers were sent up for its success. He said that he received many visitors from England, and had been "interviewed" by American newspaper correspondents. In parting, he asked me to give to my countrymen a correct account of this movement. When I told him that his friends seemed to us to rely too much on the aid of the State, he said that as long as Church and State were united, they would have to insist upon their rights; but they looked forward to a separation.

Dr. Dollinger is over seventy years of age, but looks hale, and speaks with clearness and precision. His profound learning is universally conceded. Since the death of his colleague and friend, Dr. Mohler, Germany has had no abler and stronger champion of the Roman Catholic Church. I was much pleased with his temper and spirit. He betrayed no bitterness toward the Pope and the Archbishop who excommunicated him. He spoke mildly of his former friend, Dr. Hefele, Bishop of Rottenburg, who stultified himself by giving his submission to the papal infallibility dogma, after refuting it in his learned History of Councils, and voting and writing against it during the Vatican Council. He apologized for remarking that special pressure had been brought to bear against him by the King of Wurtemberg and the Minister of Public Worship, but he could not believe that he had really changed his opinion.

Let the simple soul extend unimpeded in fiery energy. The immortal heart should be the leader, but let all your eyes look upward.

A SABBATH IN DUBLIN.

We make the following interesting and instructive extracts from a letter of a New York pastor to the *Christian Intelligencer*:

DR. JOHN HALL'S OLD CHURCH.

Seven years ago I spent a Sabbath in Dublin, and was in Rutland Square church, and listened with great pleasure to a sermon from the junior pastor. Little did I think that in two years from that time the preacher to whom I listened, and the hospitalities of whose house and table I then enjoyed, would be my nearest neighbor, and one of my dearest ministerial friends in New York. It was Dr. John Hall. And now on my third Sabbath in Dublin, I went again to Rutland Square. I found the venerable senior pastor, Dr. Kirkpatrick, still at his post, engaged with his Bible Class, looking as if the seven years which had passed since we met last had not been as many months. He gave me a cordial welcome, and had much to ask about our American churches, expressing the greatest and most fraternal interest in our country and her welfare. In his prayer at the morning service, after remembering Queen Victoria and the Parliament, he prayed most fervently for the President of the United States, and that the friendly relations of the two great nations, with a common industry, a common language, and a common faith, might be perpetual. The sermon was by the junior pastor, Rev. Mr. McKee, and was a simple, earnest, and evangelical discourse—very much in the style of his predecessor, though scarcely equal to his general pulpit efforts.

REV. WILLIAM ARNOT.

In the evening I had the pleasure of listening to Rev. William Arnot, of the Free High Church of Edinburgh, and one of the best preachers in Scotland, who was on a visit to Dublin. Arnot is a man of massive frame and imposing presence, powerful rather than graceful in his manner, rich in earnest, evangelical matter, full of beautiful and poetic illustration, and, on the whole, is the most interesting preacher whom I have heard in Scotland. His text was: "Ye are our epistle written in our hearts, known and read of all men. He divided his discourse into five parts: 1. The epistle, Christians; 2. What was written on it, Christ; 3. The Author of the writing, the Holy Ghost; 4. The instrument used in writing, the ministry; 5. The readers, all men. Like most of the Scotch preachers, the sermon was textual and expository, but abounding in striking illustrations and flashes of brilliancy, with now and then a touch of genuine pathos, and a tender appeal that was quite effective. Under his first head, the Epistle, he referred to the different material which had been used in different ages for writing upon, from the papyrus of ancient Egypt to the beautiful paper of the present day, and said that all such material needed special preparation before it was fit for use, and that our writing-paper, pure and white and smooth as it is, was made of the coarsest and most heterogeneous, and often filthy materials, and needed "sore grinding" before it came out of the mill ready for the pen of the writer; and, said he, "it makes no difference whether it be the filthy rags of a beggar or the fine linen of the rich man, all must go alike into the mill, and share the same grinding process; and the beggar's rags are not too filthy and the rich man's linen is not too fine for the paper-maker's work—both must go through the same operation of grinding and cleansing before they can come forth good paper, white and clean."

Under his last head—the readers—he said, that as they were "all men," it was very important that the writing should be plain, that Christ should be so plainly written on the Christian's character and conduct that he that runs may read. There are some professing Christians in whom the writing is so faint that it would take a very clever reader to make it out! "Let Christ," he said, "be written upon you, my brethren, in raised letters, so that the poor blind worldling may read the meaning of the epistle."

I had a delightful interview with Mr. Arnot, a few days afterward, in his own home at Edinburgh. He lives in a pretty cottage at Mornington, near the former home of the lamented Chalmers. He loves America, and has two sons in Boston, in mercantile life.

AMERICAN AND EUROPEAN CHURCHES.

The great difference between our church accommodations at home and those of our brethren here strikes an American very forcibly. The churches here are very plain and very uncomfortable. The pews are narrow, straight-backed, often without cushions, and the whole interior is plain, bare, and almost mean. There are no such accommodations in the way of pleasant and inviting lecture and Sunday School rooms, as with us. The Sunday School room, for instance, of the Rutland Square church, in Dublin, is a mere cellar, underground, with a stone floor, and walls dark, damp, and repulsive. We could not gather a school in such a place in our country. The contrast between this and that on the corner of Fifth Avenue and Nine-

teenth Street must appear very great to my brother Hall. There is not a Presbyterian church in Great Britain, so far as I have seen, that will compare in beauty and convenience with the old South Dutch!

DEVOUT WORSHIP.

But though the churches are plain, the worship is devout and earnest, solemnity and decorum characterize every congregation. The Word of God is honored and magnified by preachers and people. A portion from both Testaments is read, and every person has the Bible and follows the reader. This is a most laudable habit, and one which our congregations would do well to imitate. There are some pews in our churches at home where you may look in vain even for a single copy of the Word of God. The singing is not done by four people, but by the whole people. As I listened to that sweet psalm in the Rutland Square church: "The Lord's my Shepherd, I'll not want," sung by the entire congregation, to the good old tune of "Martyrdom," I felt that this was indeed obeying the injunction, which we habitually disregard: "Let the people praise thee, O God! yea, let all the people praise thee!"

THE MAN WHO SPOKE FIFTY-SIX LANGUAGES.

The *American Educational Monthly* for August contains a very readable sketch of the most remarkable linguist that ever lived. Giuseppe Gasparino Mezzofanti, the prodigy who spoke fifty-six languages, was the son of a poor carpenter of Bologna, where he was born in 1774. He died in Rome in 1840. His father designed him for the paternal calling. His work-bench happened to be under the window where Father Respighi was instructing some private pupils in Greek and Latin, young Mezzofanti picked up the words by ear and surprised his unconscious teacher when, one day, without knowing the Greek alphabet or ever having seen a Greek book, he repeated and accurately explained a great number of the words which had fallen on his ears while at work. This anecdote is paralleled by one told by Coleridge in his table-talk, where a servant, employed by an English clergyman, who was in the habit of reading aloud his Hebrew Bible in his study, actually repeated, during intervals of delirium, whole chapters of the old Testament in the original text. She, like Mezzofanti, had no knowledge of the alphabet, grammar, or dictionary, but the memory, which had casually caught the words and their connection, tenaciously held them.

This gifted young man desired to leave his trade and enter the church.—The kind-hearted old oratorian assisted him. He picked up languages with wonderful facility. His memory retained every word his ear had once heard. It was not the words but the connection—in idioms he was peculiarly strong—and the intonation. He learned in college Latin, Greek, Hebrew, and Arabic. His first lessons in German were derived from a Bolognese ecclesiastic, the Abbate Thiuli. He picked up French from an old priest of Blois, Swedish from a Swedish physician who had settled at Bologna, and Coptic from a learned clergyman, the Canonico Mingarelli. In 1797 he obtained priest's orders, and shortly afterwards he was appointed professor of Arabic in the University of Bologna. He refused to take the oath of allegiance to the new "Cisalpine Republic," and in consequence lost his position. In 1804 he was restored, and in 1808 again deprived, owing to his fidelity to Pius VII. In 1812 he obtained the position of assistant librarian of his native city, and two years afterwards he was made chief librarian. Napoleon endeavored to lure him to Paris, Murat to Naples, the Grand-Duke of Tuscany to Florence, the Emperor Francis to Vienna, and even his Holiness Pius VII. to Rome, but in vain. He remained at Bologna until 1832, when Gregory XVI., an intimate friend of his, after, as he laughingly put it, "a regular siege," finally succeeded in installing him as Prebend of St. John Lateran's Church. He was subsequently the successor of the celebrated Mai as librarian of the Vatican, and in 1840 he and his predecessor were elevated to the cardinalate.

It was during the eighteen years which elapsed between Mezzofanti's elevation to the chief librarianship and his removal to Rome that he extended and perfected his knowledge of the language. He was "foreigners' confessor" at Bologna, a position usually intrusted to a large staff in Roman Catholic cities. He visited the hospitals assiduously, and never failed to improve an opportunity at picking up a new language or perfecting his knowledge of one with which he was already familiar. It was not that he had simply a knowledge of the languages, but he spoke them with fluency, pronounced them correctly, and wrote them idiomatically. The porters and runners at Bologna always mentioned Mezzofanti as one of the wonders of the town, and no literary foreigner visited the city during his residence there who did not call upon

him. They were all impressed with his proficiency. Lord Byron, Herr Jacobs, Guido Gowes, Dr. Baines, (in Miss Mitford's Recollections), and M. Manart, all bear witness to the powers of this gifted priest, who, if he had lived at Babel, would, as one of them has quaintly remarked, have been able to have acted as general interpreter. Dr. Baines says: "The last time I was in Rome we went together to the Propaganda and heard speeches delivered in thirty-five or thirty-six different languages by converts of various nations. Amongst them were natives of no less than three tribes of Tartars, each talking his own dialect. They did not understand each other, but the Cardinal understood them all, and could tell with critical nicety the points in which each jargon differed from the others." He mastered Chinese late in life, and yet he was able not only to converse with the Chinese students in the Propaganda, but to preach to them and deliver a set of homilies in their own tongue. Herr Gowes says that he spoke eight languages in his presence of an evening, and changed from one to the other with the greatest facility and without confounding the words or pronunciation of one language with those of another. He sent this same traveler the name of God written with his own hand in 56 languages, of which 80 were European, not counting their subdivisions into dialects; 17 Asiatic without counting dialects; 5 African, and 4 American. Mezzofanti's life was simple and childlike, and devoid of all pretension.

A TRIFLING INCIDENT AND ITS MAGNIFICENT RESULT.

It was a cold winterday about seventy years ago when a devout Welsh minister asked a little girl of his parish to repeat the text of the preceding Sabbath. She could not do so, and blushing pointed to the deep and drifted snow as an excuse for her inability.

Naturally anxious to understand the relation between the snow and the text, the good man asked her to explain. It soon appeared that the Bible out of which she was wont to learn the text was owned by a distant neighbour whom the unusually deep snow had prevented her from visiting. Having no Bible at her own home, she was thus dependent on friends living at a distance for the privilege of reading the word of God. This trifling incident started an inquiry in the minister's mind, which has had wondrous results. He soon found that a large number of his people were without the scriptures and unable to buy. With energy combined with piety, he set out for London, and appealed to the directors of the Religious Tract Society for some kind of organization to supply his poor countrymen with the Bible. His appeal was not in vain. Whilst the thoughtless multitudes were jostling in the streets, and the din of London life deafening the ear, a few noble men retired to an obscure counting room of the city, to devise measures for the formation of a society which should give the Bible to Wales. Their plan was nearly matured, when the mind of one there flashed a thought—a thought as truly inspired as any in the canon; it was heaven-born, and simply sought human lips to give it expression. Up rose one of the small company; a glow was on his face and a magnificent faith was in his heart. "If a Bible Society for Wales" he said, "Why not a Bible society for the world?" Noble words were these. They fell on the few auditors like a voice from God—like a trumpet blast from the sky.

The British and Foreign Bible Society had its beginning at that moment. The lips which spoke it into life have been dead for many years, but who save the Almighty can measure the work they have wrought?

The society, of which this was the origin, held its sixty-eighth anniversary in London on the 1st of May. It has agencies in all the principal countries in Europe, and a single glance at the figures for the past year is sufficient to indicate the amazing greatness of its work. During the year 1871-2 it has circulated in France 250,000 copies of the scriptures; in Germany 490,000; in Austria 126,000; in Russia 145; in Egypt, Syria, and Palestine 20,000; in China 59,000, besides smaller numbers in other parts of the world. Among German families bereaved in the late Franco-Prussian war, no less than 224,000 copies of the scriptures were distributed in eleven months, and the general good results of the society's work in Germany have been such, that the German Christians design organizing a society which shall supply the home demand without any further call on England. In Italy a Bible Society has been launched under the very shadow of the Vatican. Of what a noble family is this Italian and Foreign Bible Society already the mother. To the work for God which she is still destined to do, it seems impossible to draw any bounds. The receipts and expenditure for the past year, from ordinary sources, were greater than ever before, the former being £184,196. 12s. 2d., and the latter about a thousand pounds less.—*Christian Herald*

British American Presbyterian.

PUBLISHED EVERY FRIDAY AT TORONTO, CANADA.

TERMS: \$2 a year, in advance. POSTAGE, by mail, 20 cents per year, payable at the office of delivery.

Active canvassers and Local Agents wanted, to whom liberal commissions will be paid. Cheques and Post Office Orders should be drawn in favour of the Publisher.

Address C. BLACKETT ROBINSON, Publisher and Proprietor. Office—No. 41 Melinda St.; House—No. 6, Gerard St., Toronto.

ADVERTISING RATES. Table with columns for Space, 3 Mo's, 6 Mo's, 1 Year and rows for One column, Half column, Quarter column, One-sixth column, One-eighth, One-sixteenth, 12 lines or 1 inch, 6 to 8 lines, 4 to 6 lines, 4 lines and under.

No double columns; cuts 25 per cent. extra; specials in reading matter 15 cents. per line each insertion.

Any irregularity in the receipt of the PRESBYTERIAN will be immediately rectified on notice being sent by Postal Card or otherwise.

A DENOMINATIONAL ORGAN.

An overture on this subject from the London Synod was supported by Dr. Proudfoot, who thought that such a medium as a weekly newspaper would greatly advance many interests of the Church.

On motion of Mr. McMullen, after some discussion, it was resolved that the overture be rejected, AND THAT THE ABOVE-MENTIONED PAPER BE RECOMMENDED TO THE MINISTERS AND MEMBERS OF THE C.P. CHURCH AS WORTHY OF THEIR HEARTY SUPPORT.

British American Presbyterian.

TORONTO, FRIDAY, AUG. 30, 1872.

OUR FRIENDS are reminded that subscriptions to the BRITISH AMERICAN PRESBYTERIAN are payable in advance. With this issue we commence the second half year; and those who have not yet remitted, are invited to do so without any further delay.

SUBSCRIBERS who paid for six months and wish to continue, should RENEW AT ONCE, in order that their names may not be struck off the list.

TOPICS OF THE WEEK.

The Canadian elections are now nearly over. Both sides claim the victory. There can be no doubt that the Reformers have made considerable gains, especially in Ontario.

Apart from the elections, there is nothing else stirring the public mind of Canada. Everywhere there are abundant signs of the country being in a highly prosperous condition, which is showing itself, among other ways, in the extent of summer travel.

The Presidential contest in the States is as curious as can be imagined. Fierce anti-slavery men, and those of the redoubtable K. K. K., are clasping hands over the bloody chasm, while protectionist and free trader are forgetting their hobbies in presence of a contest of a far more important description, and for the time, at any rate, they are acting as if they were one.

There are still those who doubt whether Stanley ever saw Livingstone, and bring forward very absurd considerations in support of their skepticism. In their efforts to disparage Stanley, these people make him almost more than human. Letters from Livingstone to most obscure persons, of whom or of whose whereabouts Stanley could know nothing, are always turning up, and if these persons are not competent to judge of the genuineness of a man's writing after all the intercourse of past years, who is? We, at one time, more than doubted of Stanley's success; now we

can do nothing but acknowledge that the "lost has been found."

On the Continent of Europe nothing of any importance has taken place during the past eight days. Whatever agencies may be at work to bring down great and important changes, all has been outwardly quiet. The overgrowing power of free thought and free speech is everywhere visible. Men feel like those who dreamed when they contrast the present state of things with what prevailed only a few years ago, and the gains that freedom is making are likely to be kept. It is also to be noted that the Geneva arbitrators are expected to give their award in a week or two. It is expected that England will have to pay four or five millions.

Contrary to expectation, the Belfast riots broke out again during the week, but without any very disastrous consequences. These Irish faction fights are a disgrace to civilization and humanity, and coming so often as they do, in the name of religion and principle, are doubly scandalous. If such be the most effectual means by which religion or Protestantism can be kept up, then it certainly is on its last legs. "A plague upon both houses," say we. As such conduct, even in Ireland, with all its wretched traditions of mutual injuries for centuries, it is a thousand times worse to have even the germs of such things introduced into Canada, and those incur grave responsibility who are seeking to transplant to our new land the miserable feuds and jealousies which have so long given Ireland a hard notoriety the world over.

The defeat of Sir George Cartier in Montreal, by the immense majority of 1,287, is one of the most significant features in the political contest at present going on in Canada. It has taken both friends and enemies by surprise. How it has been brought round has been variously accounted for. Sir George's mismanagement of the Militia may have done something, and the arrogance of the plucky little Frenchman may have contributed somewhat to his overthrow. But there can be little doubt that Sir George's conduct on the New Brunswick School Bill is the great sin which has sealed his fate. The priests insisted that the Bill should have been vetoed. When that was not done, and when eventually Sir George would not interfere in the local affairs of New Brunswick, so as to overthrow what was fairly within the jurisdiction of the Local Parliament, then his fall was certain. Much as we could wish to believe that this defeat is due to an awakening of the popular mind in Quebec, and to a rebellion against the political dictatorship of the imperious little Baronet, we are unable to take any such a flattering view of the situation. Sir George has many political sins on his shoulders, for which he deserves punishment, but he has not on their account been rejected; but for what after all ought in the estimation of Protestants to be rather regarded as honorable. To be sure there was no principle in his course. Had the Ministry gone, as at one time was intended, against the N. B. School Law, the New Brunswickers would have been up in arms at the treatment. That would have possibly endangered the Ministry quite as badly, but in that case we very much doubt if Sir George would have been the rejected of Montreal.

The Ultramontane party had united with the rouges to put down Cartier. To advance liberalism by the movement is as far from the thoughts of the priests as anything can be, but we are sanguine that the result will, in spite of all priestly scheming, be greatly in favor of civil and religious freedom. The process of disintegration has commenced. The priests have encouraged their adherents to join with the liberals in ousting Sir George, and they may find, as we hope they will, that they have taught their followers a lesson which will carry them further in the same direction.

Rev. Dr. ORMISTON, New York.—The Rev. Dr. Ormiston preached in Toronto, in the new Metropolitan Methodist Church, last Sabbath, to a large and attentive audience, and in his usual eloquent manner. The Rev. Dr. seems in the best of health and spirits, and returns to New York to-day, after an absence of three months.

THE CANADA PRESBYTERIAN CHURCH.

The long-looked for minutes of the Assembly have at last made their appearance, and, it is to be hoped, will be as useful as some of our correspondents anticipate. We believe that the difficulty in getting them out sooner has been connected with the late strike among the printers, and that it has been unavoidable.

There are many interesting facts stated in those minutes which show that the C. P. Church is outwardly making very encouraging progress, and it is to be hoped that this is but an intimation of progress of a higher and better kind.

The deaths among the ministers during the year has been exceptionally few, amounting only to two, viz: Dr. Boyd, of Prescott, and Mr. Duncan, of Markham.

The number of demissions has been large, as many as twenty-one, while the inductions and ordinations have come up to thirty, and the translations to 14.

Thirteen ministers have been received from other Churches, twelve students licensed, seventeen new congregations erected, and seventeen new groups of Mission-stations opened. The total number of stations supplied by ministers of the Church as regular portions of their several charges is 615, and then another 70 partially supplied, giving a gain for the year of 27 on the former and 12 on the latter.

The total number of ministers on the roll is 807, a gain of 11 since last report, while the reported vacancies have only been diminished by 5. Only 29 ministers have sent in no report. Under almost every head there is an increase over last year, and if every minister would make it a point to report fully and regularly the increase would be still more manifest. We wonder how any one calling himself a Presbyterian should even think of refusing so necessary information.

The membership has increased by about two thousand; the sittings provided by about nine thousand, twenty-one churches, eleven mansees, two school-rooms, and one lecture-room. The average stipend paid has increased on the year \$38, viz: from \$695 to \$728, and that paid exclusively by the congregation from \$664 to \$689. The average contribution of each member for strictly congregational purposes has been \$8.38, a decrease of 80 cents. On some of the items there is a small increase, though, truth to tell, their might be more without any fears of the contributors being ruined. For widows and orphans, for instance, the average per member has risen from 6 1/2 cents to 6 1/4. The whole average contributions to Missionary and benevolent purposes per member is a DOLLAR. Altogether, the contributions, both for the individual Church and external objects, average per member \$9.78, a decrease on last year of 10 cents. Considering the great and general prosperity of the country, this is not by any means creditable. It is a great matter that so much has been done, but there ought to have been a great deal more.

While the amount raised for ministers' stipends has increased, as has also the average salary paid, it is to be noted that there are twenty more ministers who receive less than \$500 per annum from all sources. This is far from being as it ought.

Then there are about \$4,000 of arrears of the stipend, which of itself represents a great amount of annoyance and discomfort to those who reckoned upon receiving that sum, but did not.

It is also a curious, but not very complimentary fact, as far as some are concerned, to have to note that 52 congregations gave more than one-half of all that was contributed to the schemes of the Church. In many cases the contributions set are in the last degree discreditable, giving one the idea that the congregations concerned are merely playing at religion, and care nothing whether the cause of Christ in Canada and the world sink or swim. Some congregations, paying from \$700 to \$1,000, or \$1,200 of stipend, give mere dribbles to the schemes of the Church—some nothing at all. What are the ministers and office-bearers about in such cases?

We cannot dip further into these minutes at present, but may return to other points in them at another time. There is room evidently for congratulation in many of the things stated, but there is as evidently room for humiliation and amendment.

GAVAZZI.

Many of those who remember Gavazzi's last visit to Canada will rejoice to again see and hear one who has taken to prominent a part both in religious and political questions for more than the last quarter of a century. Time is dealing kindly with the worthy Padre, though years are evidently telling upon him. In many respects there are intimations of increased spirituality and, in consequence, of power. The "old fire" is not abated, and the Gavazzi of 1872 we are inclined to think will be generally regarded as a vast improvement on the Gavazzi of 1852. His addresses in Canada are awakening a great amount of interest, and we don't wonder that they should; the wonder would be if they did not. He speaks out fearlessly and well. The Plymouth brethren fare very hardly at his hands, almost as much so in fact as the Pope himself. When political considerations in Canada are tending so powerfully to muzzle all expression of opinion that is hostile to the pretensions of the Church of Rome, it is refreshing to hear a man like Gavazzi speaking out what many feel, but from mistaken policy are afraid to express. We hope the present visit of the eloquent Italian to America will do a great deal of good and that the funds raised will also greatly help on the cause of righteousness in the dominions of Victor Immanuel.

REV. DAVID INGLIS, L.L.D.

We regret to learn that there is every likelihood of Knox College being deprived of the services of Professor Inglis, as that gentleman has received, and, we believe, accepted, a call from one of the Dutch Reformed congregations in Brooklyn, N.Y.

This is discouraging to the College, especially since the commencement of the session is so near, and there is consequently so little time to make other arrangements.

The many friends of Dr. Inglis in Canada will deeply regret that he has seen it to be his duty to take this course, but they will follow him to his new field of labor with heartiest good wishes and prayers that his labors may be greatly blessed to the advancement of the good cause in the land to which he goes.

LADIES' COLLEGES.

We lately noticed the establishment of a Ladies' College at Ottawa under the care of Rev. Mr. Laing. We are glad to see that another has been started with encouraging prospects of success in Winnipeg, Manitoba, under the care of Professor Bruce, and another at St. Hyacinthe, Quebec, under Rev. Mr. Ductos. The latter is for the purpose of giving a thorough superior education to French Protestant ladies. We hope they will be all successful, as they are all greatly needed.

The Methodist Recorder, of Pittsburg, is about as sensible on one point as we could wish a paper to be:—

One of the curious things about editing a religious newspaper is, that about four-fifths of the pious pensters whose contributions have been declined, or even delayed, take personal offense at the editor. They write private reminders that less important and more lengthy articles than theirs have appeared, and so forth and so forth. Sometimes they stop the paper—that is, their copy of it, not the whole enterprise!—sometimes they depreciate publishing concerns generally. It is a pretty sure indication of a rejected communication to hear certain literally ambitious persons criticize their Church paper. But editors must continue to exercise their impartial judgment on all submitted articles; and this with a view to the interest, profit and pleasure of their regular readers, rather than to the feelings of voluntary writers. Editors should not feel under any special obligations to youth, age, or to position; but always to the Church's general good. Any other course would be to waste time and come short of duty. Brief, suggestive articles, if free from mere local or personal talk, are welcome, especially when written by experienced Christians. And such persons are always reasonable.

BENEFITS OF SUNSHINE.

Seclusion from sunshine is one of the misfortunes of our civilized life. The same cause which makes the potato vines white and sickly, when grown in the dark cellars, operates to produce the pale, sickly girls that are reared in our parlors. Expose either to the rays of the sun, and they begin to show color, health, and strength.

One of the ablest lawyers in the country, a victim of long and hard brain labor, came to me a year ago suffering from partial paralysis. The right leg and hip were reduced in size, with constant pain in the loins. He was obliged in coming up stairs to lift up the left foot first, dragging the right foot after it. Pale, feeble, miserable, he told me he had been failing for several years, and closed with "My work is done. At sixty I find myself worn out."

I directed him to lie down under a large window and allow the sun to shine on every part of his body; at first, ten minutes a day, increasing the time until he could expose himself to the direct rays of the sun for a full hour. His habits were not essentially altered in any other particular. In six months he came running up stairs like a vigorous man of forty, and declared with sparkling eyes, "I have twenty years more of work in me."

I have assisted many dyspeptic, neuralgic, rheumatic, and hypochondriacal people into health by the sun cure. I have so many facts illustrating the wonderful power of the sun's direct rays in curing certain classes of invalids, that I have thought seriously of publishing a work to be denominated the "Sun Cure."—Home and Health.

LUXURY.

I am no advocate for meanness of private habitation. I would fain introduce into it all magnificence, care, and beauty, where they are possible; but I would not have that useless expense in unnoticed fineries or formalities, cornice ceilings and grainings of doors, fringing of curtains, and thousands of such things, which have become foolishly and apathetically habitual—things on which common appliances hang whole trades, to which there never belonged the blessings of giving one ray of real pleasure, or becoming of the remotest or most contemptible use—things which cause half the expense of life and destroy more than half its comfort, manliness, respectability, freshness, and facility. I speak from experience; I know what it is to live in a cottage, with a deal floor and roof, and a hearth of mica slate; and I know it to be in many respects healthier and happier than living between a Turkey carpet and a gilded ceiling, beside a steel grate and polished fender. I do not say that such things have not their place and propriety; but I say this emphatically, that a tenth part of the expense which is sacrificed in domestic vanities, if not absolutely and meaninglessly lost in domestic comforts and incumbrances, would if collectively afforded and wisely employed, build a marble church for every town in England; such a church as it should be a joy and blessing to pass near in our daily ways and walks, and as it would bring the light into the eyes to see from afar, lifting its airy height above the purple crowd of humble roofs.—Ruskin

The miners' strike in the Nord and Pas de Calais departments has terminated.

M. Armand Gouzien proposes a tax on books as a means of reducing the deficiency in the French Budget.

The quantity of preserved meat exported from Australia for the four weeks ending 8th June, was 950,000 lbs.

The Pope has detached the canton of Geneva from the diocese of Lausanne and made it a separate diocese, with Mgr. Mermillod as bishop.

The census returns of Victoria show that the Chinese numbered 17,985, of whom 17,899 were males and 86 were females; and the aborigines 1830, of whom 784 were males and 546 were females.

In a portion of Siberia, where the inhabitants live chiefly on salmon, which every third or fourth year fail to appear, the Government has established a fish savings bank, with a capital of 300,000 dried fish.

Messrs. Rothschild, the bankers at Paris and Frankfort, have received, in recognition of their services rendered to the Prussian Government, the insignia of the St. Annie and Stanislaus Orders of the first class.

The payment of the first 500,000,000 of the war indemnity for the evacuation of the Marne and Haute Marne will take place when the huts are built for the Prussian troops in the Departments to which they will withdraw.

A distinguished artist in aquafortis engraving, M. Henri Trappes, aged thirty-seven, to whom the public is indebted for some illustrations of "Gil Blas," committed suicide a few days ago in Paris, by firing a pistol into his heart.

Ireland.

The Belfast Town Council has resolved to invite the British Association to visit that city in 1874.

A process-server named Martin Tunbridge was fired at in Ballinrobe, county Mayo, on the third inst., and wounded in two places.

Mr. Ren, the notorious solicitor, was expelled from the Belfast Town Council recently, by the police, as he refused to cease speaking against a drainage scheme, and making attacks on the members. Sentries had to be placed at the doors to keep him out.

The annual report of the Commissioners of National Education in Ireland has just been published. From this it appears that on the 31st December, 1870, there were 6806 schools in operation, which had on their rolls 998,998 children, with an average daily attendance for the same period of 359,190. At the close of the year 1871 the number of schools in operation was 6914. The total number of children on the rolls within the year was 1,021,700, and the average daily attendance of children for the year was 363,850. There was, therefore, an increase of 22,701 on the rolls, and of 4651 in the average daily attendance. The number of non-vested schools in connection with the National Board on the 31st December, 1871, was 5089. The pupils were in these mixed schools distributed thus:—126,786 Protestant pupils mixing with 28,285 Roman Catholic pupils in 1166 schools, taught exclusively by Protestant teachers; giving to each school an average of 108.7 Protestants, and 24.2 Roman Catholic pupils. 15,396 Protestant pupils mixing with 12,110 Roman Catholic pupils in 123 schools, taught conjointly by Protestant and Roman Catholic teachers; giving to each school an average of 125.1 Protestant, and 98.7 Roman Catholic pupils. 26,868 Protestant pupils mixing with 394,347 Roman Catholic pupils in 2659 schools, taught exclusively by Roman Catholic teachers; giving to each school an average of 10.1 Protestant and 13.7 Roman Catholic pupils. The returns show the religious denominations of the 19,121 pupils on the rolls of the metropolitan, and the district and minor model schools, for the year ended the 31st December, 1871. It appears that 6505 were of the Established Church, 5982 were Roman Catholics, 5342 were Presbyterians, and 1342 belonged to other religious persuasions. The number of new teachers who entered the service of the Board in 1871 was 928.

Life has been called a warfare. Blessed then is the periodical armistice of the Sabbath. Blessed not merely as a day of rest, but also a retrospection. It is only in the pauses of the fight that we can see how the battle is going.

Rome has 220 convents or religious houses within its walls, having 4,668 inmates, of whom 2,377 are men and 2,286 women. In the Province of Rome, outside the city, there are 225 of these establishments, with 3,576 inmates, male and female. The Government is about to break them up.

Some persons would make religion to consist of little else than a self-denying course of the practice of virtue and obedience. They make it a kind of house-of-correction work. But no! I love the service of my God. Like the bird, I fly at liberty on the wings of obedience to his holy will.—*Dr. Chalmers.*

It is said that at the meeting of the Emperors of Germany, Russia and Austria, in Berlin, the proposition will be made for a congress of the European Powers to sanction the territorial modifications of France, the occupation of Rome, and the revision of the Treaty of Paris of 1856.

On the morning of Monday week, memorable in Sutherland in connection with the rejoicings on the Marquis of Stafford's majority, the door of the Porroch prison was opened to liberate the only prisoner, his term of imprisonment having expired that morning. The jail has since been empty.—*Northern Echo.*

The Duke of Sutherland, after perfecting at his own risk and cost the railway which bears his name, is now devoting his energy to the working of the coal measures which since the days of Queen Elizabeth have been known to exist in Sutherlandshire, and which up to 1827 were regularly worked, 70,000 tons having been extracted in a few years at that period.

A curious scene recently took place at an anti-union meeting at Golspie. During the proceedings, one of the audience rose up and wished to read a communication from the minister of the church in which the meeting was held, and who was a Unionist, desiring the adjournment of the proceedings till he could be present. The result of this was a scene which ended in the promoters of the meeting vacating the church and conducting the proceedings in the open air.

Ecclesiastical.

MINISTERS AND CHURCHES.

The St. Paul's Presbyterian congregation in Nelson recently presented their pastor, the Rev. Henry Edmond, M.A., of Waterdown, with a beautiful set of silver-mounted harness, worth about \$35 or \$40.

The teachers of the Canada Presbyterian Sabbath School of Napanee, presented their superintendent, Mr. Henry Duncan, who is about leaving town, with two valuable books, as a mark of the high esteem borne towards him by his fellow-laborers, on Monday evening last.

DEATH OF THE REV. A. COLQUHOUN.—Rosemont, Aug. 16.—The Rev. Archibald Colquhoun, of the Church of Scotland, died this morning at his residence in Mulmar, County of Simcoe. He was sent out by the Established Church about forty five years ago, and first settled in the Montreal district, afterwards in Dummer, County of Peterboro', and lately in the County of Simcoe.

Knox Church, Guelph, which for some months past has been undergoing extensive alterations and additions, and now completed, was last Sabbath opened again for public worship. Large audiences were present at all the sittings, especially in the morning and evening. The Rev. Dr. Topp, of Toronto, preached in the forenoon; Rev. W. S. Ball, the pastor, assisted by Rev. Messrs. Harper and Mackie, of Guelph, in the afternoon, and the Rev. A. D. Macdonald, of Elora, in the evening. Special collections were taken up and were very liberal. We understand that the gallery, which presents a neat and commodious appearance, has had the desired effect of destroying the echo in the church, which was such a source of annoyance to the worshippers. The former pulpit and screen behind it has been replaced by one altogether new and different in style, and much more tasteful in appearance. The church will now accommodate about a thousand persons.—*Mercury.*

BRITISH ECCLESIASTICAL NOTES.

The *Saturday Review* says that extemporary preaching is deeply detestable when we understand by it improvised preaching. It is nothing short of ridiculous arrogance for any man to get up into the pulpit and treat a congregation to the mere accidental skimmings of the mind.

Mr. Spurgeon was present on Monday at the laying of the memorial stone of a new Baptist chapel at Dulwich, and in the course of an address he said he was thinking about calling the ministers together and having a strike. He was quite sure that a very large proportion of the ministers of all denominations did not earn anything like so much as the men who laid the stones of that building.

The Rev. Mr. Andrew Doak, M.A., has received a call to become colleague and successor to the Rev. John Harper, of Bothwell.—The Rev. D. O. Ramsay, of the Established Church, of Kirriemuir, has accepted a call to the church at Closeburn.—The Rev. James S. Rae, probationer, Glasgow, has received a call to the Garzeube Road U. P. Church, Glasgow.

At the services in the Kibbarhan U. P. Church on Sabbath last, the Rev. George Allison intimated that operations for the remodeling of the church would begin during the week, and that while they were being carried on the congregation would meet on Sabbath afternoons in the Established Church, which had been kindly placed at their disposal for that purpose.

The Rev. Seadell Minton, of Eaton Chapel, Pinilico, a clergyman of the Church of England, preached last Sabbath evening in the Surrey Chapel from the words, "Blessed are the peacemakers, for they shall be called the children of God." The prayers were read by the Rev. Newman Hall, and the spacious building was crowded in every part.

The writ of suspension *ab officio et beneficio* was served personally on Mr. Purchas on Sabbath last at Brighton, before the commencement of divine service. The suspension notice was afterwards fixed on the church door. Mr. Purchas is now suspended from the income of his living as well as from his duties.

THE BRITISH MEDICAL ASSOCIATION AND THE USE OF ALCOHOL.

On Thursday morning, a large number of the members of the British Medical Association were entertained at breakfast at the Royal Hotel, Temple Row, by Mr. Samuel Bowley, (President of the National Temperance League), Alderman C. Sturge, and the Rev. G. W. Oliver. In the absence of Mr. Bowley, Alderman Sturge presided. After breakfast, Alderman Sturge thanked the guests for their attendance, and the Rev. G. W. Oliver delivered a short address, directing the attention of those present to the medical aspect of the drinking customs of society. Mr. Thomas Taylor, (Birmingham) stated that for the last forty years he had been very careful in recommending alcoholic stimulants, knowing that mischief might follow. Dr. Harris (Bedruth) said that, after an experience of forty years, he quite agreed with what had been said, and thought it would be better to order no alcohol at all than to order it in exceptional cases. There might be certain cases where it was necessary to use it, but it was like a two edged sword—cutting both ways. Dr. Nelson remarked he could not see how it was possible to obliterate the use of alcohol from practice, but great care was required in its use. No one could deny that the constant use of small quantities of brandy was about the most pernicious thing that could be done to the constitution. Dr. Gross (Philadelphia) maintained it was a well-established fact that alcohol was a life supporter, and there was ground for believing that it was a nutritious substance. There were some cases in which the use of alcohol was indispensable necessary, and in which no other medicine could take its place. Dr. Steward, of Dublin; Mr. Ritchie, of Leek; and Dr. Martin, of Manchester, also spoke, the generally expressed view being that alcohol was only to be used in emergencies, and that it was doubtful whether it was the stimulant ordinarily believed to be. No resolution was passed; and the proceedings concluded with a vote of thanks to the hosts.

The Protestant population of France is 572,749, including 86,041 inscribed electors. Of these 32,603 but little more than one-third voted for the members of the Synod of the Reformed Church of France.

THE SERMON PREACHED BY THE REV. WILLIAM KNIGHT IN LONDON.

The sermon preached in Mr. Martineau's chapel in London by Mr. Knight has been published, from which we take the following extracts:—

The text was selected from Job xiii. 3. "Oh, that I knew where I might find Him, that I might come even to His seat." The preacher said that the speaker of the words of the text was utterly dissatisfied with the theory of Providence which his friends had put before him. The Divine nature seemed to him an insupportable abyss, and Providence a dark enigma. He virtually says that man cannot know the nature of Him who is Infinite, or approach Him with recognition. He can but follow the earthly light he has, and wait patiently in the darkness. We must not measure Job's utterances by the standard of modern restraint. It would be rash to say that our own era is more bereft of faith in the Divine Presence than those which have preceded it. Possibly had we the eye to see into their deeper phases and to gauge their unmanifest troubles, all ages are pretty much alike in this. Only now we hear it more explicitly avowed. The centre of religious controversy has changed, and the immediate question of the hour touches the very root of all religion. Scientific men, the teachers of this generation, proclaim their inability to find God anywhere, and the general air is filled with kindred half-expressed complainings. We miss, however, some of the peculiar sorrow to which the experience so often gave rise of old. The extreme pain which this ancient seeker after light endured exhibits a marked contrast to the contentment and acquiescence of the modern mind before its conscious blank of experience. It may seem remarkable that so little progress has been made, since this experience was recorded, towards an *absolute settlement* of this first article of religious belief, so as to put it into the category of axiomatic first truths, and to fix it beyond question as an indisputable verity, a truth of which no man can doubt, as well as the imperishable treasure of the human heart. One explanation is that men have been dissatisfied with the partial glimpses vouchsafed to them, and the limited knowledge possible, and have formulated their little light into a rounded system, with a series of propositions often unverifiable even to themselves, and have insisted that their inadequate solutions should be adequate for all their contemporaries, and also for generations to come.

There are two facts which a study of the human soul and of the outer universe suggests, of equal significance as affording the data of a true theology, and alike necessary to sustain the life of piety in the heart. The one is the kindness of God to man, and the other is His transcendence and immeasurable unlikeness. To dwell overmuch or overlong on the kindness, and the communion which it permits and fosters, will lower religion to familiar talk and breed irreverence. There are choice moments in the life of man when the soul almost emerges from its prison-house of flesh, and is privileged to perceive the greatest of realities behind the veil of sense as vividly as the eye perceives material forms and colours and motions. These rare seasons are, as a great poet calls them—

"Hours
Of visitation from the most high God."

But they cannot possibly be permanent. From their very nature they must quickly ebb away; and that not because they arise from our own rare efforts to idealise what is, but because they are due to the action of another over us—to the influence of the Divine mind upon the human. And so religious men have always felt (while the Church has told of it in its psalms and hymns and prayers) that in such hours the presence of their brethren with whom they hold intercourse in articulate speech is not more, but less, real to them than that Infinite Mind whose language they have heard by listening. They feel (quite as much as those who teach it as *exclusive* truth) that the Reality is utterly transcendent; but in attempting at other moments to describe it, and then clothing the limitless One with human characteristics they are aware that they are using an imperfect medium for the purpose.

This, then, is the characteristic feature of that knowledge with God which is an authentic and permanent possession of the race, while the notions which men form of Him arise, and change, and die. All the "men of God" have recognised Him as a Revealer; and have held that God "liveth with man" (as Moses put it), "and he liveth." While their attempt to describe man as "Lord," "King," "Shepherd," "Guardian," "Father," as the "I am," the "Infinite and the Eternal," as the "Ancient of days," as the "Cause of causes," or the "Light of the soul," and the "Life of men," are so many conceptions gathered from the symbols of the earth, adequate and yet inadequate; sufficient as the steps are sufficient in raising to a height, insufficient as an exhaustive account of an infinite essence. They partially satisfy the mind; they fix its wandering notions, and help it to retain its old experience and to recall its vanished thoughts.

But there is more than this first testimony to the presence of Another and a Greater with whom the spirit holds communion. God is revealed within the soul as a Legislator there. The eye of the conscience looks with immediate vision on One whose moral lustre no material eye can discern. And how is this? Looking around him, man feels that he is inviolated, hemmed in, and helplessly chained by physical laws. But looking within, he feels that he is not so.

What then is the force of that voice of Conscience which is the light of the lawgiver of the free-will? It is not a mere authoritative mandate—"This shall be done." It is the Divine appeal—"This ought to prevail." It is not like a voice of terrific thunder, crushing the will and extorting obedience. It is rather the persuasive voice of admonition and entreaty. And this is the Word of the living Providence which begets us before and behind. It is a voice most truly "in us, yet out of us."

This is another way by which we may find Him, one quite as valid, since it is consecrated for us by the feet of worshippers in many generations. It is old, yet ever new, because it is disclosed to us by the opening of the gateway of another's experience. It will sometimes happen, when the heart is wearied by its failures as a reality of its experience, just as it is falling back into helplessness or *ennui*, it will perceive the fact that the collective experience of the race is *on its side*; that devout men, the prophets and prelatists of all ages, the men of faith and prayer, have borne witness to the truth it is in search of when urged by the weight of a present inspiration.

And far from them all, illustrations as they were, we have One who revealed the Father. But we do not enter on that aspect of it now. There is another equally noteworthy and most practical to which we turn in conclusion. It was He who said as no other teacher has said, "If a man do the will of God, he shall know." The Lawgiver of Christendom has told us that it is not the contemplation of the Law that will most perfectly reveal Him from whom he emanates. It is that obedience to his behests

which always floods the soul with an interior light and liberty. Reflection on the rationale of the conscience, so as to discover a true theory of morals, and not disclose the facts that are revealed all silently to the obedient soul. For mere thinking reveals nothing. Criticism cannot open the eye of the blind. We must act and we shall know. We must keep our conscience pure, and our hearts unsullied, and walk in the way of God's commandments, or we shall be blind as the mole though we had a hundred eyes for intellectual discernment. "Pleased are the pure in heart, for they shall see God." This is the *via sacra* leading to God.

THE OPENING OF THEOLOGICAL HALL, OF U. P. CHURCH, SCOTLAND.

The Theological Hall of the United Presbyterian Church was opened on the 6th of August in Queen Street Hall. Among those present were—Dr. Cairns, Moderator of the United Presbyterian Synod; Dr. Taylor, Glasgow; Dr. Ogilvie, Falkirk; and Dr. Davidson. A large number of students were present. Prayer having been offered up by the Rev. M. Clark, of Abernethy, Professor Eadie delivered the opening address to the students. He pointed out the marks of a true Church. He first put the two questions, what did Christ intend His Church to be? and what did Christ intend His Church to do? Every Church realising or striving to realise Christ's own ideal had the marks of a true Church. He went on to say that the Church is a continuation of Christ's own work, and described the work of the Church, which he said was the salvation of sinners. The Church which still exists did that work by preaching Christ, especially Christ as crucified—the cross of Christ being the centre of all revelation. But to preach the cross was not in his opinion to be always referring to it, or arguing about it, or to be in any way tied by dogmatical rules to it, it was to be living sympathy with all believing communities round about it. Unity was an essential and always enjoyed, and unity longed for union as its living garment and representative. Two schemes had been tried on this point, schemes of comprehension and schemes of uniformity—but both had signally failed. The Presbyterian Churches of this land, holding the same cycle of evangelical truth, were in all essential points together, and why should they remain apart? Long ago many poor men lost their lives because they said shibboleth, and could not frame to pronounce shibboleth; the non-pronunciation of the "s" cost them their lives. It was aspiration or non-aspiration of the "s" that kept some communities apart at the present day. (Applause.) A true Church must also be independent of all control, especially of all civil control, Christ's Church being a self-developed and self-governed institution. The tendency of all legislatures and of all Churches was surely coming to the grand result of a free Church in a free State. (Applause.) Professor Eadie then spoke at great length of the independence of the Scotch Church, and made some allusions to the customs of the sessions of the parishes in the olden time. In closing he said—"And now I think I have shown that the Church we belong to has some marks of a true Christian visibly imprinted on its history—that it preaches Christ—that it has missionary power and spirit that it has an earnest sympathy with every religious body, and longs for union with them and that it maintains such independence as is necessary to carry out Christ's plans and purposes in the world." (Applause.) The list of Students having been read over, Professor Eadie closed the meeting by prayer.

PEN-JOTTINGS IN LONDON.

FRAZER, SPURGEON, HALL.

Already our readers have been favoured with several extracts from those interesting letters. We note a few further clippings:—

The Rev. Theo. L. Cuyler, D.D., has been sending to an American newspaper under the above heading his impressions of what he saw in Europe:—"Last Sunday I heard the most popular of the Presbyterian pastors in London—the Rev. Donald Frazer, of Marylebone Church. He preaches in an old building near Edgware Road, and it has a narrow neck upon the street like a bottle. In case of a fire alarm one might about as well be locked in the Bride of Lammermoor's chest. Mr. Frazer is a bold, dashing speaker, who pours out his strong, manly thought with intense vehemence. His congregation sings hymns as well as the ancient version of the Psalms. The house was full; and they soon intend to pull down and build greater. In the afternoon I went over to Mr. Spurgeon's Sunday-school. It has seven or eight hundred children—all in a large, dark basement, with no carpet on the floor. (It is strange that so many of the Church edifices, even of the higher grade, in Great Britain are wholly devoid of carpets.) A young man was addressing the children as I entered. If Ralph Wells or John Wyanmaker were over here, they could teach these folks 'a thing or two' about running a Sabbath-school. The most remarkable portion of Mr. Spurgeon's school is the immense female Bible-class taught by Mrs. Javinia Harkness. It enrolls nine hundred, and there is an average attendance of five hundred. Many of these are married. Some bring their babies with them. Mrs. Harkness finishes her Bible study with a simple sermon or exhortation, somewhat after the style of my friend Miss Smiley. I observed several gentlemen present. If my Brooklyn co-presbyters were in authority they would either clear out the men or silence the women. For my own part I thought that good Mrs. Harkness's solemn appeals to the unconverted were about the most tender and faithful I have heard yet in London. She could teach half the lord-bishops (and Dean Stanley to 'boot' how to preach Christ.

"In the evening I preached to Brother Newman Hall's great congregation, in Surrey Chapel. I noticed my Brooklyn neighbor, Mr. Barnes, in the audience. Mr. Hall is outwording any man in England. He preaches, on an average, six times a week. He addresses a great mixed audience in fashionable St. James' Hall every Sabbath afternoon. He is superintending the erection of a new edifice for his "Surrey" flock, and raising all the money. He has two temperance meetings each week. His people sustain twenty-five mission Sunday-schools, and have over 5000 (generally of the poorest) under their Gospel teaching. Brother Hall is constantly on the platform and at the press; and yet he found time to run off with me this week to the West of England, where we enjoyed a row of forty miles in a small boat down the exquisite river Wye. But to travel with Newman Hall is about like tethering one's self to a locomotive.

The veteran leader of the English Congregationalist, the Rev. T. Binney, promises an essay for the *Evangelical Magazine* on "Ministerial Boards; their compatibility with the spirit and principles of the Evangelical Dispensation."

Book Notices.

THE BRITISH QUARTERLY.—It is now rather late in the day to notice the July number of the *British Quarterly* at any length. We cannot however allow it to pass without saying that it is a particularly interesting and excellent number. Much more so indeed than usual. There are eight articles in it, and all are with scarcely an exception, very good. The first one, on William of Occam is understood to be by Professor Lindsay, lately appointed by the Free Church Assembly in Scotland as successor to the late Rev. Dr. Gibson. Indeed it is said to have contributed greatly to his being chosen, as it was printed privately and circulated before the election to place.

A short paper on "W. and Hamour" is, truth to say, not very bright, though it gathers together a good many odds and ends.

The "Coal question" is discussed in a somewhat hopeful and very common sense fashion, while the "Ecclesiastical Tournament" between Dean Stanley and Dr. Rany is described very forcibly and with great sympathy for the Rany side of the question.

Perhaps the article likely to attract most attention and call forth most discussion is one entitled "The Results of Disestablishment in Ireland." If anything approaching to what is there described has really been done by the authorities of the Protestant Episcopal Church in Ireland we can only say—it is most scandalous—worthy of a Tammany ring rather than of ministers of Christ and of those anxious about the glory of God and the advancement of His cause in the world. The idea of all the funds of the Church having been absorbed in the process of buying up the life interests of the present incumbents is so monstrous that one is fain to doubt its possibility, if he at all can.

THE ALDINE for September is a remarkably meritorious number, both as regards its artistic and literary attractions. "Moonlight on the Hudson," drawn by Paul Dixon, and engraved by Bogart, is a specimen of which lovers of Fine Art may well be proud. The other full-page cut, "Wood Ducks," by Gilbert Burling, is a most charming glimpse of nature; and the loving care displayed in the minutest details of gorgeous plumage and profuse vegetation, stamps the draughtsman as an enthusiast peculiarly fitted for the subject. Those who were delighted with the noble Newfoundland Dog, in the March number, will be equally pleased with Mr. Thayer's terrier "Playing Sick," and the companion, in which the poor invalid is galvanized into life, asking "Who said Rats?" "Watering Cattle," by Peter Moran; "Little Emily," by John S. Davis; "Lais Corinthia," after Holbein, with several smaller designs, go to make up what we feel justified in pronouncing one of the most remarkable issues of this most remarkable of all periodicals. The poetry and literature is as fresh and crisp as ever. For interest and ornament it will have no rival, when, at the close of the year, it is bound and laid upon the parlor or library table—it will indeed be a royal volume. Subscription (including Oil Chromo), \$5.00, James Sutton & Co., Publishers, 58 Maiden Lane, New York.

HEALTH AND HOME.—It is so much the fashion nowadays to convey information, and moral truths and sentiments, in the form of Stories, that even some popular lecturers have adopted this style of address. The mass of people, especially the young, demand stories to such a degree, that papers filled with sensational novels and exciting, trashy stuff, have a wide circulation. To forestall this taste, and supply something better to the masses, the Publishers of HEALTH AND HOME, in addition to the "usual variety of that paper, have engaged a corps of first-class writers, among whom are Jean Ingelow, Edward Eggleston, Mary E. Dodge, Louisa M. Alcott, Edward Everett Hale, Elizabeth Stuart Phelps, Harriet Prescott Spofford, Rose Terry, Maria R. Oakley, Lucia G. Runkle, and many others, who furnish to this Journal the best Original Stories, of the purest character, and highest grade—thus conveying much instruction in a pleasing form. Besides these, the weekly HEALTH AND HOME contains a large amount of first-class reading, editorials, literature, art, science, amusement; instruction for the housekeeper, the gardener, the farmer; a capital department for Children and Youth; the news of the day; financial and market reports etc. Its engravings, costing over \$25,000 a year, are of a high order of merit, unsurpassed by any illustrated paper in the world. Altogether, HEALTH AND HOME is such a journal as may be safely and very profitably taken into any family. It is supplied at the low rate of \$3 a year; four copies for \$11; and ten or more copies for \$2.50 each. Orange Judd & Co., Publishers, 245 Broadway, New York City.

FRUIT IN TIN CANS.

The *Boston Journal of Chemistry* says:—"The impression prevails among those who use freely fruits which are put up in tin cans, that they are injured thereby, and this impression is in many cases correct. We have long contended that all preserved fruits and vegetables should be stored in glass, and that no metal of any kind should be brought in contact with them. All fruits contain more or less of vegetable acids, and others that are highly corrosive are often formed by fermentation, and the metallic vessels are considerably acted upon. Tin cans are held together by solder, and alloy into which lead enters largely. This metal is easily corroded by vegetable acids, and poisonous salts are formed. Undoubtedly many persons are greatly injured by eating tomatoes, peaches, etc., which have been placed in tin cans, and we advise all our friends who contemplate putting up fruits the present summer to use only glass jars for the purpose.

A Welsh version of that well-known tale, "A Trap to Catch a Sunbeam," has been published by Gwa Idris, who translated the *Queen's Journal* into Welsh.

Sabbath School Teacher.

SABBATH SCHOOL LESSONS.

SEPT. 8.

Christ's Agony.—Matt. xxvi. 37-40. Parallel passages, Mark xiv. 38-42; Luke xxii. 41-46.

Prove the Evil of Idleness.

Repeat Psalm 116. 4-6; Proverbs 28. 24; Shorter Catechism, 91.

VER. 37-38.

Where did Jesus take these disciples to? All the eleven disciples went with him to the garden of Gethsemane, but only the three appear to have entered it, v. 38. Who were the two sons of Zebedee? James and John, Matt. iv. 21. On what other occasion are these three taken apart? The raising of Jairus' daughter, Mark vi. 37; the Transfiguration, Matt. xvii. 1-13. They saw his greatest glory on earth, and now they saw his hour of darkness. How did Jesus suffer? A sorrow or agony as great as the agony of death; or an agony so great that he could not endure more without dying. Why does he bid them tarry? He wished to pray all alone. Why does he bid them watch? They were to keep awake, and remember the warnings he had given them.

LESSONS. 1. How great a privilege to be near Christ! Better with him in the valley of the shadow of death, than without Him in a paradise.

2. How great the sufferings of Jesus for us. This was only the beginning of his sorrow, the first taste of his cup. "He began to be sorrowful."

3. Jesus was like us in all things simple. He wished to have the company and sympathy of his disciples in his suffering. He is able to sympathise with us, Heb. ii. 17-18; Heb. iv. 15-16.

VER. 39.

How far forward did he go? Luke says "about a stones cast." How then did he pray? v. 39, 42, 44. What cup is meant? We cannot answer this question perfectly. Many things weighed him down. The betrayal of Judas, the denial of Peter, the desertion of the disciples, but chiefly his approaching death in the room of sinners. He now felt that his hour was come. Good men often experience the greatest agony when they learn they have to die, and yet afterwards die in peace. How does he show his submission? v. 39. Luke informs us that there appeared an angel unto him from heaven, strengthening him; also, that his sweat was as it were great drops of blood falling down to the ground.

LESSON. 1. Prayer is a sure resource in need. In temptation, trial, sickness, death, pray, Jas. v. 13; Heb. x. 22; Phil. iv. 6.

2. God knows best what to give.

3. Jesus suffered that we might not suffer. He died that we might live, Isa. liii. 4-8.

VER. 40, 41.

How came the disciples to be asleep? The hour was late, and they were worn out with anxiety about what was to happen. "He found them sleeping for sorrow," Luke xxii. 45. Why did he speak to Peter particularly? He had been foremost in his professions, v. 38. How does he admonish them? They said they were ready to die with Him, and yet could not keep an hour awake. What does he command them to do? If they had been earnest in prayer they could not have slept. How does he warn them? Temptation is near; let them remember the willing spirit will not be enough so long as the flesh is weak. What is meant by the flesh? Their own natural resolutions, Rom. vii. 18-25.

LESSONS. 1. How frail are even the best!

2. A sure remedy for our weakness. Cry to the strong for strength, Ps. cxxxviii. 8; Lam. iii. 57.

VER. 42-44.

How often did he pray? v. 41. It is probable we have here only the burden of the prayer, not the whole of it. How often did the disciples sleep? v. 45. In Mark we read, "Their eyes were heavy, neither wist they what to answer him." It was a part of his suffering that these disciples could not understand him or sympathise with him.

VER. 45, 46.

How does he reprove them? They could sleep when the betrayal of Jesus was so near! If they had understood how near it was they would not have slept. How does he show his willingness to die? "Let us be going." Instead of fleeing, as he might have done, he meets the betrayer.

LESSON. 1. A warning to all. We are ready to sleep when we should wake and watch. Who can tell how near his own departure is!

2. An example to all. Our Lord gave up his life to his father's will. He died freely. No man took his life from him. It is willingness that is the secret obedience, "I delight to do thy will," Ps. cxix. 2.

Our Young Folks.

THE "PEARL OF" GREAT PRICE.

BY KATE E. HAVENS.

There is a precious jewel,
As costly as 'tis rare,
Which every child may covet,
And every child may wear.

'Tis not the flashing diamond,
That sparkles like a star;
Nor emerald, nor ruby,
Oft brought from mines afar.

'Tis costlier far than any
Precious stone that gold can buy:
For it cost the blood of Jesus,
Who left his home on high

Yes, left his home in Heaven,
Far, far beyond the skies,
And came to earth to give us
This pearl of greatest price.

Then children may the Saviour
To give this pearl to you;
Be not afraid to ask him,
For he has bid you to.

And, when God's angel calls you
To tread on Death's dark shore,
Now wave shall dim its lustre—
'Twill shine for evermore!

RAIN FROM HEAVEN.

Once a little girl, who loved her Saviour very much for having so loved her, came to her clergyman with eighteen shillings for a missionary society.

"How did you collect so much? Is it all your own?" the clergyman asked.

"Yes, sir, I earned it."

"But how, Mary—you are so poor?"

"Please, sir, when I thought how Jesus had died for me, I wanted to do something for him, and I heard how money was wanted to send the good news out to the heathen, and as I had no money of my own, I earned this by collecting rain-water and selling it to washerwomen for a penny a bucket. That is how I got the money, sir."

"My dear child," said the clergyman, "I am very thankful that your love to your Saviour has led you to work so long and patiently for him; now I shall gladly put down your name as a missionary subscriber."

"Oh! no, sir, please; not my name."

"Why not, Mary?"

"Please sir, I would rather no one knew but him; I should like it to be put down as 'Rain from Heaven!'"

A TRUSTY BOY.

It is worth a fortune to any boy to form the habit of doing everything thoroughly and at his best, never skirting. There was one boy, at least, of this sort at the Chicago fire, of whom Mrs. Swisshelm tells a good story:

"A wealthy widow on the north side was struggling alone on Monday night to save some of her personal effects, when a small boy came to her and said a friend had sent him to ask if he could help her. She gave him a box, and told him the best he could do for her was to take care of that, as it was very valuable. He disappeared with it, and she carried trunk after trunk to a place of supposed safety, saw them all burned, and barely escaped with life. All that night and Tuesday passed, and nothing was heard from the boy or box. Her diamonds, worth some thousands of dollars, silver, and some relics were in it; and she was more troubled for its loss than that of her house and furniture. But on Tuesday night the boy was found sitting on the box, which he had buried in the sand on the lake shore. He had been there twenty-four hours, had half buried himself at one time to escape the devouring fire, was very hungry and very tired, but had no thought of deserting his charge. One such boy will keep any city alive."

"NEED I GO TO SCHOOL?"

"O father! need I go to school?" said Johnnie one morning as his mother was getting him ready. "I don't understand books; I never shall. I had rather cut wood all day in the forest with you, and work ever so hard."

"Johnnie, how did we fell that big tree yesterday?" asked his father.

"A stroke at a time, and keeping at it," answered the boy.

"Exactly so," said his father. "A word at a time, and keeping at it, will make you a good reader; a syllable at a time, and keeping at it, will make you a good speller; a sum at a time, and keeping at it, will make you good in figures; an idea at a time, and keeping at it, will make you master the hardest book in the world. A patient keeping-at-it, Johnnie, and you will be a scholar."

Is that all?" asked Johnnie.

"All," said his father.

"I do not know but I can do that," said Johnnie; and before six years from that time he stood first in the highest class at school.—S. S. Paper.

We should every night call ourselves to account: What infirmity have I mastered to-day? What passion opposed? What temptation resisted? What virtue acquired?—Seneca.

Temperance.

A FAMILY PICTURE.

A short time since I was requested by a friend to visit his new and beautiful country home. I cheerfully complied, and by himself and excellent wife was escorted through the entire building, and shown the various sleeping apartments of their children, some of whom had arrived at man and womanhood.

"This," said the good lady of the house, "is 'John's room'; we consulted him in the furnishing of it, and so it is exactly to his taste. We call it the 'Red room.' This is 'Mary's room.' Blue is her favourite colour, and as you see, the walls are papered blue, and the carpets and window curtains, and everything else, is made to correspond. We call it the 'Blue room.'"

As we continued our inspection, we came to a large bed-chamber, fronting the East, tastefully and comfortably arranged and furnished. "This," continued my worthy hostess, "is our room; and that picture hanging upon the wall. I prize above everything else in the house." My eye instantly rested upon the picture to which she pointed, and there I beheld the names of father, mother, brothers and sisters, all written by their own hands, even to the youngest child, and attached to a very neatly gotten up family temperance pledge.

"That picture," said the mother, as her voice grew softer, and her eyes moistened, "has a history. I saw my children growing up around me, and I became exceedingly anxious about my dear boys. I was convinced that many temptations surrounded them every day, and my great fear was, they would learn to drink intoxicating liquors. I prayed to be directed, so as to save if possible my sons from forming this most evil habit. The idea of getting up a family temperance pledge came to my mind, and I immediately acted upon the suggestion. I procured that pledge and brought it home, before having it framed, so as to secure the signatures of the family. All signed it cheerfully and unhesitatingly, except James, my second son. He objected on the ground that he would not sell his liberty to any one, and that he did not need a pledge to bolster him up in temperance principles. I argued the question with him, as strongly as I was able, but he would not yield. I was thus forced to abandon my cherished design, and all I could do was to pray that my dear boy might be saved from temptation.

"Not many weeks afterward, James came home one night, very late, and without speaking to any one hurried to his room. I was sure something was wrong; yet I waited for him to open his heart to me, for his habit in trouble was always to consult his mother. The next morning he called me to his room, and in tones I shall never forget recited to me the temptations of the previous evening, how he had been overcome by the requests of friends, and came home under the influence of strong drink. "Now," said he, "mother, I want you to bring me that pledge, and I will sign it, praying that God will ever keep me faithful to its obligations." I immediately brought him the pledge, which he signed in a most solemn and earnest manner, and there it now hangs, with every name of the family. I deem it a safeguard to my dear boys in time of temptation."

And so it is.—S. S. Times.

DRUNK BUT ONCE.

"You have but five minutes to live," said the sheriff. "If you have anything to say speak now." The young man burst into tears and said: "I have to die. I had a little brother. He had beautiful black eyes and flaxen hair; and I loved him. But one day, I got drunk for the first time in my life, and coming home I found my little brother getting berries in the garden, and I became angry without a cause, and killed him with one blow of a rake. I did not know anything about it until next day, when I awoke and found myself bound and guarded, and was told that my little brother was found, his hair clogged with blood and brains, and he was dead. Whiskey had done it. It has ruined me. I never was drunk but once. I have only one more word to say, and then I am going to my Judge. I say to young persons, never! never! never touch anything that can intoxicate!" In another moment the young man was ushered into eternity.

How sweet is it to have the bird in the bosom sing sweetly!—Matthew Henry.

It is right to be contented with what we have, never with what we are.—Mackintosh.

There are two things, each of which he will seldom fail to discover who seeks for them in earnest—the one knowledge of what he ought to do; and the other, a plausible pretext for doing what he likes. The latter of these the carnally-minded might find in any set of precepts that could have been framed; the former the spiritually-minded will not fail to obtain in the Gospel.—Whately.

Scientific and Useful.

"EARLY TO BED."

Not only is sleep necessary for children, but they should retire early. Sleep taken early in the night is worth more than that taken late in the morning, besides early to bed is apt to be followed by early to rise, and this habit once formed is of value all thorough life.

POTASH FROM CORN COBS.

Dr. Herbert Hazard suggests the use of corn cobs for supplying potash, the ordinary sources of which are rapidly failing. He states that the average yield of corn cobs is 7.62 parts of carbonate of potash in 1,000 parts of the cobs, which is nearly twice as much as the best specimens of wood furnish. The present crop of this country will supply 15,400,000,000 lbs. of cobs, from which 115,500,000 lbs of potash can easily be manufactured.

SOFT SOAP.

Hearthburn is the conventional name for acidity of the stomach, although the heart has no more connection with the burning sensation in question than the North Pole has with the equator. If the sustenance taken into the stomach is partially decomposed, instead of being properly digested, a pungent gas is developed which stings the upper portion of the epigastrium and the lining of the gullet, like hot vinegar. The same sensation is also sometimes occasioned by an excessive secretion of acid by the gastric membrane. In either case, sour, or bitter eructations, and in some instances vomiting ensue. Alkalies are generally given to neutralize the free acid, but they are of no permanent use. The source of the complaint is a deranged or feeble digestion.

SOFT SOAP WITH POTASH.

To 20 pounds of clear grease take 17 pounds of pure white potash. (I prefer this to the concentrated lye put up in tin boxes). Buy the potash in as fine lumps as it can be procured, and place it in the bottom of the soap barrel, which must be water-tight and strongly hooped. Boil the grease and pour it boiling hot upon the potash; then add two Shaker pailsful of scalding hot water; dissolve one pound of borax in two quarts of boiling water, and stir all together thoroughly. Next morning add two pailsful of cold water, and stir for half an hour; continue this process until a barrel containing 80 gallons is filled up. In a week, or even less it will be fit for use. The borax can be turned into the grease while boiling, and also one pound of resin. Soap made in this manner always comes, and is a first rate article, and will last twice as long as that bought at the soap chandlers. The grease must be tired out, free from scraps, ham rinds, bones or any other debris; then the soap will be thick as jelly, and almost as clear.

HOW TO EXCLUDE MOSQUITOES.

A little very simple knowledge would go a great way in warm weather. Here are a party of amateur sportsmen coming home in disgust on account of mosquitoes, and thousands of stay-at-homes who find life almost unendurable on any terms for flies. If either party knew it, carbolic acid is the sovereign remedy for all their troubles. A few drops evaporated in a room or poured upon the clothes, will keep the winged pets at a safe distance: and if the pure crystallized acid is used no great annoyance will result to human beings. Restaurant keepers ought to know this, and keep the swarms of flies away from their windows, where they settle and buzz to the torment of passers. The musty taste of the Croton water complained of by those who make its acquaintance newly every Summer may be corrected by throwing a few scraps of sheet iron into the water-tank or cooler. This prevents water from decomposing, and keeps it pure and sweet. It will even preserve the water from growing unwholesome and offensive on long sea voyages. People are constantly rushing about in the hot sun complaining of headaches and giddiness, when all they need for safety and comfort is a wet handkerchief in the crown of the hat.

The strikes have not been, it would seem, very profitable. The strikers have been left worse off than before, besides being obliged, as a general rule, to return to the old number of hours of labor.

The deepest, and most desirable, and most permanent joy is not where the laughter and song are loudest. These are superficial and temporary. They are ripples, eddies on the surface of joy, showing its shallowness, not its depth.

Dr. Dollinger says that of all the Jesuit missions to Japan, Paraguay, the North American Indians, Greece, Persia, China, and Egypt, scarcely the recollection survives, while Spain, upon which they impressed their spirit so completely that they made it one grand monastery, produces nothing in literature, and, excepting Turkey, is the most retrograde country in Europe.

Random Readings.

Would you have light? Use the light you have.

A light, covered, will expire of itself, for want of air.

In proportion as we get away from self, we get nearer to Christ.

Secular education is no panacea for crime, though it is a modifier. Religion is the only cure-all.

The road to home happiness is over the stepping stones which lie about the brook of daily discomforts.

Few men know of how much they are capable until they have first thoroughly tested their abilities.

Christ has taken our nature into heaven to represent us. He has left us on earth with His nature to represent Him.

Benefit your friends, that they may love you still more dearly; benefit your enemies, that they may become your friends.

You love your children to come to you, and trust your love. So does God want his children to trust his great heart of love.

The habit of accurate and of systematic thought is invaluable; we believe it to be one of the elements vital to success; for all action has its initiative in the brain.

How easy it is to please and be pleased, if one will take the fragrance of the rose instead of the thorns, and hold the knife by the handle and not the edge.

Wisdom and truth, the offspring of thesky, are immortal; but cunning and deception, the meteors of the earth, after glittering for a moment, must pass away.—Robert Hall.

I have found nothing yet which requires more courage and independence than to rise even a little but decidedly above the par of the religious world around us.—Dr. J. W. Alexander.

It is easy in the world to live after the world's opinion, it is easy in solitude to live after your own; but the great man is he who, in the midst of the crowd, keeps with perfect sweetness the independence of solitude.—Emerson.

Fear not, trembling believer. The bark which bears thy spiritual destinies is in better hands than thine; a golden chain of covenant binds thee to the throne. He who holds it in His hands gives the pledge of safety: "Because I live, ye shall live also."

Coworkers in Christ! be content to sow little seeds for him; be patient to wait a long time for their growing; be strong to endure much opposition; be hopeful, expecting divine fruitage. These are the chief lessons of the parables of the seed and the leaves.

"What is grace?" inquired the moderator of a Southern Presbytery, of a coloured candidate for a license to preach, who had been for nearly forty years a slave. "Grace," he immediately and wisely replied, "that is what I call something for nothing."

By friendship you mean the greatest love, the greatest usefulness, and the most open communication, and the noblest sufferings, and the sweetest truth, and the heartiest counsel, and the greatest union of minds, of which brave men and women are capable.—Jeremy Taylor.

Some can walk very well along the plank side walk of God's gentle providences, and over the smooth pavements of prosperity. And when their path is steep and stony, their feet stumble and they faint by the way. Like Peter, they sink when they tread the boisterous sea of trouble or sorrow.

Be reserved, says William Penn, but not sour; grave, but not formal; bold, but not rash; humble, but not servile; patient, but not insensible; constant, but not obstinate; cheerful, but not light; rather be sweet-tempered than familiar; familiar rather than intimate, and intimate with very few and upon good grounds.

Through the household, as through a gate, Jesus entered upon his ministry of love. Ever since, the Christian home has been the refuge of true religion. Here it has its purest altars, its best teachers, and a life of self-denying love in all gladness, which is constituted a perpetual memorial of the nourishing love of God, and symbol of the great mystery of sacrifice by which love perpetually lays down its life for others.—Schleier.

Frederick the Great said: As for my plan of not sparing myself, I confess it the same as before. The more one nurses oneself the more feeble and delicate does the body become. My trade requires toil and activity, and both my body and mind must adapt themselves to their duty. It is not necessary that I should live, but it is necessary that I should act. I have always found myself the better for this method. However, I do not prescribe it for any one else, and am content to practice it myself.

Scotland.

AYRSHIRE.

Dumfries House, near Cumnock, the residence of the Marquis of Bute in his childhood, has for some time past been undergoing extensive alterations.

There is now a pretty sure prospect of the long-contemplated wet dock for Ayr harbour being constructed, the harbour trustees have been offered the necessary funds (about £150,000) for the work.

On the 28th ult., James Clerk, foreman joiner at the Eglinton Iron Company Works, Lugar, overbalanced himself while on one of the pithead scaffolds belonging to the Eglinton Iron Company, at Wellwood, near Muirkirk, and fell to the ground, a distance of sixty feet, sustaining serious injuries.

John Scott, chief porter at the Kilmarnock Railway Station, was recently, on the occasion of his appointment to the office of station-master at Busbie, presented with a purse of sovereigns as an acknowledgement of the faithful and obliging manner in which he had discharged his duties.

We observe from the Edinburgh University Prize list that William Forrest, Galston, has been awarded one of the bronze medals for Medical Jurisprudence; James M. Down, Largs, has obtained a certificate in the second class of honours, junior division of Botany; and Charles W. Inrie, Ayr, has received favorable mention in the junior division of Botany.

ABERDEENSHIRE.

The riveters in most of the Aberdeen building yards have struck work for a rise of one shilling per week. The boys have also come out for a similar sum.

A very extensive fire broke out at Fraserburgh on the 3rd inst., in the stables of the Saltown Hotel. The buildings in the vicinity were destroyed.

The Aberdeen Harbor Commissioners are to invite the Prince of Wales to lay the foundation stone of the new breakwater.

William Hay, foreman at the Harbor Works, Terry, was struck on the first inst., by a large crane which fell upon him, and he died from his injuries.

The Royal Aberdeenshire Highland Militia, numbering over 400, assembled at the Militia Barracks, King Street, Road, Aberdeen, on the 5th inst., under Lieutenant-Colonel Innes, for the usual period of training, after which the regiment is to take part in the forthcoming autumn manoeuvres.

ARGYLLSHIRE.

Facilities have been offered for communication with Tighnabruich by the opening of a telegraph station there.

The ex-Emperor of the French and the Prince Imperial arrived at the Great Western Hotel, Oban, on the 3rd inst. and having stayed there for a short period they proceeded to Banavie.

The West of Scotland Convalescent Seaside Homes at Dunoon, promoted by Miss Beatrice Clugston, were visited by the Princess Louise (Marchioness of Lorne) and the Marquis of Lorne on the 5th inst.

The first Administrative Battalion of the Argyllshire Rifle Volunteers held their annual competition at the Carnan range, Lochgilphead, on the 30th and 31st ult. For the highest aggregate score at 200 and 500 yards, Corporal McNaughton, Campbelltown, won a silver medal and a prize of £2.

BUTESHIRE.

It is feared that much damage will result to the potato crop throughout the county, through the recent thunderstorm and heavy rains.

All the erections on the site of the old shipbuilding yard at Rothays have been removed, and the walls taken down. A new site for the building-yard at the Skeoch Wood has not yet been fixed upon.

BANFF AND MORAY.

The shoemakers in Banff, Macduff, and Turiff are presently out on strike.

On the 31st ult. a gamekeeper named Wm. Nicholson was drowned at Grantown while bathing.

The Times, of India, of 1st July, announces that Mr. John Gordon (son of Mr. Gordon, of Lettoch, Glenlivet), has been appointed to officiate as Deputy-Secretary and Treasurer of the Bank of Bengal.

BERWICKSHIRE.

On the 3rd inst., a sturgeon 8½ feet in length, 4 feet 4 inches in girth, and

weighing 15½ stones, was captured in the Tweed at Berwick.

It is understood that the Barony Church, Glasgow, left vacant by the death of the late Dr. Norman Macleod, has been offered to the Rev. John McLeod, minister of Dunse, but that gentleman has we learn refused to accept the offer thus made.

The Tweedmouth Pant, which has stood at the end of the bridge for generations, and was in its earlier days a great public convenience, but in its decay became to be considered by some persons a public nuisance, has been removed.

The largest day's fishing in the Tweed for the season, or indeed for many seasons past, took place two weeks ago, when no less than 2,000 fish (including 800 salmon) were received in Berwick from the fishings in the river and on the sea coast.

The congregation of Wallace Green Church, Berwick, have resolved to erect a building suitable for conducting evangelistic services in connection with their Home Missionary operations; also to build premises for a Ragged School and Sunday School.

CLACKMANNANSHIRE.

Mr. Richard Laing, writer, has been appointed interim Procurator-Fiscal for the County of Clackmannan.

The foundation stone of a new building in Bank street, Alloa, to be erected by the Commissioners of Police, will shortly be laid with Masonic honors.

The Rev. A. Pryson, M.A., minister of the united parishes of Alloa and Tullibody, preached at the old Tullibody church on Sabbath evening. It is so long since there was worship in the Old Church, the novelty of the occasion drew together so large an audience that Mr. Bryson had to address the congregation in the open air.

CAITHNESS-SHIRE.

At a recent meeting of the Caithness Free Presbytery, it was agreed to meet in conference at Dunn, midway in the County, to devise some means for the advancement of vital religion, and to that conference it is intended to invite all the office-bearers of the Church within the county.

The John O'Grat Journal understands that Mr. Sharpt of Clyth, has got decree against Mr. Mitchell, Justice of Peace Fiscal, for expenses—amounting to £42 13s. 6d.—in suspension of a conviction against him in the Justice of Peace Court at Wick, on a charge of starving his sheep at Clyth.

DUMFRIESHIRE.

A reply has been received from Provost Harkness, Dumfries, agreeing to the request made by the Town Council that he should withdraw his resignation as Provost of the burgh.

Owing to differences between the Rev. Mr. Mackie, of St. Mary's, Dumfries, and his trustees and session, that gentleman has notified his readiness to resign his charge.

The valuable block of buildings situated in Church Place, Lockerbie, belonging to the representatives of the late William Johnstone, bacon-curer, has been sold to Mr. Dobil, Tinwald Parks, at £795.

The annual sermon in behalf of the Sabbath School in connection with the parish church, Dumfries, was preached recently by the Rev. Mr. Mackay, of the Collego Church, Glasgow, when the collection at the close amounted to £8.

At a recent meeting of the Dumfries Free Presbytery, the Rev. Mr. Kinnear, Moffat, was presented with a despatch-case bearing the inscription:—"To the Rev. Robert Kinnear, a token of gratitude for his devoted labors while moderator of kirk session—Free Church, Kirkmichael, 26th July, 1872."

DUMBARTONSHIRE.

The gentlemen who retire this year from the Helensburgh Town Council are Provost Stevens, Bailie Bryson, and Messrs. Drysdale and Breigan. Messrs. Stevens and Breigan again intend to submit themselves for municipal honors.

The famous Renton "Cushion Case" has once more come before the Dumbarton Presbytery. In the proceedings at a recent meeting a very exciting "scene" took place, the Clerk (Rev. W. Alexander, Duntocher), accusing Mr. Cameron of want of straightforwardness with such vigor, that the latter threatened to take proceedings against him.

EDINBURGH.

The University of Edinburgh has conferred the degree of Doctor of Laws in absentia on Dr. Dollinger, Rector of the University of Munich.

Mr. William Chambers, formerly Lord Provost, has received the distinc-

tion of Doctor of Laws from the University of Edinburgh.

Bailie Lewis recently sentenced a Good Templar named Robert Milne, residing in Milne Square, to thirty days' imprisonment for having committed a ferocious assault on his wife.

The threatened strike among the pointsmen and porters in the employment of the Caledonian Railway Company has been averted by several timely concessions, with which the men appear to be satisfied.

At a recent meeting of the Scotch stoneware and Rockingham ware manufacturers, it was unanimously resolved, in consequence of the large increase in the price of coal, material, &c., to make a corresponding increase to the prices now charged.

On the 31st ult., at a meeting of the Free Church Presbytery, Mr. J. H. Wilson gave notice, on the part of Sir Henry Moncrieff, that he would, at a future meeting, ask the Presbytery to approve of the General Assembly's overture regarding the eligibility of ministers in fixed charges in U. P. and Reformed Presbyterian Churches to be called by Free Church congregations.

At recent meeting of the Established Presbytery, Mr. Graham, Newhaven, gave notice of the following motion:—"That the Presbytery, considering that the tercentenary of the death of John Knox will take place in November next, and that the event affords a suitable opportunity of expressing gratitude to Almighty God for the inestimable blessings which that great man was made the instrument of conferring on this nation, appoint a committee of their number to consider and report on the best method of carrying this resolution into effect."

FIFESHIRE.

The carters of Kirkealdy have resolved to solicit a reduction of their hours of labour to ten per day, along with a rise of 1s. per week on their wages.

On the first inst., a woman named Ann Keith or Fraser, relict of John Fraser, blacksmith, Hulseath, committed suicide by hanging herself in a house in Bruce Street.

A festival in honour of the marriage of Wm. Malcolm Low, eldest son of Sir John Low, K.C.B., of Clatto, to the Lady Edith Fielding, was held on Clatto Hill, on the 31st ult.

The half of that property at the corner of South Bell Street, St. Andrews, occupied by Mr. McKenzie, confectioner, has been sold by public roup to Mr. Donaldson, bootmaker, at £985.

The Frew family of Sinclairtown, Kirkealdy, have gained ten first prizes and two seconds, amounting to £11 in prize money, at the Highland and Agricultural Society Show held at Kelso.

Unmistakable evidence of the potato disease have appeared in the fields and gardens in Fife. The haulms have become blackened, and the tubers have shown the presence of the old marcid malady.

Mr. James Hall, who has for some time past acted as missionary in connection with the Mission Hall, Duffrynline, has been appointed missionary by the Scottish Coast Mission to the seaports of Granton and Newhaven.

FORFARSHIRE.

William C. Brett, of Her Majesty's Customs, Dundee, died suddenly at his residence in Broughty Ferry, on the 4th inst.

The Rev. John Macpherson, of Hilltown Church, Dundee, has declined the call he received from Trinity Free Church, Glasgow, in deference to the strongly-expressed wish of his own congregation.

An umbrella maker, named Anderson, about forty years of age, who held a pedlar's certificate for Dysart, either jumped or fell out of a train between Arbroath and Dundee, on the 3rd inst., and was killed instantaneously.

The sermon which Mr. Knight preached in Mr. Martineau's Church, in London, and which has been the subject of so much discussion, has been published in a convenient form for preservation.

On the 5th inst., a melancholy boat accident occurred on the Berwickshire coast, resulting in the drowning of six out of a crew of seven salmon fishermen all natives of Forfar, Kincardineshire. The names of the unfortunate men are:—William Webster, David Martin, Charles Reid, and Benjamin Burrs, and were all married.

GLASGOW.

The U. P. Presbytery have moderated in a call to the Rev. J. Rae, probationer to the congregation of the Garscube Road Church.

The body of a boy named Robert Bell Burnett, twelve years of age, who resided with his parents in Meuse Lane,

Cowcaddons, has just been extricated from the ruins of the Tradestown Mills.

While Robert Black, plumber, residing in Shamrock street, was engaged on the roof of a four storey building on the 2d inst., he lost his footing and fell to the ground, breaking his right thigh and seriously injuring his right arm and spine.

The following official announcement has appeared in the Post Office Circular, under the heading of "vacancy":—"Postmastership of Glasgow—salary £1000 a-year: to constitute the sole remuneration for all duties, whether postal or telegraphic. The Postmaster will also be Surveyor for Glasgow and its district, in direct communication with the General Post Office, London."

HADDINGTONSHIRE.

The purse of £20 presented by Marquis of Tweeddale, with the bronze medal of the National Rifle Association; 7 shots at 500 yards was gained by Private Runciman, No. 3 Company, with 24 points.

The annual meeting of the schoolmasters of the Presbytery of Dunbar, held on the 27th ult., Mr. Henderson, of Cockburnspath, and Mr. Robertson, of Whittinghame, were appointed delegates to the general meeting of the body in Edinburgh.

INVERNESS-SHIRE.

Pleuro-pneumonia has broken out in Inverness-shire. Steps are being taken by the local authority to prevent the spread of the disease.

On the 7th inst., Mrs. Stewart of the King's Arms Hotel, Inverness, died suddenly of heart disease.

On the 6th inst., Charles Fraser, a groom at Dallas Lodge, was accidentally shot in the neck and face by Sidney Smithies, a lad about 14 years of age, son of the lessee of the lodge and shootings.

A young man named Duncan Macdonald, twenty-three years of age, was drowned on the 2nd inst., while bathing in the River Doe, near Canacroe Lodge, Glenmoriston.

KINROSS-SHIRE.

The lands of Braefoot and Rantricknowe, near Crook of Devoh, as possessed by Mr. Andrew Brown, have been sold by public roup to Mr. Peter Robertson, coachbuilder, Glasgow for £1048.

This district has had as yet a singular immunity from the frequent thunderstorms experienced in neighbouring counties, but the hert has on some days during the past month has been intense, with a very high reading of the thermometer—occasionally 90 in the shade.

KIRKCUDBRIGHTSHIRE.

The recent heavy thunderstorms have done considerable damage in the Stewarty. A number of accidents also occurred.

The first sales of growing oats this season at Stewarty of Kirkcudbright took place on the 3rd inst. in the immediate neighborhood of Castle Douglas. One field sold at from £6 to £7 8s. per acre; another, about half a mile distant, brought an average of £8 8s. per acre; and a third field from £5 to £7 8s.—all on different estates.

LINLITHGOWSHIRE.

The first election held by ballot in Scotland occurred at Bathgate on the 5th inst., in the election of six Commissioners for that burgh.

A blacksmith named William Wilson, residing at Bridge Castle Cottages, Torpichen, was suddenly killed recently, at Drumbowie Quarry, where he wrought.

LANARKSHIRE.

The Evangelical Union has opened a mission station at Matherwell.

A hawker named Letchman, 85 years of age, belonging to Hamilton, died on the 31st ult., from injuries received by being run over by a cart.

On the 1st inst., a deputation of subscribers waited upon the Rev. Robt. Milne (assistant to Rev. Dr. Keith, minister of the first charge of the parish), and presented him with a silver salver and purse containing one hundred sovereigns, as a mark of respect and esteem, on occasion of his leaving Hamilton to undertake the charge of the Barony Chapel, Glasgow.

ORKNEY AND SHETLAND.

THE STROMNESS FEMALE INSPECTOR CASE.—The Question raised in Orkney as to the competency of appointing a female to the office of Inspector of Poor is not likely to be decided in a court of

law. The re-election of the female inspector at Stromness has so irritated the Board of Supervision that intimation has been sent to the chairman of the local Board that summary proceedings will be taken. The local Board, rather than incur the risk of expenses, it is believed, will proceed to elect a male official.—Inverness Courier.

PERTHSHIRE.

The Prince of Wales is to visit the Duke of Athole at Blair Castle on or about the 1st of September next, and the visit will last over several days.

At a recent competition between ten members of the Dunblane Company and a like number of the Eighth Creek Company, the former were the victors by five points.

A ballot will be taken on a future day of the members in the East Church, Perth, who are favorable to the introduction of instrumental music in that church.

The Perth Town Council have resolved to ask Mr. Gladstone whether, in the case of his being in Scotland during the present year, he would accept of the freedom of the city.

John King, a farm servant in the employment of James Kirk, farmer, Glen Eagles, Auchterarder, was killed on the 5th inst., by being dragged a considerable distance at the heels of a frightened colt, in whose reins he had got entangled.

The claimant of the Breadalbane Peerage has published a letter addressed to the "Peers of Great Britain," wherein he reasserts his alleged claims to the titles and estates in opposition to the present holder thereof.

ROXBURGHSHIRE.

A boy six years of age, son of Robert Emonds, tailor, Corning, was drowned on the 27th ult., at Jedburgh.

For some weeks past workmen have been engaged in preparing the site for a new parish church for Jedburgh.

The sixty-sixth annual meeting of the parish schoolmasters in the Presbytery of Kelso was held on the 27th ult., in the Grammar School. Mr. G. D. Hunter, rector of the Grammar School, Kelso, was unanimously reappointed collector and clerk, and Messrs. M'Morran, of Yetholm, and James Cook, of Hume, were elected delegates to attend the general meeting of trustees to be held in Edinburgh in September next.

ROSS-SHIRE.

Twelve hundred men and lads have left Stornaway for the east coast fishing.

The engine shed at Strome, the western terminus of the Dingwall and Skye Railway, was recently destroyed by fire.

The Marquis of Stafford has been appointed by the Prince of Wales as an extra aide-de-camp to His Royal Highness.

Mr. Wm. Macrae, Strathpeffer, lately received a unanimous call from the Gaelic-speaking congregation of Waibu, New Zealand, to be their pastor, was sent out under the auspices of the Colonial Committee of the Free Church, and after passing the usual examinations was inducted to his charge. The congregation consists of Highlanders from Sutherland and Ross.

RENFREWSHIRE.

The heritors have agreed to repair the parish manse of Renfrew at an expense of £900.

It is stated that Banktop House and grounds, Greenock, have been purchased by the Roman Catholic vicariate of the western district of Scotland.

Mr. James Welsh, Ironfounder, has sold his foundry at Johnstone to James Goodwin & Co., Ironfounders, Ardrossan and Motherwell. The price, it is understood, is between £6,000 and £7,000.

Mr. William Hector, writer, Pollokshaws, has received his commission to the office of Sheriff-Clerk of the county, which was rendered vacant by the death of Mr. Hugh Dempster, Greenock.

The Greenock Dean of Guild Court have granted permission to Alexander Anderson & Son to erect a sugar house in place of those destroyed by the fire some time ago.

A disastrous fire took place within the Gateside Mill printing works, near Barrhead, belonging to Macfarlane & Craig, which ended in the total destruction of a valuable printing plant and a large stock of white cotton goods, on the 31st inst.

Justice Monaghan, who dissented from the decision of the other three judges in the election of Captain Trench, has been enthusiastically received in several places lately.

BIRTH.

At Kirkhill, Forgan, on the 28th inst., the wife of the Rev. D. J. Macdonnell, of St. Andrew's Church, Toronto, of a son.

MARRIED.

At Victoria Hall, Perth, on the 16th inst., by the Rev. W. Bain, D.D. the Rev. Thomas Hart, N.A., Collegiate Missionary to Manitoba, to Isabella M., youngest daughter of John G. Malloch, Esq., Judge of the County of Lanark.

OFFICIAL ANNOUNCEMENTS.

MEETINGS OF PRESBYTERIES.

The following Presbyteries will meet at the places and times severally mentioned, viz:— HUNTON.—At Seaford, on the 2nd Tuesday of October, at 11 a.m.

OWEN SOUND.—At Owen Sound, on 3rd Tuesday of September, at 2 p.m.

LONDON.—At London, in St. Andrew's Church, on last Tuesday of September, at 11 a.m.

STAFFORD.—At St. Mary's, on 21st September, at 2 o'clock p.m.

GUELPH.—At Guelph, in Chalmers' Church, on 1st Tuesday of September, at 1 p.m.

PARIS.—At Paris, in Dunfries St. Church, on the 2nd Tuesday of September, at 11 a.m.

KINGSTON.—At Kingston, in C. Albert's Church, on the 2nd Tuesday of October, at 10 o'clock p.m.

DURHAM.—At Durham, on the 17th September, at 11 a.m.

GOVERNOR.—At Port Hope, on the 3rd Tuesday of September, at 10 o'clock a.m.

MONTRÉAL.—At Montréal, in Erskine Church, on the 1st Wednesday in October, at 10 o'clock a.m.

ORAWA.—At Ottawa, in Bank St. Church, on first Tuesday of Nov., at 2 o'clock p.m.

CHATHAM.—At Chatham, on the fourth Tuesday of September.

ONTARIO.—At Prince Albert, on 3rd September, at 11 o'clock a.m.

BRUCE.—At Kincardine, in Knox's Church, on the last Tuesday of September, at 11 o'clock.

TORONTO.—In Knox Church, Toronto, on first Tuesday of September, at 11 o'clock.

CANADA PRESBYTERIAN CHURCH.

Presbytery Clerks will please address all communications on business connected with the HOME MISSION COMMITTEE, to the Rev. William Cochrane, Brantford, Ontario.

TORONTO MARKETS.

FLOUR.—There is hardly anything to report in the way of transactions for the past week, there having been very little offering of any grade. In extra there was nothing done. A few lots of fancy were taken at equal to \$16.40 here. In superior there was nothing done excepting a few hundred barrels in bags which sold at \$16. To-day bag flour was offered at this figure with no buyers over \$16.00.

WHEAT.—There were a few car-lots of old fall and spring wheat offered during the week, but we did not hear of their having found buyers, and in the absence of transactions quotations are nominal. Of new a few wagon loads have come in, but the samples were generally inferior and prices irregular, affording no index to actual values.

BARLEY.—Old has no inquiry worth noting and no sales are reported. One load of new—a good sample—was taken at 65c.

PRAS.—None offering, and quotations nominal.

OATS.—The market has been well supplied throughout the week, a good many eastern oats offering at low rates, and having a tendency to depress prices generally. Western have sold to some extent at 32c on the track, and 33c free in cars, while for eastern, as low as 30c has been accepted.

OTMEAL.—We hear of no transactions except in broken lots. For car-lots, from \$4.50 to \$4.60 would be accepted, according to quality.

BRAN.—Is not abundant, but prices remain about as last quoted.

HAY.—The receipts have been considerably more liberal of late, but there has been a steady demand, and prices have given way very slightly, closing rates being \$23 to \$25.

STRAW.—None coming in, and very much wanted; would probably command \$10 for sheaf.

PROVISIONS.

The market has been quiet during the past week but there has been a steady business for home consumption at firm prices.

BUTTER.—The shipping demand is limited, the only recent sale reported being of 60 packages at 19c. A small lot selected for the city trade brought 16c, but the offerings of choice are small, and were it to come forward more freely, this price could scarcely be maintained. Low and medium grades are unobtainable, except at rates relatively much below that commanded by good quality, and quotations are nominal.

CHEESE.—Unchanged. Fine qualities continue to sell in a retail way at 11c, the asking rates at the factories being 10c to 10 1/2c for best, and 9 1/2c to 10c for ordinary.

EGGS.—Light demand, and quotations nominally unchanged.

LARD.—Sells at 10 1/2c for tinnets in small lots, tierce being held at 9 1/2c to 10c.

BACON.—The demand continues very active with free sales. Cumberland Cut in ton lots at 7c, smaller quantities being taken at 7 1/2c to 7 3/4c.

HAMS.—The few now in stock are held at 15c with a fair demand for canvassed at that figure. No other in the market.

PORK.—Small sales of Mess noted at \$15.50 to \$16, and of Thin Mess at \$15. Extra Prime held at \$16.50 to \$17.

Travellers' Guide.

Table with columns: GRAND TRUNK EAST, Depart, Arrive, Grand Trunk West, Depart, Arrive.

Table with columns: GRAND TRUNK WEST, Depart, Arrive, Great Western Railway, Depart, Arrive.

Table with columns: GREAT WESTERN RAILWAY, Depart, Arrive, Northern Railway, Depart, Arrive.

Table with columns: NORTHERN RAILWAY, Depart, Arrive, Toronto and Nipissing Railway, Depart, Arrive.

Table with columns: TORONTO AND NIPISSING RAILWAY, Depart, Arrive, Toronto, Grey, and Bruce Railway, Depart, Arrive.

Table with columns: HOUR OF CLOSING MAILS FROM TORONTO P. O., For Grand Trunk West, For Grand Trunk East, For Great Western Railway, For Northern Railway, Western States.

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TO PROBATIONERS AND MINISTERS OF THE CANADA PRESBYTERIAN CHURCH.

Probationers or Ministers without charge, who are willing to supply the Mission Stations of Fort William and Prince Arthur's Landing, in the Lake Superior district during the ensuing winter, will please correspond with the Convener of the Home Mission Committee, REV. WILLIAM COCHRANE, BRANTFORD, ONT.

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