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## Contributors and Correspondents

[For the Presbyterian.]

### HISTORY OF THOMAS AQUINAS.

BY T. T. J.

As his active life was now over, it might be well to glance over what he had accomplished during his short but brilliant career. To give an extensive account of all that his herculean mind had achieved, would swell this brief history of his life into an immense volume, with but little to interest and still less to profit the many who may read this paper. However, a few remarks on this subject may not be out of place.

What his mind had grasped, his tongue proclaimed, and his pen recorded it truly wonderful. His genius was gifted, his erudition immense, and his thinking acute and profound. His piety was deep and genuine, and his preaching exceedingly popular. He declared that a preacher of the Divine Word should be well instructed in the Holy Scriptures, and admitted that very few of the clergy made themselves acquainted with them. This very fact, he said, proved the necessity of mendicant friars and others, itinerating, and having entrusted to them the duties of preaching and pastoral work. He always took the greatest pains to preach in a plain and simple style in the Italian language, and to abstain whilst preaching from all matters which would tend to the edification of the common people, by whom he was listened to with the greatest interest and reverence.

Here lies the power of preaching as it gushes forth warm and fresh from blood-bought and love-kindled hearts. Thomas was a great admirer and firm disciple of Augustine, but the mystical ideas drawn from the writings of Aristotle gave a vagueness to many of his most laboured efforts.

Seventeen folio volumes are required to contain what he has written. A great deal of this is philosophical investigations, mystical and unreal, so that Fontenelle has remarked:—"In another age, and under other circumstances, Thomas Aquinas would have been a Descartes." He wrote numerous treatises in which one can see the acuteness of his mind displayed, and some of that bigoted polemical spirit which swayed the church during his day.

Besides these, he wrote voluminous observations on various books of the Old and New Testaments, and numerous investigations into many theological, metaphysical, and moral questions which agitated the thinking mind of his time.

The most important of his writings, however, are his Commentaries on Aristotle's Logic, and the Summa Theologie. The latter is the most momentous of them all. Much valuable information can be eliminated from the mass of speculative matter in which the work abounds. Theologians have used many of its subtle distinctions, and ingenious arguments on different occasions to defend their own peculiar doctrines. In this way, if in no other, it has been important in giving the precise controversial sense of theological terms.

Its three divisions are briefly these:—*First*, Natural; *second*, Moral; and *third*, Sacramental.

All these works were studied at the time they were written, with great interest and care, but now they are only in possession of a few who seldom care to read them. The practical benefits that have been derived from them are not of great importance, either as respects the present welfare or future prospects of mankind; whereas, much harm has been done by the speculative vagaries and subtle theories which are so skillfully interwoven with the good and true. But to return to his history.

It would seem as if he had a presentiment of his death about this time, for he not only gave up his lectures, but laid aside all his studies and literary labors on the sixth of December, 1273, and neither dictated nor wrote from that date until a few days before his death. He looked upon contemplation as the supreme end, and the highest good for the spiritual nature of man to be engaged in. Either to contemplate God as mediately revealed through the works of creation and providence, or immediately by the intuitive ideas we have of God within us, and this exercise of the soul he now enjoyed when not interrupted by secular or ecclesiastical affairs.

But disease was making rapid inroads upon his massive frame, and, although his physical endowments had originally been excellent, his constitution seems gradually to have been broken down by over study, as well as the non-observance of those rules of health which are so necessary for one of sedentary habits.

While the religious world of all ages cannot but regret that one so young and so gifted should have so soon succumbed before the rude blast of life, it is there not some degree of blame attached to him, and those like him, who have paid no attention to their health, but have planted along with the seeds of knowledge the germs of future disease, which will render their lives full of suffering and less successful, or will cut them off whilst their heads are still crowned with the glory of youth?

It so happened, about this time, that both civil and religious troubles were beginning to engage the attention of the church. Pope Gregory X., as soon as he was consecrated to the papal chair, appointed the fourteenth general council to be held at Lyons, on the first day of May, 1274, for the purpose of discussing the establishment of the papal power once more in the East; the best way of uniting the Latin and Greek Churches, and of repelling the Saracens, who were continually invading the frontiers of the empire.

In the meantime he sent a letter to Thomas asking him to be present, and prepared to defend the doctrines of the

Romish Church against those of the Grecian, for a troublous time was expected, since both the ambassadors of the Emperor—Michael Palologus, and the prelates of the Greek Church—would be there. Though far from being well, Thomas felt it to be his duty to attend, and began his journey from Naples to Rome about the end of January, 1274, but never reached his destination. He took Father Reynolds, of Piperno, his confessor, with him, because his absent-mindedness had increased to such an extent that he oftentimes neglected the most common physical rules of life, and needed the constant presence of some friend to remind and assist him.

On his way he called to see his niece, Francisca of Aquino, and Countess of Ocean, but while there his disorder increased in an alarming degree, attended with the loss of his appetite.

Recovering, however, after a few days, he once more proceeded on his journey to Rome, but the fever again returned, so that he was obliged to seek shelter and rest in Fossa Nuova, the famous abbey of the Cistercians in Terraona.

The site of this abbey was formerly the *Appli Forum*, mentioned in Acts xxviii. 16, where the Apostle Paul once sought rest and refreshment on his way to Rome, and where Thomas now sought the same with medical skill to restore his shattered frame. When he entered the cloister of the abbot, he repeated these beautiful and appropriate words:—"This is my rest for ever, here will I dwell, for I have desired it," (Ps. cxxii. 14). He never lived to leave it.

There is a supposition that he was poisoned by an anathema of his sovereign, Charles of Sicily, founded, no doubt, on the renunciation he made of public affairs, and the rejection of the pension given him by that monarch.

Of this, however, we have no trustworthy evidence.

For a month Thomas lay ill in that apartment, attended by the monks with the tenderest and most assiduous care, and oftentimes he astonished them by his patient, humble, and devout spirit in the midst of so much suffering. As he saw his end approaching, he prepared for its coming, and his longings for death increased in proportion as he felt the realization of all his desires was at hand. He was continually sighing for that glorious day to dawn upon his enraptured soul when he would enter into the joy of his Lord. "Then shall I truly live, when I shall be quite filled with you alone and your love; now I am a burden to myself, because I am not entirely full of you." While thus lying on his death-bed, he was requested by the monks to dictate to them an exposition of the Songs of Solomon, which he did with his dying strength; and, having accomplished it, he begged them to leave him alone with his God during the few precious moments he had to live.

He made a full confession of all his past life to his intimate friend and confessor, Father Reynolds, and said shortly before his death that "he thanked God for having prevented him by His grace, always conducting him as it were, by His hand and preserving him from any known sin that would destroy charity in his soul," adding that he was indebted purely to God's mercy for his preservation from any sin he might have committed.

Growing weaker, he was heard to exclaim:—"Soon, soon will the God of all comfort complete His mercies in me, and fill all my desires. I shall shortly be satisfied in Him, and drink of the torrents of His delights; be inebriated from the abundance of His house, and in Him, who is the source of life, I shall behold the true light."

Looking around him, he saw his friends deeply affected, and seeking to comfort them, he said:—"Death is my gain and joy."

His confessor said that he had hoped to see him at the council of Lyons, victorious over the Greek schismatics, and elevated to some honourable position in the church wherein he might be of great profit and do signal service for the church. Thomas replied:—"I have begged of God as the greatest favor to die a simple religious man, and now I thank Him for it. It is a greater benefit than He has granted to many of His holy servants, that He is pleased to call me out of this world so early to enter into His joy. Wherefore grieve not for me who are overwhelmed with joy."

After he had thanked all the monks for their kindness and care, one of them asked him how he might lead a faithful life to the glory of God's grace.

The words of his answer were the last he addressed to man:—"Be assured that he who shall always walk faithfully in His presence, always ready to give Him an account of his actions, shall never be separated from Him by consenting to sin."

After this he lived in communion with his God till his happy release, and early on the morning of the seventh of March, 1274, breathed his last in the fiftieth year of his age.

"I would not live away; no welcome the tomb, Since Jesus hath lain there, I dread not its gloom; There, sweet be my rest, till He bid me arise, To nail Him in triumph descending the skies. Who, who would live away? away from his God, Away from your heaven, that blessed abode, Where the rivers of pleasure flow o'er the bright plains, And the moon of glory eternally reigns. Where the saints of all ages in harmony meet, Their Saviour and brethren transported to greet; While the anthems of rapture unceasingly roll, And the smile of the Lord is the feast of the soul."  
—Muhlenberg.

The statistics of the Calvinistic Methodist denomination for the past year, presented at the General Assembly at Swansea, show an increase of five thousand one hundred and sixty-seven in the number of communicants during the year, and of £8,100 in the amount of the collections.

## IMPORTANT MINISTERIAL CONVENTION.

### REPORT OF THE SPEECHES.

Knoxville, 1st Sept., 1876—which day and place a meeting of Presbyterian Ministers was held in response to the following "CALL FOR A CONVENTION."

"To all whom it may concern."

DEAR BRETHREN,—The undersigned make the following declarations:—

1st. That a well paid Minister is indispensable to the life and progress of the Church.

2nd. That ministers receiving only six hundred dollars per annum as stipend, in these days, and in the Presbyterian Church, is an ill-paid ministry.

3rd. That for the sake of the Church, and for the sake of themselves, it is time that the sufferers should confer on the subject of the best method to remove the evil from which they are suffering.

In view of the truths contained in the above declaration, the undersigned hereby invite all ministers of "The Presbyterian Church in Canada," whose stipend is \$600 per annum and under, with or without manse, to form themselves into a Convention, to consider the best method to secure an increase of their annual stipends. Convention to meet at Knoxville, on the 1st September, 1876.

We are your obedient servants, T. UNDERWOOD, P. LACKAY, J. LOCKMAN.

The Rev. Mr. Underwood, whose name was first signed to the call, was appointed Chairman, and Mr. Lackay, Secretary.

The meeting heartily sustained the action of those who had called the Convention.

On the question being raised, it was eventually agreed to conduct the business with open doors; but that reporters be requested to withhold from publication such statements of modes and methods adopted "to make ends meet," as might be unpleasant to the feelings of sensitive wives and daughters.

It was further agreed that the law usual in Conventions—limiting the speakers to one address on each motion—be not enforced.

The Committee appointed for the purpose reported, that between 180 and 200 ministers were qualified to sit and deliberate in the Convention.

At this stage, the Chairman announced that the Convention was prepared to proceed to business.

Mr. Sharpe,—Proposed that there should be a general "strike" for a higher salary. He thought the congregations would not close the doors. He held that it was owing to inconsiderateness on the part of many congregations that salaries were so low and that the adoption of the plan proposed would lead to reflection. If some congregations should say "Well, you can go," what then would become of the poor ministers and their families? For every evil there is some remedy. Mr. Sharpe's remedy is that of H. Greely's, under similar circumstances, "Go to the West,"—"Go to the Free Grant Lands of Manitoba."

Mr. Hope,—Thought that it would be a fearful responsibility to take away the Gospel from any now enjoying it, and undoubtedly that would be the effect of Mr. Sharpe's proposition, if it should be adopted by this Convention. They who care for preaching least are they who need it most. More faithful meetings with the people is needed. Fruit will come by and by—not in one day perhaps; for one sowing and another reapeth. All that we can do then is to suffer on. We can still keep body and soul together—not much is needed for that. As a general rule, health is good. Luxuries we are the better without. Domesticities we can dispense with, so long as we have healthy and willing wives and daughters.

Mr. Lockman,—With the proposition for a general strike I cannot coincide. It might be found that we had struck our heads against a post. Faith and patience are very good, but we have exercised these long already. We may have ourselves to blame for our present low salaries. But I believe it would be still worse with some of us if we were to "tell the truth, the whole truth, and nothing but the truth" on the subject of ministerial support. In some localities reproach falls upon us when we advocate the schemes of the Church; much more will it be so when we speak on behalf of ourselves. The schemes of the Church we must, and can, and do, advocate. The most important scheme is our Home Mission scheme. If contributions to this were enlarged we would be greatly benefited. An effort is to be made to raise every minister's salary to \$700 per annum. One hundred dollars more to each of us would be very acceptable. My motion then is, that to faith and patience we unite an agitation for enlarged contributions to the Home Mission scheme of the Church.

Mr. Neeller,—The arguments for striking have been well answered, by previous speakers. The proposition savours too much of the spirit of retaliation; and if adopted, instead of striking at the root of it, would only aggravate the evil. It would certainly awaken many of our congregations from their indifference on this vital question. But what is the use proposing what we cannot carry out? Physically we cannot strike, morally we cannot. Pecuniary circumstances forbid, conscience for bids. Away with the idea of fleeing from the post of duty! Whatever be the character of the consciences of our people, we must have consciences void of offence toward God and man. "Better bear the ills we have than fly to others that we know not of." Faith and patience are not yet exhausted. An agitation for increased contributions to the Home Mission scheme is not likely to result in much, in the present spirit of the Church. What good will it do to us personally, supposing those contributions are to be greatly enlarged? Our monies will not be given back to us. Why should we with \$600 ask our people to help to raise to \$800 the salaries of others, whose expenses are not on the whole greater than our own. It is time that our city churches, and pastors were delivered from the delusion, under which they have been so long lying, that a much less salary will suffice in the country, than in the town or city. Granted—that house-rents in the latter are higher; that fuel is higher; but what are these when contrasted with expenses to us of which the ministers of the city know nothing? What is it worth to a man not to be under the necessity of keeping his own horse and carriage year after year? What is it worth to a minister not to be under the necessity of sending his children to a distant town for a little better education than the common school will afford? And why should not the sons and daughters of country pastors have facilities for a higher education too? They are as capable of receiving it as the children of city pastors are; and their fathers and mothers are just as ambitious on their behalf. These claims, however, have never been recognized, by church at large, or Home Mission Committee either; and until this is done, no good to us will arise from an increase in the Home Mission Fund.

Mr. Harper,—I believe that not even an approach to the solution of the difficulty has as yet been made. Supposing the funds for Home Mission purposes are greatly increased, we who are already settled will not be benefited. The Home Mission Committee have emphatically said that they will not place weak congregations with pastors on a similar footing with those receiving pastors. We ask them on what principle the difference is made? but they are silent. A former speaker has said they will not give us interest in our own funds; but more than that they are taxing our people again, to enable them to keep their *gratuitous* promise, to supplement other minister's salaries up to \$700. If we do not respond of course we will be branded as unfaithful, dishonest and disloyal to the Church. I am verily of opinion that some will risk the brand. I believe, Mr. Chairman, that our emancipation will take place only when the Assembly will consent to the establishing of a Sustentation Fund for the whole Church. For this I think we should agitate. I move to that effect.

Mr. Whately,—I fully sympathize with the remarks of the last speaker. It is sad to think that the ministers of weak congregations have so little sympathy from the Church at large, seeing that they are the great burden-bearers of the Church. It will be new to some, but still it is true, that the larger the congregation the less the anxiety, the less the labour, the less the persecution experienced by the ministers. We will no doubt at once be met with the reply "You know nothing about it." Well we will quote from one who does—one who has tried both sides of the case. "In beautiful Belleville on the banks of the Passaic, where I began my Christian ministry, it seemed as if all the work came down on my young shoulders. Going to the west the field was larger, and the care less. Going to Philadelphia the field was still larger, and the care still less. And standing to-day as I do among hundreds of warm personal friends, whose hands, and feet, and hearts, are all willing to help, I have less anxiety than I ever had." So says Dr. Talmage in his sixth anniversary sermon to his congregation in Brooklyn. Dr. Talmage admits that disturbers of the peace have a fair field in a small congregation, for he says in the same sermon: "This congregation is now so large that if a man wants to make trouble, such a small proportion hear of it, that he soon gives up the undertaking as a dead failure." For whom then ought the best provision to be made? Surely for those who have the most to do, and the most to suffer. But we have never asked a distinction to be made in our favour. We only want to be put on an equality with others. This can best be done by means of a Sustentation Fund. In this way the Church will practically endorse her own principles of ministerial purity, and of congregational affiliation. Individual pastoral charges can supplement the sum received from the fund to whatever extent they please. For this the Church shall not be responsible.

Mr. Prince,—A general Sustentation Fund would certainly remove not a few of the evils under which we are lying. The small salaries are not the great evil. The necessity for frequent changes, and the odium to the ministers in connexion with

them, would not be experienced. In nine cases out of ten the pastoral relationship would be preserved but for arrears of stipend in the congregation. These may accrue from many causes, with which the pastor has no culpable connexion. If only three or four of the good families in a congregation withdraw, upon whatever pretence, arrears necessarily follow; for those who remain cannot supply the deficiency caused by those who have withdrawn. Many congregations have the idea that it is no part of their duty to make up the poor rents or subscriptions of others; and that all they have to do is to make good their own personal engagements. A minister, with a small salary, under these circumstances must go. A General Sustentation Fund would preserve the relationship.

Mr. Black,—The last speaker has given some reasons for the accumulation of arrears in a congregation. He might have mentioned a great many more. What would you think of this case if it should turn out that it has really occurred? A country minister with a small salary—perhaps not six hundred—with a good sized family too, has the misfortune to lose his horse. He has two stations some eight or ten miles distant, in each of which he has agreed to preach every Sabbath. Without a horse he cannot fulfil his contract with the people. He has not means to provide another. He cannot walk the distance between the Churches, and preach in each on the same day. He therefore announces that he will hold a service at each station on the alternate Sabbaths; and that he will walk the distance between during the week. For six months this arrangement continues. At the end of this period a half year's stipend is due, as the minister supposes. The Treasurer presents him with half the sum anticipated. On asking for an explanation he is told that as the congregation had been receiving only half supply, they considered themselves responsible for only half the promised salary.

Mr. Spencer,—Will the gentleman who has just set down be kind enough to say whether his case is a real or imaginary one?

Mr. Black,—Cannot answer the question. If I should I might have to answer others. I will say this however, that the thing did not occur with me personally, for I never lost a horse.

Mr. Knight,—Well, Mr. Chairman, presuming that that story of Mr. Black's is a fact and not a fiction, then, I have to ask, what was the congregation to do? They had contracted with the minister for every day supply. If he failed to keep his part of the contract, why should the congregation be bound to fulfil theirs? Looking at the matter from a commercial point of view we cannot condemn them. Of course it would have been better policy to have made good the loss to the minister; but the question still arises: were they bound to do so?

Dr. Fairbairne,—I think the congregation was morally bound to make up the loss to the minister. He did fulfil his part of the contract. He preached to the people to the extent that God enabled him. The people pledged themselves to support the minister to the extent of their ability. Did they do so when they kept back that portion of salary which they were well able to pay formerly? The question has been asked "Were the congregation bound to provide a horse?" To this I say, yes. Every congregation should, and all appendages too. Just think of a community of rich farmers giving a promise of \$60 per annum to a minister and expecting him to invest in advance, the one-half of this in procuring the means of reaching his two or three preaching places on the Sabbath! Even in a worldly point of view is this a fair transaction? Sometimes horses and vehicles are provided by the people. We have read flaming reports of such deeds, under the head of "*Handsome presents*," or "*Splendid display of liberality*," or some such caption. Great present, indeed! Splendid display of liberality for the farmer to give his servant the hoe, and the spade, and the plough, wherewith to cultivate his fields, or the merchant to give his clerk the pens, the ink, and the books, wherewith he is to keep his accounts! I am filled with loathing of all such proceedings of all such items of ecclesiastical intelligence.

The Chairman,—May I ask, are we not departing from our proper business? (Hear, hear.) The subject, as I understand it, is "The remedy for small salaries." Only for the affecting story of Mr. Black this divergence would not have taken place. It is time now, I think, that we should return to our point of departure. (Hear, hear.)

Mr. Dunn,—I cannot see any advantage connected with a General Sustentation Fund which does not equally belong to our present Supplemental Fund. Supposing we abandon our present system and attempt a General Fund, I can easily see that our case may be worse. Some congregations now think they are contributing more than their share; most gladly would they avail themselves of the very first opportunity to throw off the yoke and fix it upon the neck of some one else. How many are there who will not help themselves, provided they can get others to work for them? It is said that "a bird in the hand is worth two in the bush." This is a maxim worth thinking of at this present juncture. There is a story too, of which I would remind the meeting, the story of the dog crossing the stream with the beef in his mouth. Then again, if we have a few lazy ministers now, how many might we have, should the relationship between minister and people become a less dependent one? Until such time as a remedy can be devised for these drawbacks, I cannot agree to any change. At present, therefore, I am in favour of the motion for effort to increase contributions to the Home Mission Fund.

Mr. Harper,—I am glad of the remarks of the last speaker. They give us the opportunity of getting at the marrow of the matter under discussion. His objection to

(Continue on fifth page.)

Pastor and People.

PREVAILING PRAYER.

Prevailing prayer is that which secures an answer. Saying prayers is not offering prevailing prayer. The prevalence of prayer does not depend so much on quantity as on quality.

I do not recollect having ever attended a prayer-meeting until after I began the study of law. Then, for the first time, I lived in a neighborhood where there was a prayer-meeting weekly.

Seeing me so frequently in their prayer-meeting, the leader, on one occasion, asked me if I did not wish them to pray for me. I replied, "No," I said, "I suppose that I need to be prayed for, but your prayers are not answered. You confess it yourselves."

I became convinced that they were under a delusion; that they did not prevail because they had no right to prevail. They did not comply with the conditions upon which God had promised to hear prayer.

In reading my Bible I noticed such revealed conditions as the following:— (a.) Faith in God as the answer of prayer. This, it is plain, involves the expectation of receiving what we ask.

(b.) Another revealed condition is the asking according to the revealed will of God. This plainly implies asking not only for such things as God is willing to grant, but also asking in such a state of mind as God can accept.

For example: In offering the Lord's prayer, "Thy kingdom come," it is plain that sincerity is a condition of prevailing with God. But sincerity in offering this petition implies the whole heart and life devotion of the petitioner to the building up of the kingdom.

So in the next petition, "Thy will be done on earth as it is in Heaven," God has not promised to hear this petition unless it be sincerely offered. But sincerity implies a state of mind that accepts the whole revealed will of God, so far as we understand it, as they accept it in heaven.

Sincerity in offering this petition implies a state of entire and universal consecration to God. Anything short of this is withholding from God that which is His due. It is "turning away our ear from hearing the law."

What is true of offering these two petitions is true of all prayer. Do Christians lay this to heart? Do they consider that all professed prayer is an abomination, if it be not offered in a state of entire consecration of all that we have and are to God?

(c.) Usefulness is a condition of prevailing prayer. "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts."—James iv. 3.

(d.) Another condition of prevailing prayer is a conscience void of offence to-

ward God and man.—1 John iii. 20, 22; "If our heart (conscience) condemn us, God is greater than our heart and knoweth all things; if our heart condemn us not, then have we confidence toward God, and whatsoever we ask we receive of Him, because we keep His commandments and do those things that are pleasing in His sight."

(e.) A pure heart is also a condition of prevailing prayer.—Psalm lxxvi. 18: "If I regard iniquity in my heart, the Lord will not hear me."

(f.) All due confession and restitution to God and man is another condition of prevailing prayer.—Prov. xxviii. 13: "He that covereth his sins shall not prosper. Whoso confesseth and forsaketh them shall find mercy."

(g.) Clean hands is another condition.—Psalm xxvi. 6: "I will wash mine hands in innocency, so will I compass mine altar, O Lord." 1 Timothy vi. 8: "I will that men pray everywhere, lifting up holy hands, without wrath and doubting."

(h.) The settling of disputes and animosities among brethren is a condition.—Matt. v. 23, 24: "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way. First be reconciled to thy brother, then come and offer thy gift."

(i.) Humility is another condition of prevailing prayer.—James iv. 6: "God resisteth the proud, but giveth grace to the humble."

(j.) Taking up the stumbling-blocks is another condition.—Ezek. xiv. 3: "Son of man, these men have set up their idols in their heart, and put the stumbling-block of their iniquity before their face. Should I be enquired of at all by them?"

(k.) A forgiving spirit is a condition.—Matt. vi. 12: "Forgive us our debts as we forgive our debtors;" 16: "But if ye forgive not men their trespasses, neither will your Heavenly Father forgive your trespasses."

(l.) The exercise of a truthful spirit is a condition.—Psalm li. 6: "Behold, Thou desirest truth in the inward parts." If the heart be not in a truthful state, if it be not entirely sincere and unselfish, we regard iniquity in our hearts; and, therefore, the Lord will not hear us.

(m.) Praying in the name of Christ is a condition of prevailing prayer.

(n.) The inspiration of the Holy Spirit is another condition. All truly prevailing prayer is inspired by the Holy Ghost.—Romans viii. 26, 27: "For we know not what we should pray for, as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the heart knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God."

(o.) Fervency is a condition. A prayer, to be prevailing, must be fervent.—James v. 16: "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."

(p.) Perseverance or persistence in prayer is often a condition of prevailing. See the case of Jacob, of Daniel, of Elijah, of the Syrophenician woman, of the unjust judge, and the teaching of the Bible generally.

(q.) Travail of soul is often a condition of prevailing prayer. "As soon as Zion travailed, she brought forth her children." "My little children," said Paul, "for whom I travail in birth again, till Christ be formed in you." This implies that he had travailed in birth for them before they were converted.

(r.) Another condition of prevailing prayer is the consistent use of means to secure the object prayed for, if means are within our reach, and are known by us to be necessary to the securing of the end.

They continued to offer prayer for a revival of religion, but out of meeting they were silent as death on the subject, and opened not their mouths to those around them. They continued this inconsistency until a prominent impenitent man in the community administered to them, in my presence, a terrible rebuke. He expressed just what I deeply felt. He rose, and with the utmost tearfulness and solemnity, said: "Christian people, what can you mean? You continue to pray in these meetings for a revival of religion. You assure each other, and assure us who are impenitent, that we are in the way to hell; and I believe it. You also insist that if you should wake up, and use the appropriate means, there would be a revival, and we should be converted. You tell us of our great danger, and that our souls are worth more than all worlds; and yet you keep about your comparatively trifling employments and use no such means. We have no revival and our souls are not saved."

Of course no word of ours is to be construed into an excuse for those who take a training, as they call it, as a cover for dullness. There is no reason why learning should quench the fires of zeal. It should rather kindle and make them effective; there is no place for dullards anywhere, above all, no place for them in the church. We need men fervent as well as full. A good rule for Christian teachers is that famous rule for preaching, "FIRST HEAVY, THEN HOT!"

something. They mean reformation and restitution. They mean work. They mean the use of means. They mean the opening of their pockets, their hearts and hands, and the devotion of all their powers to the promotion of the work.

(s.) Prevailing prayer is specific. It is offered for a definite object. We cannot prevail for everything at once. In all the cases recorded in the Bible in which prayer was answered, it is noteworthy that the petitioner prayed for a definite object.

(t.) Another condition of prevailing prayer is that we mean what we say in prayer; that we make no false pretences; in short, that we are entirely childlike and sincere, speaking out of the heart nothing more or less than what we mean, feel, and believe.

(u.) Another condition of prevailing prayer is a state of mind that assumes the good faith of God in all His promises.

(v.) Another condition is "watching unto prayer," as well as "praying in the Holy Ghost." By this I mean guarding against everything that can quench or grieve the Spirit of God in our hearts. Also watching for the answer, in a state of mind that will diligently use all necessary means, at any expense, and add entreaty to entreaty.

When the fallow ground is thoroughly broken up in the hearts of Christians, when they have confessed and made restitution—if the work be thorough and honest—they will naturally and inevitably fulfil the conditions, and will prevail in prayer. But it cannot be too distinctly understood that none others will. What we commonly hear in prayer and conference meetings is not prevailing prayer. It is often astonishing and lamentable to witness the delusions that prevail upon the subject. Who that has witnessed real revivals of religion has not been struck with the change that comes over the whole spirit and manner of the prayers of really revived Christians? I do not think I ever could have been converted if I had not discovered the solution of the question: "Why is it that so much that is called prayer is not answered?"

A Trained Ministry.

Wonderful blessings at home and abroad have attended, and are still following, the labours of evangelists who have not been trained in the ordinary course through which most ministers pass. Their success has led many who do not look below the surface, or beyond the present, to the opinion that untrained ministers, "preachers fresh from the people," "unspoiled by systematic theology," "live men from among the masses," are the crying need of the time. They say, "Never mind grammar and logic, and Latin, and Hebrew and Greek, and book learning, let men speak out of their hearts; what is needed is not learned men, but those who can save souls."

There is danger that many will be carried away by such talk, that an educated ministry will be disparaged, and even crowded out of its own place by fervent talkers, and that in this way teaching, our most important part of ministerial work, will be neglected, and the throngs who for a time are brought into the church will not be built up in the faith. Laymen are doing great and blessed work. Many evangelists go with the manifest favour of God on their labours. They are by the grace of God doing so nobly that the eyes and hearts of multitudes are turned towards them. But to praise others, and urge the necessity of a different class of workers, is not to disparage them. While God has given some apostles, and some prophets, and some evangelists, He has at the same time given to some pastors and teachers; and all for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ.

We need a trained ministry to prepare the community for just such work as the evangelists are doing. To teach the people, to set the great truths of the plain salvation before them, "line upon line, precept upon precept," in such a way that when the fiery tongue of the prophet sounds the call of God, men shall know what it means, and what their duty is. Men must be trained not only to present the truth, but rightly to divine it. It is not enough that a man be brought to a sense and performance of his duty, he must be so instructed that he shall be a living fountain of truth to transmit the heavenly impulses intelligently to others around him. How often we find that the active, devout, and wise Christians in our churches were in childhood members of families under the training of learned and faithful ministers.

We need a trained ministry to counteract the very evils which are sure to grow up under the state of things that attend an evangelist's work. If the evangelist be wise and discreet, and God crown his labours with large rewards, the great enemy of souls is the more earnest and active in sowing tares that may ruin the harvest. If the evangelist be unwise there is the greater need of a wise hand to unravel the meshes which his folly has wound about souls. In times of religious excitement, when a single set of truths is urged upon men, there is need of those who can in due time show the whole plan of a Divine revelation. When new heresies arise there is need of men who shall be able to detect the evil and the weak point of the new novelty; and when old errors are revived, those who can handle familiarly and effectively the old weapons with which error has been vanquished. Men are needed who can authoritatively interpret the Word of God, who can keep the church fast anchored to the truths that change not.

No man can answer his own valor or courage till he has been in danger.

The Angel of Patience.

BY J. G. WHITTIER.

To weary hearts, to mourning homes,  
God's meekest angel gently comes,  
No power has he to banish pain,  
Or give us back our lost again,  
And yet in tenderest love, our dear  
And heavenly Father sends him here.

There's quiet in that angel's glance,  
There's rest in his still conscience;  
He mingles no grief with idle cheer,  
Nor wounds with words the mourner's ear;  
But still and woes he may not cure  
He kindly trains us to endure.

Angel of Patience! sent to calm  
Our feverish brows with cooling palm,  
To lay the storm of hope and fear,  
And reconcile life's smile and tear;  
The throbs of wounded pride to still,  
And make us own our Father's will.

O thou who mournest on thy way,  
With longings for the close of day,  
He walks with thee, that angel kind,  
And gently whispers, "Be resigned,  
Bear up, bear on, the end shall toll  
The dear Lord ordereth all things well!"

The Fresh Hour.

The morning is father of the day. The freshest hour is nearest to the sunrise. A day well begun is commonly a day well done. The brightest thoughts, the best books, the wisest plans have usually been born when the mind has been invigorated by refreshing sleep. While the dew is yet on the grass, there is also a dew sparkling on the healthy and happy heart.

Every day should be commenced with God. The busiest and best man in Jerusalem was wont to say, "In the morning will I direct my prayer unto thee and will look up." "I will sing aloud of Thy mercy in the morning." Daniel too saluted his God with prayer and praise at early dawn. We begin the day unwisely and at a great risk to ourselves if we leave our chamber without a secret conference with our Almighty Friend. Every Christian, when he puts on clothes, should also put on his spiritual armor. Before the day's march begins, we should gather up a portion of heavenly manna to feed the inner man.

As the Oriental traveller sets out for the sultry journey over the burning sands by loading up his camel under the palm-tree's shade, and fills his water flasks from the crystal fountain which sparkles at its roots, so doth Christ's pilgrim draw his morning supplies from its exhaustless spring. Morning is the golden hour for prayer and praise. The mind is fresh. The mercies of the night and the new resurrection of the dawn both prompt a devout soul to thankfulness. The buoyant heart takes its earliest flight—like the lark—towards the gate of heaven. One of the finest touches in Bunyan's immortal allegory is his description of Christian in the Chamber of Peace, who "awoke and sang," while his window looked out towards the sunrise. If even the statue of old heathen Memnon made music when the first rays of the dawn kindled on its flinty brow, surely no Christian heart should be dumb when God causes the outgoings of the morning to rejoice.

A portion of God's Word should no more be omitted every morning than the early meal. Family prayer, too, will put a stout stem around the day to keep it from raveling out into idleness and ill-temper, and besetting sins. As the household scatters off into its various paths and occupations, each one should carry with him a benediction from the family altar. When the early devotion has been performed, and the day's work laid out, then we should shoulder up the load with cheerfulness. A day begun with ill-temper and sulky speech is very apt to be a day of irritations, and beatings of our fingers with the hammer clear on until bedtime. A worried morning seldom becomes unclouded as the hours roll on; it is likely to storm before night. Put it down among your "probabilities" that a cloudy morning of discontent, ill-humor, and irritations, will end in a storm "accompanied by hail." The man who leaves his door with a scowl on his brow and a snap at wife and children, is not likely to be a pleasant companion for any one during the day; ten to one he will come home at night as peppery and biting as a mustard-pot. But more than cheerfulness and good humor are needed for some days. They will be days of unlooked-for temptations and sharp conflicts with the adversary. Conscience may be subjected to severe strains. The devil may meet us in ambush as the wily foe met poor Ouster and his band. Evil tidings may break on us before nightfall. Death may meet us in the path. We know not what the day may bring forth. Therefore let us be sure to put ourselves under the protection of Jesus; let us hide under the shadow of His wing!

As we write these words for the morning, the dew yet sparkles on the grass. Let this fresh hour be made a prelude for a whole day for Him who unbarred its golden gates in yonder eastern sky!

"Begin the morn with God!  
He is thy sun and day;  
He is the radiance of thy dawn,  
To Him address thy lay.

Thy first transactions be  
With God Himself above;  
So shall thy business prosper well,  
And all the day be love."

—Rev. Theodore L. Cuyler, in *Evangelist*.

THE Rev. J. G. Bidwell declares in the *Zion's Herald* (Methodist) that "every public Sabbath camp meeting is a crime against public morality."

In Italy the Jews are coming to the front in politics. Two of the twenty-four Senators just created are Jews, and eleven members of the Chamber of Deputies are of the same faith.

The library of the late Dr. Wilson, the missionary, is to be reserved intact in Bombay. The Government have intimated their willingness to mark the quite exceptional position which Dr. Wilson held in the estimation of those who have to guide the affairs of the State, by contributing largely towards the expense of purchasing the library, and it is said that the University will co-operate in the purchase by a vote from their own funds.

Random Readings.

THERE is pleasure enough in this life to make us wish to live, and pain enough to reconcile us to death when we can live no longer.

Reflection is a flower of the mind, giving out a wholesome fragrance; but reverie is the same flower, when rank and running to seed.

KINDNESS is the music of good-will to men; and on this harp the smallest fingers may play heaven's sweetest tunes on earth. —*Eliza Burritt*.

A NEW rule on the Vermont Central Railroad requires every employee to take the total abstinence pledge, and dismissal is to follow a violation of it.

"Did she leave anything?" was asked of one of God's poor, just died. "No," was the answer, "she took everything with her." Happy they who can.

SOMETIMES we avoid a stranger for no other reason than because he is unknown to us, though in very many cases we have more reason to shun the society of those who are already known to us.

"Now is the accepted time; now is the day of salvation." How many, in consequence of neglect, have exclaimed in a dying hour, "The harvest is passed, the summer is ended, and we are not saved."

PROFANITY never did any man the least good. No man is richer, or happier, or wiser for it. It commends no one to society, it is disgusting to the refined and abominable to the good.

READER, all is hanging upon a moment. Whatever thy hand findeth to do, do it with thy might. There is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.

THE bell-ropes of fervent prayer reaches up to the throne. Let us pull that bell, in our time of need, with a strong hand. When thou hast pulled boldly, wait till the blessing comes. —*Rev. Theodore L. Cuyler*.

WE all need, now and then, and especially now, to be reminded of the fact which Lowell has forcibly expressed in the lines—

For man or race is on the downward path,  
Whose fibre grows too soft for honest wrath.

A MINISTER, addressing a pious colored woman, said:—"Mary, is not the love of God wonderful?" Mary simply, but we may add sublimely, replied:—"Massa, massa, me do not tink it so wonderful, 'cause it is just like Him."

It is said that when Archbishop Leighton once rebuked his sister for over-anxiety, she replied by saying that it was easy for him to possess a devout frame of mind, because he had no children and no cares. "Nay," said he, "it is possible to have care and calmness too; for it is written, 'Enoch walked with God, and begat sons and daughters.'"

A dewdrop, falling in the wild sea wave  
Exclaimed in fear, "I perish in this grave!"  
But, in a shell received that drop of dew  
Unto a pearl of marvellous beauty grew  
And happy now, the grace did magnify  
Which thrust it forth, as it had feared, to die  
Until again, "I perish quite," it said,  
Torn by rude diver from its ocean bed,  
Unbelieving—so it came to gleam  
Chief jewel in a monarch's diadem.

How full of meaning is the fact that we have nothing told us of the life of our blessed Lord between the twelfth and thirteenth years. What a testimony against all our striving and snatching at hasty results, our impatience, our desire to glitter before the world, against the plucking the unripe fruit of the mind, and the turning of that into a season of stunted and premature harvest, which should have been a season of patient sowing, of earnest culture, and silent ripening of the powers. —*Trench*.

OF Presbyterianism Mr. Gladstone thus writes:—"It has given Presbyterian communities the advantages which in civil order belong to local self-government and representative institutions—orderly habits of mind, respect for adversaries, and some of the elements of judicial temper; the development of a genuine individuality, together with the discouragement of mere arbitrary will and of all eccentric tendency; the sense of a common life, the disposition energetically to defend it; the love of law combined with a love of freedom; last, not least, the habit of using the faculty of speech with a direct and immediate view to persuasion."

FATHER CHINIQUE has a short way of explaining difficulties in theology to his French Canadian hearers. The subject of eternal punishments having been agitated in the churches and press of Canada recently, the preacher thus made the matter plain to his audience. He said, "They tell us that a just God will not inflict eternal punishment for a momentary sin. This is quite true, *mes amis* (my friends). It is only eternal sins that are punished eternally. A momentary sin is one that is repented of and forgiven through Christ; but a sin that is not truly repented of is an eternal sin, and must subject the sinner to eternal punishment. Hence the loud call to repentance continually reiterated in the Gospel."

AMONGST all the pleasant things of life—and the all-bountiful hand of Providence has scattered the path of our days with innumerable blessings, if man would but enjoy them—amongst all the pleasant things of life, there are few more pleasant than a walk in the flower-garden before breakfast on a sunny morning. To see those mute and still, though not motionless, creatures—we mean the blossoms—opening their painted bosoms to the beneficent rays which gives them their color and their loveliness, welcoming the calm blessing of the light, as if with gratitude, and seeking, in their tranquil state of being, for nothing but the good gifts of God, might well afford a monitory lesson; for everything in nature has its homily, to us, the eager hunters after fictitious enjoyment. How calm do they stand in their loveliness, how placid in their limited fruition of the elements that nourish them—how, in their splendid raiment, do they sparkle in the sun, how do they drink up the cup of dew, and gratefully give back honey and perfume in return. —*Eliza Cook's Journal*.

Our Young Folks.

The Better Land.

A father and mother, with their two children, once lived on an uncultivated island far out in the ocean, where they had been cast by a shipwreck.

The children could not remember how they came to this island; they knew nothing of the main land, and bread, milk, fruit, and all else that could be procured in it for their nourishment and enjoyment, were to them wholly unknown.

Having no definite knowledge of a better land, or mode of living, they were contented with the miserable shelter, the fare and enjoyments the poor island supplied, and when their parents spoke to them of the beautiful groves, rivulets, and gardens the main land abounded in, they thought they were not half so enjoyable as the sandy beach, stunted shrubs and naked rocks among which they spent all their hours.

Their appetite was never satisfied, for the roots and herbs they subsisted on were far from the cave and were hard to get; but though it required all the time that could be spared from their sleeping hours to search and dig for their pitiful subsistence, yet they took no pleasure in anticipating with their parents their deliverance from so poor a habitation, and so mean and precarious a living.

The terrific storms that raged around its shores, and the sultry sun that burned the sand and rocks when there was a calm, did not seem to them less enjoyable than the refreshing dews, cool shades, and moderate temperature of their parents' land; and the beautiful flowers, golden fruits, and melon-toned birds their father told them about did not possess so much interest for them as the smooth stones on the beach and the hoarse screams of the sea birds that flew about their small and bleak world.

At last a skiff with four black-a-moors in it landed one day on the island.

The parents rejoiced at this, hoping that now their deliverance was near, and while the boat was approaching, they had again told their children of the beauties and joys with which their native land abounded, so that their minds would forget the scenes of their childish cares in anticipation of new and more exciting pleasures in the land to which they were going.

The mother and children began to wall and lament when they saw him approaching the frail, thin-planked vessel, to step into it and trust himself in it on so boundless and perilous an ocean, and the four black oarsmen stand by ready to push off from the shore and launch into the vast deep, whose storms had often seemed to shake the island to its foundation.

He turned to them as he came to the water's edge, and said, "Weep not, my children; I am going to my native land of which I have so often told you, and I will soon send for you, and you shall come to me and enjoy its delights and richness with me."

But after the boat was lost to their sight below the horizon, and their grief became more calm, they remembered what their father had often told them about the distant country, and asked their mother more of its nature and appearance. The poor island, which had afforded them a temporary shelter and living, seemed no longer a place where they could be contented to spend all their days in, and they often thought of their father's parting words, and the beautiful vessel he was to bring for their voyage over the deep ocean.

But it was the same boat that came again, and at this time the black-a-moors said they could take only one, and that must be their mother. Again the children cried and lamented at the departure of their other parent, but she turned to them and said, "Weep not, dear children; in the better land, which is our native country, we shall all meet and be happy again; think of your father and me, and be ready to come together, when we shall send for you."

After her departure the children lost all interest in their youthful objects of admiration, and giving only so much of their thoughts to their island home as necessary to afford them a subsistence, until the boat returned, they conversed with each other constantly on those beautiful things they heard their parents speak of, and were in constant readiness to leave the island and go to their father's land when the black-a-moors came for them.

At last the skiff came to take the two children away, and though they willingly went, they shivered and trembled as the four black men took hold of them and handed them into the boat, for their long voyage over the deep, unknown sea.

But their joy was unbounded when they saw their father and mother waiting for them on the far-off shore; who, after they had welcomed them, took them by the hands and led them under the shade of a high palm tree, and set honey and delicious fruits on the flowery turf before them. "Oh, how poor and bitter were our roots," said the children to each other; "not frightened but rejoiced should we have been when the black men came to take us from that island, and to bring us to this better and more beautiful land."

"Dear children," said the father, "our deliverance from that poor island to this beautiful land, has yet a higher significance to us than you see. There lies before us a still longer voyage, but also a more beautiful shore. The whole earth upon which we live is but an island also, and the heavenly land to which we are going is typified by this beautiful country. The sea we must cross again is death, but when the hour comes for the four black men and their boat to take us over it, weep not though your mother and I should go first, and do not tremble when it comes your turn to go, for death is to the righteous but a voyage to a better land."

Blessed is the man that bends his will to his Bible, and not the Bible to his will.

Sabbath School Teacher.

LESSON XXXVIII.

Sept. 17, 1876. A GODLY LIFE. {Ecc. xii. 1-13.

COMMIT TO MEMORY.—vs. 1, 13, 14. PARALLEL PASSAGES.—2nd Sam. xix. 35; 2nd Cor. v. 10, 11.

SCRIPTURE READINGS.—With v. 1, read Prov. xxii. 6; with v. 2, read Gen. xlviii. 10; with v. 3, read Heb. xii. 12, with v. 4, read Matt. xxiv. 41, with v. 5, compare Num. vii. 33; with v. 6, read Gen. iii. 19; with v. 8, read Ps. lxxi. 9; with v. 9, compare 1st Kings iv. 33; with v. 10, read Ps. xix. 11; with v. 11, compare 1st Pet. iii. 1, 2, with v. 12, compare Ecc. i. 18; with v. 13, read Luke x. 12, with v. 14, compare Ecc. xi. 9.

GOLDEN TEXT.—Godliness is profitable unto all things.—1st Tim. iv. 8.

CENTRAL TRUTH.—"In the way of righteousness is life."

The "Homilist," "The Preacher," "The Reasoner," have been titles of various modern publications. They convey a fair idea of their aim and contents. So the "preacher," *hohelath* in the Hebrew, *Ecclesiastes* (from the Greek in our version, as a title, suggests the general aim of this book; namely, to moralize on life, record the pleas on behalf of good and evil set up by the human heart, the struggles of opposite principles in youth and maturer life, the transient nature of all ("all is vanity," occurs twenty-five times), and the certain and solemn end. The wording of the book would not by itself prove it to be Solomon's writing; but no evidence yet produced refutes that old opinion, and all that the book contains would become a great, reflecting, sinning and repenting monarch such as Solomon.

The closing part, beginning with chapter xi., is a summing up of the results to which a just view of human life, its follies, its efforts, its objects and ends must lead. We have to study to-day the second part of this summary.

(V. 1.) It is addressed to the young. The old have lived their life, they may regret of the past and turn to account the brief remainder, but they cannot go back. The young may be admonished. They can learn in part by the experience of others. "Remember," in order to which one must know. (Compare 1st Sam. iii. 7; see John xvii. 8) "Remember" implies reverence, gratitude, obedience, the "fear" of v. 18. It is to be done "now," and to make all plain and certain "in the days of thy youth," when temptation from without and inclination from within most strongly urge forgetfulness of Him. He has spoken in the word, which Sabbath scholars learn, that they may remember Him. There is no reason for forgetting Him whose works are about us, whose works we are, whose law is written on our conscience, whose word is in our hands, and in part our memories, whose grace saves us, whose Son is our Redeemer and teacher, and with whom, if we be not lost, as we live by Him now, we are to live forever. It is the climax of evil to "forget God" (Job viii. 13).

The argument for this remembering is founded on the altered conditions of old age, of which we have such a picture as the Eastern mind realizes, without the explanation needed by us. We shall give the meanings we think best sustained by scholarship, without burdening the reader with the reasons and authorities.

(V. 2.) Youth is the time of joy. The sky is bright to it. The air is balmy. Its own hopes gild all things. But it will not always be so. The dawn of day, before the sun-rising, when Orientals often set out on their journeys, and the sunlight itself, and the moon and the stars,—so familiar and impressive to those who have often travelled in the night to avoid the heat of the day,—will lose their charm and brilliancy. One's "sun goes down" in old age. Misfortunes, sorrows, bereavements cloud the sky.

In youth there may be a passing trouble, but buoyant life soon throws it off. It is not so in old age. "The woes cluster, single woes are rare." "The friends one loved fall thick and fast." One grief follows on the heels of another.

V. 3 gives a figure from the body itself, likened to a house (2nd Cor. v. 1); its keepers, the *arms*, are now tremulous; its *legs*, ones like marble columns (Song v. 15) now bent, "bow" (Job iv. 4; Pa. cix. 24) and the *teeth*, like the women at the mill, preparing food for the body, and some of which are called "grinders," too few to do their work; and the *eyes* ("those that look," &c.), grew dim, and "doors are shut," all look of life disappearing (or lips drawn together or speech restrained)—as is meant, perhaps, still further, by "the sound of the grinding is low," for the speech is a feeble chirp like a sparrow's (true rendering in v. 4), and the voice that rang in music is faint ("all the," &c.).

V. 5 touches yet other features of old age. The one nimble limbs that used to climb the steep, now turn away from it in fear. Every trifle makes the old man nervous; "fears are in the way." As the almond tree has its white blossoms on leafless boughs in winter, so is the silver hair on a wintry head. The frame that used to stand up under a load now feels the "grasshopper" to be a burden (see the saying "as light as a fly"). The once eager appetite that made anything welcome now needs to be tempted with delicacies for desire has failed. All this will come to him who grows old. So in our youth "Remember thy Creator."

All this is emphasized, and in part repeated in another form, "Remember . . . because man goeth to his long home," "the grave," his house till the end (see Job. vii. 10), and which without saying it, suggests the unseen and unchangeable world of spirits. The mourners (see Isa. xv. 8), how often they parade the streets!

V. 6 again takes up the refrain, "Remember" . . . or ever, that is before, the "silver cord" that supports in a great house the "golden lamp" is unbound, and the lamp broken; before the pitcher is broken at the well, and the wheel that lets down and raises the bucket moulders into decay, images of the decay of the body like the ruin of a once joyous habitation. This is followed, as in v. 5, with a parallelism, "Then shall the dust," &c.

"long home"), "and the spirit . . . to God that gave it," without saying for what end. For the brevity of life is the point urged.

Vs. 8-11 are a recital of the author's claim to be heard, introduced by "vanity," &c. "There remains to be said"—"the writer know of what he wrote"—"was wise, and desired to teach knowledge, in the form of which Orientals retain it (see Lesson VI.) He presented his ideas in fitting words, which were, moreover, true words, which are pungent, sharp, concise, memorable, stimulating, and which *stick* like driven nails. The masters of assemblies are the teachers in great schools, inspired by one head or "shepherd," leader, and from them proceed the "wise words." (No reference apparently here to God.)

V. 12 applies the lesson. "My son," my pupil, let these words of the wise admonish thee. Pay no heed to the speculations put in the books—such as Egyptian, Persian, the magi and others produced "endlessly"—for these words of the wise apply all that you need, without the flesh-wearying work of studying these productions.

(V. 13.) For, after all, the "end," the conclusion, the sum of wisdom which is here given, and is not given in these interminable "books," is, "Fear God," the same as "remember" in v. 1, and "keep his commandments." See John xiv. 15. This is undeniable truth. It is not to be set against faith and grace, but implies them. Many have quoted the words, "whole duty of man," as if they had made a point against faith in Christ, and in ignorance of the fact that the rendering had better be, "for that belongs to all men," as Luther has it, or "for that is the whole man." It says in effect, *man is nothing, but as he fears God and keeps His commandments*. Therefore "remember," v. 1. If any one supposes that the Hebrew had no idea of resurrection in the next life, let him study

V. 14 ("judgment" for "every work" and disclosure of every "secret thing") in connection with Rom. ii. 16; 2nd Cor. v. 10; John v. 29. Just as foretastes of heavenly happiness are enjoyed here, so there are in the providences of their present life, judicial elements to show that God hates evil and loves righteousness.

The following points may be dwelt upon: (1) The Bible urges us to begin well. (2) We begin well with God. (3) There is but one youth. (4) The longer we forget God the harder it is to come to him. (5) Death is certain. (6) It sends the body to the dust and the spirit to the presence of the Creator.

SUGGESTIVE TOPICS.—Meaning of *Ecclesiastes*—lesson of the book—meaning of "remember"—best time—description of old age—figures used—meaning of—use of here—the value of a godly life—the value of wise words—the books referred to—the study that is spoken of—the dignity of man—right reading of v. 18, and the lessons to be learnt.

Hints on Sacred Music.

Sacred music is not an amusement or mere entertainment. We go elsewhere for amusement, but should never look for it under a cloak of religious worship.

It is not a mere display of skill, though no skill is too great to be consecrated to the service of God. Skill must be the means, not the end, and in the service of public worship must be wholly subordinate to the great work of lifting the soul heavenward. The command is "sing to the Lord," not to men.

True sacred music is found in the employing of our musical faculties to worship the Supreme Being, taking the art of singing into service of praise, just as the art of speaking is taken into the service of prayer. Its first element, therefore, must be holy devotion, without which it cannot be acceptable in the sight of Him to whom all praise belongs.

It should be made intelligible. The command of Scripture concerning the exercises of public worship is, "Let all things be done unto edifying;" and concerning prayers which were not understood by the unlearned, Paul says, "Verily, thou givest thanks well, but the other is not edified." Will not this apply with equal force to the singing? In the same chapter (1 Cor. xiv. 15) he says, "What is it, then? I will pray with the spirit, and I will pray with the understanding also. I will sing with the spirit, and I will sing with the understanding also."

From the text just quoted, as well as from general religious principles, we believe that prayer and praise should stand on precisely the same footing in the sanctuary, and that whatever is wrong in the one would be equally out of place in the other.

If the song be an act of worship on the part of the congregation, then all must in some way take part in it, with the heart and mind at least, if not vocally. When the minister rises to engage in prayer, he does not say, "I will pray," but, "Let us pray." So also, "Let us sing," and there should be the same thoughtful, reverential, devotional act of the heart in the song as in the prayer, on the part of all assembled.

If the offering of praise be the duty of a Christian people, then they cannot delegate it to a choir or "music committee," and relieve themselves of all further responsibility in the matter, taking no further interest in it.

When the congregation sing, all should be thoroughly in earnest, and strive to make the exercise so hearty and enlivening, that it shall kindle the fires of devotion in all hearts. No listless, cold formality without emotion, as if the maimed, the halt, the blind, and that which we would blush to offer to earthly friends, in our parlors, because we had taken no pains to make it good, might be an acceptable sacrifice to Him who is above all praise.

The music of the preaching service, the prayer-meeting, and the Sabbath-school should be so blended and intertwined, that each shall prove helpful to the others, and all combine to cultivate the spirit of true worship in the hearts of young and old; thus preparing the earthly song to be but the prelude of the "nobler, sweeter song" in the "house not made with hands."

Dear reader, will you do anything, by voice or influence, in this great work for the Master.—Sowing and Reaping.

Chautauqua.

BY PROFESSOR WILLIAM WELLS.

This name has now become a significant one to Sunday-school workers in particular, and to all friends of Christian progress in a broad and general field. The Sunday-school Assembly has drawn to a close for this year, and its course has been marked with intensity of purpose and energy of action.

The exercises of Chautauqua have this season consisted of a series of different kinds, all combining to make an extensive and harmonious whole, though bearing at first the appearance of want of consecutive harmony. In the first order came the department of scientific instruction, with a view to develop the goodness of God in the wonders of creation, and the excellent and finely illustrated lectures of the scientists, exhibited for the occasion gave the most an limited satisfaction, and were especially gratifying to a large class of visitors that seldom, or, indeed, never, otherwise enjoy such rare opportunities for seeing the wonders of the universe delineated and explained by the wisest teachers and most philosophical thinkers of the age. Many who came to Chautauqua vaguely disturbed as to the conflict between science and religion, left with their fears greatly allayed.

On these preliminary lectures the attendance was large, and it increased greatly during the conference for temperance reform, which counted among its most acceptable workers the rarest talent of the Church, both male and female. But when the Assembly proper fairly began, the Sunday-school workers from all quarters of the land crowded into their jubilee, and thousands were in steady attendance, while other thousands daily crowded in from the neighboring cities and rural districts. Some of the audiences for the services of the special lecturers and orators numbered from four to six thousand, while the special services for branches of the Sunday school were attended by many hundreds. In regard to attendance, therefore, the present year, Chautauqua had been a brilliant success.

Indeed, the rush of people during the week was so great that it was a species of relief to have the quiet of the Sabbath, on which day neither boat nor vehicle was allowed to approach the grounds. Thousands came in the day before to spend the Sabbath in the tented grove in the service of the Lord, and a more delightful Christian holy day could not be conceived than the last Sabbath day of the Assembly. It was ushered in by the early bells calling to morning prayer, and at nine o'clock began the model Chautauqua Sunday-school, which was a rare treat, and great profit to the many earnest and eager Sunday-school teachers present. The exercises were all of pre-eminence excellence, but we were mostly interested in the devoted ladies engaged in the primary department, who had given their whole heart to interesting the little ones, and leading them early to a knowledge of God. Such effective and heart-felt teaching of the lambs of the flock we never saw before, and wished that all the primary Sunday-school teachers of the land could have witnessed what we did in the system and means of infantile instruction. The world owes to such patient and loving workers a debt of gratitude.

As to the Sunday-school programme as a whole, we can simply say that it was a marvel of extent and variety, and must have required months of untiring labor to bring it together and get it into shape; and we are free to say that no other man than the inimitable Dr. Vincent could have done this. When he raises his wand it seems to have a magic force in marshalling the hosts of Christian workers. At first sight the extent and variety of the programme would almost seem to confuse, and some of it appeared to be incongruous; but, on the theory that the Sunday-school work ought to be as broad as Christian interests, all these various themes found an acceptable and profitable place, and all the grades of minds and tastes found their special satisfaction. This was proved by the fact that during the whole course of the proceedings scarcely a single exercise was without a large and appreciative audience.

And, again, considering the large number of special workers engaged, there was a commendable punctuality in the fulfilment of engagements; for very few of the speakers failed to meet their appointments to the hour; and for the few that did so there was always an ample supply of excellent material to fill up the void, so that, from beginning to end, there was neither gap nor halt in the great work.

We are fairly confused in endeavoring to recall what is most worthy of mention in the sum total of the events of the occasion. Music in abundance enlivened every service: the peal of bells introduced it; trained singers in trios, quartettes, and bands continued it, while concerts were given by colored singers and amateur vocalists. And sweeter than all these were beautiful Sunday-school hymns in the months of the many, and songs of Zion in the public and private prayer meetings, held in the tents and cottages. The "Gospel Songs" seemed to be the favorites on most occasions.

We were specially interested by the cosmopolitan character of the company; virtually no North, no South; indeed, very little denominational distinction. Though the majority of the workers were from the Methodist schools and churches, there was a fair sprinkling from other denominations in all the exercises—platform as well as Sunday-school work—so that the question was frequently asked: Is this a Methodist or an evangelical assembly? This broad Christian spirit gave a sort of Christian family character to the gatherings, and made them subservient to the better acquaintance and juster appreciation of different members of the great Christian family.

On the whole, Chautauqua was a marvelous compound of the broadest Bible instruction combined with the means of innocent recreation as a relaxation from toil; and it was especially a means for the teachers of the Sunday schools of the land to become acquainted with each other, and knit the bands of friendship and Chris-

tian love. To the enthusiastic Bible student it is certainly a delightful and profitable place, and few go there without a desire to renew their visit and enjoy increased opportunities.

And these are promised for another year; for we understand that the grounds at Chautauqua have come into full possession of the Sunday school interest, and will hereafter be mainly controlled by those in charge of the assembly. The course of study for next year has already been decided on, and the proceedings will be even more varied and practical than those just closed—some of the features of the present gathering being omitted, and others of a decidedly Sunday school character being added. A Church Congress, lasting three days, and calling into action and consultation some of the first Christian workers of the land, closes the circle of events this year at Chautauqua, which, on the whole, has been a perfect success, both as to the general character of the proceedings and the numbers in attendance.

Temperance in the Church and Sabbath School.

The Church is called collectively "the light of the world," but it must be a very puny shining slumbering on open grovelings; it is called the salt, but it must be a strange salt-cellar that gathers tippers around the communion table. Facts in these cases are always the best arguments, and the facts connected with the evangelist so wonderfully blessed of God show the close relations of temperance and the Church. Mr. Moody is to day the most successful reformer in the world, and he is so as a teacher and practitioner of the whole Word of God. He smites the bottle with the Bible, exhorts men to believe in it and quit sin. And when he gets the wanderers called in, he puts them in the hands of the Church to train and keep from falling. Every link in his chain of reform is purely evangelical, thoroughly orthodox. Now, if any one can do the work, all Christian workers can do it by the same methods; the whole Church could make itself a Christian brotherhood, which ought to be the best agency in the world for the reclamation of drunkards.

But if the Church is a fold, and the drunkards its wandering sheep, it is an equally proper organ to keep the men and the boys from falling into temptation; and in its various branches, the home, the pulpit and the Sabbath-school, should all enforce temperance. By all motives of self-defence and self-preservation, every hand in the Church ought to be clasped in a pledge not to touch and not to allow our young people to touch this unclean thing. Every one who is possessed by liquor is possessed of the devil. For eighteen centuries we have been preaching the gospel, but it is not "sincere milk of the Word" which we give to our babes, if we mix it with intoxicating liquor.

Every church should have its temperance society, simple in its organization, with a wide-awake president and officers. The pastor's aid is indispensable, but don't wait for him—go ahead. I have always found that when the devil smuggles choice wine into the pulpit, much of it leaks out into the pews.

It is necessary to have a judicious person arrange about the meetings, speeches and sermons, to avoid sensationalism and buffoonery, for many a good cause is ruined by the inroads of fools and fanatics. The indifference and opposition of the church does more to injure the cause than many of its open enemies. Very few churches have Bands of Hope, or circulate among their Sabbath scholars the temperance literature needed for their right education.

But there are those who, by giving up the antiquated smooth-bored, and vigorously adopting the most approved rifles, have done good service in this wing of the Lord's army. Take Newman Hall, of London, for an example, who has in one year administered the pledge to 8,000 people.

The future of the cause is in the church's hands. When temperance is adopted into every home and heart, life, religion and morality are secure. The cause deserves a place among the regular contributions of every church, and the teaching of every Sabbath-school, for if the children are lost, all is lost.

Temperance ought to be in every pulpit; no lean mendicant suing for admission, but an angel who has carried from the field thousands of wounded ones, whose hurts it has healed. No church can spare her gentle ministrations, and none after having once tasted her wonderful beneficence will ever let her go.

"Behold that angel at the door,  
She gently knocks, has knocked before;  
Has waited long, is waiting still,  
You treat no other friend so ill."

—Address of Dr. Cuyler at International Temperance Congress.

The average expenditure of the College men, the *Springfield Republican* says, "has been rising steadily for the past fifteen years, until it has got to a point where it must stop and recede, or the colleges will suffer a diminution of students." The *Rochester Democrat* says: "The public sentiment of the college in this matter should be educated to the point of conservatism—of extreme conservatism. The faculty owe it to the patrons of their college to advise the students against unnecessary expense."

In support of a petition addressed to the French Chamber of Deputies praying that the right of divorce may be re-established "upon civil, moral, and political grounds," statistics are given which show that in the twenty-three years from 1840 to 1862, 25,640 suits for separation was asked for after only a year's married life; in 7,446 cases after more than five and less than ten years; in 10,295 cases after from ten to twenty years; and in 865 cases after more than forty years of marriage. In no fewer than 22,763 cases the suit was commenced by the wife. The grounds of the suit were, in at least seventy cases out of a hundred, "cruelty and neglect" on the part of the husband, adultery not being charged in more than 2,000 cases.

## British American Presbyterian,

102 BAY STREET, TORONTO.

FOR TERMS, ETC., SEE EIGHTH PAGE.

C. BLACKETT ROBINSON,  
Editor and Proprietor.

## TO CORRESPONDENTS.

Letters and articles intended for the next issue should be in the hands of the Editor not later than Tuesday morning.

All communications must be accompanied by the writer's name, otherwise they will not be inserted. Articles not accepted will be returned, if, at the time they are sent, a request is made to that effect, and sufficient postage stamps are enclosed. Manuscripts not so accompanied will not be preserved, and subsequent requests for their return cannot be complied with.

## OUR GENERAL AGENT.

MR. CHARLES NICOL, General Agent for the PRESBYTERIAN, is now in Western Ontario pushing the interests of this journal. We commend him to the best offices of ministers and people. Any assistance rendered him in his work will be taken by us as a personal kindness.

## British American Presbyterian.

FRIDAY, SEPTEMBER 8, 1876.

READERS of the PRESBYTERIAN will regret to hear of the sudden death of Rev. Dr. Taylor of Montreal, who departed this life on Tuesday evening, at Portland, Maine, in the seventieth year of his age. An extended notice of the deceased will appear in next issue.

The progress of the Governor-General in his present tour, seems to create much interest amongst the people visited. Lord Dufferin and his lady are bound to be received with the utmost respect as the representatives of Her Majesty. But they are extremely popular personally, and on this account the reception everywhere accorded them is what might be anticipated.

We need hardly remind our readers that the Young Ladies' College, Brantford, in connection with our church, re-opens this week. We are pleased to learn that the applications for admission are numerous. The staff is complete in every department, and parents committing their daughters to this institution, have every guarantee that they will receive the most thorough education possible.

We have in all likelihood now got over the heated term. But the season continues dry and peculiarly favorable to the spread of fires over the country. From all parts of the country we have tidings of cool weather. The fall is now upon us, and soon the changing foliage and cold nights will make us think of the long winter evenings, of snow storms, of furs, and of fires of another kind than those above mentioned.

IMMENSE property has during this summer been destroyed by raging fires. The report of the St. Hyacinthe disaster having been caused by an incendiary, points to an ever present danger to which we are exposed by the presence of such human fiends. After the lifting of rails for the purpose of plunder, we can almost believe that the statement above referred has some foundation. The destruction of our forests also has been very great.

THE presence of the Queen in her ancient capital of Scotland, has been a source of unmingled delight to the people of Scotland generally. The devotion of Her Majesty to the memory of Albert the Good never flags, and the part she took in the inaugural services of the National Monument of the Prince, shows not only her love for her lamented consort, but her appreciation of the loyal devotion of her Scottish subjects to the memory of one so great and good.

THE statue of Rev. Dr. Livingstone, which has been erected at Edinburgh, Scotland, was unveiled upon the 16th August. The presence of the Venerable Dr. Moffat, the father-in-law of the great missionary and explorer, and one of the missionary pioneers of Christian work in Africa, also, of Mr. Josiah Livingstone, of Duncan McLaren, M.P., and a number of Dr. Livingstone's relatives, gave *clat* to the occasion. Appropriate addresses were delivered by these gentlemen. Dr. Livingstone is represented in travelling costume, with a Bible in his right hand, and his left hand resting on the Landie of an axe. The two daughters of the Doctor placed evergreens and two wreaths of flowers upon the pedestal. The statue is a well-merited tribute to a great and noble man. But Livingstone enjoys a still more splendid and enduring memorial than can be presented by any work of art. His name will ever live in the heart of the Christian world. From his long seclusion and self imposed banishment in the continent of Africa, a romance has gathered around the missionary that will make his name to the end of time one of honor and influence. The missions which are now being established in Central Africa will constitute of themselves the most enduring monument. The civilization, which is now constantly anticipated for the African Continent by the churches, will tell future generations of the venerable explorer and of his lofty character.

## A NOVEL SECESSION.

Rumors have reached us to the effect that the Rev. Dr. Wallace is about to resign his plurality of offices, viz: the positions he held as minister of Old Greyfriars, Edinburgh, and as professor of Divinity and Church History, in the University of that city. These reports have been verified by the announcement to the same purport which we have seen in a number of our exchanges. What surprised us more, even than this, was to learn that this Rev. Professor was to succeed the late Mr. Russell, so long and so well known as the able editor of the Edinburgh Scotsman.

At first sight it appeared to us as if this were one of those canards which we too frequently find in the columns of our newspapers. So far as the position of an editor is concerned, and considering the prospects of fame and fortune before one who is well fitted for it, we say with honest pride, that any man, no matter how great his ability and scholarship, will find in Journalism a worthy and noble field of usefulness and honor. There has grown up in our midst, and in all civilized countries, a Fourth Estate, which commands the attention and respect of the public. This is the profession to which we have the honour to belong. Young men now-a-days are regularly prepared and trained for Journalism, as they are for the Bar, or the Church. It is no uncommon thing to find men with brilliant talents and varied experience which would secure for them success and promotion in any profession, turning with evident pleasure to the press as a congenial sphere of labour and usefulness; while recently we have had many examples of men like Dr. Norman Macleod, adding to the work of their own profession, the duties of the editorial chair; or like Dr. Guthrie, when compelled by some peculiar disease to leave the exciting arena of the pulpit, betaking themselves to the press, as to another and newer platform from which they might preach to larger audiences than their voices could ever have reached; or, men like Gladstone, who lighten the responsibilities of their positions, by contributing to the pages of some popular and powerful periodical. In itself, therefore, there would have been nothing calling for special notice in the intimation, that Professor Wallace had become, either wholly or in part, connected with the Press. The ability which that gentleman has already shown by his able contributions to the Scotsman, especially would warrant him and his friends to anticipate for him the highest success in the editor's chair.

On this side of the Atlantic, and particularly in the United States, it frequently occurs that men of eminence leave their pulpits, or professorships, for such positions as editors and correspondents. But it is a very rare occurrence indeed, to find a minister in the very meridian of life, demitting such offices as those held by Dr. Wallace. Had he resigned his pulpit, and accepted the editorship of the Scotsman, retaining his professorial chair, we would not have felt great surprise. For the people of Scotland have never been much in favour of plurality of office, either in Church or State. When Dr. Wallace was appointed to his chair, a hue and cry got up against him for retaining his position as minister of Old Greyfriars. True, the thing had been done over and over again. That is, ministers had not resigned their churches to enter upon their appointments as Professors. Dr. Hill of St. Andrews, Dr. Macfarlane of Glasgow, and even Dr. Candlish, had not seen it to be their duty to resign their pulpits in order to enter upon the duties and emoluments of Professors. Notably, Dr. Robert Lee, the immediate predecessor of Dr. Wallace, in Old Greyfriars, held in addition to his parish, not only one of the chairs of Divinity in the University of Edinburgh, but also one of the Deaneries of the Royal Chapter. While there was nothing therefore in law or in the nature of things to prevent Dr. Wallace from occupying his pulpit and chair at one and the same time, he would have been openly applauded for the resignation of the former, in order that he might unite the office of a journalist with that of a Professor. But we confess, that we are greatly surprised to find him resigning both the positions he previously held in favor of the editorship of the Scotsman. Such a thing, we are persuaded, was never heard of before in Scotland. The status of a minister in connection with any one of the denominations is held in great esteem by the Scottish people. If possible, the position of a Professor in any one of the Divinity chairs, is even more highly appreciated—the Professor being esteemed as a *Primus inter pares*, as a superior kind of minister, in fact. Nor do we think, with all our love of Journalism as a useful and honorable profession, that the people of Scotland have yet sufficiently esteemed the mere man of letters so as to place him above the time-honored position of minister or theological Professor. There is something exceptional in the double resignation of Dr. Wallace; while at the same time, we heartily believe he has chosen a path in which he may put to good use his brilliant

talents, and one in which he may attain to greater wealth and influence than he ever might have done even with his plurality of offices.

We think the explanation of the whole matter will be found to lie in the Professor's pronounced Broad Churchism. By this time we should not wonder that he has so out-grown all confessions and creeds, as to make him feel himself to be a man bound and fettered so long as he held his clerical offices. In the Editor's chair he will enjoy a freedom that is foreign to the pulpit. Especially as head of the Scotsman, he will find himself in a genial sphere for the employment of the flashing wit, and keen satire, and of the mental power and scholarship, for which Dr. Wallace now enjoys a world-wide fame. When we consider the eminent ability of his predecessor in the Editorship of the Scotsman, and that peculiarly terrible and sarcastic power, which has given tone and influence to that journal, we hardly think that a fitter person than Dr. Wallace could have been found as his successor. At the same time, we would not be surprised to learn that the Professor has made Edinburgh too hot for himself by his *ultra* and too far advanced opinions, to enable him to exercise comfortably the offices of pastor and professor, and has chosen the office of a journalist as a pleasant and dignified escape from a position which had already become distasteful to himself, and perhaps obnoxious to many others.

## WHAT ARE BAPTISTS?

In a late number of the BRITISH AMERICAN PRESBYTERIAN we had an editorial paragraph which put the question, "What are Baptists," and referring to the fact that the name does not indicate any special denominational polity. The London Weekly Review quoted this paragraph, and in the last number of that journal which has reached us, we find the following interesting reply to our question. We would not be surprised to hear of a valuable discussion arising upon the subject-matter of the enquiry:

WHAT ARE BAPTISTS?—To the Editor of the Weekly Review: Sir,—I find the above inquiry in your last week's issue, and I have thought that a brief reply at once might not prove unacceptable. As a denomination, the Baptists are identical in their polity with the Congregationalists. In the individual churches, however, there are frequent divergences from the usual forms of Congregationalism, hence the internal arrangements of the church at the Metropolitan Tabernacle and others are of a pronounced Presbyterian type. The reason for this is clear. Many of our ministers and others are in points of church government and organization almost at one with the Presbyterians, and I believe that were the latter of the same mind with us on one of the ordinances, and did not insist on so much uniformity of belief with respect to the Westminster Confession of Faith, there would be comparatively few Baptists who would be outside of the Presbyterian communion. I refer, of course, to that grand division of the Presbyterian Church which disavows State patronage and control. Many of us, therefore, in our capacity of Baptist ministers, are shut up to a polity which we consider but ill-adapted for Churches embracing within their limits many unsuitably and unvarying natures. Of course Congregationalism is greatly beloved by many good and lovable men, but more especially by the Apostolic successors of Diotrephes (3 John, 9, 10).—I am, etc., A BAPTIST MINISTER.

THE Treasurer of the Women's Foreign Missionary Association begs to acknowledge the sum of five dollars from "A Presbyterian Minister," received through Mrs. McLaren.

THE pulpit of Old Greyfriars Church, Edinburgh, rendered vacant by the resignation of the Rev. Dr. Wallace, will, it is said, be filled by the election of the Rev. Dr. Story, of Roseneth. Dr. Story's connection with the church has been a long and intimate one. For some years before succeeding his father at Roseneth, Dr. Story acted as assistant to the late Dr. Robert Lee, and since that time has preached in the church at short intervals.

A SUBSCRIBER in Eastern Ontario when renouncing his current subscription, remarks: "Hard times," says, "Stop the paper; but instead of doing so, I must pinch somewhere else. "Hard times," it is true, necessitate retrenchment, but is it not notable that long before a curtailment of luxuries and amusements takes place, people begin to stop church papers and diminish their subscriptions to religious and benevolent causes? Thus they starve mind and soul long before they think of sacrificing even the smallest gratification. This state of affairs is not unaptly illustrated by the incident of the boy whose father gave him two pence, one to spend in sweets, the other to give to the Heathen. He presently lost one of the coins, but consoled himself with the thought that it was the one he had intended for the Heathen. The Heathen accordingly suffered, but he felt none of the deprivation. We hope that no subscriber to the PRESBYTERIAN will act on this principle. If you must curtail, let it not be by discontinuing your religious paper, or reducing your contributions to the schemes of the Church. Economise by "pinching somewhere else."

## Ministers and Churches.

THE Rev. R. Hamilton, of Motherwell, is paying a missionary visit to Muskoka District, by appointment of the Stratford Presbytery.

THE Orillia Expositor learns with pleasure that a Temperance Society is about to be formed at Upergrove, for young and old, to be called the "Upergrove Total Abstinence Association." The Rev. D. McGregor of Mara, is exerting himself in the matter, which is sufficient to warrant success, as he is a man full of vigor, and will leave nothing undone to accomplish the end he has in view.

REV. DR. AND MRS. MCKAY of East Puslinch, have returned to Canada, after a three month's pleasant sojourn in Britain.

ON Sabbath last, says the Review, the Rev. Wm. Stephenson conducted the service in the Knox Church, Woodstock, both morning and evening, preaching sermons of great eloquence and power to large and attentive congregations.

THE Rev. J. Fraser Campbell was a passenger in the *Hibernian* which sailed from Halifax on Wednesday, en route for India. He goes out as missionary in connection with the Presbyterian Church in Canada. His many friends in the west will follow him with prayers for his speedy and safe arrival at his distant field of labour. The Rev. James Douglas, late of Coburg, is now visiting congregations in Ontario, and will follow Mr. Campbell in a few weeks.

ON the 24th of August, the Presbytery of Hamilton met for the induction of Rev. James Gordon, M.A., into the pastoral care of the congregation at Clifton. Mr. McBain, of Drummondville, presided; Mr. Frazer, of St. Ann's, preached; Mr. McNeill, of Simcoo, addressed the pastor, and Mr. Yeomans, of Drummondville, the people. It is a matter of congratulation to the Presbytery as well as the congregation that this very important charge has secured the services of a minister so fully approved by past good service, so amiable and earnest in his manner, and so generally possessed of the confidence and esteem of all who have the privilege of his acquaintance, and we hope to hear good tidings soon from this severely tried congregation.

ON Thursday evening of last week, the Rev. Alexander Allison, of the Presbyterian Church, Dresden, preached in the Town Hall, Dawn Centre, to a crowded house, and at the close of the service, he was presented with the work entitled "Systematic Theology," by Dr. Hodge. Mr. Allison has been preaching several times during the summer on Wednesday evenings in Armstrong's school-house, on the 4th concession of Dawn, and his congregation was composed of all denominations of people. The presentation was made by Miss Prescott, daughter of Mr. Prescott, 6th concession, and a flattering address was read by Mr. McKenzie, schoolmaster, 4th concession. The following inscription was placed as a frontispiece to the first volume: "Presented to the Rev. Alexander Allison, of the Presbyterian Church, Dresden, by a few of his friends and admirers, of various denominations, in slight appreciation of his services in preaching to them the Gospel of Christ in Armstrong's school-house, on the 4th concession, several times during the summer of 1876. The subscribers wish, along with this small token of their esteem, to express their earnest prayer and wish for his continued prosperity in the service of the Lord.—Dawn, August 31st, 1876."

ON Wednesday, the 23rd of August, the Presbytery of Ottawa met by appointment in the Township of Alice for the ordination of Mr. Hughes, who was licensed to preach the Gospel at the last regular meeting of the Presbytery in the city of Ottawa at the beginning of the month. At the meeting in Alice the Rev. Mr. Ballantyne, B. A., of Pembroke, presided, and the Presbytery, after hearing portions of the trial subjects appointed Mr. Hughes, proceeded with the ordination. Although the time fixed was a very busy season of the year there was a large gathering present on the occasion, who appeared deeply interested in the solemn services of the day. The Rev. Mr. Ballantyne preached from 2nd Cor. v. 20-21. Mr. Hughes having given consent to the questions of the formula, was solemnly ordained to the work of the ministry by prayer and the laying of the hands of the Presbytery. The newly ordained minister was then addressed by the Rev. Mr. Sinclair, of Ross, and thereafter the Rev. Mr. Fraser, of Bryson, addressed the people. At the close of these proceedings tea and other refreshments were served, and a collection taken up which amounted to the sum of thirty-seven dollars. Mr. Hughes has been laboring at Alice, Petawawa and Chalk River since with indefatigable diligence and with marked acceptance and success, the merit of which is seen in a largely increased attendance upon the means of grace, and the people taking steps to proceed at once with the building of a manse. The people as well as the Presbytery have been fortunate in being able to secure for a hitherto somewhat desolate field the services of as zealous a labourer as him who has just been ordained in it.—*Com.*

THE Presbytery of Hamilton met on Tuesday last, in the Church in West Flamboro', for the induction of the Rev. George Chrystal. The congregation was large and presented a most pleasing appearance. The sermon was preached from 1st Cor. xii. 14, "I seek not yours, but you," by Rev. Mr. Clark, of Welland; Mr. Fisher, of Watertown, presided and put the questions; Mr. Laing, of Dundas, addressed the pastor; and Mr. Waits, of Watertown, the people. The services were most interesting and appropriate. After the business had been transacted the ladies of the congregation entertained the whole company present at a sumptuous collation in the basement of the church. The manner in which this was conducted was highly creditable to all concerned. It was truly a love feast, a feast of welcome without the usual drawback of a charge for admission. After the repast a number of the congregation returned to the church, when excellent addresses on a variety of practical matters were delivered by Messrs. Bursor, Laing, Fisher, Waits and Clarke. We heartily congratulate the Flamboro' congregation on what appears to be a happy settlement under a tried, but young and energetic minister. The congregation, owing to the continued feebleness of their former pastor, a long vacancy, and the infirmity for some years before his death of their first loved and honored minister, have not enjoyed for many years the privilege of an active pastorate, nevertheless the cause is still strong and prosperous, a fact which speaks volumes for the ministry of the reverend Mr. Chrystal. Mr. Chrystal enters on a field of great promise, and while he will find much to do and a wide sphere opening before him, there is every reason to believe that he will be worthily sustained in his labors by an intelligent, earnest and willing people. Arrangements are being made for purchasing a manse at once, and the material comfort of the minister will be assiduously attended to in every respect. May it be a long time before we have to chronicle such another event in the Flamboro' Church.

THE Winnipeg Free Press, of Aug. 20th, says:—"Rev. Prof. Bryce has returned from an extended tour through the southern, south-western, and south-eastern settlements, and reports magnificent crops throughout. In the course of his travels he has fallen in with many land-hunters from the other Provinces, and but one expression comes from all which is that as an agricultural country Manitoba excels anything they ever saw. The only complaint amongst both settlers and those wishing to come is the old one of the land-lock—hundreds upon hundreds of square miles unoccupied and yet not open for settlement."

THE London Advertiser makes the following sensible suggestion:—"Mr. Heavysege is dead, and his poems have never been read by most Canadians. He worked in a newspaper office, died poor, and left a family. Since he did his best work, the publishing business has advanced wonderfully in Canada. Would it not be possible to publish a neat Canadian edition of his works, the proceeds over expenses of printing to go to his family? By common agreement the newspapers could secure a large sale of the book, without expense for advertising. Fricidly reviewers say that Heavysege's 'Saul' is a poem that will be valued by the readers of the future. Does it not lie with the press of Canada to hasten the arrival of that flood of appreciation which can do more good now than fifty years hence?" An immediate effort will we trust be made to give practical effect to this timely hint.

At a meeting of the Established Presbytery of Glasgow, Scotland, the Rev. Mr. McNaught and his congregation, numbering six hundred members, were received into the Communion of the State Church, Mr. McNaught belonged to the anti-union party of the Free Church, and is thus strongly opposed to dis-establishment. He claims now that the Patronage Act has been abolished, the cause of disaffection has been removed, and that consequently the Church of Scotland is spiritually as free as any Church can be or ought to be. The Presbytery of Glasgow seemed to have been thankful for such first-fruits arising from the Lord Advocate's Act, abolishing patronage. But this learned body will find that the grand majority of the Free Church fail to see in the abolition of patronage any guarantee against the oppressive usurpation on the part of the State. Meanwhile there is a changed aspect in ecclesiastical affairs in Scotland. There is more combined action on the part of the various denominations. There is some degree of reciprocity in the relations of the dissenting Churches to the Established Church, and by the Established Church to them. We feel as if Providence were bringing the Churches more closely together, and preparing for the day when the evils for which the Presbyterian cause has suffered in the past having passed away, the Church in Scotland shall have entered upon her period of millennial unity and spiritual power.

HOME MISSION SCHEME. WESTERN DISTRICT.

RESIGNATION OF THE CONVENER.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

MY DEAR SIR,—At the last meeting of the General Assembly, it was agreed that the Home Mission work of the Church, in the Western District, should be carried on as formerly under the Canada Presbyterian Church—namely, by a Central Fund, and a Central Committee. The question of appointing a Secretary or General Superintendent for this work, was left over for discussion until the whole question of agencies should come up. The Assembly, however, on account, I presume, of the pressure of other business, never returned to the subject, although towards the close of its proceedings, and when a very small number of the members were present, a Secretary was appointed to manage the business of another scheme.

In common with very many brethren in the Church, I feel that the claims of our Home Mission scheme, which has been so signally blessed in the fostering of churches, and the support of ministers and missionaries in destitute portions of our country, claims foremost consideration at the hands of the Church, and can no longer be carried on with that efficiency which the work demands, under the present arrangement. I therefore feel compelled, in the interests of the Church at large, as well as with a due regard to the claims of my own congregation, and the state of my health, which is at present in an exceedingly precarious condition, to resign the Conventership. Until the next Assembly, I shall endeavor as best I can to carry on the work, but after that I cannot consent to re-appointment. I have taken the rather unusual course of intimating my resignation now, that the whole question may be under the consideration of Presbyteries, and ample time secured for the selection of my successor.

I am sure that my brethren will not interpret this action as unwillingness on my part to serve the Church. It needs only a cursory perusal of the annual reports and financial statements submitted by the Home Mission Committee to recent Assemblies, to understand something of the labour attached to the office from year to year. When I entered upon the work, the annual expenditure of the Church was \$14,000. Last year it was over \$36,000. Our Mission in British Columbia was at that time under the care of the Foreign Mission Committee. The Lake Superior stations had no regular organization. Manitoba had but one Missionary, whereas now, it has its 80 or 40 stations and 10 laborers; and the work in Ontario and Quebec was proportionately limited. If, at that date, my respected brother, Mr. Lving, found the duties of con- verner burdensome beyond measure, in connection with his pastorate, there is much more reason now, why I should be relieved. Brethren who know nothing of the labors of the Conventer, beyond a perusal of the annual reports, can have but a faint conception of what it includes. It demands constant correspondence with the missionaries and officials of the stations in Lake Superior; with the Presbytery of Manitoba and missionaries there, and officials of the college in Winnipeg; with the missionary and Church in British Columbia, and with the clerks and Home Mission conventers of the Presbyteries in Ontario and Quebec; with the secretaries of the British Churches, who expect from time to time in addition to regular business correspondence, lengthened statements of our work, for publication in their Missionary Record; and with ministers and licentiates of foreign churches, who propose to join us and seek advice in regard to the mode of entrance and term of service. In addition to this there are delicate questions constantly coming up between Missionaries and Presbyteries which call for immediate action, and matters of finance which of late years, on account of the deficiency in the funds, have been exceedingly difficult to arrange. At the stated meetings of the committee, and in compiling the statistics for the year, the con- verner may be greatly assisted as I have been, by my friend, Mr. Warden, but the great burden of the work, which is constant and imperative, must of necessity fall upon the Conventer.

At the request of many brethren I have reluctantly continued in office until now, in the hope that our United Church would at once make some permanent arrangement for carrying on this work, which has expanded so much in recent years. But no such steps seem likely to be taken in the interests of this scheme, there is no other alternative but my withdrawal from the Conventership at the earliest moment possible.

It may be that some minister of our Church having a smaller congregation may be found willing to undertake this labour, in addition to the duties of his pastorate. I cannot, however, earnestly advise any brother to attempt it. He may for a time, as I have done, maintain the efficiency of the committee's work, and also attend to the claims of his own congregation; but it can only result as in my own case, in greatly impaired health and diminished energy, for the regular work of the ministry.

In looking forward to a withdrawal from this work, I have to return my best thanks to the church at large, which has reposed such confidence in me for so many years, to the members of the Home Mission Committee of this and former years, and to the respected conventers of the British Churches, who have from time to time so generously responded to my appeals for aid. Nor should I forget the aid rendered by Mr. Warden, who is now associated with the French Evangelization scheme, and the Rev. Dr. Reid, whose zeal and co-operation in advancing the interests of this and the other schemes of our church is beyond all praise. Yours very sincerely, WILLIAM COCHRAN.

A Call to the Rev. A. N. Somerville.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—I send you the following which I have copied from back numbers of the Record of the Presbyterian Church of Canada, and which I trust will prove interesting to many of your readers. I need not say it refers to the rev. gentleman who was present this summer at our General Assembly as senior delegate from the Free Church of Scotland, and who has since been visiting a few of our congregations in the character of an Evangelist—a visit which I trust has been signally blessed to some, and will have no doubt by many be long remembered.

In some of his addresses he made touching allusions to his former visit to this country thirty-one years ago. It is not generally known, however, that on that occasion he received the call referred to in these extracts. The first is from the November number for 1845.

"A most harmonious and earnest call has been given by the congregations of London (Ont.) to the Rev. A. N. Somerville of Anderson Church, Glasgow, to become their pastor; and a pro re nata meeting of the Presbytery of Hamilton has been summoned for Tuesday, the 18th inst., for the purpose of taking the necessary steps in regard to it. Mr. Somerville, whose visit to this quarter will long be remembered with delight amongst us, and who, we would fain hope, may be permanently given to us, is still in Montreal, having postponed his return home till the 1st of December."

The next appears in the December number and is as follows:—"The Presbytery of Hamilton met, pro re nata, on the 18th ult., and, after consideration of the call from the congregation of London to the Rev. Mr. Somerville, with relative documents agreed upon a series of reasons in favor of the translation of Mr. Somerville; and resolved, that the whole documents connected with the case, be transmitted forthwith and laid before the Presbytery of Glasgow. They were accordingly forwarded to go by the 1st of December, packet from Boston, addressed to the Rev. Mr. Bonar, of Larbert, who along with the Rev. Mr. McNaughton, of Paisley, and J. D. Bryce, Esq., of Glasgow, was authorized to act in behalf of the Presbytery of Hamilton in prosecuting the case."

After this then follows a period of patient waiting; December, January and February pass, for these were the days when news travelled slowly by sea and land. At last the following disappointing announcement appears in the March number for 1846.

"LONDON.—REV. MR. SOMERVILLE.—The call from London to this excellent minister was brought before the Presbytery of Glasgow on the 7th of January, and it is not without painful feelings that we state that he has declined accepting of it."

Napier, 30th Aug. 1876. H. C.

Central Church, Toronto.

On Thursday workmen commenced taking down the old Knox College building, preparatory to commencing the erection of the new Central Presbyterian Church. The plans of the new building, which are to be seen at the office of Mr. H. B. Gordon, architect, represent a handsome structure in the Gothic style of architecture. The building will be of brick, with stone facing. The front of the church looks towards St. Vincent street, and extends back some 90 feet on Grosvenor street. The height of the main gable will be 64 feet. At the southeast corner of the church a spire rises to the height of 100 feet, and entrance is had by five doors, one beneath the tower, one through the centre of the main gable, and one at each of the other three corners. Inside the arrangement is good. The auditorium measures 70 feet in length by 56 feet in width. The seats are so arranged that the congregation will all have a good view of the minister, who will occupy an elevated platform at the back end of the church, while behind the pulpit, in an arched recess, the organ will be placed. It has not yet been definitely determined whether the choir shall occupy seats immediately in front of the platform, or behind it and immediately in front of the organ. The church will be seated for 900 persons. The price will be about \$20,000. The contracts for the different sections of the work have been given out as follows:—Brickwork, Thomas Hunter; carpenter-work, John Fletcher; plaster-work, John Duckworth; plumber-work, Cuming & Wells; tin-smith-work, Douglas Bros.; slate-work, Robert Rennie; painting, J. McCausland. A tender for the iron-work has not yet been accepted. It is expected that the building will be ready for occupation in June next. After a while a Sunday School building will be erected on the west end of the church, containing vestry and other accommodation. What with the splendid site, and the graceful appearance of the building, the Central Presbyterian Church will be one of the most attractive in the northern part of the city.

The Rev. Mr. Blain, Presbyterian, was inducted, on the 16th ult., to the united charge of Tara, Allenford and Elsinore.

PROF. H. RAINY, M. D., LL. D., died at his residence, Woodside Place, Glasgow, on the 6th inst., in his 84th year.

The statue of Dr. Livingstone, the African explorer, the site of which is a few yards to the east of the Scott Monument, has been unveiled at Edinburgh, Scotland.

THE FINEST rendering of Niagara Falls was painted by M. Megnot, a Frenchman, lately deceased. It is said that no living artist can paint any thing equal to it.

The Orillia Expositor says:—"On Wednesday night Rev. D. Mitchell, of Toronto, delivered his popular lecture 'An hour's trip to the invisible world,' in the Presbyterian Church to a large congregation."

THE TEMPLE of the Sun at Jerash, or Gerasa, in the Decapolis, has eleven columns still standing, which are splendid specimens of Corinthian architecture, and are considered superior to those in Palmyra. They are forty-five feet high and five feet in diameter, the immense capitals being finished as delicately as lace work. The leaves are traced almost with the lightness and perfection of nature.

Important Ministerial Convention.

(Continued from first page.)

A Sustentation Fund is the apparent want of remedy for two anticipated evils in connection with it. The first is, the probable falling off in some congregations of contributions for ministerial support; and second the probable increase in the number of lazy ministers. In reply, we say, that we have the remedy for such evils now. Presbyterian supervision will correct the latter evil then as it does now. As to the first it is replied, congregations cannot receive out of the Home Mission Fund unless they contribute so much per member. It would be the same if we had a General Sustentation Fund. Again, it is just one of the objects of such a fund, to relieve some who are contributing, from necessity, twice, or three times as much, as others have need to do. If some will contribute less, the lack will be more than supplied by those who will contribute more. Give us this scheme which is proposed, and then the question with congregations will come to be, not "What salary do you give your minister?" but "What do you contribute, per member, to the Sustentation Fund?" This new aspect of the question of ministerial support will make a new era in our Church's history. Will the congregation of Central Church, Hamilton, under these circumstances, allow itself to appear in the statistical tables of our Church as contributing only \$3.75 per member, for ministerial support? I trow not. Why should not all, in similar circumstances, do what some are doing? Then would every minister of our Church receive, not less than \$1500 per annum. The gentleman's illustrations from the "bird in the hand," and the "beef in the mouth," are entirely out of place. A General Sustentation Fund, for the support of the ministry, is not now a mere experiment. What would the Free Church of Scotland have been compared with what she now is, but for her Sustentation Fund?

Mr. Carpenter.—My objection to a Sustentation Fund is, that it would make a necessity for another Church's scheme; and every one knows that we have enough already.

Mr. Harper.—Why should congregations object to another Church scheme if they are to be relieved of the Stipend Fund at home, as many of them will? I think the one will surely be a set off to the others. If it is meant that it will more encumber our statistical reports—to this it is answered—that it will have the opposite effect; for then we will not need the columns with such headings as these—"Stipend promised,"—"Stipend paid,"—"Arrears of Stipend,"—"Stipend paid by congregation alone,"—"Stipend paid from other sources." This, I think, will be a relief to the officials of our Church.

Mr. Playfair.—Mr. Harper has stated, a little ago, that if all congregations were to contribute as some do, every minister of the Church would receive \$1500 of stipend. How can he make this appear?

Mr. Harper.—In this way, some congregations give \$10 per member. Say that our Church numbers 90,000 members—which is an approach to the truth—this number multiplied by ten gives us \$900,000. This divided by 600, the number of our ministers, gives us \$1,500 for each. Supposing only \$5 per member were contributed all over, this would give to each minister \$750 per annum. It is unreasonable to expect an average of \$5 per member? One hundred and fifty dollars more would be a great boon to us.

Mr. Cross.—That is all very fine, Mr. Chairman! So we are to expect Dr. — and those of his class, to relinquish the difference between the salary now in possession, and the \$750, or at least \$1,500, to be had under the proposed plan; and all for the sake of us. It will indeed be very magnanimous if they do it. But I am afraid we are not so near the millennium as that yet.

Mr. Kidd.—I am astonished at the remarks of Mr. Cross. He evidently does not understand the principle of a General Sustentation Fund. Each congregation can supplement the portion received out of the Fund, to any extent it may please. We have never heard of any ministers' salary becoming less, by means of such a scheme. Large and wealthy congregations could do more; and would be expected to do more than they are now doing. I believe if the case were fairly and respectfully put before our large and wealthy congregations, they would give it a favourable consideration. Congregations of this class with us are no less magnanimous than those of sister, or parent Churches, in other lands. Dr. — himself, whose name has been mentioned, is in favour of a General Sustentation Fund. By means of his action in the Canada Presbyterian Assembly, of 1875, the one-half of the now united Church is already committed to the principle. Let it be ours to see to it, that the action of that Assembly do not entirely fall to the ground.

Mr. Ball.—There are some arguments in favor of a Sustentation Fund not yet brought with sufficient prominence before the meeting. One of these is that it would secure the greater independence of pastors. One of the speakers has told us that greater independence would very likely be abused by some ministers. Perhaps it would. But what about the case as it stands now? Is there no danger of congregations abusing their power over their ministers? This has been touched upon already at a previous stage of the proceedings. Is there no temptation to the minister of a small charge to try to please the leading members of his congregation? Is there no danger of his becoming a victim if he do not? These questions must be answered in the affirmative. Touching this let me read you an extract from a late paper:

"Every church has its popes or popes—that is one man or a few members who aspire to rule it. They sit in judgment on candidates. They decide who shall be deacons. They make out the state for the officers in the church and in the society. Sometimes they are good men, sometimes they are bad men. In either case their power is immense. The smaller the church, the more dominating they are. Sometimes they have money. The minister is dependent on them for his support, and he is soon made to feel his dependence; they build their power on his necessities. He stands in fear of them, as the Irish peasant

stands in fear of his landlord, who can turn him and his children into the street, and send them out shelterless without a home or bread. These fellows are often bullies. They have the pope's power without the pope's suavity and diplomacy. There are scores of ministers in the country who have been turned out of their pulpits by such men. There are scores of ministers who have had the bread taken out of their mouths, and out of the mouths of their children by their machinations."

Another argument in favour of a general Sustentation Fund is, that much more money would become available for stipend purposes. A minister cannot ask his people for his own stipend, but he can without any delinquency put himself at the head of an organization for the purpose of raising monies to be thrown into a common treasury for the support of the whole. Why is it that some congregations contribute so much more to the schemes of the church than others? Because there is a missionary association in operation with the ministers at the head of it, and the very heart and soul of it. You may not attach much importance to my humble view on this subject, but I am sure you will to the view of the late Dr. Chalmers, of Edinburgh. Here is what he says:—"The benefits of such an arrangement, viz: a large central fund, are manifold and inestimable. It becomes an operator of infinitely greater delicacy and good taste, when the offerings called for, in any given neighbourhood, are for the direct and personal behoof of their own clergyman. He could do nothing to extend or stimulate such a process. But misdeeds, and even himself might, with the violation of decorum, bestow upon it their full countenance and activity, when seen in its true character as part of a scheme for the high patriotic object of supporting a ministry of the Gospel throughout the whole of Scotland."

Missionary Meeting at Halifax.

A Farewell Missionary Meeting was held in St. Matthew's Church on Thursday evening of last week. The attendance was large, and the proceedings were deeply interesting. Rev. Mr. Grant with his family will leave for Trinidad on Monday, Rev. Mr. Campbell will sail on Tuesday for India, and it was fitting that they should go away with the prayers, blessings and farewells of the Church. The meeting was presided over by Rev. Dr. Bayne, Fenton. Scriptures were read by Rev. John MacKinnon, Hopewell. The Rev. Dr. McGregor stated that Mr. Grant, after five years in Trinidad, has been home for six months for the benefit of his health. Instead of resting, he had laboured almost without ceasing in the visiting of our congregations. Mr. Campbell was accepted as a missionary to India in June 1875. He is to be missionary to the educated natives in Madras. He leaves in Tuesday's steamer for Newfoundland, where he will spend a fortnight visiting the congregations there, and then proceed on his voyage to India. Dr. McGregor also stated that the offer of Miss Blackadder has been accepted as teacher of the school in San Fernando. She will proceed to Trinidad early in October.

Rev. Dr. Burns, after a few very impressive appropriate words, presented the missionaries with pocket Bibles,—"their marching orders."

Rev. K. J. Grant then addressed the meeting, giving a brief account of the work in Trinidad. The island has a population of 180,000. Of this total 80,000 are Hindus, and this element of the population is steadily increasing. There are High Caste as well as Low among them. Two of the catechists in the employ of the Mission were Brahmin priests. He gave an account of remarkable conversions. Planters are affording valuable aid to the mission schools, one gentleman, an Episcopalian, had given \$700 last year. He spoke of the field open for the work of catechists. Several leading congregations have undertaken the support of a catechist, thus giving the mission essential aid. He mentioned Fort Massey, Halifax; Dr. Bayne's church, Fenton; United Church, New Glasgow, the two churches in Charlottetown, and Rev. E. A. McCurd's and H. B. McKay's, in Pictou Presbytery. He was greatly encouraged by proofs of interest in all parts of the Church. He had received about 400 garments, and numerous other gifts for the use of the mission. The school in which Miss Blackadder is to teach has in it over 60 Asiatic children.

Mr. Crawford sung "Ninety and Nine," after which Rev. J. Fraser Campbell addressed the meeting, giving a brief and affecting narrative of the way in which he was led to offer his services for Foreign Mission work. He thought of the work just as soon as he felt the power of the love of Christ. He had encountered doubts and difficulties, but these were overcome. He spoke of the impression made upon his mind by the addresses of Dr. Norman Macleod. At times of special spiritual quickening, his convictions became stronger that he should proceed to declare Christ where He is not known. He referred feelingly to the reproach to Christianity presented by small divided congregations with rival ministers, squabbling over this man and that family, when there are hundreds of millions of our race who have not yet heard of Christ. When he offered his services to the Synod, he had no special field in view; he was willing to go wherever Providence indicated. Enquiries in various quarters led to the selection of Madras. He spoke of the duty of those who cannot themselves go to the heathen field, to send substitutes. Rich congregations could send several such. A young lady in Canada had devoted to the Mission a gold silver dollar, a keepsake from her absent brother. It was all she had to give, and she gave it cheerfully. Seven young ladies from the Upper Provinces have offered their services to the Mission; five in the Lower Provinces have done likewise. A number of young men are also devoting themselves to the work. Will the people give the means necessary to send forth these young men and women? Halifax should at least raise \$2000.

Rev. G. M. Grant announced a collection. He said that Halifax could send forth twelve missionaries and support them, and not twelve only, but ten times twelve. We can support over 200 rumshops, and each rumshop costs a great deal more than a

missionary.—A collection was taken which amounted to considerably over \$100. It was announced that a meeting of ladies would be held on Friday afternoon for the formation of a Ladies' Missionary Society, such as exist in the Upper Provinces. The meeting was closed with the benediction.—Presbyterian Witness.

WILLIAMSTOWN.—A Woman's Board of Missions was organized in this congregation on the 20th day of August, auxiliary to the Woman's Board of Missions in connection with the Presbyterian Church in Canada. Office-bearers:—President, Mrs. John McLawrie; Vice-Presidents, Mrs. A. J. Grant, Mrs. A. C. McDonald, Miss M. Campbell; Secretary, Miss Flora McDonald; Ass't. Secretary, Miss C. Dingwall; Committee: Mrs. Shaver, Mrs. D. McLennan, Miss J. Ferguson, Miss J. Dingwall, Mrs. J. Cameron, Mrs. McMartin, Mrs. Elder, Miss Annie Campbell. This Society meets on the first Thursday of every month.

LOCHIEL.—A Woman's Board of Missions was organized in this congregation on the 8th September, auxiliary to the Woman's Board of Missions in connection with the Presbyterian Church in Canada. Office-bearers:—President, Mrs. W. Ross; Vice-Presidents, Mrs. W. Robertson, Mrs. D. Cattanoach, Mrs. C. Campbell, Miss C. McNabb; Secretary, Miss McMillan; Cor. Secretary, Miss Minnie Cattanoach; Committee: Mrs. J. McNaughton, Mrs. McKee, Mrs. J. McKenzie, Mrs. G. Ross, Mrs. G. Fraser, Mrs. Neil McLeod, Mrs. A. McMillan, Miss B. Frazer, Miss Murray, Mrs. Mary McKinnon, Miss McMillan, Miss Harriet McLennan, Miss Christy McGillivray, Mrs. J. McDonald; Treasurer, Miss Catharine McGillivray.

ALEXANDRIA.—A Woman's Board of Missions was organized in the congregation of Alexandria on 4th September, auxiliary to the Woman's Board of Missions in connection with the Presbyterian Church in Canada. Office-bearers:—President, Mrs. Wilson; Vice-Presidents, Mrs. Simpson, Mrs. Falkner, Mrs. Leslie; Secretary, Mrs. Tiffany; Cor. Secretary, Miss B. Simpson; Treasurer, Miss J. Simpson; Committee:—Mrs. A. McDonald, Mrs. McIntosh, Mrs. H. Miller, Miss M. McMillan, Mrs. Lawson, Miss Simpson, Miss Lawson, Mrs. S. McDonald. This Society meets on the first Tuesday of every month.

VANKLEEK HILL.—There was a Woman's Board of Missions organized in this congregation on 8th September, auxiliary to the Woman's Board of Missions in connection with the Presbyterian Church in Canada. Office-bearers:—President, Mrs. W. Grant; Vice-Presidents, Mrs. McCuaig, Mrs. A. Sterling, Mrs. Stevenson; Secretary, Miss Jane McIntosh; Cor. Secretary, Mrs. Kellie; Treasurer, Miss C. McLeod; Committee: Miss M. McDonald, Miss McNabb, Miss B. Sterling, Miss A. McIntosh, Miss McCuaig, Miss McGillivray, Miss P. Morrison, Miss M. Morrison, Miss C. Cameron, Miss H. Smith, Miss F. McInnes, Miss Bancroft. This Society meets on the second Wednesday of every month.

S. S. Convention at Barrie.

The Barrie Presbyterian Sabbath School Convention is to take place in the Presbyterian Church, Barrie, on Wednesday and Thursday, the 27th and 28th of September. The Convention will open at 10 a.m., with devotional exercises by Rev. Mr. Fraser, which will be followed by election of officers, the President's address, and an address of welcome by A. D. McNab, Esq. Rev. J. Gray, M.A., will read a paper, "The Relation of the Sunday School to the Church," which will be discussed in speeches of five minutes each. Other papers will be read and discussed, and at the Wednesday evening session addresses on Sunday School work will be delivered, Rev. W. Cleland and W. McConnell taking the initiative. On Thursday morning thanksgiving addresses will be given, opened by Rev. T. McKee, and several papers will be read and discussed. At the afternoon session, among other work, the question of another Convention will be discussed, and the financial statement submitted. In the evening Mr. Fishburn will present interesting "blackboard exercises," and a discussion of the same in three-minute speeches will ensue. Rev. Mungo Fraser is the Conventer, and all Sabbath Schools in the Presbytery are urgently requested to send at least two delegates to the Convention. The Presbyterians of Barrie will endeavor to make the friends feel at home, and it is thought that all should feel an interest in the forthcoming event, one of the most important features of Christ's work upon earth; "Feed my lambs."

THE JAPANESE, following the example of other great nations, have arranged for an International Exposition, to take place shortly after that of Franco has closed. There is no stronger comment upon the progress of Japan.

THE DISHONEST plea of exaggeration, in reference to the fiendish atrocities in Bulgaria, is thus satirized in a Paris paper:—"A Turkish friend declares that the outrages committed by the Bashi Bazouks are much exaggerated. 'I do not pretend for a moment,' he says, 'that they don't chop up the Christians, but the pieces are not nearly so small as is currently reported.'"

REV. DR. WALLACE, pastor of the Old Greyfriars' Church, Edinburgh, Professor of Ecclesiastical History in the University of Edinburgh, and leader of the Broad School party in the Church of Scotland, has resigned his pastorate and professorship to become editor of The Scotoman. It is intimated that his reason for doing so was that, with his liberal theological views, he felt cramped and uncomfortable in the midst of the prevailing rigid orthodoxy.

SIGNOR GAVAZZI, in a late speech in England, said that while in that country hundreds had abandoned the Reformation in which they were born and had passed to Romanism, in Italy they had hundreds and thousands who had abandoned Romanism for Evangelical Christianity; so that we saw the balance of power was not lost; that if there were "persecutions" by the hundred in England, there were "conversions" by the thousand in Italy.

## Choice Literature.

## The Bridge Between.

CHAPTER XXXIII.—AFTER THEY HAD LEFT HAMPSHIRE.

"Doll, whatever shall we do? The dad wants change of air, and better living, and lots of good things."

"He must have it too," she answered. "Let us all gather round and hold a council of war." Then Tom and Will and Sally clustered close to her. They were still in the shabby lodgings Dorothy had found for him six months before, and things had gone their very worst with Mr. Woodward; and, lastly, his health had failed, and a long illness had kept him in his bed nearly all the winter. Then it was that the children showed that, indolent and lazy and fun-loving as they had been in the old days, they could work when the time came.

Tom had retrieved his position and paid his debts, and shown such a disposition to work, that his former shortcomings had been overlooked; and careful and generous, he regularly brought his money to his sister. Will had got into an office, but had no salary as yet, though he hoped soon to gain one; and Sally had earned a little money once, for the grotesque figures she had loved to draw had proved useful as designs for Christmas cards, and now she was studying hard to improve herself in the art she loved so that she might gain constant employment. But it was Dorothy who had been the mainstay of the family when the day of sorrow came. She put away her story-books and poetry-books, and forgot her dreams, and left off building castles, and worked in earnest, teaching Mrs. Gilson's children in the morning, and writing from Miss Josephine's dictation in the afternoon, and sometimes till late in the evening, until her hand ached and the lines danced before her eyes. She had thought it would be so difficult to go and see the three old ladies, to ask for work. But she found it less so than she had imagined, for kind thoughtful George Blakesley had made all things smooth before her, and she had been received kindly for his sake; and as the months went on they learnt to like the girl who tried so hard to work and to win bread for her sick father and broken-down mother.

Dorothy's labours did not end with the putting away of Miss Josephine's pens and paper, for of an evening she had to read the paper to her father, and to sit by his side and cheer him up as best she could. Sometimes, too, she used to play to him, for George Blakesley bought in the piano and sent it as a present to Sally, but at last he got too ill to listen to her.

"The doctor says he must have a complete change," repeated Tom.

"He and mamma must go somewhere, and we must give up these rooms and take just two little bed-rooms, one for you and Will, and one for me and Sally, and we'll live upon as little as we can." And she stopped to consider how that plan would work, while Sally and Will nestled up closer to her, and Tom looked at her with all his old boyish admiration.

"I don't know what we should have done without you, Dolly," he said; "I was an awfully selfish fellow till you stirred me up by your example." Tom was always frank, and never ashamed to own his faults. "I don't wonder Blakesley was so spoungy on you."

"But he liked me before I ever tried to work," she answered; "he doesn't care for me now; and her face flushed as she spoke of him, and hid for the moment the careworn expression which had lately crept over it.

"I think he cares for us all now as much as he does for you," said Sally, looking up and kissing her sister's cheek; and the innocent words had a sting in them the child never dreamt.

"I don't see where we can send papa," she said; "it is so difficult to move him, and we have so little money; I think we had better consult Mr. Blakesley." And when he came that evening (he had returned a week before) they called him into the sitting-room (for he was going straight up to Mr. Woodward), and asked him how he thought it could be managed. They all had faith in George Blakesley.

"I think you had better wait a bit," he said, "and let him get stronger before you try to move him. By the way, a friend of mine has bought the lease of the old house at Hampstead, but he is not going to live in it just yet."

"I hate him!" said Tom.

"Why, pray?"

"Because we all must hate any one who lives in our dear old house," said Dorothy, the tears rushing to her eyes.

"Now, I have some more news for you, Dorothy. Your friend, Mr. Fuller, has returned, and called on me to ask your address. He is coming to see you." The children brightened up at the news, but Dorothy turned away and looked quietly out of the window. George Blakesley followed her up. "I thought you would be pleased to see your old friend again," he said; "and he was quite anxious to hear all about you."

"Yes!" she said.

"You won't see me so often when he comes, for I am going to get a friend to live with me, and I have a great deal of work also, and have little time."

"I see," she answered; and she thought, "He does not care to come now. He only does it out of kindness."

"You are not looking well lately, Dorothy. What is the matter?"

"Nothing much," she answered, "only papa's being ill worries me of course. Mr. Blakesley, is there anything else, excepting work and helping others, for which we may live—any happiness we may distinctly try to gain? Do you know," she went on, looking up into his face, "I get so tired sometimes, and feel as if I want some grand mental rest and sunshine."

"Talk to Aunt Milly, Dorothy; she will tell you better than I can." And he turned away coldly, and went up stairs.

"Ah," thought Dorothy, bitterly, "once, when I did not value it, I had his love, but now that I would give my life for it, he does not care for me a bit!" And so it was in the long winter months, when sorrow came to her and she had no one else on whom to lean, Dorothy had learnt to

see and to recognize all the nobleness in George Blakesley's character, to see and feel how kind and thoughtful and loving he could be, and to give him that thorough respect which is the foundation of all thorough love. He was no dreamer, who lived in long dreams of which he made himself the hero, no staggard, pining for ease, and without ambition save to earn enough to maintain himself, content to die without leaving the world one whit better for his life having been in it. No selfish weak man was George Blakesley, but a noble, upright, God-fearing one, whom to know thoroughly, and to love as Dorothy in those her days of sorrow and striving was learning to love him, was in itself an incentive to well-doing. And this is in a measure a test of all our characters, the effect which we have on those who love us; for as we are, so, in a measure, we make those who lean upon us; and a woman who cares for a man greater and better than herself cannot love vainly, for even if she does gain his love in return, yet in the mere effort to become worthy of him, she loses a part of her old self in his nobler nature, and turns away from all baser lower ones to struggle towards the height he has gained.

It seemed to Dorothy as if all George Blakesley's love for her went with his engagement to her. At any rate he had shown no sign of it since, and he had often almost pointedly spoken of Adrian Fuller, till she wondered if he knew or guessed of her old fancy for him. His manner piqued her sometimes. He could not have had a very strong regard for her, she thought, if he could so soon forget the old footing and be content with the new. "When I did not want his love, and did nothing to deserve it, I had it," she said to herself that evening. "And now that I have at any rate tried to be more worthy of it, it is out of my reach."

"My dear," said Miss Milly, the next day, "Josephine is not well enough to write to-day. She is ill and feverish, and obliged to keep to her room. Sit down and talk to me a little while, will you. I am all alone." Dorothy was fonder of her than of either of her sisters, and sat contentedly down at her feet. "Would you mind telling about yourself and George, Dorothy?" she asked; "I never liked to ask you, but I have so often wondered why it was broken off!"

Then, without any reserve, Dorothy told her the entire story. "Strange," said the old lady, when it was finished, "that he should have got over it so completely as he seems to have done. He told me this morning that you had an old friend returned from abroad, and that he thought you and he liked each other."

"Oh no, Miss Milly!" Yet the crimson color in her face deceived the old lady. "I think you are right, George," she told her nephew next time he came, "Dorothy is in love with the artist." He made no answer, but his visits to his old friends ceased almost altogether as soon as Mr. Woodward was sufficiently recovered to be down stairs again.

Miss Josephine was very ill—obliged to keep her bed for days, and unable to see any one. At last, when she partly recovered, she sent for Dorothy.

"I should like you to read to me," she said; and from that day, instead of writing, Dorothy sat by her side every afternoon, and read aloud.

"My dear Dorothy," she said, one evening, "I have often heard about you from my nephew, but I don't know much about your religious opinions; I should like to hear what they are."

"Oh, Miss Josephine," she answered, "I could not really explain them."

"Is religion a comfort to you? for that is what it should be."

"I don't know, Miss Josephine. I don't think I trouble very much about it, to tell the truth."

"But you should, my dear. I fancy you want a secret friend, some one to go to for counsel and help, and sympathy and love; this has often struck me. Go to your Saviour and your Bible, dear; there is no friend like Him, no comforter like His Word; all others may fail, but these never. Don't let your religion or your love for your God be a task or a mere matter of duty; make it the thing nearest and dearest to your heart, until it becomes your staff and support and strength in everything and through anything. There is no happiness like this, my dear. It takes the bitterness from every sorrow, and gives you hope no mortal has power to dim or deprive you of, and it gives you not merely something to live for but to die for. I don't think I shall get well again, Dorothy; my strength seems failing daily, and I wanted to say this to you. Now kiss me, dear." And for the first time Dorothy kissed Miss Josephine's handsome face.

"I wish you had married George, dear. He will never have any one now—he seems to have given up all idea of it." From that time she failed; Dorothy never had another talk with her, though day after day she sat by her side reading to her or watching.

"Dorothy," she said one evening, "are you here?"

"Yes, Miss Josephine."

"I want my sisters."

"We are here," they answered; and she held out her hands, but could not speak.

"Dorothy," she called, faintly, an hour later, "tell George I told you of the best friend for you, your Saviour. Make Him your friend, dear."

"Yes, Miss Josephine," said Dorothy, awed, and her heart solemnly repeating the promise.

"There is none other like Him," she murmured, and then Tortoiseshell turned her face to the wall and died royally.

CHAPTER XXXIV.—NETTA'S LETTER.

Dorothy never forgot those dying words of Tortoiseshell's as long as she lived. Out of love for the kind old lady at first and for His own sake at last, she thought of that friend who "never failed," and so gradually the gap in the girl's life filled up, and new and holier thoughts took the place of the old ones, and Dorothy was no longer lonely; and would never be so again. She had found something now to dream about and think of, something which neither spoil her life nor stayed her energies, but which made all labour easy and all self-sacrifice sweet.

"Do you know, Dorothy, you have grown so pretty lately," Sally said one day, as she looked up into her sister's truthful brown eyes, that had sometimes a far-off look in them, which the child only dimly understood then. "You are far prettier than Netta."

"Oh no, Sally," she said, "Netta was a beauty."

"Well, so are you; and Mr. Fuller thinks so too now." The quick colour came to Dorothy's face. Adrian Fuller was always at her side again. He resumed his old footing in the family, even in the shabby lodging. He old footing with all but Dorothy. She was never the same, and never could be again. She always remembered the summer days which had been so bright, and those dreary ones that followed, and above all the terrible day, in which he had all but accused her of the feeling he had himself fanned and encouraged, and that still more terrible evening when she had flung his meanness in his teeth. No, she could never be the same again. Her heart beat quicker when he came, the color rushed to her face when he entered a room where she was, and her eyes drooped beneath his gaze. The fearless, frank little Dolly, who liked him in former days, and felt no shame in owning it, had vanished, and the Dorothy he knew now was a shy sweet maiden, who worked hard and laboured, not for her own happiness but for the happiness of those around her, and who seemed to have some world of her own far away from him, and which raised her above and beyond him. She had a fascination now for him that Netta in all her glorious beauty had never possessed—a beauty which is as different as that which appeals to the senses only as is the flash of diamonds from the light of stars, a beauty which we feel rather than behold, and which brings all our better nobler feelings into play, until in struggling towards the light we long to reach we leave our baser selves behind. So gradually Adrian Fuller learned to love Dorothy Woodward. But she never guessed it. She was too much engrossed with the work her hands had found to do, and the new happiness her heart had found to dwell upon. And yet there was something still wanting in the girl's life, something that made her creep away sometimes, and sob and fret, and pray that she might have strength to put away all longings from her heart, and be content with that happiness only which is to be found in the happiness of others.

They had not been many months in the shabby rooms before Dorothy received a characteristic letter from Netta in answer to the one she had written telling her of the family misfortunes. "The Beauty was vexed." "I am very sorry for you all," she wrote; "but it is of no use telling me these things. It only makes me unhappy, and I did not at all like my husband knowing that my people were obliged to go into lodgings, and my sister to teach the children of an obscure doctor. Now, I have a good bit of news for you: Robert (Robert was the elder brother, who was stationed within a few miles of the Beauty) seemed quite touched with the account of the family troubles, and is going to write by this mail, making over the interest of the thousand pounds left him by grandpapa to you until better days shall dawn. This is very generous of him, though of course he is well off, and can afford it. I wish I could have done the same, but have too many things to buy, for in this place one is obliged to dress so much, and my husband is so absurd, and never understands this. I hope you will get one, and soon get into a house again. We must be in England again next year, for this climate does not agree with me at all. I wish you were here, Dorothy; you would soon get off. You will believe this when I tell you that a girl who came out in the same steamer as ourselves, not at all pretty, and with very provincial manners, has already had four offers of marriage. This will show you what an excellent hunting-ground there is here, and how different is the conduct of the men from the indifference which they sometimes exhibit in England."

She was sitting talking with George Blakesley about the old house at Hampstead.

"My friend wants to let it," he said, "and wants hardly any rent for it, merely a nominal one, so that his house is taken care of, and the garden—he likes your garden, Dorothy—is left undisturbed. It will be the best thing you can do to take it. I will manage the getting it entirely for you." She almost trembled with emotion. The happiness of going back into the old house seemed too great a one to bear.

"But we have no furniture now," she said.

"I know; I thought of that," he answered. "But I have given up the actuary business, and think of going abroad for two or three years."

"Two or three years?"

"Five or six perhaps. I want change, and rest and time to work." There was such a weary tone in his voice, it made Dorothy's heart ache, and yet her lips were tied, and he did not notice how pale she had grown when he told her of his intention to go away, and never even guessed how much he was unconsciously throwing from him. "I am going away," he continued, "and I thought that perhaps you would not mind taking charge of my furniture. It could be moved immediately, if you wouldn't mind this. It would save me the trouble and expense of warehousing it, and be really a kindness," and he looked as if he were asking a favour at her hands. She understood him though, and her eyes filled with tears. "It would make me so happy if you would, Dorothy," he added, in his quiet pleading voice.

She understood him, and answered, simply, "Very well, Mr. Blakesley," and so it was arranged.

Then an idea occurred to him.

"Suppose," he said, "we kept this little affair to ourselves, and got the house ready, and then pretended to take them out one fine afternoon, and drove them back to the old house."

She clapped her hands with glee.

"Oh yes!" she exclaimed. "Oh yes! only let's tell Tom!" So Tom was told,

CHAPTER XXXV.—CHANGES.

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CHAPTER XXXVI.—THE BRIDGE BETWEEN.

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and made joyful demonstrations thereupon.

"He's a regular brick," he said to Dorothy, when they were alone. "Can't think what he sees in us to be so good. Why, he's the sort of fellow who does things not merely because it pleases him, but because he thinks he ought to be good to his fellow-creatures." The color went slowly out of Dorothy's face, and then came rushing back.

"Tom," she said, "do you think that is why he has done this? If so, I would a thousand times rather—"

"No, don't be a donkey," said Tom. "But he is an awfully good fellow. Why, last year, Doll, I got into no end of a mess about that boat of a boat, and was awfully in debt, and at last I told Blakesley, and asked him to lend me some tin, and he wouldn't."

"Well?" asked Dorothy, not seeing that this story was redounding to the honour and glory of the one interloping Blakesley.

"He said it would ruin me if I began borrowing money; it ruined almost every fellow who tried it on; and so he wouldn't unless he found I absolutely couldn't pull through without; then he investigated everything, and bullied me well, and helped me, and got me all straight again, and went down to the office, and made them keep me on. Blakesley's an awful brick, I mean to say, and I shall be as glad as possible to see his old spider-leg chairs and crockery about the place."

"Yes," she said; "but if he only does it—"

"Now, look here, Doll, I think you ought to know him well enough to leave his motives alone, and trust to their being all right, I do, at any rate. Besides, think how the old folks will kick with delight at going back to the old place; you have no business to do them out of that pleasure, just because you have taken an idle notion into your head."

"No," she said, after a pause, "you are right, I haven't." And so the matter was settled; but Dorothy was not happy about it. The fact is, Dorothy was not happy at all; the long strain on her energies had tired her, and her face was getting worn and thin. George Blakesley noticed the difference.

"You want rest," he said; "rest, and quiet, and freedom from care, and I think you work too hard."

"Oh no," she said; "I shall be well again soon."

"You must try," he said, cheerily, "and now I want to tell you something. I go out of my house to-morrow, so you can have the things moved in. My servants will help you, and Tom says he means to work hard at it, because, of course, you have your teaching to do in the day. Then when all is ready you can give every one a surprise; and, Dorothy, make your father and mother understand that they are really doing me a kindness in taking charge of the things. And I don't think I shall be round again, for I am going down to Oxford to visit some old friends in the morning, and I shall not be back till the day before I start for America."

"Not be back! Shan't see you again, then?" Her face was blanched with a sudden fear, and her heart stood still with a faint sick feeling.

"In a year or two."

"Yes, but come and see us before you go," she pleaded.

"No," he answered, so coldly that she felt her pride coming to the rescue, and could not ask again. "I shall have so little time, and must say good-bye to my aunts. I wish you would go and see them sometimes," he added, as if asking a favor at her hands.

"Yes," she answered, "I will."

"I shall come and see you all as soon as I come back, from America I mean. I am only going for a few years, you know. I shall find you all in the old house, I hope; he said this when he was taking a final leave; "or, at least, most of you. Perhaps you will be married."

"I'll not, never."

"Ah! that is what they all say," he answered, with a wintry sort of smile. "But I hope you do not mean it, more than the rest. I should like to see you happy, Dorothy."

She understood him now. He wanted her to understand that he no longer took an interest in her.

"Thank you," she answered, almost haughtily; "I will let you know when the event is likely to take place."

(To be Continued.)

Evils of Gossip.

I have known a country society which withered away all to nothing under the dry rot of gossip only. Friendships, once as firm as granite, dissolved to jelly, and then ran away to water, only because of this: love, that promised a future as enduring as heaven, and as stable as truth, evaporated into a morning mist that turned to a day's long tears, only because of this; a father and son were set foot to foot with the fiery breath of an anger that would never cool again between them; and a husband and his young wife, each straining at the heated leash which in the beginning had been the golden bondage of a God-blessed love, sat mournfully by the side of the grave where all their love and all their joy lay buried, and all because of this. I have seen faith transformed to mean doubt, joy give place to grim despair, and charity take on itself the features of black malevolence, all because of the spell words of scandal, and the magic mutterings of gossip. Great crimes work great wrong, and the deeper tragedies of human life spring from the larger passions; but woe and most mournful are the uncalculated tragedies that issue from gossip and distraction, most mournful the shipwreck often made of noble natures and lovely lives by the bitter winds and dead salt waters of slander. So easy to say, yet so hard to disprove—throwing on the innocent all the burden and the strain of demonstrating their innocence, and punishing them as guilty if unable to pluck out the stings they never see, and to silence words they never hear—gossip and slander are the deadliest and cruelest weapons man has ever forged for his brother's heart.—All the Year Round.

## Scientific and Useful.

## CERESE PIE.

Four eggs, two cupfuls of sugar, one cupful sweet cream, two-thirds cupful butter, one spoonful flour. Nutmeg to taste.

## BREAKFAST PUFFS.

One half-pint of milk, one pint flour, two eggs, a tablespoonful of butter, or two of cream, and a teaspoonful of salt. Bake in hot roll pans.

## TO CURE TONGUES.

Four quarts salt, two quarts molasses, six ounces saltpeter, three gallons water. Boil and skim the ingredients, and when cold pour over the tongues.

## CORN STARCH CAKE.

One and a half cupfuls sugar, one and a half cupfuls flour, one-half cupful butter, one-half cupful cornstarch, one-half cupful sweet milk, yolks of six eggs. Flavor with nutmeg. One teaspoonful baking powder.

## TO WASH CALICOES.

In washing calicoes in which the colors are not fast, be careful not to boil them, but wash in the usual way with soap, and rinse with hard water. For dark colored goods, add a little salt to the water; for light, a little vinegar.

## A SUGGESTION IN WASHING CLOTHES.

Before putting soiled clothing into the wash tub it should always be well shaken, to free it from dust, which would otherwise be fixed on the cloth or mixed with the water, thereby increasing the labor of washing or rinsing.

## CARBOLIC ACID AND HOUSE PLANTS.

Several of my nice geraniums began to look sickly, and, upon examination, I found little worms at the roots. I applied a solution of weak carbolic acid quite freely to the earth, and found it restored the plants to health and beauty in a very short time. It will also kill lice upon the stalks, if applied with a swab or feather to the plants, without injuring the foliage.

## EAR ACHES.

There is scarcely any ache to which children are subject so bad to bear and difficult to cure as the ear ache. But there is a remedy never known to fail. Take a bit of cotton batting, put upon it a pinch of black pepper, gather it up and tie it, dip in sweet oil, and insert it into the ear. Put a flannel bandage over the head to keep it warm. It will give immediate relief.

## REMEDY FOR ASTHMA.

The following recipe has been used by some of our subscribers with wonderful results, and we publish it with the hope that it may prove equally efficacious to others: Take one quart of water, heat it until it simmers; then add six ounces of sugar. When the sugar is melted, add two ounces of iodide of potassa. When dissolved, cork up for future use. For a dose, a tablespoonful before each meal is sufficient for an adult.—Herald and Presbyter.

## TO PICKLE RED CABBAGE.

Choose a medium sized fresh red cabbage; tear off the coarse outer leaves; quarter it; remove the stalk; cut the cabbage into slices of about the third of an inch in thickness; place in a bowl; stew amongst it two good handfuls of salt; let the whole stand for twenty-four hours, stirring it once or twice; drain it as dry as possible; place it loosely in wide-mouthed jars, and fill up with strong raw vinegar, adding pepper, corns, capsicums, pieces of ginger or what other spice you may fancy. By adding a few slices of beet root amongst it will make it a beautiful color, besides being a nice addition to the pickles.

## REMEDY FOR BURNS.

Dr. R. H. Alnatt writes to the London Times: "The late lamentable accident on board the *Thunderser*, at Portsmouth, recalls to my recollection a remedy for burns or scalds, which was suggested to me some years ago by Lord Ebury. As an old medical man, and from personal observation, I can vouch for its efficacy, and, in the absence of professional assistance, the application may prove of inestimable value. The remedy is simply this:—The common whitening of commerce, reduced by cold water to the consistence of cream, is to be spread on a light linen rag, and the whole burned surface instantly covered, and thus excluded from the action of the air. The ease it affords is instantaneous, and it only requires to be kept moist by subsequent occasional sprinkling of cold water."

## THE SPARE BED.

One rule ought to be invariable with every good housekeeper; that the bed in the guest chamber shall never be "made," except when it is to be directly used. Let it lie fallow between whites, and turn the mattresses every few days, with all precaution against dampness gathering on them. Then when put in order with fresh sheets and blankets having the dry heat of the kitchen fire in them, there will be small risk of that chill which travellers dread. We repeat it, a room kept undamp, sweet, and sun-wholesome, with a dry bed and plenty of well-aired bedclothes, is within the reach of the humblest to give their guests; and is all that sensible visitors ask. It is better than a hot stove in the room, or hot bottles, jugs, or india rubber grannies in the bed; and whose complaints of this—let him complain.

## CLEANSING BLANKETS—BORAX.

It is quite as important to have the blankets on our beds clean as to have the sheets pure and white. "Put two large tablespoonfuls of borax and a pint bowl of soap suds into a tub of cold water. When dissolved, put in a pair of blankets, and let them remain over night. Next day rub and drain them out, and rinse thoroughly in two waters, and hang them out to dry. Do not wring them." But this is not the only domestic use to which borax may be put. Borax is the best cockroach exterminator yet discovered. This troublesome insect has a peculiar aversion to it, and will never return where it has once been scattered. As the salt is perfectly harmless to human beings, it is much to be preferred for this purpose to the poisonous substances commonly used. For cleansing the hair nothing is better than a solution of borax water. Wash afterwards with pure water, if it leaves the hair too stiff. Borax dissolved in water is also an excellent dentifrice or tooth-wash.

Sacredness of a Promise.

An eminent British statesman is said to have traced his own sense of the sacredness of a promise to a curious lesson he got from his father when he was a boy.

"O," said the boy, "I should so like to see a wall pulled down."

"Well, my boy, you shall," said his father.

The thing, however, escaped his memory, and during the boy's absence, a number of improvements were being made, amongst others the pulling down of this wall, and the building of a new one in its place.

When the boy came home and saw it, he said: "O, father, you promised to let me see that wall pulled down."

Instantly the father remembered his promise, and was deeply pained to think that he had been careless about his plighted word.

"My boy," he said, "you are right. I did promise, and I ought not to have forgotten. It is too late now to do just what I said I would, but you wanted to see a wall pulled down, and so you shall."

And he actually ordered the masons up and made them pull down and rebuild the new wall, that as nearly as possible his promise might be made good.

"It cost me twenty pounds," he said to a friend who was bantering him about it, "but," he added solemnly, "if it had cost me a hundred, I should have thought it a cheap way of impressing upon my boy's mind, as long as he lives, the importance of a man of honour should attach to his plighted word."

The Gospel.

The Gospel gloomy! It is an anthem from the harps of heaven, the music of the river of life washing its shores on high and pouring in cascades upon the earth.

The Evangelical Movement in Italy.

"What, we may ask, was the course which it would have been wise for the churches of this and other countries to have pursued with regard to the evangelization of Italy?"

As for music, I should not dare to estimate the amount I have spent in replacing the songs and piano-forte pieces that my dear friends have borrowed, they having chosen to retain them altogether, or to return them so mutilated that they were unfit for further use.

Thou Shalt Not Steal.

Don't be alarmed, dear readers of the Bazar. I am not a clergyman in disguise. I do not propose delivering my views upon the cardinal virtues, nor speculating upon the possible approach of the end of the world.

I do not allude to thefts on an audacious and grand scale, but to something infinitely more vexing—borrowing, by your friends, your books and music for an unlimited number of years, or forever, as best suits them.

How much worse, then, to appropriate a book! I speak with feeling, having lost at least half of a valuable library of books and music, including some European publications that can not easily be replaced in this country.

I will not allude to such trifles as paper-covered novels; when I lend them, it is with my eyes opened to the fact that I shall never see them again, and seldom am I mistaken.

A friend of mine possesses a very extensive library, chiefly of fiction. I asked her once how many volumes she usually lost per annum. "Seldom one," she said, "for every book on my shelves is numbered, and when I lend one I write it down in my catalogue with the name and address of the party in possession of it."

I have not yet had the time nor the patience to catalogue my library, and doubt much if I should have the moral courage of my friend to send boldly after the abstracted volumes: I presume, therefore, it will be my fate to suffer for the rest of my life.

I have, or had, certain books that I need constantly for reference, and such as I should never think of asking anyone to lend me; I should as soon think of requesting the loan of the family Bible. These volumes, however, possess peculiar fascination for some of my friends, and one was kept so long that in despair, I decided that Miss — was writing an article on the same subject that I had in contemplation.

When a book is returned to me it is usually, if unbound, bereft of its paper cover; if the cover is too substantial for easy destruction, some of the leaves are missing or loosened. I well remember lending an elegantly bound and illustrated copy of the Sketch Book to a very intellectual German gentleman.

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The Blessing of Good Wives.

"No companion so valuable and safe can a man have as a discreet and godly wife. It is her province and care to make her home neat and attractive in appearance, genial, sweet, and healthy in atmosphere—the place to which her husband shall turn with glad and longing heart."

It is her aim to be in person and manner so engaging, in spirits so fresh, in affection so genuine and true, in thought so elevated and pure, that he shall seek her companionship with never-falling zeal and joy.

Her delicate sensibility seizes upon and unconsciously elevates his aesthetic nature. He grows up towards her standard of good taste. The purity of her thought abashes his vulgarity.

The gentleness of her spirit woos the slumbering nobility of his nature to the forefront of life, and makes him great in the strength of manly tenderness.

Her grace of manner gently smooths away his masculine roughness and angularity. A most mighty wielder of the moral pruning knife is a judicious wife.

One by one, eccentricities and rudenesses from the outer life, exorcisances and vicious growths from the inner life, are out away, until the man, in character and conduct, is rounded and complete.

A Sign of the Times.

Dr. Wallace, Professor of Church History in Edinburgh University, and minister of Old Greyfriars, has resigned his position, to take the editorial chair of the Scotsman.

The London Globe considers this appointment one of those circumstances which bring to mind with peculiar force the position attained by the periodical Press amongst the world's teaching agencies, and the revolution it has brought about in the status of the pulpit.

There is no abatement of the claims put forward by the pulpit in relation to the highest spiritual concerns of humanity, and with these the newspaper does not presume—at least ostensibly—to meddle; but there is an almost infinite range of subjects of every day interest, with which the pulpit used to deal, more or less indirectly, but which have in these times passed over to the direction of the journalist.

It is no uncommon thing for clergymen—as for barristers, men of science, responsible officials of the State, and even for men who are to have been advisers of the crown—to use the press as a vehicle for the communication of their thoughts to society at large, often more effective for their purpose than the ordinary and readier means of their proper professions.

But it is unusual for an ecclesiastic, eminent in his calling, popular and successful in his public ministry, and entrusted with scholarly duties in an important university, to surrender all these advantages for the sake of assuming the onerous functions of a newspaper editor.

The man who has that within him which he must say, is driven with the force of destiny to the daily press; and Dr. Wallace is not far from the truth if he believes that the occupant of the editorial desk of the Scotsman may exorcise even greater power over the mind of his country—though he will have to forego the adulation of admiring audiences and to sink his personality in his work—than the incumbent of a popular church and a successful university chair.

Special Notices.

A DOCTOR'S OPINION.

Messrs. Craddock & Co., 1022 Race Street, Philadelphia.

You will perhaps remember that I sent for three bottles of East India Hemp about ten years ago, when I had a severe cough, and every one thought I was fast going into Consumption, especially as my physician told me I could never get well.

After taking your medicine I found myself cured. Lately I have not been feeling well, and, having good faith in the Cannabis Indica from what it did ten years ago, I again order three bottles.

Respectfully, HENRY B. SPANGLER. MONTROSEVILLE, Lycoming Co., Pa., Sept. 20, 1876.

N.B.—This remedy speaks for itself. A single bottle will satisfy the most skeptical. There is not a single symptom of Consumption that it does not dissipate. \$2.50 per bottle, or three bottles for \$6.50. Pills and Jintment, \$1.25 each. Sent at our risk. Address, Craddock & Co., 1022 Race Street Philadelphia.

W. ALEXANDER. JOHN STARK. Alexander & Stark, STOCK BROKERS. AND ESTATE AGENTS. 10 KING ST. EAST. (Members of the Stock Exchange.)

Buy and sell Stocks, Debentures, &c. Mortgages and Loans negotiated. ORDERS PROMPTLY EXECUTED.

DR. C. M'LANE'S CELEBRATED LIVER PILLS, FOR THE CURE OF Hepatitis or Liver Complaint, DYSPEPSIA AND SICK HEADACHE.

Symptoms of a Diseased Liver.

PAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder-blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for a rheumatism in the arm.

AGUE AND FEVER.

DR. C. M'LANE'S LIVER PILLS, IN CASES OF AGUE AND FEVER, when taken with Quinine, are productive of the most happy results. No better cathartic can be used, preparatory to, or after taking Quinine.

Address all orders to FLEMING BROS., PITTSBURGH, PA.

Dr. C. M'LANE'S Vermifuge. Should be kept in every nursery. If you would have your children grow up to be HEALTHY, STRONG, and VIGOROUS MEN and WOMEN, give them a few doses of M'LANE'S VERMIFUGE, TO EXPEL THE WORMS.

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EFFECTUALLY DESTROYS TICKS. Contracting to the vermin in all grades of development, extinguishing both hatched and unhatched life. It also improves the growth and quality of the wool, adding weight and lustre; and enables sheep to rest well and thrive.

HUGH MILLER & CO., Agricultural Chemists, 157 King Street East, Toronto.

CONSTITUTIONAL CATARRH REMEDY. LITTLEFIELD & CO., PROPRIETORS. CATARRH

Cannot be cured by snuffs, washes or local applications. It is the weakness of the constitution, developing itself in the nasal organs first, afterwards extending to the throat and lungs, ending generally in Consumption, if not checked by proper remedies.

Dr. CULIERE'S Specific or French Remedy, for Nervous Debility, etc., attended with any of the following Symptoms:—Deranged Digestion; Loss of Appetite; Loss of Flesh; Fitful and Nervous or Heavy Sleep; Irritability or Weakness of the Kidneys; Troubled Breathing; Failure of Voice; Irregular Action of the Heart; Eruptions on the Face and Neck; Headache; Affections of the Eyes; Loss of Memory; Sudden Flushings of Heat and Blushings; General Weakness and Indolence; by the Constitutional Catarrh Remedy.

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FITS! FITS! FITS!

CURE OF EPILEPSY; OR, FALLING FITS. BY HANCOCK'S EPILEPTIC PILLS.

Persons laboring under this distressing malady will find HANCOCK'S EPILEPTIC PILLS to be the only remedy ever discovered for curing Epilepsy or Falling Fits.

A MOST REMARKABLE CURE. SETH HANCOCK, Baltimore, Md.—Dear Sir: Feeling your advertisement, I was induced to try your Epileptic Pills. My physician was summoned, but he could give me no relief. I then consulted another physician, but I seemed to grow worse.

IN THERE A CURE FOR EPILEPSY? The subjoined will answer. You will find enclosed five dollars, which I send you for two boxes of your Epileptic Pills. I was the first person to try your Pills in this part of the country. My son was badly afflicted with fits for two years. I wrote for and received two boxes of your Pills, which he took according to the directions. After taking the first box it was by my persuasion that Mr. Lyon tried your Pills.

ANOTHER REMARKABLE CURE OF EPILEPSY OR, FALLING FITS, BY HANCOCK'S EPILEPTIC PILLS. MONTGOMERY, TEXAS, June 20th, 1867. To SETH S. HANCOCK—A person in my employ had been afflicted with Fits or Epilepsy for thirteen years.

STILL ANOTHER CURE. Read the following testimonial from a respectable citizen of Grenada, Mississippi. SETH S. HANCOCK, Baltimore, Md.—Dear Sir: I take great pleasure in testifying to the efficacy of your Pills, cured by your Epileptic Pills. My brother, J. J. Ligon, has long been afflicted with this awful disease.

J. BRUCE & CO. Artists and Photographers, 118 KING STREET WEST, TORONTO. (Opposite Rossin House.)

Operating done by Mr. BRUCE, so well known as the best Operator and Manager at Notman's for the past six years. PORTRAITS IN EVERY STYLE—THE FINEST IN THE DOMINION.

Satisfaction guaranteed at moderate prices. Discount allowed to Clergymen and Students. D'ARY'S Curative Galvanic Belts, Bands AND INSOLES.

are made on the most approved scientific principles, and will certainly cure all diseases of the sexual organs, nervous disorder, RHEUMATIC AFFECTIONS, NEURALGIA, weak back and joints, indigestion, constipation, liver complaint, consumption and diseases of the kidneys and bladder.

D. S. KEITH & CO., LUMBERS, GAS & STEAM FITTERS BRASS FOUNDERS AND FINISHERS. Manufacturers of PETROLEUM GAS WORKS. Engineers and Plumbers' Brass Work, &c., Conservatory and Green House Heating.

Importers and Wholesale Dealers in Iron and Lead Pipes and Plumbers' Materials. 109 KING STREET WEST, TORONTO. CANADA STAINED GLASS WORKS, ESTABLISHED 1864.

FIRST PRIZE PROVINCIAL EXHIBITION 1871-72. Ecclesiastical and Domestic Stained Glass Windows executed in the best style. BANNERS AND FLAGS PAINTED TO ORDER. JOSEPH McCAUSLAND PROPRIETOR.

DECAT COMBINATION. 100 useful pictures, 24 plates, giving full instructions in the use of the Decat Combination. They are flexible, Laid out in Birds, Insects, Flowers, Animal Leaves, Comic Figures, &c. They can be easily transferred to any surface. Also, beautiful penmanship. Also, beautiful GEM CHROMIO. See notice in the PATENT & CO., 123 William Street, New York.

WANTED.—Men and Women out of Work to write for the extraordinary inducements to Agents on the 64 column family and religious paper, "The Contributor," with its unparalled premium attraction. Only \$1.00 a Year. Agents say: "Never saw anything like it!" "Sells itself!" "Took 64 names in 14 hours!" For terms, sample, etc., address J. A. L. KABLE Boston Mass.

Presbytery of Peterboro.

This Presbytery met at Peterboro on the 22nd of Aug. Arrangements were made for the assessment of congregations in an equitable manner...

Hot Weather.

It is fashionable to growl about the heat. As soon as the mercury mounts to the nineties the grumblers revel in the satisfaction of being miserable themselves and making their neighbors miserable by unceasing lamentation and exaggeration...

Mr. E. W. Lane.

This distinguished Oriental scholar died on the 10th ult., at the age of seventy-five. He was born at Hereford. His mother was niece of the painter Gainsborough, and his brother was A. R. A. In 1825, on account of ill health, he went to Egypt; and his great work on that country is well known...

A CORRESPONDENT, says the London Jewish World, writes from Syria, that about 12,000 inhabitants of the city and suburbs of Damascus have been carried off by cholera during the last three months...

The Earl of Beaconsfield.

The elevation of Mr. Disraeli to the peerage as Earl of Beaconsfield, has furnished occasion for all parties to form an estimate of his character and acts as a statesman. The Times in a considerable editorial on the subject reminds him of his own remark on Sir Robert Peel and considers it quite as applicable to himself...

Official Announcements.

MEETINGS OF PRESBYTERIES.

OWEN SOUND.—The next meeting of the Presbytery of Owen Sound will be held on the 3rd Tuesday of September, in Division Street Church, Owen Sound.

HOME MISSION COMMITTEE.

The Home Mission Committee for the Western District will meet in the Deacon's Room of Knox Church, Toronto, on Monday evening, 2nd October, at 7 p.m.

COLLEGES.

To Students attending the University or Knox College, we will give a Special Discount off all purchases. We keep a large stock of goods such as they usually require, and supply everything required in Clothing and Furnishings.

FRENCH, GERMAN, ITALIAN, LATIN, AND GREEK CLASSICS.

Dr. DASHWOOD, M.A., M.B. Cambridge, England, is prepared to receive pupils at his residence, 202 Simcoe st., for daily instruction. A special evening class for adults, when French and German will always be spoken.

WANTED.

A Teacher for the Presbyterian Mission School, Prince Albert, Saskatchewan. Salary \$700 per annum and a free house. Travelling expenses to the field paid. Engagement for three years, to commence immediately.

BRANTFORD YOUNG LADIES' COLLEGE.

President, Rev. WM. COCHRANE, D.D.; Principal Rev. A. E. KEMP, LL.D. This Institution will re-open ON 7TH SEPTEMBER NEXT.

THE THALBERG PIANO.

The general favor with which the Thalberg Piano has been received, shows that there was a want to supply, and that a good, sound instrument at a low cash price was needed by a large class of the community.

SEASONED MATERIAL, SOUND WORKMANSHIP, UNIFORM QUALITY, FULL GUARANTEE, RICHNESS OF TONE, and MODERATE PRICE.

For the present season of 1876-77, the Thalberg Piano is still offered at the cash price of

\$290!

but the size of the instrument is increased to SEVEN AND ONE-THIRD OCTAVES, and the Agraffe Treble has been added, making, without exception for the price, the most attractive and BEST VALUE INSTRUMENT IN THE WORLD.

In any part of the Dominion where Special Agents are not appointed, General Merchants are authorized to take orders for the Thalberg Pianos; but to prevent any disappointments, parties wanting a Piano may remit by bank draft, or by express, to the Wholesale Agent at Toronto or Montreal, who will forward by regular conveyance to any address. Parties ordering early shall be first served.

ROBERT WILKES, 48 & 50 Yonge Street, Toronto, 196 & 198 McGill Street, Montreal, Wholesale Agent for Canada.

1876. AUTUMN. 1876.

GORDON, MACKAY, & CO.,

Respectfully announce that they are now receiving and opening out their Fall Importations of STAPLE

Fancy Dry Goods,

Tuesday, 5th September, they will be prepared to show complete assortments in the several departments, and they invite an inspection of the stock by their customers and the trade in general.

CANADIAN MANUFACTURES, LYBSTER MILLS.

White & Sharpe, SHIRTS!

A speciality. Everything IN GENTS FURNISHINGS. Order your shirts from WHITE & SHARPE.

ANGUS G. MACKAY, INSURANCE, LOAN AND REAL ESTATE AGENT.

Cultivated Farms and Wild Lands for sale in St. Clair, Sanilac, and Huron Counties, Michigan, at fair prices and on the most favorable terms.

MANITOBA LANDS AND Half-Breed Scrip for Sale.

Lands located anywhere in the North-west by my correspondents in person information about the Country cheerfully given on receipt of stamp to pay return postage.

THE ONTARIO LAW LIST, EIGHTH EDITION.

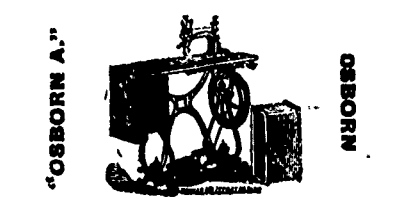
Revised and corrected to the present time. PRICE ONE DOLLAR. BORDANS & NICOLLS, Law Stationers, 55 King Street East, Toronto.

New Books, &c.

READINGS AND RECITATIONS for Temperance Workers and Social Gatherings; by Jacob Spence, paper, 60c.; cloth, \$0.75. HISTORY OF THE CONFLICT BETWEEN DRUGS AND SCIENCE, by J. W. Draper, M.D. 1.50.

JAS. BAIN & SON, Booksellers, Toronto.

GUELPH Sewing Machine Co.



From the unprecedented success of our Machine in competitions, and innumerable testimonials in their favor by those using them, we are satisfied that the time and money spent in their improvement has accomplished what we desired.

A FIRST-CLASS MACHINE IN EVERY RESPECT. Examine and try them.

WILKIE & OSBORN, MANUFACTURERS, Guelph, Ontario, Canada.

SEWING MACHINE SALES FOR 1874.

Table listing various sewing machine models and their sales figures for 1874, including Singer, Wheeler & Wilson, and Grover & Baker.

NEW YORK SINGER SEWING MACHINES.

THE SINGER MANUFACTURING COMPANY sold, in 1874, 241,679 Machines, being 146,862 more than any other Company sold.

NON GENUINE WITHOUT BRASS TRADE MARK

on Arm of Machine. The only office in Toronto, at 23 Toronto Street.

R. C. HICKOK, Manager The Singer Manufacturing Co., 34 Union Square, New York.

Nepenthe Bitters

Excellent herb Preparation, Tested and proved a thorough stomachic that will regulate digestion, strengthen the secretory and assimilating organs, and help nature to throw off any poisonous matter that has found its way into the blood.

A THOROUGH BLOOD CLEANSER

that really will do its work well. Sold everywhere. Wholesale and Retail. A NORMAN 118 King St West, Toronto.

GREY, DRY, FADED AND FALLING HAIR

Is now restored to its natural condition by the use of Wood's IMPROVED Hair Restorative.

MENEELY & COMPANY, Bell Founders, West Troy, N. Y.

Fifty years established. CHURCH BELLS and CHIMES; ACADEMY, FACTORY BELLS, etc. Improved Patent Mountings. Catalogues free. No agencies.

BLUMER MFG CO BELL'S

CHURCH SCHOOL FIRE ALARM BELL FOUNDRY. Fine toned, low priced, fully warranted. Catalogues giving full particulars, prices, etc., sent free.

McSHANE BELL FOUNDRY

Manufacture those celebrated Bells for CHURCHES, ACADEMIES, etc. Price Lists and Circulars sent free on application to McShane Bell Foundry, Toronto.

Legal Cards.

DUGGAN & ROBINSON, BARRISTERS, ATTORNEYS-AT-LAW, Solicitors in Chancery, CONVEYANCERS, &c. Office—Provincial Assurance Buildings Court Street, Toronto.

Business Cards.

ESTABLISHED 1854. A McDONALD, Renovator and Dyer of Gentleman's Wearing Apparel, No. 24 Albert Street, Cor. of James Toronto

R. MERRYFIELD, Boot and Shoe Maker, 180 YONGE STREET. A large and well assorted Stock always on hand

Medical and Dental.

J. W. ELLIOT, DENTIST, Uses his own new PATENT MILLERS, EXTRACTORS, and MOULDING-FLASKS, 48 and 46 King-st. West, over Cooper & Co. Druggists.

R. A. REEVE, B.A., M.D., OCUList & AURIST, 22 Shuter Street, corner of Victoria Toronto.

ROBINSON HOUSE, TEMPERANCE HOTEL, Very central on BAY STREET, a few doors north King. Only Temperance Hotel in the City. Terms, \$1.25 per day. J. MATTHEWS, PROPRIETOR

DR. JOHNSON'S \$30 HEALTH-LIFT, Highly recommended by Hundreds of LL.Ds., D.Ds., M.Ds., A.M.s., Presidents and Professors of Colleges, School Principals, Editors, Attorneys, Bankers, Fabrics, Merchants and Brain Workers generally. Send Stamp for Full Circular. J. W. SCHERMERHORN & Co., 14 Bond St., New York.

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Business and Visiting Cards, Circulars, Hand-bills, PAMPHLETS, SERMONS, BILL HEADS, BLANK RECEIPTS, AND ALL KINDS OF PLAIN ORNAMENTAL AND FANCY PRINTING.

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Post Office Money Orders, Registered Letters and Drafts may be sent at our risk. Any one of these modes is perfectly safe, and Post Masters of all Post Offices where money orders are not sold, will register letters for a small fee. Money mailed in unregistered letters will be at the risk of the sender. Make Drafts and Money Orders payable to the order of the undersigned.

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According to law, papers may be forwarded until an explicit order of a discontinuance is received; and whether taken by subscribers or by the place where they are deposited, he is accountable for the payment until he orders a discontinuance and pays what is due. ADVERTISEMENTS 10 cents a line—12 lines the inch. Special Rates on application, for long continued advertisements. Births, Marriages and Deaths, not exceeding 4 lines, each 25 cents; 5 lines or over, 50 cents. Orders to discontinue Advertisements must be handed in in writing. Address all communications, C. BLACKETT ROBINSON, Publisher and Proprietor Toronto, P. O. D. No. 104.