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Contributors and Correspondents

Translation of a letter from a member of the Church in Gheghi to the Misslem.ries in Harpoot whose two daughters had been educated in the Female Seminary.

Honored Sirs,-It is well known that even amongst animals favours are returned for favours shown, or if they cannot do this they at least show gratitude. How much more should it be the case with men who differ so widely from the beasts! Many persons show favours to others, but for some special reason,—one because he is an acquaintance—another because he is importuned, and another because the sight of suffering comp Is him. But that which happened to us was different from all these. We were unknown to our benefactors, and we had not importuned them. They were at the other end of the earth; that is, they were at the west, we at the east,-all o of another language and nation. We were lying quietly at home asleep, so that instead of our going to them, our benefactors came to us; instead of our entreating them, they entreated us; instead of our seeing our own wrotchedness, they revealed it to us; instead of our seeking a remedy for ourselves, they begged to give it to us. I know well that to do this, you endured

I well remember being in Constantinople in 1841. I went to the chapel in Pera, but without other object than to ridicale the services. When Dr. Goodell began to preach, and I to hear, I saw my wickedness. I was then regarded as a very righteous man.

but the sermon showed me I was a devil. I began to reflect and saw that the work of the American Board was not of man's devising. The heart of man is not able to originate such things. As I contrasted their goodness with our wickedness, it seemed to me incredible, but I concluded that they had learned this from their Master. As He did while in the world, so He taught His disciples to do. I ought to be very grateful to my benefactors for bringing to us the gospel and teaching it to us. They showed us the nut and its flavour, but it was still in the shall. rate showed us the nut and its flavour, but it was still in the shell. Who, in those early days, was allowed to carry a copy of the Testament or to read it? How could two people meet to talk of these things? Who dared to mention the Gospel? There was nothing but beatings and imprisonments, cursings and revilings, and the doprivation of worldly goods in the villages, in the cities, and at home, and especially when the ecclosiastics came together. when the ecclosiastics came together. I well remember how once the ecclesiastics and chief men and common people gathered in a body, and after consultation, they beat in a body, and after consultation, they beat me and burned my Testament and Catechism in the midst of a great crowd. They said, "Whatever crimes you may commit we will forgive you, but we will not forgive you for taking a Testament, and you will be punished, even unto death, if necessary. And the chief man among them, a man of power and wealth, vowed that he would pour burning lead into my eyes."

Now let us turn from these numberless hindrances and porsecutions. Even in our fleeting life which is like a shadow, we have come to see a three story building erected containing our chapel and parsonage, and on it a bar of iron, (in place of a bell), which is openly struck to call the people to hear the gospel. This not being enough, they have brought from America an organ (it was reid for hearth and reid for hearth it was paid for by the people themselves), that it may be played while we sing. (His daughter plays it.) These seeming impossibilities are not the work of a nation or a king. They are the work of the finger of God, like the heavens and the stars, and the earth, and their fulness. Now let us come to the purpose of our writing. First of all, how grateful should we be to God, that for the love of Christ, from the ends of the earth, He persuaded men, and sent them to us with their books, their bread, and their clothing, causing them to leave their native land, their refined country sent them to be persecuted and reviled and to die in a strange country among such a wretched people. grateful should I be, especially to God, to Christ, and to the Holy Spirit, and to the American Board, and what heartfelt gratitude should I cherish to the Missionaries, specially to those at Harpoot,—Mr. Allen, Mr. Barnum, Mr. Whaller and their wives and to Miss Seymour and to Miss Bush, that without my entreaty they took my child Marion on with their own bread at their own expense, educated her and sent er back again to her native place to labour. (She is the wife of the paster of the Church Gheghi). Afterwards they took my other child Nayloo, educated her to play our organ, and sont her back to us. what return can I make for these benefits? They are not like those of a father or a mother, that in return for them I might perform the duties of a child. They are not like those of a master, that I might lender service in return. Sirs, the favours done by your Board are not such as we can We are grateful from our hearts, and from our hearts we bless it. We pray, we entreat God that He may reward you at His coming. May He strengthen you at His coming. May He strengthen you and the Board more and more. May He sweeten this work to you. With my mouth I am able to say this much. Gratefully we pless you and yours, and the Board, and may God the Lord strengthen all the several property. Our Saviour has well said, "Go ye is a strength of the course many yet sit in dark-

into all the world and preach the gospel to every living creasure.

To you Missionaries and to your wives and to the lady teachers I make known my thankuluces and my heartfelt graftfule, saying—the Lord reward you.—Salkis Nani Janian, of Gheghi.

The two following letters were kindly contributed by Mrs. P. D. Browne, of Montreal, for reading at the third meeting of the Kingston Woman's Foreign Missionary Association. The first is from Mrs. Stotherd, Bombay:

"The first little matter I want to tell you about is the baptism of a Hindoo lady, who has been enabled to come out. In order that you may understand all about her, I must take you back to 1869. During that year, a little Hindoo girl was sent to me as a day-scholar. Being very clever little Mentoolai made rapid progress. Her father, who is a peculiar man, was at that time much interested in the Christian religion. At the end of six months, little Mentcolai was ithdrawn, but my pupil teacher was asked to come and teach her at her home. This was done, and just then her father asked one of our missionaries to rend a Christian lady to teach his wife concerning Christianity; which was also done. Several Missionary ladies visited Mentoolai had received from another Missionary, while at school, three small books. These her mother read, and they and by her husband lost all interest in the produced a great effect on her mind. By Christian religion, and whon he found out the state of his wife's mind, became very angry. Several times he beat her so badly that she had to take refuge in her mother's house. Two years or more passed, and her mother died, and Vitabai had no other relation left to help her in trouble. other relation loft to help her in trouble. But her Christian friends comforted her, and the true God whom she now worship ped sustained her. About two months ago, Vitabai and her little daughter were severely beaten by her husband, and she was told to leave the house, which she did, taking all her children (one girl and two boys) with her. She went to the house of our native minister, who took her in, and wrote at once to her husband telling him where she was. The next day her husband where she was. The next day her husband sent friends to ask her to return. This she declined to do, and at the same time said, "I wish now to unite with the Christians, and at the same time to be baptized." Of course, this enraged him, and he summoned her to appear at the High Court. The end was that the children were taken from her. We thought this would be too much for her, but Jesus sustained her through this terrible trial. The next Sabbath, she was baptised by Dr. next Sabbath, she was baptised by Dr. Wilson. The whole Hindeo community has been stirred up; my school was for-saken—the scholars sent word that they feared to come, because I might make them Christians. I told them only God could change their hearts. It was an impressive scene, when Vitabai stood up in the little church and declared her belief in the true God, and in Jesus Christ, with much firmness, and yet with great modesty. The more one sees of what God can enable people to do, the more one feels encouraged. But oh! it is a terrible trial for a high caste man or woman to become a Christian. We ask you to join in praying for Vetabai's husband, that he may be brought to Christ, also for her, that she may be sustained through her trials, and for the dear children, that they may be led to seek their mother's God. I am glad to tell you that my school girls returned in about a week, and I am more than ever anxious that God would bless our labours anxious that God would bless our labours for their convarion. We are having a new school-house erected in honour of Mrs. Wilson, and Dr. Wilson has asked me to take my girls there, and have the management of the whole school. This, I think, I shall be able to do, as it is very near us. You ask about the boarding-school. Miss Brown is still there, though she speaks Brown is still there, though she speaks the privilege of those associated with you, to do much for the honour of Christ, and sometimes of going to another station, and we should prefer a missionary and his wife being there. Nearly all my girls have left, but several little ones have been admitted—the number is now thirty-eight (rather a difference from sixty). All are well, with the exception of one little lamb of mine, who is dying in the Poona hos-

pital. Sho is very happy and bright, for she loves Jesus and is going to Him." [The writer, with her husband, belongs to the Scottish Mission at Bombay. Napany with them. The above letter will show that the days of persecution for Christ's sake have by no means ceased.]

The other letter is written to Mrs. Childs, Boston, by Mrs. Burnett, from Melier. India.

"Your, letter, so full of interest, reached me in due time. You wish that I should write something to increase interest. How I wish I could! There is room and ma-torial enough, if I only had the power, and for that I look in deep humility to Him who is able to bestow it. May He guide my pen in a way to bring His own name and His own cause. What a privilege it is to be a co-worker with Christ (be it in ever so humble a way,) to bring back the lost world to Himself. I was asked in America, what impressed me most on reaching there, after more than twenty years' residence in a heathen land. It did not need much thought to answer, and I said, the religious or Christian atmosphere arparent everywhere. I knew, of course, that there was a great deal of sin, but had not come in contact with it, and so, lad not come in contact with it, and so, everywhere it seemed that light, and knowledge, and Christianity had penetrated the whole community. Just fancy yourself settled in a comfortable house in the midet of heathenism. No Sabbath, no good school, no paper, no lectures,—the highest point of civilization for miles and miles

around being bounded by the four sides of the building which you ecoupy; heathenism, idelatry, superstition, ignorance everywhere present and so deep-seated, weren and in-stilled into every fibre of the soul. I cannot make you understand the full meaning of this,—and, besides, there is another terrible hindrance to the spread of Christianity,—easte,—very hard to conquer, and even when "broken" it clings to the individual and shows itself in various ways. Christ washed His disciples' feet, leaving an example, saying,—"Do as I have done to you." Now a high-caste person would rather die than take food from the hands rather die than take food from the hands of one of the low-caste. Just a few days ago, a man of high-caste (next to the Brahmins) was here. I said to him,— 'How very troublesome and inconvenient this caste must be. If you are sick and need help, you would sooner die than call on your neighbour of low caste.' 'Yes,' he said, 'I was away and my wife was brought into straits, and grew thin and weak and pale from want of food, which she would not take from men even though of good caste, because lower than her—she of good caste, because lower than her—she was starving, but I told her that under such circumstances she might eat.' As she was less informed than he, she could not bear the taunts she would meet from the women of her class. The men are more abroad in the world, and meet with Europeans and educated natives, and many can talk English, as this man did, so that some of their points are sounded, and they see in a degree the folly and absurdity of the thing, but still cling to the old customs, because they are still the rule. Now, on whom do all these sad and absurd customs fall the most heavily? is most assuredly on woman, the women of the land, our sisters! Nover, I think, shall I forget a remark made to my husband many years ago, when we were riding together, and passed a poor woman sitting in the dirt by the roadside,—her hair stiff and taugled, her clothing only a strip of cloth, scant, narrow, and filthy, and looking to us the personification of dis comfort and degradation; yet apparently satisfied in herself. You, there, can nover fully understand what the gospel does for women. Here they are degraded, kept in the background, made to do the hardest work, and made to feel that they are no more able to learn than a donkey;—this they have told me repeatedly. But, thanks to God, the gospel light is breaking. It seems to us very slowly, but God moves and works in His own way.

Girls are being educated; and some are grown up, and have become wives and mo-thers, and adorn their positions. We, the missionary ladies, have our schools, and are doing what we can to interest and eduare doing what we can to interest and edu-cate the girls, and elevate women. Could you have been present, as we were, a few days ago, at the examination of the girls' boarding-school in Madura, eighteen miles from us, you would have 'seen cheered, and thought, surely, the work of Missions is not in vain. Eight of them graduated; one read a valedictory composition, in which she addressed her school mates, her own class in particular, the missionaries, and class in particular, the missionaries, and Mrs. Chandler especially, who has for five or six years been as a mother to them. This was Lydia, of the low Pariah class.

Another of the graduates, a high-caste girl, read a response. They were both interesting, and brought tears to many eyes. Now let us imagine ourselves assembled be-fore the great white throne, and Christ our Saviour sitting as Judge. To how many of us will those loving words, 'Inasmuch as ye did it to one of the least of these, ye did it unto me, came with a thrill of joy? As we cast our eyes over that vast muititude on the left from the heathen world, to do much for the honour of Christ, and to aid in the building up of His Kingdom, and the carrying out of his last command - Go teach all nations. -I must now close.

The following letter is written by Leah, long a pupil in Calcutta Orphanage, to the Juvenile Missionary Association of Montreal, who support the upper division of the Dhoba Parah Schools, taught by her. She is quite a young girl:-

My DEAR FRIENDS, -Alladio tells me she sent you a little letter about my school last quarter. I had been very ill all through the rains, and was away at home. My fa-ther thought the change might do me good. By the blessing of God I am happy to be able to say that I am quite well again, and have been teaching my classes ever since the Christmas holidays.

We have opened our school this year with seventy children, but I have just lost one little girl from the second class. Her name is Rance. She is only ten years old, and married a man of thirty. This is as second wife. She is still to live with er mother, but cannot attend school more, as her house is on the wide road and she must not be seen walking. I always feel sorry to lose them like this. Ran. 's mother is very anxious that a lady should go to the house to teach her there, but the husband will not give his consent to Rance's learning.

I was so pleased to show my school to Mr. John Steel when he went one day, and I think he was pleased too. He heard hem read and sing, and looked at their inney work. He also wished very much to see them on the day that their dolls were to be given them. The distribution took place at the Orphanage, on the same day that we received our prizes. We brought the children to the school in carriages, and I was glad to find that they had put on their pice bright sartes, and ever so much jewel-ry; just what I wanted Mr. Steel so very much to see. After they received their dolls, they sang, "Incre is a happy land" in Bengali, and went home, all looking so bright and I happy. I was also happy that day. A beautiful English Bible was given to me as a prize. Dear friends, I am, your gratefully,

Scottish Orphanage, 72 Upper Circular Road, March 17, 1876.

Hanover College.—A Correction.

Editor British American Presenterian.

Dear Sir,-I notice in your last issues an error respecting Hanover College, which has recently conferred the degree of D.D. on your excellent divine, Rev. J. G. Robb. You locate this institution at Hanover, Illinois, and call it a Theological Seminary. It is not in Illinois but Indiana, and is not a Theological, but a Literary College, under the control of the Presbyterian Church North. It was, before the union in 1870, an Old School Institution, Some account of one of the oldest and best of our western colleges, and one that has educated one, and conferred the degree of D.D. on two of your prominent ministers, may be of interest to your readers.
Hanover Academy was instituted in the

year 1927, and celebrates its semi-centen-nial next Jan'y. It attained the dignity of a college in 1831, and has just held its 44th annual commencement. It has graduated over 400 students, most of whom have enover 400 students, most of whom have entered the Presbyterian ministry. One of these is the Rev. Dr. Cochrane of Brantford, Ont. Hanover has an endowment of between \$200,000 and \$300,000, and its Charter gives it University powers. Our best colleges are nearly all denominational. Ann Arbor University, Michigan, is about the only State institution in the United States that is of a really superior character. All Hanover's Professors are Presbyterian ministers. Dr. Heckman, the Prosbyterian ministers. Dr. Heckman, the Prosident, is a man of distinguished ability. Prosident, is a man of distinguished ability. In early times there was a theoglogical department, but it was removed first to New Albany, Indiana, and thence to Chicago, where it is now known as the North-western Seminary. Hanover is most charmingly situated on the banks of the Ohio River, six miles south-west of the City of Madison. The number of students is 185, this year. This region was the nursery of Presbyterianism in the far West. Fitty years ago the Sp. in the far West. Fitty yeary ago the Synod of Indiana was the westernmost in the unted States, embracing Indiana and the regions beyond all the way to the Pacific. Sixty years ago the Presbyterian cause was organized in this city, which is the oldest in the State but one. Presbyterianism in connection with the Presbyterian Church in the United States has now in Indiana 215 ministers, 800 churches, and over 26,000 members. Relatively it is weaker than the Methodist, Baptist, and Christian churches. In the cuties Presbyterianism is strong. Indianapolis has eleven Presbyterian churches. Four of the best of them I regret to say are now vacant. Dr. Withrow, late pastor of the church Beecher was pastor of thurty years ago, has just accepted a call to Park St., Boston ("Addirondack Murrays.") Yours &c., CLERICUS. Murray s. ') Yours &c., CLERIC Madison, Indiana, July 6, 1876.

A Word of Explanation.

Editor BRITISH AMERICAN PRESETTERIAN.

DEAR SIR,-I wish to correct a wrong impression that exists in some quarters as to some of my remarks before the Assembly, when speaking on the subject of French evangellization.

I wish to call the attention of the House to the fact that the Papacy is as much as ever the enemy of God and of his people, and yet that peculiar privileges are conferred on it, that it alone is allowed denominational schools, and that, though the Presbyterians form the strength of the Liberal party, our present Government, following in the track of its pre-decessors, has granted separate schools in the new torritory. I said I was glad when "the Pacific scandal" was unearthed, and was unearthed, and its author hurled from power, and I declared myself ready (Liberal though I am) to drive the present Government also, every village and hamlet, and carry the from power if they would continue, like gospel to the whole of India. Women are their predecessors, to truckie to the papacy, ann yet, I must confess, that had I the power, I would be very slow indeed to exercise it, if the effort would be to restore to office men who can claim their hands are clean, though they, whether drunk or sober, were parties to the greatest villany hitherto attempted against our national morals, and our national existence. Yours truly. John MacTavish.

Woodstock, 11th July, 1876.

Have the courage to own you are poor, and thus disarm poverty of its sharpest sting.

Sin may have a residence, but it has not a rule, in the believer's heart; but in the heart of the unrenewed it has both.

What believer, in looking to the past, cannot say, "Ebeuezer;" or, in looking to the future, may not say, "Jehovah-jireh?" Ps. xxiii.

CHRISTIAN tracts offered for sale in a heathen bookstore, for the sake of "turning a penny," is a sign of the times in India, says Times of Blessing.

Have the courage to cut the most agreeable acquaintance you have whenever you are convinced he lacks principle; a friend should bear with a friends infirmities, but not his vices.

MRS MURRAY MITCHELL ON ZENANA LIFE AND WORK.

Continued from last week.)

Here is a brighter picture, showing what Christianity can do for these poor women :-"A woman we lately visited interested me "A woman we lately visited interested me profoundly. She is a sweet, gentle, gracious old lady with a happy gleam on her face, and is clothed differently from the usages of the zonanas; she wears a jacket with long sleeves, and buttoned to her throat, and has a shawl over her shoulders. I felt she was a Christian when I saw her. Her room, too, is different; it is very neatly furnished, and has a small round table on room, too, is different; it is very nearly furnished, and has a small round table on which lay a well-used Bengah Bible, and one or two simple English books, which she reads with care. I have had delightful talks with the most interesting woman, and find she is indeed resting on Josus as her Saviour. I am sure she is one of the Lord's precions hidden ones; and I be-lieve there are many such in the home of the Bengal Christians, though unbap-tized."

The earnest closing appeal must be the last of these interesting extracts :-

"There is hardly an educated Babee in Bongal, I fancy, who does not desire edu-cation for the female portion of his family. I should even go further, and say that the majority desire it with eagerness and will have it. They want their wives and daughters to be their companions; they want them to be like Euglish women; and want them to be like Euglish women; and they will welcome us ever with the Bible in our hands, and give us access to their zenanas, if we bring in general education. And what of the women themselves? What do they feel on this, to thom vital question? Ah! these poor things have had their eyes opened; they have seen their fettors, they know that they are bound, and they are now crying out in their bondage; and their cry has gone up into the ears of Him who is the helper of the the ears of Him who is the helper of the helpless. It would melt a heart of stone to see how they welcome the zenana teacher; how they look for her and wait for her, and come to meet her, and accom-pany her as far as they dare to the little door, which, as I said, is the boundary dividing them from the great and attractive world without. Her visit brings brightness, because it brings knowledge and occupation; or a fresh breath, which does them good, from that other Christian woman's world, of which they get glumpses them good, from that other ourselian woman's world, of which they get glimpses through such visits, and which as yet is so different from their own; not to speak of yet another world still, and a better life, which we can help to fit them for, by leading them to the feet of Jesus, and teaching them that Ho came to seek and save them as much as us. What we want now is, not as much as us. What we want now is, not so much to find pupils, as to find teachers that may be sent. Only women can do this work. The time has not come when men, however devoted and successful they be as missionaries, can go into the zenanas. This will come in time, but it has not come yet. Even medical men cannot go into these secluded homes. If a physician be summoned to attend the sick-bed of a native lady, he must not see her face. He may look at her tongue, if this can be managed through a voil! And he may feel her pulse, but it must be through the purdan. We but it must be through the purdan. must have women to do the work; and all the work for the bodies and sonis of the women, at least of Bengal. We must have lady teachers; yes, and lady medical mismissionaries. The east supplies the strongest plea for the medical studies of leading. ladies. No agent can do the work in the zenanas from such a vantage ground as our oducated medical lady-missionary. And I say lady advisedly. The gentle mannered, work for our poor sisters in the heathen world thich an angel might dovet. Joyfully, we must believe, would the angels accept the commission to go and teach those helpless women; to tell them that there is hope and lite and deliverance through the Crucified for them. How their bright wings would speed on such a message of love! But it is given only to us to tell it. O precious task! If we would only accept it, and take it up, and do it.
And those who cannot go should help us
with their prayers and means to send
others. It every Christian woman gave something, even as the Lord blessed her, what a revolution we might effect. We might occupy not only the z manas of the high-caste and rich, but we might go into are now doing much at home; their energy achieves great results an every department of Christian effort. Let us put forth the same power for India, and 'the acceptable year of the Lord' will have then come."

Home Mission Fund.

Editor British AM SICAN PRESETTERIAN.

DEAR SIR,-In answer to a letter which appeared in your issue of last week con-cerning the Home Myssion Debt, permit me to say that the Committee could not possibly communicate with non reporting vacancies and pasteral charges, and give time for the amounts to be sent in by the 1st Soptember,—as instructed by the Assembly. It is for each Presbytery, in the way it thinks best, to raise the amount; whether by dividing the gross sum among their several congregations or in any other mode best adapted to secure the end in view. Those Presbyteries which have been assessed on the basis of the reported membership, but have vacancies and pastoral charges not reported to last Assembly, should add at the rate of fifteen cents per member, to the amount named. Some Presbyteries, I doubt not, will go beyond the amount asked, but as others may fall short, all will need to do their utmost. Yours in the state of the sta WM. COCHRANE.

faithfully, WM. Brantford, July 7th, 1876.

Anstor and Leople.

Sermon preached in West Church, To ronto, 4th June, 1876, by Rev. R Wallace, on Cor. iii, 12-15.

Men's works tried as by fire, to proce them, and the awards of the builders on the fire four lation according to the character of their work

(Continued from list neck.)

Here, perhaps, I may be told that the decrine of restoration or of putting a final and to sin and misery, represents God in a more amiable character. To this I reply those who hold such a view arregate to themselved, it may be unconsciously, to be both wiser and kinder than God. God has plainly declared in those passages I have given, that it cannot be, that it will not be. He tells us plainly, often and urgently, that it is only by faith in the Lord Jesus Christ that we can escape that pit wherein is no water! Shall his mere creature man who knows nothing in comparison with God, yet make himself wiser than God? Shall poor, fallen, sinful man make him-self kinder and more loving than the Father of our spirits? "Shall not the Judge of all the earth do that which is right?" Doubtless God has good reasons for the permission of sin, and for its eternal punish-

We have good reason to believe that more glory will redound to God than if sin had not been permitted—yea, more that the final and greater happiness of the universe will be promoted thereby. It will teach the universe the fearful evil of sin, as they could not otherwise have learnt it and will thus be one of the great sources and supports, or guarantees, of the con-tinued obedience of unfallen angels and redeemed men.

Bosides the redeemed themselves will be

brought nearer to God, and be greatly exalted by their union with Christ, and their natures being assimilated to His,—in a way that would never have taken place but for the fall of man and the redemption which followed. Thus ultimately we have

which followed. Thus ultimately we have reason to believe, in accordance with Divine revelation, greater glory will redound to Jehovah and greater happiness to the universe at large. The Scriptures teach us that all things are ordered for the dwine glory and the good of God's rational and moral oreatures. Yea, God is love, and the restrict and ways called a problem. the restraint and even endless punishment of sin is only love acting for the highest well-being of the universe. And just as human governments find it necessary to separate criminals from the rest of man-kind, and to confine and imprison and punish them to prevent the increase of crime, doubtless the Divine government acts on the same principle, in separating the ungodly from those saved by Christ, and confining them forever in the place of

The real riddle of existence, the problem that confounds all philosorby and natural religion too, so far as religion is a thing of man's reason, is the fact that evil exists at all;—not that it exists for a longer or shorter duration.

God is infinitely wise, holy, good and powerful, and yet sin exists alongside of that infinite holiness, wisdom, goodness and power. Yea, God is also unchangeable. "He is of one mind, and who can change Him?" Therefore the infinity of With every increase and diminution in the sum of human guilt or misery. Against this immoveable barrier—the existence of -the waves of philosophy have dashed themselves unceasingly since the birthday of human thought, and have returned broken and powerless, without displacing the minutest fragment of the stubborn rock,without softening one feature of its dark and rugged surface. This mystery man cannot unravel. We belong to the infinite. There are many problems arising out of man's relation to the infinite which we cannot fathem, and which we must leave to infinite wisdom to solve in its own good time and way. One source of the fatal and dangerous error to which we have referred is that it is assumed that the punishment will be solely with reference to the sins committed in this life, that the guilt will continue finite while the misery will be forever prolonged. Is it then certain that have reason to believe that sin perpetuates itself, and that prolonged misery is the off-spring of prolonged guilt. That most poworful reasoner, Bishop Butler, says that the Divine moral government implies that the consequences of sin shall be misery in some future state by the righteous judgment of

Sin unless arrested by Divine love as rewealed in the cross of Calvary, naturally and necessarily propagates and perpetuates itself. The sinner will forever continue to indulge and delight in sin. He will forover continue to hate God and holiness, for the carral mind is enmity against God, and is not and cannot be subject to His law. The sinner will sin yet more and more inveterably throughout the circling ages of eternity. He will continue as John, the revelator, say, to "blaspheme God be-cause of the pain which he there endures;" and this, on the principle of Divine justice and heliness, requires the continued and perpetual endurance of the wages of sin.

But we are not made acquainted with all the ends or reasons why future punish-ment shall be inflicted, or why God has appointed that such consequent misery should follow vice, yet we may suppose that it will follow in a wey analogous to that in which many miseries follow certain courses of action now. Thus poverty, sick-ness, infamy, untimely death from disease, or at the hands of civil justice, follow certain vices here;—or a person rashly trifling on a precipice, falls down and loses his life. Sin and misery ever tend to perpetuate themselves according to a law of our naznemserves according to a law of our nature. Evil habits gather strength with every fresh indulgence, till it is no longer—humanly speaking—in the power of the sinner to shake off the burden which his

responsible for every act of sin-and gathresponsible for every act of simulating gamering, deeper condemnation as the power of amendment grows less. In all this may we not see possible foreshadowings of the yet deeper guilt, and yet more hopeless misery, of the worm that never dies and the thre that is not quenched? The fact of the less of our nature is one to which our this law of our nature is one to which our this naw of our nature is one to which our overy day experience bears witness; and who shall say that the invisible things of God may not in this as in other instances be shadowed forth to us by things that are seen? Unless we deny the existence of sin,—deny that there is a law of sin reigning in man's moral constitution. ing in man's moral constitution, we must acknowledge that it is in itself a progressive and self-propagating power, and therefore while we deplore its power working in the soul as a fatal malady, we should as wise men accept the only remedy—the grace of Go I revealed in the Gospel. And even if the import of the term everlasting were doubtful (which it is not)—he surely would be the greatest fool in the universe to risk his eternal happiness upon such a weak foundation. It would even then be the part of wisdom to secure salvation in the only way revealed by God Himself. Let us nover forget that where sin has its way in any rational being it must gain the su-premacy, and that where it lives unsubdued in any human heart, it reigns unto death' We cannot easily ignore or put away from us the idea of sin, unless it be in some momentary fit of moral inebriation. Man may for a time deaden his moral sensibilities to a perception of this dreadful reality. Yet the hour must come when the soul shall know and feel that it has cherished tastes and passions, habits and aims which jar against the constitution of the moral universe; and then wherever it may be, that universe will become to it a very hell. All the awakened sinner's memories and anticipations become elements of torture, preying upon his expanding capacities, and consuming as an eternal fire.

This principle has been seen and described by the world's poets, and gonus

has borne testimony to the wrath of the Gospel which provides a remedy for the disease of the soul, and sounds a call to all to give ear to the voice of mercy, which through Christ speaks to us from heaven. We find this idea in the lines of Lord Byron, beginning thus,-

"The mind that broads o'or guilty woos,
Is like the scorpion girt by fire."

Yet, notwithstanding this, to us, unfathomable mystery, the existence of evil under the government of an infinitly holy and good being, the love of God is evident from the mission of Jesus to seek and save the lost.

All this implies that man is responsible

for his belief, for from that belief his conduct flows as from a fountain. This our Lord plainly declares when He says, "This is the condemnation that light has come into the world, and men loved darkness rather than light, because their deeds were evil." Unbelief is described as a sin, a moral evil, which not only leaves a man an unforgiven trangressor with all his guilt crushing him to ruin, but is it olf a heirous transgression, involving an indescribable amount of guilt, and therefore followed by certain and eternal condemnation, for "the wrath of God abideth on him." — John iii. 36. Hence the portion allotted unbo-lievers in Rev. xxi. 8. Belief depends on the discernment of evidence, and the power to discorn depends on the state of the heart of the enquirer himself, and hence one source of his accountability. It is his duty to collect, examine and weigh evidence with an unprejudiced mind, as did Nathan-iel and others who received Jesus as Mes sish; whereas the Jews at large were mader the influence of prejudice and pas-sion, and through this influence rejected the Saviour to their own condemnation. So it is still; multitudes reject Christ because He requires them to put away their pride and to receive his teaching, and trust him in the spirit of little children, as well as to become pure in heart-renounce ing all sin whether of heart or life. man's character and habit greatly bias his intellect. Hence the great cause of un-belief,—as of doubts and surmises which have no scriptural foundation,—is the state of the heart-the pride or vanity, the lust or passion, which reign there, or the want of entire submission of the underthere will be no sin beyond the grave? that an immortal soil can incur God's wrath and condemnation only while united to a mortal body? On the contrary we have reson to leave the contrary we light, but if thine eye be evil thy whole body shall be full of darkness. And also when he declares that His Father makes the way of life plain to the humble enquir even though ignorant as a little child, while he leaves the proud and self-righteous to perish in their folly (Matt. xi. 25-27). The grand difficulty in the way of men believing on Christ as the Saviour, and believing every word that he states as true, is not the lack of evidence, but the state of their own hearts, or their want of will. "Yo WILL NOT come to mo," or ye do not wish to come, through pride of heart.

For several years in my early course of study I had to struggle with doubts and anxieties as to the very existence of a device being and a future state. I kept all to myself, and was at length delivered by careful study of the evidences and by earnest prayer. Once when looking into an open grave I asked myself, is it possible that that is the end of us, and that we do not live hereafter? The very thought brought deepest agony to my mind, so that I would rather live in misery than not exist at all. This experience convinced me that there is in man an metinctive desire for, and ex pectation of, life beyond the present state of existence, and that those who hope for annihilation must be wicked and wretched indeed, for such is evidently abhorent to

human nature.
It was while pleading with throbbing heart and streaming eyes that I got entire deliverance from all such doubts and difficulties—the temptations of the evil one. And I believe that every one that truly, humbly, and earnestly lays hold on the mighty hand of the Great Redeemer will be lifted up above all doubts, and set upon the firm rock of divine and infallible truth, sinner to shake on the burden which his pown deeds have laid upon him. In that mysterious condition of the depraved will as revealed by the great teacher. He says, and seeks to deceive and ruin us? The blussed and loving Saviour says that His mysterious condition of the depraved will "Lay hold of my strength and ye shall be sentence at the great day upon all the unsaverage of sirful hebits, yet will shall know of the dectrine whether it will alke of fire prepared for the devil and the lake of fire prepared for the lake of fire prepared for the devil and the lake of fire prepared for the lake o

be of God." "Hany of you lack wisdom let him ask of God, and it shall be given him. "To the upright light shall arise in the derkness," and "light is given for the righteoue," and will be given in abundant measure; but He also says, "the meek will he teach his way." If we would claim the fulfilment of these promises, we must come in the spirit of the humble Mary, who sat meekly at the feet of Jesus, and looked up lovingly and confidingly to tooked up lovingly and confidingly to the Master to solve all mysteries in his own time, and to remove difficulties out of our way. All who do so will be led out of darkness into marvellous light, and be enabled to receive with un-doubting faith all that the Lord hath spoken.

2nd. This leads us chiefly to consider the different awards that await the builders—"Levery man's work shall be made manifest for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is,

The apostle here warns all under-build-

ers, who seek the honour of being co-workers with God in building up the spiritual temple, to beware what kind of material they build on the foundation already laid by Jehovah, for their work shall be tried by the Great Architect himself, and all that is not right material shall be rejected and destroyed, and the builders suffer loss. In this life a man may have great confidence in the doctrine which he teaches, and he may set himself above the Word of God, but his work hereafter will appear in its true character. By the day which will try every man's work, is evidently meant the great day of final judgment. In 2 Thess. i. 8, it is said "the Lord Josus shall be revealed in flaming fire," i.e., in the midst of flaming fire. Fire is the constant symbol of trial. The day of judgment shall declare the character of every man's work. In Mal. iv. 1, we are told that "the day cometh that shall burn as an oven, and all the trial will shall be. the proud and all that do wickedly shall be as stubble, and the day cometh that shall burn them up." The figure is that of a building on which many workmen are employed. Some use proper materials, that accord with the character of the building, others materials not suited to the spiritual characters. actor of this holy temple. The building is to be tried by fire. The unsuitable materials, or unsound dectrines, and foolish or useless speculations will be burnt up. These can no more stand the test of the day of judgment than wood, hay, etc., can stand the test of fire. On this passage attempts have been made to found the doctrine of purgatory. The fire here is evidently figurative even as the wood, hay, etc., and it is not a purificative or puritive fire like the purgatory of Rome, but a probatory fire; it is not restricted to those doing in venial sing, the supposed interdying in venial sins; the supposed inter-mediate class; between those entering Heaven at once, and those dying in mortal rin who go to hell, but universal, testing the godly and the ungodly alike—the work of Paul and Apollas; and none would say that they were in purgatory. This fire is not till the last day, whereas the supposed fire of purgatory begins at death. The fire here referred to is to try works; the fire of purgatory is to try men. This fire causes loss to the sufferer; purgatory fire is great gain,—that is admission into heaven at last to those who are purged by it—if only it were true. It was not this doctrine which gave rise to prayers for the dead, but the practice of praying for the dead— (which crept in from the mistaken solici-tude of survivors)—that gave rise to the doctrine. This shows the danger of tam-pering with error, and the duty of setting our faces like a flint against its introduc-tion. The moral influence of the doctrine

of restoration is similar to that of purgatory. Such a dectrine ought not to rest on a figurative passage. It was unknown to the Primitive Church, and was borrowed from the heathen philosophy of Greece. Plato divides men into three classes—the good, the bad, and the middling. The good proceed at once to the "islands of the good proceed at once to the "islands of the blessed;" the bad sink into Tartarus; the middling were purified in Acheron, and punished till their guilt was expiated, and then they were admitted to the participation of felicity. This idea of Plato is taught in Virgil (Aeneid B. 6, L. 786), "Sarre always in water others pured by "Some plurged in water, others purged by fires." This doctrine was not taught by the carly church for centuries. Origen, a Christian philosopher after Plato, taught that all will be purified at the final configuration. gration. But such teaching is plainly con-trary to Scripture, where we are distinctly told that there is no work, nor device, nor visdom in the grave, and that as the tree falls it shall he. Our Lord gave this doc-trine no countenance when He said to the dying thief, "This day shalt thou be with me in paradise." Yet the thief was guilty of more than venial sin.

Nor does Paul give it any countenance when he says of the death of all Christians that when al-ent from the body, they are at once present with the Lord. Such a doctrine dishonours the perfect sacrifice of Christ, whose blood "cleanseth from all

It encourages men to live in sin in the hope that, though they may have to suffer for a period, longer or shorter, they will at length emerge, having completed their term—as a criminal comes forth from a prison on earth-and will then enjoy the glory and bliss of heaven throughout eter-

Such a principle assails the foundations of morality, and that alone shows that it is not of God, but a doctrine of the devil. It plainly bears the lineaments of that murderer and liar who said to Eve, "Ye shall not surely die." Yes, he is the author of that dootrine, and he it is who suggests it still to the minds of men, in order that he may secure them as his victims, to share with him forever the prison of hell. Whether should we hearken to the Ged of truth, who solemnly warns us of the foarful doom that awaits the unpardoned sinner, because He loves us, or to Apollyon the destroyer, who hates us, and seeks to deceive and ruin us? The blessed and loving Saviour says that His

his angels!" It was not prepared for human creatures, but for the leader of revolt in the moral universe; but those who follow him, and believe him, and thus become like him, must forever share his awful doom. This doctrine teaches that calenties of the religion of the property of the share his as the telephone of the religion of the share of the sales that the sales that all the sales that th

his awful doom. This doctrine teaches that salvation, after all, is of human merit, and not wholly of grace as God declares, and if it be true, then those who have served out their term of punishment cannot join in the anthem of the redeemed "Unto Him that loved us, and washed us in His own blood;" but unto ourselves who, by our own suffering, have expiated our guilt and merited eternal life, be honour and glory forever and ever. We are told that those who build on the foundation sound doctrines according to Scripation sound doctrines according to Scrip-ture and the mind of Go I, he shall receive the reward of a faithful servant. So also, converts built on Christ the true foundation, shall be his crown of rejoicing at the great day. On the other hand, if any man's work does not stand the test, if found by the Great Judge to be contrary to His revealed will, or unauthorized by it, and, therefore, dishonouring to the authority of the Great Lawgive, and endangering the interests of His kingdom, his work shall be destroyed, and instead of being greatly honoured and highly reward-ed, he shall surfer loss, and shall humself be gaved with extreme difficulty. The apostle is speaking of those teachers who though they retain the fundamental doc-trines, yet combine with them error (v. 12).

If a teacher of Christianity mingles with God's truth his own speculations, he will find himself a loser at the Great Day. If his teaching does not stand the test of the Divine Word, he shall forfeit the special reward of a co-labourer, not that he shall lose salvation, which is a free gift, not a reward, for he remains and even builds on the foundation. "Yet so as by fire," he shall be saved because he builds on the foundation; but with apparent difficulty and danger, as a man escapes the flames and danger, as a man escapes the flames when his house and goods are burned. This mode of speaking is common in Scripture. Thus Daniel says, "We went through fire and water,"—that is, passed through great danger (see Is. xliii. 2). Amos speaks of a fire-brand plucked out of the burning; and Zacheriah compares Joshua to a "brand plucked out of the fire," i.a., preserved with difficulty from captivity. And Jude exhorts to "save some with fear, plucking them out of the fire,"—that is warning them to flee now from the wrath to come, and to cease from all doubtful ways and ways of sin. As by fire dross is separated from gold, so if a Ohristian would build errors in doctrine or practice upon the foundation of God's truth, he should be separated from them by some trying dispensation, whilst they some trying dispensation, whilst they should be destroyed and he thus suffer

The Lord is represented as coming suddenly to His temple in flaming fire, and all parts of the building which will not stand that fire will be consumed. The builders willescape with personals alvation—but with the loss of their work. They will thus occupy a lower place in the kingdom than they would have done had they built only with divinely appointed materials. A similar principle is set forth by Peter when he says, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear." Christ also declares that those who dishonour His word in their teaching, "shall be called least in the kingdom of heaven," or shall not receive the reward that they might have had if The Lord is represented as coming sud the reward that they might have had if they had honoured His word—the expression of the Divine Mind—in all their teachings, for they that did so shall be called great in the kingdom of heaven." (Matt. v. 19, 20).

"They shall be saved out of the fire" is a proverbial expression for saved with difficulty. Who would not rather have an abundant entrance into the kingdom, and abundant entrance into the kingdom, and have his works follow him above, bearing fruit forever to the glory of the Great Architect of this spiritual temple, and to his own honour and joy? God says, "them that honour me I will honour." We honour God when we honour His Word or His truth revealed, for He has magnified His word above all His name.

If it become a question whether we are to honour God and be faithful in maintaining the interests of His truth or cause, or honour our fellow men, we should not hesitate for one moment. We should ever bow in lowliest reverence before God, and receive without any hesitation whatever He declares, whether we can understand it ful'y or not, or make it square with our ideas of the Divine Character, or with what appears to us to be just and right, assured that God has good reasons for all He says and does, and that by and bye He will make it plain. It should be enough for any loyal servant of Christ that God hath spoken. When men speak in opposition to God's Word, we must not give place to them, nor listen to them, no, not for an

But as Paul said, though we or an angel from heaven preach any other gospel than has been preached in the Divine Word, has been preached in the Divine Word, let him be accursed. Let all builders or preachers beware what they build upon the foundation, let they lose their reward. The reward of those who build on this foundation laid in Zion materials, which accord with the foundation, shall be glorious indeed. "They that turn many to righteousness shall shine as the stars for ever and ever and they can only be thus ever and ever, and they can only be thus turned by the truth of God."

Let us then put away all pride and selfseeking, and bringing down all high imaginations into obedience to Christ, exalt Him and His trath, and seek not the honour that cometh from man, and He will honour us with a glorious reward as His faithful servants at the Great Day.

What we need in order to be kept from error, and to be led into all truth, is the spirit of the loving trusting child, that will lead us to believe implicitly every word God utters, and to trust our Master when we cannot trace Him, assured that what we know not now we shall know horeafter, and that He is holy in all His ways, and righteous in all his dealings with His creatures. Yes, that He does all things well ordering everything at once for His own glory, and the highest happiness of His rational and moral cleatures.

The Atheist.

The fool hath said, "There is no God!" No God! Who lights the morning sun And sends him on his beavenly road. A far and brilliant course to run? Who, when the radiant day is done, Hangs forth the meon's nocturnal lamp, and bids the planets one by one, Steal o'er the might value dark and damp

No God! Who gives the evening dow, The famping breeze, the fostering shower Who warms the spring morn's budding bough, And plants the summer's noontide flower? Who spreads in the autumnal bower The fruit trees mellow stores around, And sends the winter's toy power
To invigorate the calculated ground?

No dod! Who makes the bird to wing Its dight like arrow through the sky that dies the deer its rower to spring From rock to rock triumphantly " Who formed the Behemoth, huge and high That at a draught the river drains, and great Levisthan to lie, Like floating isle, on ocean plains?

No God! Who warms the heart to heave With housand feelings soft and sweet And prompts two aspiring soul to leave The earth we tread beneath our feet, And soar away on pinions doot Boyoud the scenes of mortal strife, With fair othereal forms to meet That tell us of the after hie?

No God! Who fixed the solid ground Of pillars strong, that alter not? Who spread the curtained skies around? Who doth the ocean bounds allot? Who all things to perfection brought On earth below, in heaven above? Go ask the feel of impious thought Who dare to say "There is no God!"

The Preaching of the Cross Foolishness.

1 Cor. i. 18.

It is the believer's privilege to live near to God, and to walk in the way of His commandments; he is God's "workman-ship, created in Christ Jesus unto good works, which God hath before ordained that he should walk in them;" and he is constrained by love, much more effectually than by any fear of punishment, to yield unto his Heavenly Father a willing obe-dience of heart and soul, and to strive to "adorn the doctrine of God his Saviour in

all things."

Thus we see how the wisdom of God is displayed in every part of the scheme of of man's salvation, and how, notwithstanding the freeness and completeness of a sin-uer's pardon, the performance of good works is still secured in a far more effectual way than man's wisdom could possibly have devised. We must mark the place which good works are intended to hold in the preaching of the cross. Never should they be put forward in the slightest degree as the foundation of a sinner's hope; "for other foundation can no man lay than that other foundation can no man lay than that is laid, which is Christ Jesus;" neither must works be omitted, as if they were worthless in the sight of God. It is necessary to beware of self-righteousness and heentiousness; and, while the doctrine of grace is preached without reserve, holiness and obedience to the law of God must be impressed from the people. This is the impressed upon the people. This is the meaning of "preaching the cross," and this is the scheme which God has, in His mercy, revealed for making man holy and happy. How which can we truck the happy. How plainly can we trace the hand of its Divine Author in every part, and how different is it from any devised by human skill!

In the gospel, man is proved to be a sinner, helpless and condemned, and yet a free forgiveness is proclaimed for him. He is told he is a debtor, who has nothing where-with he can pay what he owes; and no sooner does he acknowledge this truth than the debt, however great, is remitted. He is told that he can do nothing to merit eternal life, or to secure his admission into heaven. Jesus Christ has done all. The preaching of the cross is no longer foolishness to an awakened sinner, but the power God, and the wisdom of God, exactly suited to his necessities. He sees in it all the perfections of the deity united and glorified; God s justice displayed in the punishment of sin, and yet His mercy exercised in the parlon of the suner; His truth, and love, and perfect holiness, all shown forth in harmony with eron other; and he rejoices to know that God can be just and yet the Justifier of him who believes in Jesus. and in the s view of divine truth; and equally wonderful is the change produced in his practice. He is now animated by a new principle, which constrains him to deny himself cheeriuily for his Masters sake. He feels checking for his masters sake. He feels that, as a Christian, "he is not his own, but "bought with a price," and therefore, it is his anxious desire to "glorify God in his body and his spirit, which are God's."

Here, then, we see how truly the preaching of the cross is the power of God to these who are gived. We see the part of the

those who are saved. We see this not only in the sublime nature of its doctrines, and in the purity of its moral precepts, but checity in the practical effect which it produces upon a sinner's life. The Gospel contains within itself a quickening and life-giving principle, and it is this which eminently distinguishes it from every other system of morality. We find in the writings of some of the best heather in the writings of some of the best heathen moralists, excellent exhortations on the subject of virtue and vice, but where is there an instance of their influencing one single sincer so as to induce him to forsake his sine and to devote himself to the service of God? They contained no motive or principle which could not influence the heart of man. The heathen systems of morality were like a piece of machinery from which the main-spring was wanting; they had nothing to set them in motion; and, therefore, for all practical purposes, thoy were wholly inchicient. But in the Gospel of Christ we have a most perfect system of morality, infinitely superior to everything else of the kind, enforced by the most powerful motives, and containing within itself the seeds of life, capable of imparting vigor to, and entirely renovating the character of man. No moral teaching could ever convince a man of sin.

Have the courage to speak to a friend in a "seedy" coat, even though you are in company with a rich one and righty

Our Houng Jolks.

Persevering Agnes

BY GEORGE KRINGLE.

"I am going to learn, too." "You? O heart it! Again going to learn, too;" and Ursula's laugh was merry

and long. Why do you laugh?" asked Agnes, her face flushing.

Because you are such a goose." "It is not being a goose to try, when

шашта ваув I тау. mamma says 1 may.

"You are a guese, for you might know you could not do it. Agnes learning to play by note!" and Urania sunk down among the cushions, almost upsetting mamma's astral on the table, and laughed until Agnes, quite cast down from her table, and laughed until Agnes, quite cast down from her flight of high spirits, ran off to find mamma, and to know if she really, being "nobedy but Agnes," could learn to play

on the plane by notes. "I shall learn this one to-day and that one to morrow, and these the next day and the next," said Ursula some time afterward, counting over the exercises in her book. "I shall have finished them all by New Year's day, and be ready for a

real, regular piece."
"What, a piece like Lucille plays?" asked Agnes.

"Yes, something like hers."
"By New Year's? How many days is "O, lots of days; I do not know how

many."
"Why, I've only four exercises learned. Ursula, and you are talking of learning a

plece." Well, I told you so Goose; I knew you could not learn.'

could not learn."

"Cannot learn," thought Agnes, turning away; "cannot learn? If Ursula can learn them by New Year, so can I, if I do, as mamma says, persevere;" and she ran out to take a peep at Towser—"poor chained Towser"—and to try to fewret that Heyels had eath that she and forget that Ursula had said that she could

But Ursula begun on the exercise of the day. "How easy it is," she said to herself, stopping, after the first few notes, to see if the exercises did not look like Lucille's scales; "I can learn it in a minute;" two or three more notes and a stop. "Tomorrow's exercise look like a tune;" and Ursula hummed a pretty little air, thinking how fine it would be could she play such an air by note.

The first note over again; two or three stumbling sounds, and Ursula had to stop to remember what she must do when there were more notes than she had fingers, and to regret that exercise makers ever arranged for a passing of thumbs and crossing of

fingers.
"If this is what it is, there is no easiness about it, and I shall not learn it in a minute;" and she twisted around on the twisting piano-stool, and wished the practice hour was over. But knowing that, somehow, she must get to the end, she commenced at the first note to stumble and blunder to the last, and recommenced once more only to stop, when she reached

the sixth note all in confusion.
"I don't like it." she cried; "it is ugly and hard; I'll never learn it, I'm sure;" and she gianced at the hour. "If I could skip this I could get on with the rest, but this is a humbug, and nothing clse;" and she turned over the leaves and wondered hew long it would take to play like Lucille. So that hour passed by, and Ursula for

So that hour passed by, and Ursula for that day was done, and Agnes screwed the stool a little higher and begun her practice, wondering, in spite of herself, as she looked at the puzzling dots and lines, if it could be possible that Ursula was right, and that she could not learn.

"It is hard," she thought, as she tried and failed, and tried again; "hard, but nice too, and mamma says that almost every thing is hard at first."

Steadily one note followed another; the line when finished was re-begun with the right hand, then with the left, then both

Agnes was tired.

"Mamma says we must not mind being tired it we want to learn," she thought, as she rested her fingers, and then went on again, steady as the tick of the parior clock; note at a time, line after line, till the little fingers ached and the head was weary, and the exercise at the end of the

time was done. Ursula was sleeping one day, and just and, knowing Lucille was away, started up to see Aques, a little finger-sore and a good deal tired, finishing her hour.

"What are you trying that for?" asked Ursula, coming closer; "why, it's away ahead in the book."

"It's my lease."

"It's my lesson," replied Agnes, looking

up. "Your lesson?" and Ursula counted up as well as she could in her mind how many lessons she was behind, and, cross as could

be, took up a book.

"Monsieur will bring a real tune for me to-day; "it is New Year almost;" and Monsieur came in to bring the "tune" and to give the lessons, just in time to catch Ursula's cross answer, and to see Ursula's cross face, and said, upon seeing

and hearing.
"Practice brings pieces; little fingers that practice are better than larger ones

that do not.'

"Why should Agnes get shead, Mon-sieur, while I am away back in the book?" "Perseverance, Miss Ursule, perseverance; music comes by persoverance.

So, on - Now Year's day, while Ursula rocked in the cushioned chair, and thought how "stupid music was, to be so difficult," and thought how she would "practice well to-morrow," Agnes played a soft little air, that, to her, was the sweetest music in the world, and, while she was playing, leaned nearer to Lucille to whisper:

"Sister, was there ever any thing so nice as to persevere?"—N.Y. Observer.

Have the courage to acknowledge your ignorance, rather than seek knowledge under false pratences.

Have the courage to obey your Maker at the risk of being ridiculed by man.

Sabbath School Teacher.

LESSON XXX

THE TEMPLE DEDIGATED. 1 Kings vill

COUMIT TO MEMORY VS. 5, 6, 19, 11.

COUMIT TO MEMORY VS. 5, 6, 19, 11.

PARALLEL PASSAGES.—2 Chron. V. 5;
2 Sam. vi. 18; 2 Sam. vii. 5.

SCRIPTURE READINGS.—With v. 5, read
Heb. x. 11; with vs. 6, 7, read Heb. ix. 5,
21; with v. 8, read Ex. xxv. 14, 15; with
v. 9, read Ex. xl. 20; with vs. 10, 11, read
Ex. xl. 34, 35; with v. 12, comp. Is. xevii.
2; with vs. 18, 21, read 1 Chron. xxviii.
4; with vs. 18, 21, read 2 Sam. vii. 12, 18.
Golden Text.—I besech you, therefore, brothers, by the mercies of God, that
ye present your bodies a living sacrifice,
holy acceptable unto God.—Rom. xii. 1.

holy acceptable unto God.—Rom. xii. 1. Cantral Truth.—The Lord is "worthy to receive riches."

The day to which Solomon long looked forward had come at length, and the temple was to be dedicated to God The "feast of the month of Ethanim," Tabernacles, which at once recalled the dwelling in booths, and the gift of the in-gathered harvest, and which brought so many to Jerusalem, was waited for; the temple having been completed eleven mouths before. (See 1 Kings vi. 38.) There were, no doubt, good reacons for the delay, though not here

Solomon invited the elders and all the heads of tribes (v. 1). He did not give formal invitations to the people, as David, born of the people, did (see 2 Sam. vi. 1) but to the representative men. The people came of their own accord as spectators, as at the opening of the Centennial, the President and State Governors were invited, but the people went of their own accord to witness the ceremony. Priests or Levites, (2 Chron. v. 4)—for all priests were Levites also (Josh iii. 3)—bore the ark. The solemnity of the occasion, as in Josh. iii. 6, and vi. 6, made it fit to employ the most weighty of these officials. Along with it came, for safe deposit, and to provent superstition and rival worship, the original tabornacie made by Moses, and no doubt the hely vessels. At this point our lesson begins. We have (1) the removal (vs. 5. begins. We have (1) the removal (vs. 5-11), and (2) the accompanying words (vs.

We have first, THE ASSEMBLY. (V. 6.) The king, and "all the congrega-tion," including the representative men, and the people. Special altars and sacriand the people. Special altars and sacrificing arrangements admitted of very numerous sacrifies, which at once honoured God, testified to the joy of the people, and provided, in part, the sustenance of so many, for parts of the sacrifices were caten as food. David had so done (2 Sam. vi. 10, but on a mace medical sections)

vi. 3), but on a mere modest scale.
\te have the placing of the ark (v. 6) in the innermost chamber, the Holy of Holies (Ex. xxvi. 38), called "the oracle," from the fact that God spake from the mercysaat. It is called the "ark of the covenant," for it contained the two tables, the commandments, which formed the bassis of the covenant or agreement between God and his people. He commanded and they accepted. The ark was placed under the overshadowing wings of the cherubim (v. 7), (1 Kings vi. 19), as intended. This gave the temple its real glory. For all the ends of worship, protection and defence, God now dwells there. The gold, and the skill, and the costly stones, were little in comparison with this symbol of Jehovah's presence. So the church is little, but as her Divine Head is with and in her. He speaks. He ratifies the covenant. He reseat. It is called the "ark of the covenant speaks. He ratifies the covenant. He reveals the Father and brings men into followship with Him. He makes and He dignifies the spiritual, as the ark did the material, temple.

The ark was borne by staves or poles (Ex. xxv. 13), which, when it was set down, were drawn out (v. 8), (see Ex. xxv. 15), so that they could be seen from the larger apartment or holy place, when the curtain was set aside, and it is concluded, guided the approaching High Priest to the mercy-seat, where only the heavenly light shone in the "thick darkness." The wonshone in the "thick darkness." The won-derings of the ark were now over. The simplicity and truthfulness of the writer appear in "unto this day," showing that when the book was written, memorials made at the time were employed.

The contents of the ark are noted in v. 9, which almost implies that there was some known change from a former state of things. Now it only contained the two tables of stone, placed in it by Mossa (Ex xxv. 16, 40). It had formerly had the "pot of manna," and "Aaron's rod," placed there as relies of a sacred kind, but probably abstracted during the many representations. ably abstracted during the many removals of the ark, or when it was in the enemy's hands. To these, Paul refers in Heb. ix.

hands. To these, Paul refers in Heb. ix.

4. Providentially, only that was lost which could be done without, and which, when the people lapsed into idolatry, might, like the brazen serpent, have bemight, like the brizen serpent, have become a snare to them. It is conjectured by some, however, that Solomon may have now removed them to tables in the temple (2 thron. iv. 8). The book of the law had always been not in, but beside, the

ark, (Dent xxxi. 26).

The visible signs of God's presence is described (v. 10), as taking possession the moment the priests have laid down their sacred burden. This was predicted (Ex. xxiz. 43), and was made good (Ex. xl. 34), xxix. 43), and was made good (Ex. xl. 34), and so the divine presence was assured to the people under Solomon as before under Moses, and the inference was now as then, (v. 11), as we see by Ex. xl. 35. Compare with this 2 Chron. v. 11-13. When God comes near to men in the Incarnation, and reveals his glory, the human priesthood withdraws.

2. An audress by Solomon accompany ing, and explanatory of this removal, is reported in brief (vs. 12-21). The substance of it, in so far as it refers to his own

stance of it, in so far as it refers to his own place and privilege, we have already considered (Lesson I, July 2nd).

It was fit to allude to the fact then before the eye of the people: "The Lord has often spoken of—rather than made a distinct announcement—dwelling in thick darkness." (See, for example, Deut. iv. 11; Lev. xvi. 2.) It is not so much because he will not be seen, as because we cannot see Him who is consuming fire. So He hides Himself, and reverence, awe, and holy fear become us. In Himself He and holy fear become us. In Himself He

is light, and dwells in light, but there is a light which is perfect darkness to the

The tabernacle had moved from place to place; now it was to be settled, among a settled people, in a secure city (v. 13). (See 1 Chron. xxviii. 2.)

Having owned God's grace and presented the biretard of the secure of the s

ence, the king turned to, and by word and gesture "blessed" the people, who, as men still do, "stood up," to receive the blessing (v. 14). The words of the blessing, if they were audibly uttered, are not reported. The words following (vs. 15 21) we not of the nature of a blessing, but a brief historical statement, may be compared with the report given in 2 Chron. vi, 5, 6, from which we see how the sense may be quite truthfully given without reproducing the

words.
As to God's approval of David's wish (see 2 Sam, vii. 10-16); as to the promise of his son's realising his devout desire (see 1 Chron xxii. 10); and finally, the importance attached all through the best part of the Hobrow history to the Ten Commandments appears from v. 21, referring as it does to Ex. xxiv. 21. Now, as then, all true communion between God and men rests on the understanding that He, as king, enjoins, we, as subjects, shall obey. Solomon thus renews the pledge f obey. Sol

(1) A local tomple served well, while the church was confined to Palestine. It ceases to serve when "all nations" are brought into God's Zion.

(2) It was high honour that God gave to a man in letting him build a temple. One king desired and another onjoyed it.

(8) But there is another temple in pro-cess of building by the Prince of Peace, as Head indeed, out of materials provided by His Father (John xvii. 2), and by His people as workmen under Him. Minis-ters and missionaries are chief workmen, but Sabbath-school teachers, tract writers, all who win souls to Christ, are labourers here. The stones are immortal souls. The work goes on for the most part quietly, without observation, without noise, boasting or show. The lively stones are put in their places, and they remain forever. I hostile hand can overthrow this temple.

(4) Here is the place for the most enduring work. Toil here—what is done is done

(5) Build on God's plan-and no other. the foundation is Christ—no other. Any soul believing in Him is made a stone in His temple, and strange to say, can then begin to bring other stones—and the fabric endures forever.

SUGGESTIVE TOPICS.

The dedication - when-by-whom-its -the removal of the ark-by whom of the tabernacle—why—the accompanying acts—meaning and use of sacrifices place of the ark—its glory—meaning of oracle—place of the staves—sign of God's presence—effect on the priests—Solomon's words—his statement—the divine faithfulness owned-his gratitude expressedand the points to be emphasized.

The Sunday School—Its Governing Idea.

BY JOHN S. HART, LL.D.

The Sunday-school is not only complex in its organization, but various and manifold in its objects, and it is not easy, or indeed possible, to bring all these under one head. Yet by a careful elimination of the non-essentials from our idea of what the institution is, we may make a sufficiently accurate conception of its distinctive characters, and such a conception is important in determining the measures to be adopted in its support and management.

On one point all are agreed. The Sunday-school aims at the conversion and sanctification of the scholars. But the pulpit aims at the same end. This supreme end, therefore, cannot be that which gives the institution its distinctive character. otherwise the chief business of superinten-dent and teacher would be preaching and exhorting. It is the means, not the end, which gives to this agency its distinctive character.

It is not a church, not a prayer-meeting, not a religious sociable, but a school, and its main business is TEACHING, — teaching with reference indeed, to a particular end, but none the less teaching. Its methods, therefore, should be governed by the same general principles as those employed in other schools. There should be intelligent therefore, should be governed by the same general principles as those employed in other schools. There should be intelligent classification of the scholars, not according to years or size, but according to intelligent tall capacity and development: classification. tion of the school itself into primary, intermediate, and higher departments. There should be object teaching for the very young, mermoritor exercises, blackboard exercises, not acrostic gymnastics, but ex-planations addressed to the eye as the most certain method of reaching the understand ing and the memory. There should be lessons to be learned at home; there should be study, not mere talk; there should be recitation, old-fashioned question and answer, not morely hortatory harangue; there should be a systematic course of study, not

mere patch-work.
We say these things, not because they are in dispute, but in thankful recognition of the fact that our Sunday-schools, as it seems to us, are surely and steadily drifting towards a right ideal, that they are every year becoming more distinctively schools, and that the scholars, more regu larly and systematically than ever before in the history of the institution, are taught the truths of religion as contained in our one common text-book, the Word of G 4. Sunday-school teachers, then, who wish to become proficient in their work, should study the manuals that have been prepared for the use of teachers in other schools, not manuals of particular science, but manuals which teach the art of teaching. Many useful hints will be gained in this way, and the teacher's power of usefulness will be greatly increased by it. One point at which the Sunday-school

teacher should aim is to secure from useli acholar some study of the lesson during the week. This is not always practicable. The Sunday-school teacher has not the same power of compelling study that the weekly teachers have. But he should keep the

aim in view, and exhaust all his powers of persuasion and contrivance to bring it about. He should not for a moment entertain the idea that mere attendance is suf ficient. Secure the attendance certainly, if you can do nothing more. But having induced a child to come to school, next try to the continue something, even though it be right of the matter has been clearly shown. It should be well understood by this time point gained, become by persuasion, by the influence of example, by every proper means to rouse him the continuence of example, by designed by those who broken are the covery proper means to rouse him the continuence of example, by every proper means to rouse him to such for home study.

At a feeling of interest that he will put forth his own powers actively, and will study full to observe a good criticism carried so and learn a regular lesson. The place does for that it creates an error as bad as that not become a school to him till this end is gained.—S. S. Times.

An Interesting Series of Meetings.

Chautauqua, N. Y., is famous for the Sunday School Conventions that have been held there. This year it is proposed to do more than ever, and as many of our readers are deeply interested in the several move-ments that will be represented, we present The first meeting will be a conference of Bible students interested in the present state of Natural Science and its relation to the Bible. This conference will open Wed nesday morning, July 26. It will comprise "Conversations," "Statements," "The Scientific Question Box," and lectures by competent men in this department, whose teachings will be illustrated by experiments of a most interesting character. The scientific conference will last three days. It is designed to be the germ of a movement at Chautauqua, which is expected to develop into something like an annual course of scientific studies for the masses. In 1877 it may be possible to devote a much longer time to the scientific department. Among the lecturers is Dr. Doremus, who will illustrate his subjects by experiments upon the body of an ox, which will be kill-

od purposely for the exhibition.

Next in order, after the three day's course just announced, it is proposed to hold a two days' convention in the interest of Temperance, especially in its relation to the Sunday School and home work. This temperance convention will occupy Saturday and Sunday, July 29 and 30.

On the following Tuesday evening (August 1) the third annual meeting of the Sunday School Assembly will commence, and continue, as usual, for two weeks. At the "Assembly" it is proposed to consider the most important Sunday School themes in a more thorough and practical way than over before. When the programme for the "Assembly" is announced most earnest words of approval from the whole Sunday School world will be heard. The normal work will receive more attention than in '74 or '75; the "Board of Instruction" will be composed of the best teachers in the Sunday School field.

After the "Assembly" it is proposed to hold a three day's Congress of Christian Workers for the discussion of such practical questions as the following:—Revivals, revival methods, revivalists, the altar-work of the revival of the revival meetings, inquiry meetings, anzious seat, prayer meetings, class meetings, care of converts, pastoral work church music; forms of church work, such as tract distribution, temperance efforts, lay pastoral work, missionary contributions, etc.; lay preaching, etc., etc. The congress is designed especially for the benefit of young ministers of all denominations. There will be present at the Congress some of the most successful evangelists and pastors in the country, who will aim to make the occasion one of deep spiritual and prac-

tical power. For the especial benefit of those who may not be able to attend these conventions, a daily paper will be published while the meetings continue, with full reports of the speeches and exercises.

We give below a partial list of the speakers who will take part in the several meetings :-

Rev. J. H. Vincent, D.D.; Gen. Clinton B. Fisk will be expected to deliver the Centennial oration; W. M. Knox, D.D., of Elmira, New York; Rev. Dr. Deems, of New York; Rev. Dr. Hatfield, of Philadelphia; Rev. L. T. Townsend, D.D., of Boston Mes. Per. Traven Abeat. ton, Mass.; Rev. Lyman Abbott, editor of the Illustrated Christian Weekly; Prof. Wm. Wells, of Union College, Schenectady, N. Y.; Dr. Alexander Winchell, of Vander-D.D., of Atlanta, Ga.; Rev. C. H. Fowler, D.D., editor of Christian Advocate, N. Y.; Rev. O. H. Tiffany, D.D., of Chicago; Rev. Geo. A. Peltz, assistant editor of S. S. Times; Frank Beard, Esq., of New York; Rov. Dr. Heacock, of Buffalo; Rev. C. H. Rov. Dr. Heacock, of Butialo; Rov. C. H. Payne, D.D., President of the Ohio Wesleyan University; Prof. W. F. Sherwin, of Newark, N. J., will lead the singing. Rev. Warren Randolph, D.D., of Philadelphia; Rev. Walcott Calkins, of Buffalo; J. B. Tyler, Esq., of Philadelphia; Rev. Dr. T. S. Henson, Rev. A. L. Chapin, D.D., of Wisconsin; Rev. Richard Newton, D.D., of Philadelphia: Dr. P. G. Gillatt of Illipoie. Wisconsin; Rev. Richard Newton, D.D., of Philadelphia; Dr. P. G. Gillett, of Illinois; B. F. Jacobs, Esq., of Chicago; Rev. Dr. Gibson, of Chicago; Rev. J. M. Freeman, D.D., of New York; Rev. Bishop R. S. Foster, D.D., LL.D., of Cincinnati; Rev. G. W. Woodruff, D.D., Falls River, Mass.; Rev. E. O. Haven, D.D., LL.D., Chancellor Syracuse University.

POPULAR education is steadily gaining strength in Egypt. The number of children receiving public instruction has increased from 8,000, in the time of Mahommed Ali, to 60,000 in the first Mahommed Ali, to 60,000 in the first years of the period of 1863-72. The obstacles in the way of public education are, however, great and exceptional in Egypt. Among the 89,898 scholars now in the primary schools, there are only 3,018 girls, all, or most of whom, are of non-Mussulman families. Thus one-half of the population of Egypt is, or has been until now, heavend the influence of advanuntil now, beyond the influence of education, it being one of the dogmas of the East that women are not worthy of the bless-ings of education. The Khedive proposes to establish, at Alexandria, a great public school for children of all nationalities, at an expense of \$65,000.

The Bible in the Class.

Probably there has been enough said and written to the present generation of teachors against the use of a question book or lesson papers in the class; not that such use of them has been abeliahed, but the

peaker in an institute, while deprecating the use of question-books and I same papers in the class, said be believed that a te ought not to bring even his Bible into the class! Mr. Moody has said that "a question book is like a lump of ice between two lovers." The speaker in the institute thought the Bible would be such a barrier between the teacher and his class!

The teacher ought to bring his Bible to

The teacher ought to bring his Bible to the class; and not the teacher alone, but the pupils too, as soon as they are able to read. To cherish a love for God's book is the most important work a teacher has to do, not to the conversion of souls. "I do not onjoy reading my Bible; I wish Uita." I have heard this remark made many times by curnest Christians. What can realize the Bible may attractive? Agilet. make the Bible more attractive? Artists are doing much to make it so, but Christian teachers can do a greater work by filling it with spiritual illuminations. These are fadeless, while the engravings endure but for a season. They can best be made from time to time, when there is white heat interest in the class about the lesson, by opening the Bible and reading from it something which either confirms or con-tinues that interest. More than likely every scholar in the class will want to read the same passages for himself during the week.

A teacher needs to speak with accuracy and authority, therefore he ought to have his Bible in his hand. Have you never seen a minister close the Bible, or lay it aside altogether, before beginning to preach his sermon? or perhaps you have seen him nis sermon? or pernaps you have seen him
use a rack not large enough to accommodate a Bible. As you sat and listened, did
you feel that you were hearing the
Word of God preached or the word of
somebody else? At any rate you have
seen a teacher conduct a class without a Bible. There is no difference in the two Cases

Bibles should be brought by the pupils to the class for three reasons at least. 1. That the teacher may know that each one owns a copy of the Bible. 2. That they may become familiar with it by learning about the relative position of its books, and how to pronounce difficult names contained in it. To many without such exercise the Bible would be a scaled book for a lifetime. 3. That habits of turning the leaves in study may be cultivated.

The abuse of the lesson-paper system has had a tendency to keep Bibles out of the class, and out of study too. How would it do to simply indicate in the lessonpapers where the passages of Scripture to be studied might be found in the Bible, that is, omitting the printing of the Scripture?

Even if this change is not made, let it be an invariable rule in a class for each porson to have a Bible in his hand. The most eloquent portion of Dr. Townsend's grand speech in defence of the Bible, delivored at Chautauqua two years ago, occurred when he took up the great Bible and held it close to his heart. "And I, if be lifted up from the earth, will draw all men unto me," is a true saying of the incarnate word. It may be said also of the written word.—Mrs. W. F. Crafts in The Normal Class.

Controversial Preaching.

"I cannot help thinking we shall need also in the next ten years a little more controversial preaching. All over the world, it appears to me, there is proceeding at this moment a real struggle between the New Testament and popular principles, and what I think are the heathen and hierachical principles—the principles of church authority as against it lividual conscience. You have it exemplified in the Council at Rome, and in the exaltation of diocesan bishops as distinguished from the working clergy. All Ritualism; all High Churchism; all these efforts to combine Anglican Prolucy' with the Greek and Eastern Churches; all these things seem to me the indications of a gradual advance of that principle in its endeavors to enthrone itself in the Churches of the world, to say nothing of the efforts of Romanism in this our own land.

"Now, upon this point it is due, if the ministers are to be effective witnesses of the truth, that we should be able to deal with those questions in controversy between Protestantism and Romanism—for Ritualism in its ordinary forms is only Romanism diluted. I have known many people who supposed themselves perfectly competent to deal with Romanism in discussion.

They had read some of the controversial books. They thought Romanism was a bundle of disjointed mistakes and errors, thrown together in the course of ages. And yet when these men fell into the hands of some trained and competent Jesuit they found themselves at ees, to their own dis-comfiture. I tell you, brethren, Roman-ism would never have stood through these centuries if it had been but a loose bundle of errors. It is the 'mystery of iniquity.' It is, from the devil's side, the counterpart of the way of life. It is a concatonated system with a certain logical accuracy. We system with a certain logical accuracy. We must start with that principal clearly before our minds. When you want to be competent to deal with it controversially you must have mastered the principles of the Bible thoroughly, and the philosophical principles in its system of doctrine, to expose fundamental mistakes, corruptions, and errors upon which the whole system rests; upon which it has built itself up in a very logical, close, firm manner."—Rev. John Hall, D.D.

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

British American Presbuterian. 192 BAY STREET, TORONTO.

FOR TERMS, U.S. , SHE ETGHER PAGE C. BLACKETT ROBINSON, Editor and Proprietor

TO CORRESPONDENTS.

Letter and article, intended for the next issue a lead be in the braids of the 1 a ter Let later than Tuesday no rith 5.

All communications must be a companied by the Writer's mane of the 1 was they will not be mouth 1.

Articles test as a feed will be returned if it that the they are sent, a request is much to that effect and suducent persons a request is much to that effect, and suducent persons after which articles of Managaripts not so account arted will act be provened and subsequent requests for their return cannot be complied with

British American Orcabyterian. FRIDAY, JULY 14, 1876.

THE Emperor of Germany has given three thousand marks toward erecting the Eisleben monument to Luther.

We have hardly become accustomed to the use of such phrases "the Syncd of China," " the Presbytery of Japan," " the Presbytery of Egypt.' But every day is adding to these Church Courts on foreign fields. We have now the Presbytery of Bithynia. The reformed Churches were planted here thirty years ago, and they are now tolerably strong and vigorous.

As we go to press the air is filled with the music of many bands attending upon the various Orange Lodges, as these are engaged in celebrating the Twelfth. The day is everything that could be desired for the annual procession of the Orangemen. Though the celebration is in commemoration of the great battle that secured the Protestant liberties of Ireland, and there is in consequence a martial tone imparted to the inspiring strains of the music of the day, no other society in the community could be more peaceable in look or demeanor, or more bent upon true enjoyment than our friends who are taking part in this annual celebration. The day in many other places passed away with equally satisfactory results.

What are Baptists? Are they Presbyterians, Congregationalists, or Methodists? They are we think about the only Evangelical Church whose name does not indicate some special ecclesiastical polity. The term "Baptists" points to their theory, as to ordinances and membership, but gives no hint as to their form of government. It is evident that Baptists might be according to any one of the great types of ecclesias. tical order—Episcopalian, Presbyterian, or Congregational. We are not aware of the Baptist Church existing in any part of the world according to the Episcopalian pattern. Mr. Spurgeon, if he does not claim to be Presbyterian in name, has pronounced strongly in favour of this form of government. We presume that in America, generally, and at all events in the United States, the Baptists are Congregational. Some of the organs of the Baptist Church might give us full information on this interesting point.

An interesting work has been for years in operation in the East River, New York. A formidable rock, well named Hell-gate. has long blocked the waters to navigation, This consists of three acres of solid stone, which, more or less, crops up to the surface. The rock has been so drilled and funnelled, that it now resembles bees' wax There now remains the work of charging the chambers thus produced with nitro-glycerine and its various compounds. The grand charge is expected to be made in the beginning of September. It is estimated that the whole mass will be shattered into fragments by one mighty blast, and after that the work of clearing the river will go indefinitely extended which is allowed to hardly admit of a doubt, after what has the point." The Assembly by requiring already been accomplished in this direction in San Francisco harbour. The clearance of the East River is expected to shorten the Atlantic journey by twelve hours. If so, the cost of the undertaking will be as nothing to the vast benefits that will accrue from it in all time coming.

THE Rev. Dr. Brock has left for Church purposes a legacy of £6,000. The question comes up how he managed to accumulate so much money, while during his ministerial life enjoying but a limited salary. The secret is that he was fortunate to be pastor of Churches which considered it a duty to insure their minister's life. What burdens of care and anxiety would be removed from many a hard working pastor and his family, were all congregations equally careful in regard to this matter! From a widely extended experience we find the popular well paid pastors are for the most part those whose lives are insured by their people; while the many who are bearing the heat and burden of the day. and are toiling on in poverty, have the additional burden of anxiety as to the future of those dependent upon them. We rejoice in the prosperity of the former, and would not have it otherwise, but we feel a word is required on behalf of the more obscure and lowest paid workers, who are doing most valuant and valuable work for Christ and His king Jom.

THE "CANADIAN INDEPENDENT

In an editorial note on the Macdonnell case semarks as follows : - "The proceedings of the Presbytery, and the Synol of Toronto, and the General Assembly of the Canadian Presbyterian Church, in the now celebrated Meedonnell case, afford a ourloas illustration of the case and rapidity with which the Pairisu American Prisbythere as a little while ago, their Church Courts settle such cases as that of Mr. Beecher." It is always gratifying to us to find that our words make the desired impression. Our catemporary has evidently not forgotten what we said, and is on the outlook to catch us in our words.

The moral obliquity of the Independent amazes us, when its editor confounds two such cases as those of Mr. Macdonnell and Mr. Beecher. The former, though technically on trial, was not really so. Because it was not a case of immorality the Presbytory all along avoided a technical trial. Had the case of Mr. Beecher occurred within the bounds of a Presbytery like Toronto, the first rumor of it would have led to investigation, and investigation would have resulted in trial. Mr. Beecher's personal, or at least legal, innocence or guilt, would have been declared by an authoritative body. But as it is, the case of Mr. Macdonnell furnishes a valuable illustration of the working of the Presbyterian System; while that of Mr. Brecher as clearly manifests the weakness and inadequacy of the Congregational Polity. This will appear when we consider:

1. That the Presbytery of Toronto lost not a moment in enquiring into the matter affecting Mr. Macdonnell. The sermon was only a few weeks delivered, when the Presbytery held a pro re nata meeting, and there and then they did investigate the public rumor that was raised by it. Notwithstanding the fact that the fama affeeting the character of Mr. Beecher has been affoat for years, has any Congregational Association approached the matter in a judicial capacity?

2. That the Presbytery of Toronto show ed they had full power to act in the matter of Mr. Macdonnell. They gave him time to consider the doctrine involved by his sermon in the hope that he would be able soon to report himself in harmony with the Standards. This was not of the nature of delay incurred for want of jurisdiction, or for any hesitation as to the exercise of judicial authority. It was a case demanding gentle and tender dealing, and therefore the Presbytery wisely did not enter upon it in a judicial capacity. But the authority they held over Mr. Macdonnell was evident all the time, and no one was more ready to acknowledge this than Mr. Macdonnell himself. The dealing with Mr. Beecher by the Investigating Committee and his own Congregation shows a very different condition of things; while the breaking up of the New York and Brooklyn Association of pastors in consequence of their failure to agree to investigate the Brooklyn Scandal is surely a sad reflection upon the Congregational System.

3 That the General Assembly have actually issued the case of Mr. Macdonnell. They did not advise the Presbytery to libel, or deal further with their brother, in the hope that by another year he may be in harmony with the Standards. Had it been a case of decided heresy, it is evident that the action of the Court would have been immediate, impartial, decided. Being one of doubt, they avoided extreme measures because they were persuaded of better things regarding their brother. The Independent might wait for another year without saying, "even then the time may be The success of the undertaking can Mr. Macdonnell to make up his mind on Mr. Macdonnell to report in another year shows what an authority it has over every member. Mr. Macdonnell is in the hands of the Assembly, and we assert his case is adjudicated upon. It is terminated so far as the exercise of indicial authority is concerned. Now there is as much prospect of the case of Mr. Beecher being as satisfactorily settled, as there is of determining who the Man in the Mask was, or who was the Author of the letters of Junius.

4. We call the attention of the Independen' to the fact that the case of Mr. Mac. donnell was thus issued in seven months. while it will soon be as many years since we first began to hear of the scandalous stories which were filling the air of Brooklyn, and spreading over the world. The difference surely needs no comment.

THE Rev. Robert Chambers has resigned the charge of East Williams (Beechwood and Nairn) and accepted a call to St. Andrew's Church, Whitby. The people of his late charge held their annual pic-nic at Beechwood on the 5th inst., when the opportunity was taken by his Nairn friends of presenting to Mr. Chambers a beautful gold watch, (value \$120), as a parting token

i their affection. Much regret was expressed at the departure of Mr. Chambers from East Williams, where for the last six years he has laboured most acceptably and successfully.

INTERNATIONAL CONVENTION OF Y.M.O. ASSOCIATIONS.

Surely Toronto is the most favoured of cities. For the last two or three months we have had nothing but Conferences. Assemblies, Conventions, and we do not know what all. Many of the religious denominations have had in turn their annual gatherings. Then carge our mammath General Assorbly, with her exciting discussions and great religious interests. And now in the midst of the intense heat of July, our city is honoured with the Annual International Convention of Y.M. Associations.

In the name of our fellow-citizens, we bid welcome to the delegates of this Convention. We rejoice to find with us so many well known representative men from near and far distant States. It gives us pleasure to see gentlemen from England, Scotland, and Ireland, carrying to this Convention greetings from the Associations which they represent. The delegates of the Canadian societies are, of course, most welcome to the hospitalities of Toronto. We are glad to see them one and all. It cheers us to think of so many Christian men in our midst. Let us hope that all these friends will find themselves thoroughly at home, and that they will return to their associations carrying with them the most pleasant experiences and the happiest recollections.

The importance of this Convention cannot be too highly appreciated. Like all meetings of the kind, this one now held in Toronto, is not a judicial body. It does not come together to enforce laws, to amend constitutions, or to act in any sense in a legislative capacity. It is more of the nature of a mutual conference. It is an advisory body in many senses. It meets for the instruction of secretaries, and of associations through their delegates. But its chief business is practical-bringing together as it does a number of men, of like mind, of similar tendencies, who are engaged in the same work, and enabling them to concentrate their whole force and energy upon one spot. That Toronto will be much benefitted by this Convention no one can doubt who carefully observes the various practical services which are rendered by these delegates. On Sabbath last the members of this Convention appeared in our various congregations, throwing themselves with intensity into the worship, and into the work of the Sabbath Schools. In various parts of the city they were found conducting religious services in the open air at more than one point of public resort, interesting the masses by their hearty singing and short, carnest, and stirring addresses. In the evening they held a mass meeting in the Shaftesbury Hall, which was largely attended and conducted in such a way as to be mefit professing Christians, and to arouse careless sinners. During the later part of the week, a number of services are announced to be held in the Metropolitan Church and elsewhere, which must prove of a highly interesting and instructive character. It is thus evident that the Convention is no holiday time. It is looked forward to as a season of grace, both for delegates and for the community where, for the time being,

Attention is called by these annual conventions to the wonderful growth and increase of such Associations. In point of fact, they are only in their infancy, and yet they have attained an extraordinary maturity. But a few years ago, and the various Associations now represented in this city, were holding their meetings and carrying on their work in obscure and confined rooms. They have been always like an overgrown family—obliged to put in with inadequate quarters. But in spite of difficulties they have struggled into life, growth and vigor. The great cities are now provided with colossal and magnificent edifices for their Y.M.C. Associations, and the smaller cities and towns are not far behind as to the grandeur and commodiousness of the premises occupied by such societies. Not only so. But within comparatively few years these Associations have grown from a separate, or isolated condition, into a vast organization. They are now thoroughly confederated. They are not only to be found in every nation, but they are all in living sympathy and fellowship with one another. How im portant this is will appear when we have grasped the true nature and design of these Associations.

It is difficult at first to see what is the speciality of these societies as distinguished from the work of the churches. That the Corgregation and the Christian Association, whether of men or women, come very near one another, is evident by the too frequent overlapping of the one upon the other. It is seen that wherever the two attempt to do the very same work, they invariably exercise an influence that is detrimental to the life and usefulness of both. If an association attempts the special work of a congregation, it will soon come into conflict with some church, and friction will ensue. But so long as the Association keeps to its own department, it will flourish in itself, and exercise a ing of the Gospel.

reflex influence for good upon the churches around. The fundamental idea of a Y.M.C. Association is to provide a home for the young men who are continually pouring into our centres of commerce. These have meanwhile no homes of their own, and for the most part the boarding houses, however excellent they may be in themselves, fail to provide what we understand by home for their inmates. If there is no association for young mon or women thus placed, they are almost homeless. When the meals are hurried through they rush to work, or to cold or desolate hell rooms. All the ameliorating influences of home are wanting. There are no companions, no brothers or sisters, no home amusements, no vocal or instrumental music, no readings or recitations, no family worship. The Associations provide all this. They look out for suitable boarding places. They have their Employment Committees by which they bring together employers and those out of work. They visit members in sickness. They have libraries for retirement and study. They provide lectures and classes. They have parlors and gymnasiums. And as they are Christian in their constitution, they furnish ample opportunity for Biblical study, and for the worship of the Father and Saviour of mankind This is the special work of these Associations, and so long as they do this and do it thoroughly they will and must be a benefit to the churches. But should they add to this the special work of the Christian congregation, they are always in danger of injuring themselves, and doing little or no good outside of their own circle. So strongly is this recognized in our day, that very seldom do we ever hear of collision between the congregation and the Association. And now instead of the latter being jealous of the former or vice versa, we are sure that in all our cities there is nothing more harmonious and amicable than the co-operation of

these two great Christian agencies. It is evident from these considerations that such Associations are undenominational in their character. Their members belong to all the evangelical churches; but the Associations must name themslyes after no particular sect. To do so would defeat the very object for which they are instituted. They are intended, not for the building up of one church at the expense of another, but for incidentally building up every denomination, and for advancing generally the interests of the Redeemer's kingdom. As such, there is no end to the work and influence of these Associations. They are now a permanent institution in our midst. That they may flourish and do good more abundantly, is our earnest desire and

HOME MISSION FUND.

REFORT TO WIPE OUT THE INDEBTEDNESS OF LAST YEAR.

The following circular has been addressed to the Clerks of Presbyteries in Ontario and Quebec, and to the Conveners of Presbytery's Home Mission Committees :-

"To Rev. _____, Clerk of the Presbytery of _____. My Dear Sir, _At the recent meeting of the General Assembly, it was agreed that the debt resting on the Home Mission Fund, amounting to nearly \$10, 000, should be apportioned to the several Presbyteries of the Church, according to their respective membership. The committee entrusted with this work have found on a careful calculation that the sum of fifteen cents per member will be required to discharge the indebtedness. The amount allocated to the Presbytery of is \$_____, and it is earnestly requested that your Presbytery have the amount forwarded to the Rev. Dr. Reid, if possible, not later than the 1st September.

Upon the success of the present effort to wipe out the existing indebtedness must depend to a great extent the entertaining of new applications that may come before the meeting of the Committee in October next.
Yours truly,

Brantford, July 7, 1876."

"Remember the Sabbath day to keep at holy."

The following are the several amounts allotted to Presbyteries :- Quebec, \$206 10; Montreal, \$847.05; Glengarry, \$198; Brockville, \$426.75; Ottawa, \$647.10; Kingston, \$825.05; Peterboro, \$576.90; Whitby, \$266.55; Lindsay, \$170; Toronto, \$1,057.80; Barrie, \$361.85; Owen Sound, \$218.90; Saugeen, \$857.75; Guelph, \$885; Hamilton, \$776.40; Paris, \$571.95; London, \$566.55; Chatham, \$254.25; Stratford, \$423.45; Bruce, \$816.50, and Huron, \$655. 20.

The statistical accounts of the growth of Presbyterianism in the United States show that the Presbyterian Church in 1776 had one hundred and forty-three ministers. The returns for this centennial year indicate that during a single century Presbyterianism has increased sixty fold. Including the Presbyterian Church, (north and south) the Cumberland, the United Presbyterian and Reformed Churches, the Presbyterian ministry reaches the wonderful number of nearly teight thousand. 10 course, the other denominations have grown in like manner, some with a larger and others with a smaller ratio. At this rate of growth, in another century, the Evangelical Churches shall have reached what must appear now a fabulous development. It is evident, that every country in the world can only flourish by the preach-

SABBATH OBSERVANCE.

It must be gantifying to the friends of the Sabbath to find that fadure so repeat. edly attends the efforts of those who are determined to throw open the exhibition at Philadelphia on the Lord's Day. Again it has been carried by a large me jointy of the Commissioners to keep the Exhibition closed on the Sabbath. The season is now advancing, and soon we may expect it will not be worth while to raise this question again. The friends of the Sabbath, however, counct afford to relax their efforts for a single moment. There is a powerful minority at work against them. It is a munority that has shown itself to be pessessed of energy, determination, and perseverance. In the past it has frequently occurred that through the remissness of professing Christians, and the too easy relaxation of their efforts, they have lost the vantage ground gained by previous work. This will take place again and again, with the tendency ever manufest on the part of the advocates of the Lord's Day to cest on their oars, and to be contented with the victories they have gained. There is the ever vigilent enemy, too, that will not lose a point if possible, that is ready to step in the very moment elbow room is given, and that is subtle and ounning to take advantage of the weaknesses of those to whom they are opposed.

It affords us pleasure to observe that those whose hearts are set upon the opening of the exhibition or of the exhibition grounds on Sabbath, have no countenance from the working-classes whose interests they profess to represent. The day was when these would-be-reformers found in working men and their families an easy prey. They flattered their vanity by speaking of the rights of the working classes. They boasted of a mission to accomplish the deliverance of the sons and daughters of toil from their tyrannical oppressors. They vaunted the argument of the Sabbath being man's legacy for freedom from toil and for physical and mental enjoyment. But the working-classes are not to be caught now-a-days with all this rubbish. As Lord Shaftsbury said the other day: "It became working-men to hold the Lord's day in supreme regard, remembering that universal enjoyment on that day meant the enslavement of the working classes to oppressive toil on their one day of rest from labour." Working-men see through the fallacy which is ingeniously presented before them. This is evident from the want of response on their part to the appeal to open the exhibition grounds on Sabbath. That they will remain steadfast to this position no one can doubt who mingles with the working-classes to any extent.

We are certain of this that the Sabbath is being more honored than ever in every Christian land. If these reformers fail in the United States, they will fail everywhere else. It is strong proof of the value which is set upon the Sabbath by our neighbours. There is no nation more jealous of its rights and liberties than the United States. and the regard that is actually paid to the Lord's Day, is proof of what an estimable boon it is in the eyes of a free country, in the sense in which the United States is free. In other countries the Sabbath has been upheld by civil enactments, by pains and penalties, but we question if it has any where a stronger foothold than in the United States and in our own Dominion. We feel we are safe in resting the observance of the Lord's Day upon the great social advantages which obviously accrue to the people from it. At the same time it should never be forgotten that it is the Lord's Day-to be spent in his worship and service, and that it is written in the Decalogue

SUN MUTUAL INSURANCE COMPANY.-WO are pleased to learn that this flourishing nome institution has resolved on establishing in this city, a strong Branch, with an Honorary Board and local manager. They have engaged the services of Mr. R. H. Hoskin, whose experience in the Connections Mutual as General Agent for the Province of Quebec well qualified him for the important position now entrusted to him. Mr. Hoskin, as many of our roaders know, is a minister of the Presbyterian Church, who, owing to ill health, had to resign the active daties of his profession. We heartily congratulate the company in thus seeking representatives of thorough reliable character; -it is the great desideratum in these days, and forms the best possible pleage to the public of strictly honorable intentions on the part of the company. Last year's report shows its financial position to be A1. The advertisement mentions some special features well worthy attention.

ROBERT HALL said : - " When the devil sees a young man in earnest he gets on his back, and rides him to death that he may the sconer get rid of him." And statistics show that the greater morality among ministers is during the first three years after settlement. For the sake of both health and work, make haste slowly at the outset.

Ministers and Churches.

THE ladies of the Presbyterian Church, Goderich, held a very successful bazaar last week, the proceeds of which were sbout \$800.

The Emerson correspondent of the Manitoba Free Press states that Mr. Scott's evening services are so largely attended that many have to listen outside the build-

DR. TASSIE, of the Galt Collegiate Institule, has authorized the award of a prize of 925-same as last year-for the best examination on the matriculation subjects in classics.

On account of the Rev. K. J. Grant's insbility to take part in the communion service in the Presbyterian Church, Orillia, on account of illness, the Rev. Dr. Reid, of this city, took his place.

THE Rev. James Douglas, who will leave next autumn for India to engage in missionary work, preached his farewell sermon. By appointment of the Presbytery, the Rev. Mr. Donald, of Port Hope, preached the pulpit vacant in the evening.

Ar the last regular meeting of the S. S. Association of Chalmer's Church, Guelph, it was decided to purchase an organ for the use of the Sabbath School and Bible Classes. Mesers. Russell, McAllister and McIntosh, were appointed a committee to make the purchase.

The Orillia Expositor says :- A fine new organ having been placed in the Presbyterian Church, has been pooling forth sweet music, to the delight of the congregation, for the last two Sabbaths. The instrument, which has ten stops and all the late improvements, cost \$850.

DURING the stay of Mr. Chini quy in this village, says the Bradford News, he had the pleasure of meeting with two old friends, in the persons of former members of his church when still a Roman Catholic Priest. These persons called upon him at the residence of Rev. Mr. Cleland, and after an interesting interview, he had the pleasure of adding two more names to the large number of converts that he has been the means of making during the past few

The Presbyterians of Winterbourne held their first Congregational Meeting on Monday. They named themselves "Chalmers' Church," organized the Board of Managers, and elected Mr. James Hall, Secretary, and Mr. James Adamson, Treasurer. They also passed a number of resolutions, among which was one asking the Presbytery to separate Hawksville Church from Winterbourne, and another desiring the Presbytery not to make Conestogo a Preaching Station. It was also resolved to petition the Preshytery to continue the ministrations of Mr. Sawers, which was carried manimously.

Rev. Father Chiniquy delivered a lecture in the drill shed in Bradford, Monday evening, his subject being " My Conversion from Romanism." Francis Roberts, Esq., presided in a creditable manner. Rev. Thos. McKee, of Augus, was called upon to open the meeting with prayer, after which the Chairman made a few suitable remarks, and introduced the lecturer, who gave a most graphic description of his conversion from Romanism, and the trying difficulties he had experienced since, in his appeals for help for his Roman Catholic French Canadian brethren. At the conclusion of the lecture, the reverend gentleman brought to the notice of his auditors a letter he had received from one of his colleagues in the work, who was entirely out of means, and appealed for help. The letter met with a generous response, a collecand nearly \$20 realized There were about 500 persons present, and and the meeting was a very successful one.

On Wednesday last the services in connection with the ordination and induction of the Rev. E. F. Torrance to the St. Paul's Church, Peterboro', were held. The Rov. K. Maclennan presided. The Rev. Mr. Cameron, of Millbrook, put the usual ordination questions. Rev. Mr. Bennett, of Springville, addressed the newly inducted minister, and the Rev. Mr. Donald, of Port Hope, addressed the people. In the evening a Welcome social was held, when Colonel Haultain occupied the chair. The ministers of all the town churches were present, which shows a Christian spirit and sympathy in their common work. The Chairman, on behalf of the congregation, tendered a cordial welcome to the newly inducied pastor, and J. M. Smith. Esq., on hehalf of the Sunday School. The Rev. J. M. Rodger, the late pastor, also expressed his cordial good feeling toward the congregation and pastor in a very happy address. Refreshments were then partaken of in the basement of the church. The Rev. Mr. Torrance enters upon his labors enjoying the most cordial friendship of all the congregations, and the warmest sympathies of the ministers and Christian people in other churches. He is an earnest, practical preacher, endued with a full sense of the nature and importance of his profession, and, we trust, has a long and useful life before him to spend in the work of his Divine Mastec.

Book Beviews.

THE CANADIAN MONTHLY.

The June number of this magazine has reched us with the usual instructive and interesting variety of prose and poetry, essay, narrative, and fiction. It opens with a pretty large instalment of "As Long as She Lived," by F W. Robinson, a writer who is able to awaken and sustain the interest of his renders without resorting to the sousational in incident or the abnormal in character. "Lost in the Woods," though evidently not fiction, is every whit as good as fiction from the artistic manner in which the narrative is treated. Under the heading of "Voices from the Canadian Woods," our old acquaintance, Mrs. Trail, talks to us very pleasantly of another old acquaintanco-"the White Cedar"; and, in an essay of considerable length, Dr. Scadding discourses learnedly of "Liberty and its Symbols on Coins and Medals." a debate going on between Mr. Phipps and Mr. Fisher on "Protective Tariffs," and Mr. Phipps has the floor. We are sorry that want of space precludes our doing more than to call attention to the beautiful verses on "Youth and Age," by the Rev. W. W. Smith, of Pine Grove.

The essay on "The Day of Rest" will not do much harm. It is a plea for the abolition of the Sabbath; but the writer has over-reached himself. Following in the wake of Herbert Spencer, he has not only got rid of the Fourth Commandment but of the whole ten, under pretence of substituting in their room what he calls tne two Christian Commandments, by which, we suppose, he means the Summary of the Moral Law quoted from the Old Testament by the Saviour. Can anything be more silly than this fashion that some people have of pretending to accept certain precepts in the general while they reject them in the particular? What is the use of a person saying: "I will love my neighbour as myself, but I will kill my neighbour; I will love my neighbour as myself, but I will steal from my neighbour?" And is it not equally useless for a person to say: "I will love the Lord my God with all my heart, and with fall my soul, and with all my strength, and with all my mind, but I will not remember the Sabbath day to keep it holy?"

We are glad to turn to an essay of a very different character. Many of our modern adepts in the two great departments of science—the mental and the physical—seem to have exchanged fields; for, while the mere physical scientist is puzzling his brain ("that, and nothing more" we suppose) with the question: "What is mind?" the metaphysician is vexing his soul with the, perhaps, more difficult question: "What is matter?" The latter says that he cannot find any; and that the poor old Irishman who could only prove the existence of matter from the first verse in the Bible was perfectly right; and the former, we rejoice to ascertain, seems to have come to a similar conclusion regarding mind—that is to say he cannot find any. The man who has made himself master of both of these departments of science, and who at the same time occupies a still higher position by standing in the light of Divine Revelation, is alone in any degre qualified to grapple with either of these questions; and such, it seems to us, is the writer of the article on "The Seen and Unseen." The article in question embraces a review of a new work ontitled "The Unseen Universe," supposed to have been written by Professors Tait and Stewart : but is more than a mere review It rises to the dignity of an original and independent dissertation such as is seldom met with in the pages of a literary magazine. The other articles are "The Press Association and its objects," "The Centennial Exhibition," the usual resume of "Current Events," "Book Reviews," "Current Literature," Music and the Drama," and several short pieces of poetry. Published by Adam Stevenson & Co., Toronto. \$3.00 per annum.

Manitoba College.—An Acknowledg-ment.

Editor British American Presbyterian. DEAR SIE.-On account of the hurry, in the closing days of the General Assembly, I neglected to make an announcement as to Manitoba College Library, which was due to Rev. Mr. Boyd of Crossilil. Mr. Boyd. without any other connection with our North-western work, than that which every Canadian and Presbyterian ought to have got our authorization to collect funds and books for the College Library, while on a trip to Great Britain. Though only a short time engaged in this he succeeded in obtaining as follows:--

Books, 265 vols. £20 stg. from Colonial Committee of Free

Church. \$98.40 cash from a few friends.

I desire to acknowledge our thanks to Mr. Boyd, and to express the hope that there are many more possessed with the spirit of Mr. Boyd, who appreciate the importance of helping the library, and other departments of our college work in Manitals.

GEORGE BRYCE. Toronto, July 6th, 1876.

Presbytery of Toronto.

This Presbytery met on the 4th and 5th

current, and transacted a large amount of business. Mr. Carmichael, of King, was appointed Mederator for the next twolve months. Mr. Fraser, Dr. Robb, and Mr. Mackintosh obtained leave of absence from their pulpits for two months. An applica-tion for a moderation was granted to the associated congregations of Alton and Molville church, Caledon, with the understanding that, besides \$500 from the congregations, that, besides \$500 from the congregations, \$100 can be got as supplement from the Assembly's H. M. Committee. Mr. Pringle is to preside at the moderation. As authorized by the General Assembly, Messrs. Thomas T. Johnstone, John Dobbin West, Wm. Frizzell, and James Ballantine were received as ministers of our Church. Also eccived as ministers of our Church. Also Mr. Arch'd. Henderson, in whose behalf a commission in due form was read from the Mission Beard of the Irish Presbyterian Church. The matter of Mr. Ewing's resignation was considered and disposed of, to the effect of receiving it; sail decision to take effect on and after the 16th current, and Mr. Eadie to preach at Georgetown and Limehouse the following Sabbath and declare the churches vacant. Mr. Alexander was also appointed to be Moderator of session during the vacancy. And a Comraitee was appointed to prepare a minute expressive of the mind of the Presbytery toward Mr. Ewing. The resignation of Mr. Dick, owing to his absence and the non-appearance of commissioners, was postponed till the next ordinary meeting. Dr. Robb, for a Committee previously appointed, read a report anent a proposed re-arrangement of congregations and mission stations in Scarborough and Markham. After some discussion, it was moved by Mr. Cameron, seconded by D. Caven, that the Presbytery approve of the recommendations of the report as suggesting the arrangement of the field which should be sought by the Presbytery, and appoint a Committee to visit Highland Creek, meeting at the same time with parties from Codar Grove, and commend to these congregations the and commend to these congregations the propriety of falling in with the suggestions contained in the Committee's report. In amendment, it was moved by Mr. Carmichael of Markham, seconded by Mr. Wm. Eakin, that the matter lie in abeyance till the people of Markham be consulted as to their interests involved in the report. On a vote, the motion was carried, and the Presbytery decided accordingly. From which decision Mr. Carmichael craved leave to enter his dissent. On application made, leave was granted to the managers of Central Church congregation, Toronto, to mortgage for some time the property they have recently purchased for their church buildings, on the understanding that the application made by the managers that the application made by the managers receive the sanction of the congregation. In terms of leave given by the General Assembly, Mesers. Colin Fletcher, M.A., John R. Gilchrist, B.A., and Walter Amos were taken on public trials for license; and after examination and the hearing of their discourses, they were duly and solemnly licensed to preach the gospel. Mr. Carrick reported having moderated in a call from the congregations of Shelburne and Primrose to Mr. J. R. Gilchrist, now a licentiate. The call was unanimous, and a promise was given of \$600 as an annual salary, with the likelihood of a free house ere The Presbytery, while noticing the irregu larity in bringing out a call to one who was not licensed at the time, agreed in the circumstances to sustain the call, as Mr. Gilchrist was licensed now, and put it into his hands accordingly. He announced that he would take it into careful consideration, and give his decision in due time. An application was handed in from certain persons in and about Brockton, praying to be congregated. The matter was delayed be congregated. The matter was delayed till next ordinary meeting. Till then also another matter was laid over. The present relations of Malton and Knox church, Brampton, were agreed to be continued in the meantime. A matter of some gravity was brought before the Presbytery, and a special meeting was appointed thereanent; but particulars are withheld in the meantime. The whole business was not concluded till 1.45 p.m. of the second day; and the next ordinary meeting was appointed to be held in the usual place on the first Tuesday in September, at 11 a.m. the first Tuesday in September, at 11 a.m. R. Monteath, Pres. Clerk.

praise and prayer. After the roll was called a fair attendance of members was presented, the Clerk read a document from the Synod Clerk aneut the transference of Knoxville congregation, which was ordered to be held in retentis. He also read another from the same, respecting the Presbytery, when instructions were given to the Clerk to request Mesers. Kennedy and Ballantyne to ascertain their whereabouts, and report at an early date. The Clerk was also instructed to call the attention of the Newton congregation to the unpaid services of Mr. Gilchrist. Provisional arrangements were made for the induction of the Rev. Robert Chambers, of Navin, to St. Andrew's Church, Whitby, on July 25th, at eleven o'o'cck, a.m. The following members were appointed to conduct the services, namely -Mr. Little, to preach and preside; Mr. Hogg, to address the minister; and Mr. Edmonson the people. Messrs. Jardine and Ferguson appeared as Commissioners from the Enniskillen congregation, respecting certain financial difficulties, and craving the Presbytery's advice. The Presbytery agreements with the congregation tery expressed sympathy with the congregation, and appointed Mesers. Edmondson, Little, and Blakeley, elder, a deputation to meet with the congregation, and devise means for their removal. At the request of Mr. Calder the Presbytery agreed to adjourn, to meet in the Church at Orono on the 18th inst., and there hold a Prasby terial visitation; the other branch at Kendal to be summoned to appear by Commis sioners at said meeting. An extract min-ute of the General Assembly was received and read, granting leave to the Preebyter; to take on trials for license Mesers. W. M. Henry, M.A., and John H. Ratcliffe. They were examined in the subjects pre-

scribed and delivered the necessary discourses, which on motion was sustained. The Moderator then put the usual ques-tions which were answered satisfactorily, addressed them in suitable terms, and with prayer, in the name of the Lord Jesus Ohrist, admitted them to the office of the holy ministry. Leave was granted to the congregation of Whithy to all the mane and purchase one more suitable. Presbytery then adjourned to meet in Orone, on Tuesday, the 18th July, and was closed with prayer.—Waltie R Ross, Pres Clerk.

Presbytery of Paris. .

This Presbytery met Tuesday, 4th July, in Zion Church. The Rey R N. Grant, of Ingersoli, was elected Moderator for the ensuing year, and took the chair. Clerk reported that the General Assembly, in the case of Mr. W. H. Simpson, had agreed that the Presbytery should correspond with the authorities of the College, which Mr. Simpson proposed attending with a view to his taking a course of study most advantageous to him in his present circumstances, and at the same time preserving the integrity of the course. Mo Lowry and Alexander were appointed a committee to confer with Mr. Simpson as committee to confer with Mr. Simpson as to his future studies, and correspond with the authorities of the college he proposes attending, and report at next meeting of Presbytery. Minutes of the last General Assembly were read, granting leave to the Prosbytery to take Messrs. A. M. Hamilton, M.A., and D. C. McIntyre on probationary trials for license. Mr. A. M. Hamilton was then taken on trial for license, and examined in Theology, Church History, Church Government, Biblical Hebrow, and Greek, and religious experience. He also gave in as his trial pieces, Latin He also gave in as his trial pieces, Latin Thesis, "An apocryha librorum canoui-Thesis, "An apocryna nororum canoni-corum est;" Greek Exercises, Colossians i. 15-20; Homily, John iii. 12; Lecture, Matthew xxv. 11-13; Popular Sermon, 2 Corinthians iii. 9. The Presbytery having taken a conjunct view of the whole of Mr. Hamilton's exercises, unanimously agreed to sustain the same as his trials for license and proceeded to license him accordingly. The Moderator then put the questions in the formula prescribed to students presenting themselves for license, which having answered satisfactorily, he was, after solemn prayer, duly licensed to preach the Gospel. A request from Messrs. E. Roy, Robert Russell, and J. S. Thomson was presented, asking the Presbytery to give its consent to their selling, on behalf of Wel-lington Street Church, so much of the prolington Street Church, so much of the property in the East Ward formerly belonging to the Church of Scotland, as they were equitably entitled to. Mr. Thomson was heard in support of the application. After deliberation, a committee, consisting of Messrs. Robortson, Alexander, D. D. Mo-Leod, ministers, and Mr. George Bryce, older, were appointed with power to call for parties and papers connected with the case, in order to present a full statement for next meeting of Presbytery. Messrs. Anderson and McLeod, of Paris, with their elders were appointed a committee to apelders were appointed a committee to apportion to the different congregations within the bounds, the amount allocated to this Presbytery by the General Assembly of the Home Mission indebtedness; congregations to transmit their respective pro-portions to Rev. Dr. Reid, Toronto, by the 1st of September next. The Pro-bytery then adjourned to meet in Knox Church, Ayr, on Tuesday, '19th September, at 2

Presbytery of Stratford

The Presbytery of Stratford met in Knox Church, Tuesday; Rev. W. T. Wilkine, M.A., Moderator, in the chair. Rev. J. W. Bell, M.A., was appointed Moderator for the enguing year. There was a large at-tendance of ministers and olders. A call from the congregation of Newcastle, in Presbytery of Whitby, to the Rev. A. A. Drummond, was considered. Deputations from the congregations of Shakespeare tions from the congregations of Shakespeare and Hampstend were heard, strongly urg-ing the retaining of Mr. Drummond in his present field of labour. A delegation from Newcastle and one from the Presbytery of Whitby were heard, who gave satisfactory reasons to justify the Presbytery in agree ing to Mr. Drummond's translation. delegation consisting of Messrs. Mac-pherson, Wilkins, Hall, Hamilton, and their respective clders were appointed to meet with five delegates from each of the congrogations of North Easthope, Shakespeare, Hampstead and old St. Andrews, on Tuesday, 1st August, to consider the whole subject of reconstruction of the pasteral charges of the township of North Easthope. At the request of a deputation, consisting of Mr. Henry and Mr. Rutherford, from the congregation, and Mr. Robb, from the cossion of St. Andrew's church, Stratford, the consideration of Mr. Wilkins' resignation of the pastoral charge of said congregation was deferred till the next meeting of Presbytery, Mr. Wilkins consenting thereto, for valid reasons. At the request of the same delegation, leave was granted the congregation to mortgage the church property for \$1,600. After the transaction of considerable routine business, the Presbytery adjourned, to meet on Wednesday, the 2nd of August, in St. Andrew's church, at 10 o'clock a.m.

Pic-nic and Excursion of Central Presbyterian Church.

On Tuesday of this week, the children attending the Sabbath School of the Central Prosbyterian Church, of this city, and a large number of the members and adherents of the congregation, enjoyed an adnerous of the congregation, enjoyed an excursion to Mimico, per steamer Water-town. About three hundred, including children and adults composed the party. In point of weather the day proved a most in point of weather the day proved a most favorable one—the early part, from the shadow of floating clouds and of the rising mist being delightfully cool, and the after part being characterized by unclouded sun-shine tempered by refreshing sea breezes.

The ladies of the church, on arrival of the party at the Grove, set to work, and in a short time had a number of tables spread with the substantials and luxuries of It is needless to say that the childen, coming in from their various games the appetites sharpened to the keenest point for the same of th inperiors sharpened to the keenest point of endurance, fell to, and in a miraculculy brief period cleared off everything cave cups, sancers, and spoons. Thereafter the party divided into companie, some boys playing football, others based-all, and by and girls and teachers indulging in a number of various current while the directors. ber of running games, while the devotees of boating and croquet had every opportunity of indulging their special taste. About six o'clock the company assembled for tea, and egain the benefits of exercise and open air put to test the eneacity of innunerable baskets. It was a true of merry-makine. The Rev. David Matchell then called the whole party together, and after a suitable address asked for three obsers to the ladies who had been so kind and attention. Thanks to the paster and tenders were given in the same manuer. After singing a hymn and the National Anthom the company marched to the whorf, and were come on board the Water-town, specify on their way homewards. delegated with the first exoursion of the Central Church, and the hope was unanimously expressed that many similar pic-mes would be enjoyed.

Synod of the Old Catholics.

The third Synod of the Old Catholics has been held in Bonn. One hundred and eight delegates from Old Catholic communities were present, this to one of whom were priests. Dr. Von schule, as usual, presented the usual annual report, which announced no very great advance. The tendency of the age is towards extremes; and had the movement been more decidedly revolutionary, it would no doubt have been able to count a far greater number of adherents. But then in that case, it would not have been necessary to start a new religious association. The Protestant sects of Germany and France are extreme enough and Infidel enough to answer any imaginable purpose of that kin 1; and all that would need be done would be secession from Rome, and union with one or other of them. But Old Catholicism evidently aims at reaching the truth, even though it should be found in ignoring base passions and vulgar projudice, and in adopting a perfectly moderate course. The consequence of which is that, an increase of 4,400 souls since the last Synod was all that could be reported as to progress in numbers. Nine new priests, however, have joined their communion. And altogether since the consecration of the Bishop, the number of the clergy has doubled, and there are now sixty at work. There are thirty-five communities in Prussia, fortyfour in Baden, five in Hesse, two in Birkenfeld, thirty-one in Davaria, and one in Wurtemberg. The whole number of persons belonging to it is 17,208; in Bavaria, 10,110; in Hesse, 1,042; in Oldenburg, 249, and in Wurtemberg

One of the principal subjects brought forward appears to have been the celibacy question, about which there had been considerable agitation. opinions were expressed about it; but the belief that the present state of things had better not be altered seems to have prevailed to such an extent that every motion to change it was rejected by ninety-five against eight votes. The decision is considered remarkable, as an indication of the self-denial of both clergy and laity, as well as of their moderation; and as showing a readiness to sacrifice, for a time, their personal views and wishes, in order to promote the good of the whole body. It appears that the principal motive for continuing the present state of things, was a R. Monteath, Pres. Clerk.

Presbytery of Whitby.

This Presbytery met at Oshawa, on Tuesday, the 4th day of July, at eleven o'clock, a.m., and was constituted with o'clock, a.m., and was constituted with After the roll was call.

After the roll was call.

The R. Monteath, Pres. Clerk.

In g to Mr. Drummond's translation. The Presbytery unanimously expressed its regret at parting with Mr. Drummond, but agreed to dissolve the pastoral the becoming a mere refuge for those who might desire to change their mode of life. Even prominent laymen who are known to hold strong views against compulsory celibacy, advocated the condelegation consisting of Messrs. Machine Hell Hamilton, and their mode of the present custom on the desire to prevent the organization from becoming a mere refuge for those who might desire to change their mode of known to hold strong views against compulsory celibacy, advocated the condelegation consisting of Messrs. Machine The Presbytery unanimously expressed its regret at parting with Mr. Drummond, but agreed to dissolve the pastoral time. Even prominent laymen who are known to hold strong views against compulsory celibacy, advocated the condelegation consisting of Messrs. Machine The Presbytery unanimously expressed its regret at parting with Mr. Drummond, but agreed to dissolve the pastoral time. The prominent laymen who are the present constitution of the pastoral time. desire to prevent the organization from ground of expediency. The Synodical Council, however, was empowered to grant this concession, that if a priest should resign his office, and then marry na Old Catholic clergyman might givo the blessing of the church in addition

to the other ceremony. It was decided that processions are no longer in accordance with the spirit of the age, and that therefore, no new ones should be introduced, and that any proposals to change those already in

use, should be taken into consideration. The ritual which has been prepared since the last Synod is sanctioned for use in all parishes; although, in special cases, other formularies, extracted from Wessenberg's ritual, may be used. The Synodical Council are instructed that the use of the national tongue in the office of the Mass is advisable; and a new book for the Epistles and Gospels is to

be prepared. On the first of June, Bishop Reinkens ordained two students at Bonn, to the priesthood, The loss to the Old Catholic body, of Dr. Hasenklever, who died suddenly in the early part of this month, is very important. He was one of the most active promoters of the cause, and was a member of the 5 modical Council. His acquirements were great and varied; as a physician, and a linguist, his abilitie nero more than are ordinarily to be met with. He was at one time deputy in the Reichstag .- Dominion Churchenan.

Choice Literature.

The Bridge Between.

CHAPTER V.-" BUT OR! HER BEAUTI WA PAR BEYOND."

Up they went to the sitting-room; but when they got to the door they stood still, taring in at her. The gas was lighted, and under it was Netta, dressed, not as she had been in the morning, but in a long flowing white dress—delicate lace, it scem-ad to Doily, with shining silk beneath— and there were flowers on her skirts and in

and there were flowers on her sairts and in her hair, and jewels on her neck and arms. "Oh Netta!" Dolly gasped; and then they entered, and clustering round her, Adrian Fuller with the rest, forgetting the man in the artist. "Oh Netta!" she said again. "Wl-y, whatever have you come for? and like that, too!"

"Didn't I tell you I was going to a party to night? it is only a little way further on.

to-night? it is only a little way further on, and mamma asked me if I could call in as

and mamma asked me if I could call in as I passed, just to let her see me."

"I never saw her dressed for the evening before!" Mrs. Woodward's words seemed half pathetic to Adrian Fuller, as he stood leaning against the fire-place, for she was speaking of her own child. "Netta, dear, this is Mr. Fuller: Adrian, you never met my daughter before."

"I have so often heard of you, Mr. Fuller," and the Beauty held out her hand, and bent her soft blue eyes down upon him.

"Look at her hair," said little Sally;
"it's as bright as gold. I think she looks
just like an angel."

An angel has a crown on its head though!" said Will, reflectively.

"And an angel doesn't give herself airs, an he does," said Tom, with whom Net-ta had never been a favourite. Then they all turned upon Tom, all but Netta, who

Haughed merrily.

"I am sure I don't give myself airs,
Tom!" she pouted. She was a born flirt,
and coquetted even with her brothers. She and coquetted even with her brothers. She was a born woman of the world too, for she added, "You must think me dreadfully vain, Mr. Fuller, to come and show my self in my finery, but I did not know that you would be here."

"Yes you did," said Tom, again breaking out. "Dolly told you he was coming when you went on so about her rose."

"What rose?" asked Adrian.

"Shall I tell him, Dolly?" Netta asked teasingly.

teasingly.
"No" said the girl, raising her eyes from Nette's glistening raiment to her beautiful face; "please don't, Netta!" The tone was so humble and entreating it

The tone was so humble and entreating it touched the Beauty's heart, and she unsnapped a bracelet from her arm, and turned away her head quickly, and, gathering her snowy wraps tround her, said good bye to them, and went back to the carriage, which, with her patient chaperon within it, was waiting for her.

"Good-bye," she said, looking back at the untidy sitting-room and the group of badly-dressed brothers and sisters. "Dolly, I want you," and Dolly obeying, followed her. "I want to give you this, dear," she said, putting the trinket she had unsnapped into her hand. It was not valuable—a little gold bracelet some one had given her years ago, but it seemed price-

able—a little gold bracelet some one had given her years ago, but it seemed priceless to unsophisticated Dolly.

"Oh no, oh no, Netta!" then she looked up again at her sister's face—that little Dolly was such a beauty-lover—and timidly put her arms about the Beauty's neck.

Oh, Netta I if you would only care for
me, and not laugh at me, I should like it

me, and not laugh at me, I should like it far better than having a bracelet!"

"I don't laugh at you, you little goose," and she kissed her warmly back again.

"And I am very fond of you, of course. There, now I shall put this round your wrist," and she fastened it on, and rustled out, and into the carriage. "Dolly," she said, looking back, "your friend, Mr. Fuller, is very handsome. I wish I'd seen him before;" and then she drove away.

"Let us come back to the garden."

"Let us come back to the garden," Adrian Fuller said, when Dolly returned to the sitting-room. "I have not said good-bye to it yet. We will not stay long, Mrs. Woodward," he said; "I only want to stroll round it once more." So the children followed him.

den followed him.

"Do you know," said Dolly, "I think trees know all sorts of strange things. I always feel as if they are my friends too." And she looked up at the sheltering which the stars were glittering. "This is where we buried Venus," she added. "Netta came and caught us."

"Yes; and said Dolly was too big for that sort of thing," said Tom.

"What was that about the rose?" "Nothing," said Dolly, hastily.
"I'll tell you," said Tom. "Dolly had

a rose to give you, and Netta wanted it, and Dolly wouldn't let her have it." "Le quiet, Tom !" exclaimed Dolly, angri

by; "it's very mean of you to tell tales."
"And then," continued Tom, remorse-lessly, "Netta said Dolly was in love with

you."
"Tom!" gasped Dolly, and burst into tears. Adrian Fuller laughed, he could not help it, till he saw poor Dolly's face, frightened, proud, and pale, ashamed of her position and her tears. Then Le smoothed the dark hair off her brow.

"Never mind, Dolly, little woman," he said, soothingly. "Perhaps, when I come back in two years' time I shall be in love

'Isn't sister Netta protty?' asked Sally, when they were all in the house again. Mrs. Woodward looked up cagerly. She was so proud of her cldest daughter.
"Pretty!" he answered, "she he

she has the lovliest face I ever saw in my life! I would loylest face I ever saw in my life! I would give anything to get a chence of eketching it." Dolly looked up wonderingly at him, thinking vaguely that it was a great blessing to be beautiful, and ho, seeing the grave childlike face, with the troubled look it had worn beneath the sycamore tree still upon it, forgot the Boauty, and talked to his old playmate, who would never be his playmate more. mate more.
"What did you do with the rose, after

It is there," she said, pointing to a side table, where it had lain since the morning.

He went and took it up, limp and broken Blakesley arrived, and still Dolly sat be-

as it was, and put it between the leaves

of a pocket sketch-book.
"I shall keep it in remembrance," he

and.
"He never wanted to paint you, Dolly,"
said Tom, a little later, when by the star-shine the children watched their friend out of sight. "And he did Netta? He thinks

"Yes," answered Dolly, absently.
"Yes," answered Dolly, absently.
"Netta will out you out when he comes lack," he added, obligingly. Dolly looked at him almost bewildered for a moment, she was thinking of Adrian Faller's words, "Ferhaps when I come back in two years I shall be in love with you," and he had taken her rose too! It seemed to Dolly afterwards that she had learnt so much in that day. She had strayed out of her Eden, and the penalty of knowledge

is this—that ignorance cannot be regained.
"No she won't," she answered, sorrowfully, for she was thinking of his absence, not of his return, or of what would happen

CHAPTER VI.-GUT OF THE DREAM-WORLD.

"Well, mamma, he will come," said Notta. "He says his mother always used to talk about you, and that he should so like to see you."

"But I hate visitors," answered Mrs.

Woodward, "unless they are any of your fathers literary friends; they are as Bohemian as ourselves. Is he a jolly fellow?" asked Tom.

"Very, worth a dozen of your paragon Mr. Fullers, with his big eyes, and tawny

moustache he was so fond of stroking."

"How dare you!" flashed Dolly, feeling that she was beginning to hate this interloping George Blakesley already.

"Well, so he is," she laughed merrily back. Notta never got out of temper, any more than she ever had any volent emotions. "And he's an excellent match."

more than she ever had any violent emotions. 'And he's an excellent match. I advise you to set your cap at him, Dolly. Mr. Fuller has evidently forgotten all about you, for he has been gone an entire year, and not written once."

"He's not likely to look at Dolly," said Mrs. Woodward—referring, of course, to the coming Blakesley—" she is such a plain little thing," and she looked up at her eldest daughter. A year had only added to her beauty, and the summer sanlight was resting on the golden hair. "Why, I could not help seeing that Adrian Fuller was struck with the difference in the sisters the last evening he was here!" She did not say the words unkindly, or mean did not say the words unkindly, or mean them to sound so, and Dolly knew this, and Netta's beauty and her own plainness were things Dolly had been aware of, and heard lamented all her life, yet the remark struck home, and the het tears came into struck home, and the het tears came into her eyes, and a wild with into her heart for just a little beauty. If her mother could only be proud of her as she was of Netta, or if some one older than herself would love her just a little. She had so longed for this happiness lately. She had no one to look up at now, no one to win praise or love from, save her younger brother and sisters; and her older wiser friends consisted of books and the old sycamore tree. There had been Mr. Fuller, and how she had missed him through all and how she had missed him through all the long months that had formed the present year only Dolly's self knew; and how she had waited for a letter day atter day, and week after week, until angrily, half sadly, she gave him up, it was sorrow even to remember. He was dead, she used to think to herself in the sad moments; and he had forgotten her, she thought, half sor-rowfully in the angry ones. Be it which it might, however, she could not allow Netta to speak against him. It was her mother's speech, however, that cut her on the tenderest point, for it spoilt what was the tenderest point, for it spoilt what was as yet the sweetest memory of her life. Tom came to her resoue, as heretofore. Tom was sixteen now. How they were growing up, these Woodward children! "Did he notice the difference!" he said, scornfully. "Netta got the worst or it, then, for he was always awfully found of Dolly. Why he said he should her below to the love.

Dolly. Why, he said he should be in love with her when he comes back, which is more than he'd ever be with Netta, I

"Is it?' laughed the Beauty. "Well, we'll see if over this wonderful man returns.

I shall try what I can do."
"Oh no, Netta!" began Dolly, darting forward, and she put her hand on her sister's arm, and as she did so saw their two faces reflected in a queer old-fashioned looking-glass, before which Netta had been standing. She gazed for a minute almost in surprise, at their two faces; the one, with blue eyes and red pouting lips, and a flush upon her rounded cheek—a sweet fair, English face, crowned with a wealth of golden hair; the other, grave and pale, with dark brown hair falling low on her forehead, and twisted into a knot behind with grey eyes fearless and truthful enough but with none of the fascinations of the soft blue ones that were watching her, and a mouth that was large and yet sweet and expressive, and so formed, perhaps, the best feature of her face.

"Wo are very different," she said, with a long wistful sigh, as she turned away. Then Sally crept to Dolly's side. The quaint child understood her sister better than any other perhaps.
"You would not like the people in books,

and all the trees, if you were like her, 'she said, for these were their common friends. "No," answered Dolly, looking back almost pityingly at the sister she had envied a moment or two before.

CHAPTER VII.-HOW DOLLY CHANGED HER NAME.

So George Blakesley, who had met Netta at her grandfather's, and who had been anxious to see Mrs. Woodward, because his mother and she had been schoolfellows, made his call, and saw Mrs. Woodward, and was liked, and was asked to come again and see Mr. Woodward, and did. At last he came to spend an evening, just after the fashion of Adrian Fuller of old, and then it was that he first made acquaintance with Dolly. She had determined that she would not see the possible accessor of her old friend until she abso-

intely could not help herself, and she kept

neath the sycamore tree, with a book in her hand, and with Sally at her feet; and Tom standing behind looking over her shoulder. She always felt in after years that she had sat there waiting almost consciously for something that would happen, and when Will came down the garden pathway to her, with something hidden beneath his coat, and said, "Dolly, you are to come into tea in five minutes; and guess what I've got here!" she answered, without a moment's hastation, "It's a letter from Mr. Fuller," and it was, and her heart gave a great bound when she saw it was directed to herself, and she was compensated for all the past months of waitpensated for all the past months of wait-

ing.
She broke the seal, and Tom leant her head forward, and Sally rose to her feet, head forward, and Sally rose to her feet, and Will came round to her other shoulder, and so they read his first letter. He had been ill and lazy, he said, and hated writing, but he had not forgotten them, and in another year he should be home again. "I wonder if I shall find you all much altered," he went on. "You will be quite a woman, Dolly; you must be one already, and I shall call you Dorothy in future. I like the name, and the other is too haby-ish for you now. I hope I shall find you all the same," he repeated again at the all the same," he repeated again at the end of the letter, after he had told her about his work and way of living, and the country round about, and said all that peo-

ple far off invariably do say in letters.

"Why, of course, he'li find us the same,"
said Tom, when they were going towards
the house. "What should we alter for?" and for answer Dolly felt the refrain a song ringing in her ears, as she heard it for many a long day afterwards:—

"The same, the same, yet not the same, Oh, never, never more!"

She stopped at the garden door. "Call me Dorothy in future," she said; "I am too old to be called Dolly any more."

And so the old childish name was dropped for ever.

HAPTER VIII .- ON TO THE SYCAMORE TREE.

They had tea in Mr. Woodward's study conclimes, especially in the summer, for it looked on to the garden. It was a cosy room, untidy of course, as all the Woodward rooms were, with books and papers all about, and easy chairs and couches covered with faded grubby chintz. The few who knew it alway remembered the room, and the group that gathered there, and loved in after years to linger over the mem-

ory.
George Blakesley had wanted to know the Woodwards. Mrs. Woodward had been his mother's friend in girlhood, and he had often heard of Mr. Woodward in his editorial capacity. So, when he went to Colonel Wade's, and met Netta there, it seemed the most natural thing in the world one waters, and mee Neutrinere, resear-ed the most natural thing in the world that he should find his way to Hampstead, and he did. Mrs. Woodward had liked him on his first visit, and she liked seeing some one about the place who did not bo-ther her; moreover, she was beginning to feel that Dolly was growing up, and she remembered that Netta had said he was a good match.

He raised his head half curiously when the procession, consisting of Tom, and Will, and Sally, and Dorothy, entered; he had never seen them before, and he was fond of children; but these were biggor than he had expected; and when he saw Dolly he forgot—for he was singularly absent—what was expected of him, and looked at her almost curiously. "That girl has a good face," he thought; "I should nke to talk to ner."

They found it pleasanter than they had magined, having tea with the interloping Blakesley, as Tom had christoned him, though he directed his conversation chiefly to their father, and the subjects of it were dry enough—mathematics, and so on. It gave them an opportunity of looking at him. He was fair and pale, with a straggling faded-looking beard and dull yellow hair, but he had a wonderful good head, and soit kind blue eyes with dark lashes; he was not very tall, yet well-made and muccular; and with a quiet manner and voice that had withal a ceitam denity. "Well, what do you think of old pale

Well, what do you think of old pate face?" asked Tom, with his usual strik-

face ?" asked Tom, with his usum strik-ing want of respect.
This remail was addressed to Dolly, when, the festival of tea having been com-pleted, the younger branches of the house of Woodwards had betaken themselves to the garden again.
"I don't like him," said Dorothy, with

almost a shudder. "Then we'll serve him out," he answer-

ed, consolingly.

"I like him, said Sally, cramming her papers into her pocket. Sally had a quick oye, and was always drawing crude pictures dictated by her quaint fancy.

"I heard father tell him he would al-

ways be welcome, and to come often.

"It's too bad," said Dolly, almost crying ; and she thought, " I will never, never like him, never!"

And George Blakesley, looking out at the straggling garden, thought, "There is comething in that girl's face, I like; but what a child sho is !" and then he asked if he might go and look at the summer-house, and made his way for the first time to the old sycamore tree.

CHAPTER IX.—THE INTERLOPING BLAKESLEY.

It was six months or more since George Blakesley had first made his way to the sycamore tree, and the children knew him well, and liked him, and he was fonder of them than ever Adrian Fuller had

He was well off, as Netta had told them before his first appearance, having an ex-cellent appointment as actuary to an insurance company, as well as an income from private sources; and he had some position too, besides that given him by birth—he had carried off high honours at the University, and was clever, nay, more than clever, for great things were expected from him in the future. Yet his manner, and ways, and testes, were perfectly simple, and they seeing him at Hampstead quietly spending his evenings there, or content to pass his hours among

the merry group in the garden, scarcely thought, or could have realized how great and clever people sought him out, and asked him to their houses in vain. He had his own circle of friends too, who believed in him and made much of him, but thought he liked them, and valued their friendship, he only visited them by fits and starts. He never lost a friend, though he was sometimes long ere he make one, for he took no trouble to do so, and he was unobtrusive and unconventional, dressing badly, never making calls, and wrapt up in his pursuits; but when people once learned to understand him, they learned to like

At Hampstead he had won Mr. and Mrs. At Hampstead he had won air, and mirs. Woodward completely. He talked science and philosphy with the former, and lent books to the latter. The children liked him; but they were true to Adrian Fuller, for they were loyal children—though they may not be called children longer—and constant to old friends.

may not be called children longer—and constant to old friends.

They had so altered in these six months, and perhaps George Blakesley had had most to do with this. He was so apt to talk over their heads, and they, trying to reach him, insensibly climbed higher. Not, mind, that he ever talked great or grand knowingly. He would discuss the simplest things, but as only a thoughtful and educated mind could discuss them. He was a man who believed in trifles, and thought nothing too small te in trifles, and thought nothing too small to be considered, knowing how the smallest deeds have altered the whole world's way, and by what narrow paths the greatest cities are sometimes reached.

He had no mother or father, only three maiden aunts (eisters of his father), and these lived together somewhere up at Bayswater; but he himself lived not far from

the pleasant ways of Hampstead, in a little house standing in its own garden.

"You must come and see my little place some day," he had said to Mrs. Woodward; but somehow the visit had never been effected, for she was indolent, and he careless and forcetted. and he careless and forgetful.

(To be continued.)

Hebrew Women.

Who does not think of Deborah, prophetess, poetess, and warlike chieftainess, who could awaken the dormant spirit of who could awaken the dormant spirit of her people and lead them triumphantly to the battle? "She is," to borrow the eloquent words of Dean Stanley, "the magnificent impersonation of the spirit of the Jewish poople and of Jewish life. On the coins of the Roman empire, Judea is represented as a woman, seated under a palmtree, captive and weeping. It is the contrast of that figure which will best place before us the character and call of Deborah. It is the same Judean nalm under whose It is the same Judean palm, under whose shadow she sits, not with downcast eyes, and folded hands, and extinguished hopes, but with all the fire of faith and energy, eager for the battle, confident of the victory. Hers is the one voice of inspiration (in the full sense of the word) that breaks out in the Book of Judges. . . . Hers is the prophetic word that gives an utterance and a sanction to the thoughts of freedom, of independence, and of natural unity such as they had never had before in the world, and have rarely had since." The very possible to the wistence of a Deborah speaks trumpet tongued for the moral and mental worth of Hebrew women. We may surmise that Deborah's heroic

mantle fell, after the lapse of centuries, upon the shoulders of Judith, for in this second avenger of her people's wrongs we find the same patriotic zeal, the same in-dependent action, coupled, it is true, with more questionable attributes. The cruelty to enemies which obscures the lustre of both characters, and which we often find in those hearts whose patriotism beats loudest, was, we must, in justice, remember, the reflex shadow cast by their intense ber, the renex shadow cast by their intense love of race and country—a sentiment common among all young nations, and which only faded before the more perfect light of civilization. Even in Esther, the gentler and more delicately-drawn queen of Ahasuerus, the Hebrew myrtle, blossoming on an Asiatic court of barbarous pomp, we find patriotism and self-forgetting courage dericaned by an act of reverse and courage darkened by an act of revenge and

cruelty. Courage and grandeur of character seem to have reached their aeme in the story of the noble mother whose story is told in the Book of the Maccabees. Almost without a parallel in history is the Jewish woman, whose very name has fallen into ob-livion, but who will ever be remembered as the heroic mother of seven heroic sons. This woman united the faith of Deborah with the bravery and devotion of Judith, and was, in truth, the forerunner of that great and holy army of martyrs, which, seen through the dim mist of ages, stands forth in colossal proportions, exciting in us the profoundest feelings of admiration and of awe. The author of the Book of the Maccaboes tells her story in one short chapter. The Jews were under Syrian rule, the hardest, the cruelest they had yet suffered, and Antiochus Epiphanes was the tyrant who, in resolving to annihilate the Jewish faith, gave it fresh life and strength. The monarch insisted upon enforcing his decrees, which the Jews obstinately resist ed, and day after day the most horrible scenes were enacted. A mhtoer and her seven sons were called upon to eat unlawful meat, and having indignantly refused to obey were brought before Antiochus. The mother, we are told, was "marvelous above all, and worthy of honourable memory." As one of her sons after an other was subjected to tortures, varied with fiendish ingenuity, each was upheld in his last moments of agony by the heroic woman, until the youngest alone survived Autiochus, thinking it a disgrace to be thus bailled, promised the youth honour and riches if he would forswear the Jewish faith, and bade the mother counsel her son tath, and bade the mother counsel her son to yield to his persuasion. But the lion-hearted woman laughed the tyrant to scorn, and bursting forth in her own Hebrew tongue, said to her son, "Fear not this tormentor, but being worthy of thy brothers, take thy death, that I may receive thee again in mercy." Bereft of all her children, the mother at last, without a murmur, herself suffered death for her faith.—Constance de Rothechild, in New Quarterly Review.

Scientitic and Aseful,

FOR SICK HEADACHE.

Two teaspoonfuls of finely powdered charcoal, drunk in half a tumbler of water, will often give relief to the headache, when caused, as in most cases it is, by a super, abundance of soid in the stomach.

BAKING POWDERS. (1) Tartario acid, three ounces; bicarbonate of soda, four ounces, farina, six ounces. Powder each very fine, and then well mix. (2) Tartarie and, afteen ounces; bicarbonate of soda, nineteen ounces; make up to one hundred ounces with far-

FRENCH TOAST.

FRENCH TOAST.

Boat four eggs very light and stir them in a pint of milk; slice some baker's bread, dip the pieces into the egg, then lay them in a pan of hot lard and fry brown; sprinkle a little powdered sugar and cinnamon on each piece and serve hot. If nicely prepared, this is an excellent dish for breakfast or tea—quite equal to wafiles.

MANY HOUSEKEEPERS

MANY HOUSEKEEPERS
Injure themselves needlessly by lifting wash-tubs or wash-boilers half full of water. It takes longer, of course, to dip water out of a tub than to carry it away, but it pays it the long run; and what kind of forothought is there in setting the wash-boiler on the floor, filling it with water, and then lifting it on the stove? One such exertion of strength hurts a person more than a week's steady work. MANY HOUSEKEEPERS son more than a week's steady work.

TO MAKE HOMINY. Put some concentrated lye in a kettle and dissolve, take five ears of white corn, shell, put into the lye and boil one hour or until the skins will wash off; then wash four or five times, or until free from hulls and the taste of lye, then put it into a kettle of fresh water and boil all day. When wanted for use, put in a skillet and fry with lard.

HOW TO SELECT MEATS.

An English journal gives the following hints on this subject:—Good and wholesome meat should be neither of a pale rosy or pink color, nor of a deep purple. The first denotes the diseased condition, the last proves the animal has died a natural death. Good meat has more of a marble look, in consequence of the branching of the veins which surround the adipose cells. The fat, especially of the inner organs, is always firm, sucty, and never moist, while flabby and watery, and more often reson-bles jelly or boiled parchment. Whole-some meat will always show itself firm and elastic to the touch, and exhibit no dampness, while bad meat will appear soft and moist, in fact often more wet, so that the liquid substance runs out of the blood when pressed hard. Good meat has very little smell, while unsound meat has a discreasely colored to the start of agreeable, cadaverous smell. Lastly, bad meat shrinks considerably in the boiling; wholesome meat rather swells, and does not lose an ounce in weight."

THE HEALTHFULNESS OF LEMONS.
When people feel the need of an acid, if they would let vinegar alone, and use lemons or sour apples, they would feel just as well satisfied, and receive no injury. And a suggestion may not come amiss as to a good plan when lemons are cheap in the market. A person should, in those times, purchase several dozen at once, and prepare them for use in the warm days of spring and summer, when acids, especially citric and malic, or the acids of lemons and ripe fruits, are so grateful and useful. Press your hand on the lemon, and roll it back and forth briskly on the table, to make it squeeze more easily; then press the juice into a bowl or tumbler,—never into tin; strain out all the seeds as they give a bad taste. Remove all the pulp from the peels, and boil in water,—a pint for a dozen pulps,—to extract the acid. A few minutes boiling is enough, then strain the water with the juice of the lemons; put a pound of white sugar to a pint of the juice; boil ten minutes; bottle it; and you lemonade is ready. Put a tablespoonful or two of this lemon syrup in a glass of water, and you have a cooling, healthful drink.

THE PHILOSOPHY OF SLEEP.

Anything favours acleep which has a tendency to abstract blood from the brain. Exercise does this, because the moment the weary muscles are at rest the blood rushes to them to repair their loss, and is absorbed by them. Digestion and hot drinks produce the same result by drawing the blood supply from the brain to the sto-mach. Conversely, of course, anything that stimulates the brain, such as sights, sounds, thought, or anxiety, will keep a man awake. Thus, night is the period of sleep, because sources of disturbance or stimulation of the organs of sense are diminished or altogether lulled. Uniformity of impression practically is the same as no impression at all. Hence monotony, or uniform rhythm, tends to produce quiescence and predisposition to sleep. The commencement or cessation of the im-pression is the real stimulus, and therefore a person will awake suddenly when a constant sound is suddenly stopped. Finally, there is a tendency during sleep for the blood to find its way to the extremities and surface of the body. A careful considera-tion of these facts will furnish us with several practical recipes for a good night's rest. If we wish for that quiet slumber from which a man awakes refreshed and invig-orated we must, to begin with, avoid all care, anxiety, and thought. Healthy exercise towards the close of the day—as, for example, a brisk walk home from business to dinner-will also have its effect. A judicious glass of some hot and comforting compound is not to be despised. Much can be done by wrapping the feet in blankets, and keeping them warm by artificial appliances, such as hot-water bottles, if need be. When all these means fail it is better to call in the family doctor than to take an opiate. The effect of all opiates is the same; they produce temporary congestion of the brain. This brings on sleep, but in precisely the same manner as does a violent blow on the head. The slumber, in other words, produced by narcotics is not alsep, but a species of coma, and peo-ple who find that they cannot get whole-some sleep by natural means will do best to take it for granted that they are in need of medical advice.

The Approach to Canton.

As you approach Canton, the river, which is nearly half a mile in width, becomes so crowded with boats of all sizes and classes, crossing and re-crossing each other, that a novice might be in depair of forcing a passage or making his way through them. On either side of the river through them. On either side of the river are moored boats, in which whole families are domiciled, and the fronts of some of these aquatio dwellings are very handsomely carved and gaily painted in makerque; whilst on the decks, or flat roofs, are constructed gardens, where they sit and smoke amidst flowering shrubs, leasted in mainted noredsin flower nots. sit and smoke amidst flowering shrubs, planted in painted porcelain flower pots, fantastically grouped around. The most gaily decorated of all boats, which have carved fronts painted in arabesque, and silken lenterns suspended from their roofs, whilst looking-glasses, pictures, and verses of an amatory character, inscribed on parti-coloured paper, decorate their sides, are those einks of injunity called aflower-beats." The wretched female inmates, be dizened in tawdry finery, tottermates, hedizened in tawdry finery, tottermates, reasoned in tawary interving on their deformed feet, appear at the doors, and on the deeks, beckoning the passers by, trying to entice them by their allurements to enter. Of all the extraordinary scenes which can be witnessed, acting can be more supervising or actions. ordinary scenes which can be withesend-nothing can be more surprising or astound-ing to a European than the appearance of the Canton river; for let him have travelled "far and wide," naught can give him an idea of the scene but coular demonstra-tion. Myraids of boats float on the waters, some devoted to handicraftsmen of all descriptions; others to retailers of edibles, cooked and uncooked; boats laden with chests of tea, piled one upon the other, tier above tier, until the side of the boat is level with the water's edge; mandarin heats forcing their way authoritatively through the crowd; war junks at anchor; whilst here and there a European boat, manned by our sailors, who give vent to their excited feelings by uttering sundry and divers ejaculations, not particularly complimentary to the good sommenship of the natives, or expressive of kindly feelings towards them. Flower-boats, and others belonging to artisans, vendors of food, pedlars, morelants, poultry, and caupans, are wedged together, as far as the eye can reach, in one solid mass, apparently imponetrable; whilst the air is filled and your ears stunned with the deaf-ening sounds of gongs and wind instruening sounds of gongs and wind instru-ments, discoursing most unearthly music, accompanied by the yelling, screeching, gabbling and clamor of hundreds of thou-fands of human tongues, producing a hodge-podge of sounds unrivalled and un-equalled since the building of the Tower Babel. As there is no part of the world so densely populated as China, so there is no part of China so thickly populated as Canton, the population of the city of Can-ton and its suburbs being estimated at shove one willion, and the denizens of the above one million, and the denizens of the river, who habitually reside in their boats, are said to exceed two hundred thousand -China and the Chinese.

Married Babies.

An Armenian missionary, in "Whiffs from Ararat," describes the social condition of the people in that country—especially the children. The (so-called) civilization that overdoes the domesiic institution in this way, is about as bad, as the barbarism that has no domestic institution at all. Girls, newly-born, are hastily engaged to bys not yet a year old. In overy house there are several engaged girls, and also several engaged bys; so that if we should wish to engage our Zenope (about four years old), perhaps we could find a girl, but it would be necessary to wait until a new one was born; then, if we heard quickly of her birth, we might secure her; otherwise there would be no hope. These part days gaveral children were married. past days several children were married, who could not tie their girdles, they were so small. In my school some of the boys and girls are married, and some are engaged. The girls are sold, as cows or other animals, for from seventy-five to one hundred and seventy-five dollars."

Here is what they must expect when they go to lime with their husbands: "Many times I have seen great loads on the backs of young brides. The women this backs of young brides. The women the backs of young brides. The women bring water from a great distance. They wash clothes with their feet, incold winter, without scap. Their washing-places lie on my way to school. Often I see ten or fifteen women deecend to the river, who continually so strike the clothes, keeping time with their feet, that they make a great noise. This winter there came so great sold that I herdly dared go out, yet great noise. This winter there came so great cold that I hardly dared go out, yet in the coldest weather, the women, in crowds, washed their clothes standing in the freezing water. I wonder they did not

On Singing.

In his Yale lecture Dr. Taylor speaks as follows of congregational singing:—

"Stick to the tunes that go well in the "Stick to the tunes that go well in the great congregation. Thus only can enthusiasm for singing be developed. I would always read the hymn appreciatively and distinctly, and then sing with the congregation. Do not allow the bringing up of notices at that time; singing should be disturbed no more than prayer. The last hymn should gather up into it all the inspiration of the occasion. If that drags. spiration of the occasion. If that drags, you may generally conclude that you have failed in your sormon."

Some of these are good suggestions, and among them that one relating to order and reverence during the singing is particularly reverence during the singing is particularly valuable. With many persons the idea seems to prevail that singing is only engaged in for the purpose of filling up and giving people an opportunity to get ready for the other services, or discreetly to get out of the house. It is a time for making fires, for fixing windows, for consultations, and for doing up all the spiritual chores and errands which are considered necessary as a preparation for what are regarded as and for doing up all the spiritual chores and for doing up all the spiritual chores and errands which are considered necessary as a preparation for what are regarded as the real services. The result of it all is that the singing loses its high character of devotion, and is degraded into a position of form and accompaniment in which there is but little spiritual pleasure and profit.

so practical, or so sympathetic, or so helpful, or so advoit in your questions to him as the profit in the point of the real services. Study him, as the profit is that the singing loses its high character of the real profit.

so practical, or so sympathetic, or so helpful, or so advoit in your questions to him as the profit in your questions to him as the profit is that the singing loses its high character of the real profit.

so practical, or so sympathetic, or so helpful, and your questions to him as the profit in your opportunities.

The result of it all is that the singing loses its high character of the real profit is that the singing loses its high character of the real profit is that the singing loses its high character of the real profit is that the singing loses its high character of the real profit is that the singing loses its high character of the real profit is that the profit is the profit in your questions to him as the profit in

Macaulay's Loves.

Macaulay had one great grief which belongs entirely to the delicate family romance of his life, and is one of the most characteristic things in it. This was the marriage of his younger sister Magaret. At a time when it is the unlovely fashlon At a time when it is the univery lashed of literature to represent families as but too glad to get rid of their most beloved and delightful members, the revelation of this tender brotherly love is like the opening of a new (though so old) perennial spring of purest feeling in the dusty ways of the world. This blow half broke his heart. After all the charming letters full of droll rhymes and nonsense, and pretty descriptions and lively stories, and all the sportive outpouring of a warm heart secure and at its case in the comprehension of its readers. of its readers; letters from his chambers, letters from court, from Holland House on his grand visits, from the library of the House of Commons, the smoking room, everywhere—for everywhere he was think-ing of the two companions for whom at the darkest moments he had made life gay and bright—comes this conclusion. How true are the French in their wisdom! toujours l'un qui baise et l'autre qui tend
la joue. The girls loved their brother with all their hearts, but it was in the cause of nature that a day should come when they would love some one else better; whereas, he whom they looked up to, he who was their model of goodness and greatness, loved them as when they were children ard loved them as when they were children—
ard loved no other—pathetic little romance at which some may laugh, and
some may wonder. Here is what he says
himself on the subject when the blow has
struck him fully, and he has realized
on what uncertain foundations he has
built the happiness of his life:

"The attachment between brothers and
sisters hameless emishle, and delightful

sistors, blameless, amiable, and delightful as it is, is so liable to be suspended by other attachments, that no wise man ought to suffer it to become indispensable to him. That women shall leave the home of their birth, and contract ties dearer than those of consanguinity, is a law as ancient as the first records of the race, and as unchangeable as the constitution of the human body and mind."

Hints on Family Government.

TO MOTHERS HAVING THE CARE OF LITTLE CHILDREN.

1. Don't talk too much. To be always 1. Don't talk too much. To be always lecturing children is not the way to secure prompt obedience. Some children would, doubtloss, much rather be whipped than perpetuelly talked to; especially in a fault-fluding way. Little indiscretions and improprieties it is often best to pass by. If we take note of everything, and administer that the property of the contract will soon. a lecture upon it, our lectures will soon become an intolerable bore, and not only will do no good, but, while they chafe our own spirit, they will harden and discourage

the child.

2. Talk low and gently. If you talk loud, it will be harder to be calm. Keep the voice down and you can the easier keep the voice down and you can the easier keep the voice down and you can the sale loud. your temper down. If you talk loud, your children will also, and the difficulty will be increased. Do you know that one of the chief difficulties of family government is in the parent? You may not suspect it, while it may be even so in your case. Quiet, gentle, yet firm mothers govern best

ern best.

8. Don't threaten much. To be every now and then saying: "If you do that again I'll box your ears," or, "I'll sond you to bed," only hard ns; and if you fail to execute what you i ceatened—as great threateners are almost cure frequently to do—your children will either consider you very forgetful or false; and in either case will learn to distrust you, and many a time will laugh at your threats. Take notice of some great threateners—and you may not have to go far to find a specimen may not have to go far to find a specimen or two—and observe if they do not often sternly threaten, and in a few minutes, being more good-natured, or forgetful, suffer the children, unrebuked, to do the very thing against which punishment was threatened.

4. If you would govern well, have but few general rules, but steadily adhere to these. Have a fixed rule as to prompt obedionce, speaking the truth, and, indeed,

5. Punish rarely, but when you do be thorough. Never punish in a passion, nor when you are peevish or impatient, or norvously excited. Wait till you are eacl; look well and carefully at the reasons of look well and carefully at the reasons of the case and only punish when the evi-dence of guilt is clear. Then proceed in a calm and Christian spirit. Show your child, from the Word of God, your obli-gation to punish. Read to him God's words as your authority, and let him see that you and he are both accountable to God. Lat no one, grandmarent, or other God. Let no one, grandparent, or other venerated friend, interfere with your family discipline.—Congregationalist.

THE annual incomes of the twenty-four Cardinals resident at the Court of the successor of St. Peter the Fisherman, and the vicar of Him who had not where to lay his head, range from \$6,000 to \$60,000, besides benefices whose yield is not accurately known. Only five or six of them are so poor as to have but \$6,000. The greater number tend to the higher figures.

If there is one scholar in your class who seems never ready to answer a question, it is your duty to frame a question which that scholar will answer—"if it takes all summer." Be so simple, or so pointed, or so practical, or so sympathetic, or so help-

The use of finely pulverized charcoal, to be obtained at the druggist's, used about three times a week will whiten the teeth. A wash made by dieselving two ounces of powdered borax in a pint of boiling water, and before it is quite cool adding a tablespoonful of tineture of myrth and half a tablespoonful of spirits of camphor, can be used at other times.

A NOTED ecclesiastic said that Ritualists were papists without the p. The question how much belongs to the p has been seriously gone into by the Rev. Edmund Wood. The adoration of the saints, indulgences, papal supremacy, obligatory confession, plurality of alters and votive offerings, all come in his view within this initial category. Crosses, crucuityes, candles, crosters, mitres, maces and wands, processions, elevations of the chalice, genufication, and probably transubstantiation, all come under the remainder of the word.

A Mammoth Dispensary.

From the St. Louis Republican

"Among the notable physicians of this country, Dr. R. V. Pierce, of Buffale, N.Y., stands deservedly high. He has obtained professional eminence through strictly legitimate means, and fully deserves the enviable reputation which he onjoys. A thorough and caroful proparation for his incrough and carotin proparation for his calling, and extensive reading during a long and unusually large practice, have made him extraordinarily succe sful in his private practice, and gained the commendation even of his professional brethren. By devoting his attention mainly to certain proclediting he has been reproducted in a constitution. specialities, he has been rewarded in a very great degree, and in these lines is recognized as a leader. Not a few of his preparations, compounded for these special cases, have been adopted and are used in their private practice by physicians throughout the country, and his pamphlets and larger works upon these subjects have been wel-comed as valuable additions to medical literature, and placed among the regular text-books of many medical schools. Acknowledgment of the services which he has performed for medical science has been made by presentations of degrees from two of the first medical institutions of the land. The increasing demand for his specifics, some time since necessitated the opening of a regular dispensary for their prepara-tion, and from a small beginning the busition, and from a small beginning the business of the establishment has now grown to mammeth proportions. Over a hundred persons are employed in the various departments, and a corps of able and skilled physicians are retained as an advisory board in difficult cases. Elsewhere in today's Republican, a whole page is devoted to a communication from Dr. Pierce, setting forth something of the history and details of this vast establishment, which will be found not uninteresting reading."

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If you would patronize medicines, scientifically prepared by a skilful physican and chemist, use Dr. Pierce's Family Medicines. Golden Medical Discovery is nutritious, tonic, alterative, and blood-cleansing, and an unequalled cough remedy; Pleasant Purgative Pollets, scarcely larger than mustard seeds, constitute an agreeable and reliable physic; Favourite Prescription, an unequaled remedy for debilitated females; Extract of Smart-weed, a magical remedy for pain, bowel complaints, and an unequalor pain, bowel compliants, and in unqual-ed liniment for both human and horse-flesh; while his Dr. Sage's Catarrh Remedy is known the word over as the greatest specific for catarrh and "cold in the head" ever given to the public. These medicines are sold by druggists.

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DAIN in the right side, under the edge of the ribs, increases on pressure sometimes the pain is in the left side; the patient is rarely able to lie on the left ide; sometimes the pain is felt under the shoulder-blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for a rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternative with lax; the head is troubled with pain, accompanied with a dull, heavy ensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes an attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and although he is satisfied that exercise woul! be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the 11-VER to have been extensively deranged.

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IS THERE A CURE FOR EPILEPSY!

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OBLEADA Mass. Jim ob —Stra S. Haver. Do usir. For said and some of this delians, which is not so not reference will. I wis the distribution of your Philips in this part of the country. My soon wis bade; officed with the forther your. I was a for each of the country of the distribution of the country of the last of the country of the last of the country of the last of the country of the country. Mass.

CUME OF EPILEPSY; OR, FALLING PITS,

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BY HANCE'S EPILEPTO PILLS.

MONTHOMERY, Texas, June 20th, 1977
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The Chinese in the West.

For some time we have been famillar with accounts of trouble on the western coast of this continent, arising from the vast numbers of Chinese constantly flocking thather, and especially to California. It is probable, however, that very few of our readers are aware of the nature or the extent of the incon-venience; both of which very far sur-pass anything that we should have been led to expect. Had not this been the case, we should have been inclined to think the colonists' treatment of them exceedingly harsh. Recent accounts, however, present the evil in a more definite form, so that we are better able than we were some time ago to form an estimate of it. It appears that in California out of a population of 800,000, no less than 200,000 are Chinese. San Francisco, with 250,000 inhabitants, has a still larger proportion of them. The colonists themselves for the first time appear to have been aroused to a sense of the danger of being absolutely overwhelmed by these visitors from the "middle kingdom," on learning that for the spring and summer six months, vessels have been engaged at Hong Kong to convey Chinese immigrants at the rate of four or five thousand a month, and that six companies are engaged in this traffic, which agree to take back to China the remains of those who come out and die in California. There are three especially michievous facts in connexion with this influx of Mongolians. One is that multitudes of them are taking out their papers of naturalization, with a view to exercising the franchise. The vote of course is given to the highest bidder, and thus, the temptation to wholesale corruption is largely increased. Out of the 75,000 in San Francisco, it is estimated that 10,000 belong to the criminal class, and further, crowding the gaols, hospitals, and asylums, they add enormously to the taxation of the citizens. Another aspect of the case, and a still worse one, is revealed by the fact that a large proportion of them are women of an abandoned kind, who are brought out under contract, and compelled to remain in bondage for a term of years. A bill of sale of one of these oreatures was recently exhibited in court, from which it appeared that she was sold in China for \$80, was bought in San Francisco for \$500, and was bound body and soul to her master for four years and a-half; and whole streets in the heart of the city are devoted to this class of women. When they become sick and incapable, they are put out on the street to take their chance

These facts will give some idea of the kind and magnitude of the evil that has excited so much attention; and as British Columbia is also suffering from the same infliction, the subject is one that directly concerns ourselves.

of living or dying.

The Turkish Question.

Some events of a more decided character have taken place in reference to this subject, which has claimed so large a share of the attention of the civilized world. As c ir readers will have learned more than a week ago, war has actually begun between Servia and Turkey, and we 1-fer to the fact at the present time for the purpose of expressing our deep sympathy with the oppressed Christians at the hands of fanatical Mohammedans. There is one view of the case which forcibly presents itself as a matter deserving some consideration, and with not a little difficulty in the solution. It is that Servia and the oppressed nationalities stand alone in having undertaken a cause which ought to concern the whole or Christendom, while Europe stands the contest and loo with indifference indeed, although with a kind of philosophic composure, prepared to see the cause of Christianity in Turkey trampled upon in the future. in much the same fashion as in the past, if the Servians and their allies should be unsuccessful, or equally ready to congratulate them on their success, should they be so fortunate as to beat the Turks The policy of non-intervention, adopted by British statesmen of late. A still adhered to; but "the integrity of the Turkish empire" appears to be as firmly rooted as ever in the minds of those who govern in the counsels of Great Britain. The attitude assumed by Russia, Austria, and Prussia sufficienty showed that they were prepared to furnish someting more than moral support to the Christians. But the preparations so vigorously made by England appear to have very suddenly and very effectively changed the current of events as proposed by themselves. These preparations may have insured the peace of Europe generally if they have held out but little hope to the Christians of Turkey. England has assembled in the Levant the most formidable fleet the world has ever seen brought together; and the fortresses of Gibraltar and Malta are being prepared beyond all former precedent for the most tremendons struggle that has ever been known. From the rock of Gibraltar, seven thousand guns can be brought to bear on any vessel that attempts to pass the straits, and two vessels laden with powder arrive every day from Eng-

land. Artillery men are everywhere

mounting guns, and all the officers and men on furlough have been recalled. We are glad to hear of these signs of vigor—the surest way to prevent the actual breaking out of war. But yet we would ask, is it right that the Christians of Turkey, oppressed and demoralized as they must have become, should bear the whole brunt of Mohammedan malice against the Christian religion, and of Turkish oppression and mis-

Birtus, Marriages and Denths. NOT EXCEEDING FOUR LINES 25 CENTS.

At Almonte, on the 3rd July. 1876, Mrs. McKen-ig, widow of the late Rev. W. McKensie of a son. At L'Orignal, County of Prescott, on the 65th inst, the wife of John Frassn, of a daughter, both doing well.

At Norway House, North-West Territories on the 26th April, 1876, the wife of Donald Camebe Ll McTaylest, Esq., of the Hudson Hay Compan)'s service, of a daughter.

MARRIED.

At the residence of the bride's father, on the 2-th June, by the Rev R. Ure, D.D. MR John Holmer, to Miss Agnes Powers, both of Godorich Tp.
At Goderich, on the 20th June, by the Rev. R. Ure, D.D., MR. MARYIN ROCHE, of Bay City, Mich, to Miss Mary Mofarlane, of Godorich.

to Miss May Morablane, of Godorich.
On the 1st July, by Rey, James Sloveright, M.A.,
BENJAMIN McIntyre, Engineer, Godorich, to
Estinka Jeneurs, Bay City, Michigan.
At the residence of the bride's father, Petrolia,
on Thursday, the 6th inst., MR. Josh. F. Johnston,
of the Brant Union, to Carane, eldest daughter of
Mr. Walter Oliver, Petrolis.
At Pakenham, on the 6th June, by the Rev. J.
Stowart, Mr. John Bara, of McNabb, to Miss
Mary Dynes, of Pakenham.

THE PRODUCE MARKETS.

TORONTO, June 21, 1676.
Liverpool quotations were unchanged except a slight decline in wheat.

TORONTO

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	Wheat, fall, per bushel\$1 10	(3	\$1 12
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	Barley. do	,	V OI
	Oats. do 0 81	••	
	Pags. do 0 74		0 00
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	Dressed Hogs per 100 lbs 7 50		
	Beef, hind quarters	í 14	
	Beef, fore quarters		
	Deel, fore quarters		
	Mutton, by carcass 8 00		<i>B</i> VV
	Ohickens, per pair 0 50	,	~ ~
	Ducks, per brace 0 50		V 10
	Geose, each 0 60	• • •	0 50
	Tarkeys 0 70	, "	1 50
	Butter, 15 rolls 0 15	, "	V 21
- 1	Butter, large rolls 0 15	**	0 16
ı	Butter, tub dairy 0 00	- 44	0 17
ı	Eggs, fresh, per doz 0 00	44	0 12
ı	Eggs, packed 0 00	- **	0 11
- 1	Apples, per bri 1 50	- 44	
1	Potatees, per bushel 0 35	**	0 40
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Oats 0 35 '	0 37							
Corn 0 00 "	0 60							
Buokwheat 0 45 "	0 00							
Potatoes 0 30 "	0 40							
Turnips 0 00 "	0 25							
Fowls, per pair 0 50 "	0 60							
Turkeys, each 0 90 "	1 25							
Apples, per barrel 3 50 "	4 00							
Butter, tub, per lb 0 00 "	0 24							
Butter, in lb. rolls 0 24 "	0 25							
Btraw, P load 8 00 "	4 00							
Potatoes, & bush 0 25 "	0 00							
Cordwood, No. 1 dry, Y cord 4 00	0 00							
Eggs, per doz 0 13 "	0 00							
Hay 16 00 "	17 00							
#1	-2 22							

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Official Announcements.

MELTINGS OF PRESBYTERIES.

Barnir —The next meeting of the Presbytery of Barrie will be held on the last Tuesday of July, instead of August as formerly notified. Paris.—In Knox Church, Ayr, on Inceday, 19th Soptember, at 2 p.m.

STEATFORD—In St. Androw's Church, on Wednesday, 2: d August, at 10 a.m.

BARRIE.—Next meeting at Barrie, last Tuesday in August, at 11 a m. Lindsan -- At Cannington,

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The Thirty-Sixth Session will begin on 4th October The Calendar just published contains full information as to maticulation, subject of study, courses for graduation, scholarships, etc., etc., and may be obtained on application to the Registrar, PROFESSOR MOWAT.

Kingsten, July 1st, 1876.

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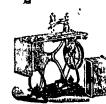
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