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No. 23

Contributors & Correspondents.

NEW BRUNSWICK.

Marriage with a Deceased Wife's Sister—
A Self-Sacrificing Offer—The Supplement
Fund—More Money Wanted.

(From our own Correspondent.)

I mentioned in my last that the Marriage Affinity question was long and ably debated in the Synod of the Lower Provinces, and the Professor of Theology dared, I say advisedly dared to espouse the heterodox side. In the very elaborate speech which he made he set out with referring to the heading which is placed in the English Bible at the head of the 18th chapter of Leviticus. That heading is "Unlawful Marriages," and "Unlawful Lusts." He contended that there is no ground for such a division, that the subject of the whole chapter is Unlawful Lusts, and that alone. Then he proceeded to discuss his first thesis, which in substance was this, that the word wife means wife and not widow except there be something in the connexion to indicate that the husband is dead. This may be said to constitute the keystone of the whole argument, for the other five theses were more or less subordinate to the one I have named. The debate was continued through four or five seditious, and when the vote came to be taken there were not less than six motions to choose from. That which was ultimately carried was to defer the decision until next year.

It is not to be denied that the course pursued by the learned Professor literally horrified not a few of the members of Synod. Nor is it strange, perhaps, that such an effect should be produced on some minds. I am not sure but that a resolve was entertained for a time by some of the ultra-orthodox tooust him from his chair because he had the temerity to think in a way which is not quite harmonious with the Confession of Faith. He himself, when replying to the arguments that were advanced on the other side showed that he was fully aware of the risk to which he exposed himself. When dwelling on that risk he touched the feelings of the majority of those present in the most sympathetic manner. If the resolve to put him to pains and penalties was made at first, it was evidently abandoned as the debate proceeded, probably because it was found that such extreme measures would have awakened a spirit that they had not calculated on when the resolve was first entertained. Happily the heat, which in the circumstances was to be expected, cooled down. The thought that the Confession, unsurpassed as it is among human compositions, is after all but a human composition, and is a subordinate not a supreme standard, asserted its influence, and prevented men from attempting to do what would ever after have been regarded as a burning shame by all that pretend to hold the principle of private judgment a principle that is dear to all Protestants.

There was one incident brought out in the reading of the Foreign Mission Report worthy of mention here, and it is one that I forgot to refer to when writing last week. It is that during the past year a young merchant who owns property to the amount of \$2,000 or \$3,000, proposed to the Board to give up his business here and go and reside on one of the islands where our Missionaries labour, and give all the aid to the work which a godly layman can render. Such a self-sacrificing offer, I need not add, was accepted in the spirit in which it was made. Delicate health has prevented him from starting, as he intended ere now, but there is every probability that the resolve will be carried out. The name of the gentleman has not transpired yet so far as the public is concerned. The influence that an intelligent and devoted layman would be able to exert in the matter of civilizing as well as of christianizing the natives is doubtless incalculable; it is probable that it would be no less if it would not be more than that of the ordained Missionaries.

The state of the Supplement Fund was considered at some length. There was no little anxiety manifested that it is not taking a better hold of the affections of the people than it has yet done. The contributions that are made to it are increasing each year, but so are the claims that are made on it. New congregations are springing into existence fully as fast as old ones become self-sustaining. Besides a grant of £100 per annum received for some years from the Free Church of Scotland has now ceased. This year the sum needed to supplement the weak charges will not

fall far short of \$3,500, while the contributions given to it during the year now ended, amounted to less than \$2,500. All this time too the calculations are based on the rate of living of some years ago, while that rate has increased not less than 30 per cent, in some cases probably 50 per cent. Some of the members were inclined to take a discouraging view of the prospects presented, but these were only a few. The greater number felt that the cause needed but to be more vigorously worked to secure all the success that is needed. The Committee was placed on a somewhat different basis and given enlarged powers, and the members of it contemplated entering on the campaign with renewed energy. Hitherto it has met only during the sittings of Synod, but a meeting has been called in two weeks from this date, when the course of action to be carried out will be deliberately considered.

I will speak of the action on Union in my next.

St. John, 9th July, 1872.

THE HEADSHIP.

Editor BRITISH AMERICAN PRESBYTERIAN:
Sir.—I am much delighted to notice the unequivocal position which your valuable journal is taking on one of the leading topics of the day, viz: Temperance. I hope that next number I will be able to send you a list of good cash subscribers, and I have no doubt that the clear ring of your last issue will assist me much in doing so. I desire, in the meantime, if you can be sufficiently indulgent, to set forth a few remarks, on our General Assembly lately held in Hamilton.

And in doing so let me observe that I can make it my boast, that ill-feeling dwells in my heart to no man under the Sun, but that a sincere love of Truth may incline me to say something which others may not admire. If so, all I have to say is, "Fiat Justitia ruat cælum."

Let us then talk a little with your readers about Union. And what theme is more beloved than the union of all God's people "in the bond of perfectness!" As we have eleven years ago had a union with the Free and United Presbyterian Churches, which, like the confuence of the Rivers St. Lawrence and Ottawa rolling so proudly past the noblest city of the Dominion, is now so harmonious and successful, so may God grant that in his own good time and way, the Established Church may be one with ourselves. Yea, more than all this, should we not give ourselves no rest until a beloved Saviour's prayer has been fulfilled, "That they all may be one; as thou Father art in me, and I in Thee, that they also may be one in us; that the World may believe that thou has sent me." But let me ask with all respect for those who may differ in opinion from me—What good is to be got out of a most unworthy compromise of principle?

I refer to the article in the basis justly demanded by Mr. Ross and his friends, and most unreasonably withheld by others, who, I must say, are most excellent and worthy men.

The article is simply that "Jesus Christ is King and Head of the Church and Nations."

Now for a little calm and dispassionate reasoning. The favourite argument against this is, that such an article would be insulting to the Sister Church. Why should it be so? The principle is common to all Christianity. The doctrine of the atonement is not more Catholic than that of the Headship of Christ. I feel our neighbours of the Establishment (for I use that word as the most respectful I can think of) will soon have reason to say "Save me from my friends." Is there not a frightful insinuation in the very thought of such a blessed doctrine of God's Holy Word being an insult to any man? Of course it would be unfair not to allow that this arises from a desire to conciliate our brethren to whom we have in former times been opposed. But what of that? Is such a mode of dealing with great principles the only way to conciliate? I fear not. And, to speak plainly, let me observe, that on the presumption, announced by a distinguished member of the Assembly, that there is no practical change of opinion since the year 1844 upon this point, would render the whole question of union, to my mind, perfectly intolerable. And what is more, it will never be entertained. The distinction so carefully drawn between a doctrine and its application I know nothing about. Everything is worthless,

especially Christian doctrine, when not practically applied. But I am inclined to maintain, in behalf of the Sister Church, that there is a "petitio-principii" in the whole of this most gratuitous assumption.

What right have we to say that the Grace of God has not greatly modified and improved the whole subject of Presbyterianism in Canada. The very fact that our have laid aside the name of "the Church of Scotland," implies a willingness to be done with Erastianism for ever. It is now regarded by them at home even as a galling "yoke of bondage," and as to this country, how much would the zealous young men of "the Kirk" ministry trained in Canada give for any principle whatever, as distinguishable from Canadian Presbyterianism?

What do they know or care about a celebrated clerical character of pre-disruption notoriety called "Duncan Ranney's," who used to attend all the forced settlements in Galway with a great "Ranny," or strick, to see that the military, with their fixed bayonets, did their duty to their King and country?

I say they care nothing about such men and things. They wish to be united "shoulder to shoulder" with us in doing God's glorious work against all sin and iniquity, and if our consciences are satisfied, I cannot imagine how such noble men as I have met among them at least, can object to allow such an article to strike the funeral knell of all Erastian oppression forever.

We earnestly desire union, and hope that such a modest request, without reviving any former strife, may be granted to us, for it is so reasonable that I hope all parties will see it to be a "sine qua non" to a hearty and happy union.

As regards Mr. Ure's historical argument, there is no proof from our records that humiliation was the motive which actuated either party in former times in asking what was very reasonable and proper by Christian gentlemen in such circumstances to ask, and even if it could be proved, let us now go and do likewise, without any such unkindly motive actuating us, in the discharge of duty.

A word, in conclusion, about the College question.

To illustrate let me tell a hunting story. On one occasion a timorous hunter approached a bold and resolute follower of the chase, when both parties had come to a very solemn nearness to a very hard leap—a high "dyke" and deep ditch intervened, no very agreeable companions for weak nerves. The timorous man said to his neighbour,

"How do you manage to get over such places so easily and so safely?"

"A jist shut ma een, an' lay on the spurs," was his abrupt reply, and "suing the action to the word," he was in a moment safe on the other side of the ditch.

Let the Church on both sides go and follow his example, and God will guide us in the adjustment of all college difficulties. We all should wish to educate our young men for the ministry in the best possible manner, and the wisdom and grace for which we are now praying will no doubt enable us to do so in the United Church.

I may continue my remarks at a future date, not far distant, and would wish to speak of our Glangarry Anti-Papal Mission, as also the duty of the Canada Presbyterian Church as regards the most important subject of Total Abstinence.

N. PATTERSON.

27th June, 1872.

THE UPPER OTTAWA.

TO THE PRESIDENT AND MEMBERS OF THE KNOX COLLEGE MISSIONARY SOCIETY,
—Through the good providence of God I have been enabled to reach Lake Nipissing in safety. The route lay through a chain of lakes on the Mattawa and after reaching the head of that river descending the Des Vans which flows into the eastern extremity of Lake Nipissing. On the 19th of June I left Mattawa village and proceeded up the river in a large canoe that had come from Lake Talou.—Canoes of birch bark are the only means of conveyance to Lake Nipissing when the ice is broken up, on account of the numerous portages and rapids which render the use of larger boats almost impossible. There were six of us in the canoe and we had to portage both it and the freight over 5 portages each of which would be about half a mile in length besides about the same number of rapids where we had to find

our way through the brush leaving two or three to bring the loaded canoe up the foaming current. That evening we reached Mr. A. Shields where service will be held in future. It is situated near the entrance of Lake Talou where the two branches of the Mattawa unite—on this lake the settlers are very scattered there being four Protestant families at the lower, and three at the upper and besides so two or three Roman Catholics. Here I remained until the 21st when the Nipissing mail arrived on its way home. The carrier willingly took me with him although his canoe was frail and small, measuring 23 fathoms in length. We started by the north branch of the Mattawa through Lake Talou which measures about six miles in length and one in width; after crossing we had to portage our freight and canoe fully a mile and on the other side of it took dinner. I might state here that we were accompanied by two gentlemen from Ottawa who were proceeding by this route to Manitoba, and who were with us as far as Lake Nipissing. Our dinner was exceedingly simple and easily prepared, a little tin pail contained the tea was boiled over a brisk fire the salt pork being fried at the same. After these were prepared, with a large piece of bread well buttered, we seated ourselves beneath the shade, and with hunger for sauce partook our humble fare. We then crossed Pine lake which is only about a mile in length and a portage of about the same distance and entered Turtle lake. This lake is 6 miles in length by about one in width; after crossing we had to portage about a mile to reach Trout lake, the largest on the route, measuring about 9 miles in length by two in width. As the sun was nearly set we decided to camp all night at a winter shanty because there are no settlers between lakes Talou and Nipissing to accommodate travellers. The same performance had to be gone through with for tea and breakfast only we were fortunate enough to catch a black bass. After completely smoking the shanty of mosquitoes and black flies, which are very troublesome at present, so much so that a horse has been known to die after being exposed to them for four or five days, we lay down on the floor and slept soundly until early dawn. After our morning repast we crossed the lake and left behind us the head-waters of the Mattawa. After portaging our freight over a mile we passed through a low, marshy creek, the head waters of the Des Vans. Here we met a settler from South River who told us that there were bears ahead of us; as one of us had shooting irons we watched for them but they had left the river and we could not find them. After following this stream for about four miles we turned past an abrupt point and saw for the first time one of the largest inland lakes in this section of the Dominion. Lake Nipissing is reckoned to be about 80 or 90 miles from east to west and from 10 to 15 north and south. South River enters it from the south about 15 miles from the eastern extremity, and French river at the western extremity is the outlet into the Georgian Bay. The only settlement on this lake is about three miles up South River which we reached about 9 p. m. greatly fatigued with our two days paddling and portaging. The distance roughly estimated is about 65 miles from Mattawa village or 150 from Pembroke. It is 66 miles from lake Rosseau, or Parry Sound on the Georgian Bay and roads are already made fully half way from both places which will terminate at this settlement. The number of actual members are small being about 8 or 9 families and two or three of these are too far away to attend our service. Last Sabbath the attendance was about 15. A Sabbath school with about 10 or 12 children will be in operation next Lord's day. There are only two persons who claim to be Presbyterians and one a Methodist, the rest are Church of England, yet all of them are desirous of having service amongst them, and as few of the parents can read or write they are anxious that their children should be taught both these branches. They offer \$100 or more to this society for a student next summer, who will, besides his Sabbath day's duties, teach at least four days in the week about 18 children, which offer should by no means be overlooked. I leave by the next mail for Lake Talou on my way to the other side of my field, Des Joachims, about 100 miles distant, the same mail bringing Rev. Mr. Olives, a Methodist missionary, here. The cry in this district is for laborers, who will forgo the luxuries and comforts of life, willing to spend and be spent for their

Master's cause. To such the people will lend a willing ear, and of their abundance as the Lord has prospered them, give liberally to their support.

Yours truly,
THOMAS T. JOHNSON.

A WORD IN DEFENCE.

Little BRITISH AMERICAN PRESBYTERIAN.

Sir.—I like your paper and read it carefully every week. Mamma and I find it far more so it worth reading than we get in the *tribune* or any of the political papers. We have got fairly sick of that never ending political hash about John A. McDonald and Edward Blake. For the comfort of their wives and children we hope these gentlemen are not so bad as they are said to be. Have they actually horns and cloven feet? And do you know anything about those who are continually seeking them? They must be wonderfully good people, though I heard that their neighbours and acquaintances don't see anything remarkable about them. But I'm forgetting what I wanted to write about. Last week's paper you have a notice of a book about set turning women into men. And you say in it that a good many young ladies are very idle and very extravagant and frighten young men from marrying. Did the young men tell you that, Mr. Editor. I think that the young men are far more extravagant and selfish than we are. They are always on the outlook for money, and have a far greater dislike "to love in a cottage" than any of us have. As to beginning where papas and mammas end, or wishing to do it, who is to blame for that? Not we girls, I assure you, but "society" which we have not the making of. Don't blame the girls but blame papas and mammas, and uncles, and aunts, and brothers, and sweethearts, if such notions are common. There are thousands upon thousands of Canadian "girls of the period" that are as hearty, true, honest, handy, and diligent workers and ready to be workers as low were their mothers and grandmothers. Tell you Mr. Editor it is a fact, the men are far more troubled about what people will say and about fine horses and incomes, than we are. I have known even Presbyterian ministers such poor snobs that they would not allow their sisters to engage in honourable work for fear of compromising their status, I think they called it. It's a fact Mr. Editor. Come don't blame us girls only, and oblige,

LITTLE JEMMY.

TOO POOR.

Moore, of the *Real New Yorker*, was sitting in his office, one afternoon some years ago, when a farmer friend came in and said: Mr. Moore, I like your paper, but times are so hard I can not pay for it.

"Is that so, friend Jones? I'm very sorry to hear that you are so poor; if you are so hard run I will give you my paper."

"Oh, no! I can't take it as a gift."

"Well, then, let's see how we can fix it. You raise chickens, I believe."

"Yes, a few, but they don't bring anything, hardly."

"Don't they? Neither does my paper cost anything, hardly. Now I have a proposition to make to you. I will continue your paper, and when you go home you may select from your lot one chicken and call her mine. Take good care of her and bring me the proceeds, whether in eggs or chickens, and we will call it square."

"All right, Brother Moore," and the fellow chuckled at what he thought a capital bargain. He kept the contract strictly, and at the end of the year found that he had paid about four prices for his paper. He often tells the joke himself and says he never had the face to say he was too poor to take a paper since that day.—*Model Farmer.*

Perhaps some of you say, "I am so ignorant that it is no good trying to have prayer in our family." You make a mistake there. It is not grand words that God wants, but honest hearts. God offers you his holy Spirit to help you in your prayers, and to teach you to pray. Jesus says, "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" Ask God for the help of his Holy Spirit and you will find that is far better than all the help that any man can give you.—*British Workman.*

FUNERAL OF THE REV. DR. MACLEOD.

From the Edinburgh Weekly Review.

The remains of the Rev. Dr. Norman Macleod were interred in the family place of burial at Campsie, on the 20th ult. The funeral procession comprised clergymen belonging to all the Presbyterian churches of Glasgow, and distinguished ministers from a distance, who thus fitly recognized Dr. Macleod's catholicity of spirit, and his manifold services to his Church and country.

Shortly before noon, the private friends of Dr. Macleod met at the family residence, where devotional exercises were conducted by the Rev. Dr. Watson, of Dundee. About half-past twelve, the coffin containing the body of Dr. Macleod, was placed in the hearse, and the procession, headed by three constables and four mutes, started for the Barony Church.

In the course of the forenoon the members of the 1st Lanarkshire Artillery Volunteers, in obedience to orders issued from head-quarters, turned out to attend the funeral—Dr. Macleod having been honorary chaplain of the regiment. The men, to the number of 150, with the instructors of the Royal Artillery, the band of the regiment, and about 80 officers, met in the Court of the Old College, wearing church parade uniform.

In the Barony Church, the congregation was composed of several of the members of Dr. Macleod's family, and of the Barony and Barony Chapel congregations. The officiating clergymen were the Rev. Dr. G. S. Burns, of the Cathedral; and the Rev. Dr. W. C. Smith, of Free Tron Church.

"In all our homes he was as a friend and as a brother. We felt that our lives were richer when he was with us. When contradiction and reproach and all strife of tongues were falling away from him, and we were beginning to understand and appreciate the good gift that God has bestowed upon us, and his worth and wisdom and manifold services, than he was called away, and we are bereaved. Thou, O God, hast taken from our hand one who loved it dearly, and from the universal Church one who was indeed a standard-bearer, and who loved all that loved the Lord Jesus—yea who reached out unto all men, striving to attain to the broad charity of God. Thou hast taken from this congregation a faithful pastor, who labored with all diligence to tend the flock of God and to fold them in Christ. Thou hast taken from some of us a beloved friend; with whom we held sweet communion, and were cheered in times of trouble by his sympathy, and strengthened by his wise counsel, and Thou hast taken from his household the very stay and staff of it. We all feel this day that a great light has gone out from our lives, and that our days will be darker hereafter than they have been in the past. Yet we would be still and murmur not, for Thou hast taken him, Thou art, and that he may behold Thy glory..... We remember how he went in and out among the poor of the city, laboring that they might be instructed in all knowledge, wisdom, sobriety and frugality, and that their poverty might be rich indeed, as was the poverty of their Redeemer and Master. And for all these services we give Thee thanks, O God. We remember how his heart reached out with faithful pity for the heathen, yearning that they might know the Gospel of the Father and of the Kingdom and of Christ. We give Thee thanks, O God, for all his labors and his prayers on their behalf, whereby Thy Church was stirred up to a more faithful performance of the command to go and preach the Gospel to all nations under earth. While it deepeneth the sense of our loss this day, we call these things to mind. And, O God Almighty, help us to see the solemn lesson Thou

art reading us; help us more faithfully and more earnestly to walk in his footsteps, as he followed the Lord.

Thou hast been pleased to lay this great sorrow upon the household of Thy servant, and we desire especially to commend them to Thy tender care. He trusted that Thou wert his Father. O be Thou a Father unto them, and in the valley of the shadow of death let Thy rod and Thy staff comfort them."

The Cathedral service was largely attended, every part of the large building being fully occupied. In front of the pulpit a number of the relatives of the deceased, including the Rev. Donald Macleod, Park Church; Rev. Norman Macleod, Blair-Athole; and Rev. John Macleod, Dunse, were accommodated; and behind them sat the representatives of Royalty—Dr. Robertson, Balmoral, and the Hon. Elliot Yorke—as well as Henry Glassford Bell, Sheriff of Lanarkshire, the Very Rev. Principal Barclay; Professors Dr. John Caird, Dr. Andrew Buchanan, Dr. Allen Thomson, Cowan, Berrie, Robertson, Weir, Rainy, Young, A. Dixon, and Ferguson. The members of the Glasgow Presbytery, the members of the Society of the Sons of the Clergy, of the Elders' Association, and other public bodies, and the clergy belonging to other denominations, occupied seats on either side of the raised platform around the pulpit.

The church services being concluded, the funeral procession was formed. In front was a detachment of police followed by the city officers in scarlet uniform. Then came the magistrates and councillors. The professors followed, wearing their collegiate gowns, and in their rear came Sheriff Bell, with Dr. Robertson on his right, and the Hon. Elliot Yorke on his left hand. Next in order of procession were the clergymen, the members of the Society of the Sons of the Clergy, &c., followed by the hearse containing the body of the deceased. Coming after it were the carriages in which were seated the relatives of Dr. Macleod; then the kirksession and congregations of the Barony Church and Barony Chapel, and other friends; the rear of the procession being brought up by the detachment of Artillery volunteers. In all, the procession numbered probably between 2000 and 3000 persons. The cortege was witnessed along the line of route by dense masses of spectators, who lined the roadways and crowded almost every window. In passing Castle Street, the mournful strains of the "Dead March" were again heard, the exponents being the band of the 90th Regiment, who attended in virtue of Macleod's position as one of the chaplains to Her Majesty. At the Sighthill Cemetery gate, after a brief delay, the hearse moved slowly onward, the spectators remaining uncovered the while. It may be mentioned that in addition to the ordinary wrappings of the grave, the body of Dr. Macleod was, by his own dying request, enveloped in his shepherd's tartan plaid: The coffin bore the words on the outer plate:—"Rev. Norman Macleod, D. D. died June, 1872; aged 60 years." Before the grave was closed the remains of the eloquent divine, Dr. Robertson, in accordance with the instructions of her Majesty and the Royal family, placed mementoes on the coffin. The first, from the Queen bore the words, "A token of respect and friendship from Queen Victoria, the second, "A token of respect from Princess Beatrice;" and the third, "A token of respect from Prince Leopold."

During the day the Glasgow Presbytery met in the Chapter House of the Cathedral when Dr. Smith (the Clerk) proposed that a memorial expressive of their sense of their own great loss, and expressive of their sympathy with the bereaved family, be drawn up and submitted to the Presbytery at the next ordinary meeting. The Presbytery unanimously approved of the proposal, and appointed the Moderator and clerk to prepare the memorial.

On Sunday, the 23rd., the melancholy event was the subject of comment in many pulpits throughout the city. Dr. Watson of Dundee, who accompanied Dr. Norman Macleod on his Indian tour, and Dr. Taylor of Crathie, preached in the Barony Church, with special reference to the death of the late pastor of the congregation. In the course of his sermon Dr. Watson said:—

"It was to all of us a matter of amazement where he found time for all his work, and how he could set his face to tasks new and laborious as if he had nothing else on hand. Alas! the secret has come out; and it was no secret to those who knew him well, no secret to those who saw him at his desk, and saw with alarm how for him the day had no night, and the week no pause or rest. He carried within him the spirit of unending toil; and place him where you might, he found occupation. Amongst the hills, on the monotonous sea voyage, everywhere the instinct of work was true to itself; and if shut out from one door, he found another. Between midnight and morning I have known him again and again finish tasks which an ordinary man would regard as labour enough for days.

It has been truly said that he was too great a man to be limited to any single Church. He was too Catholic-minded to be an ecclesiastic in the narrow sense of the word; but he was with all this truly devoted to the Church of Scotland. He vindicated her place, he rejoiced in her growth, he consecrated his strength and his gifts to her honour. How he served his Church, how he was jealous of her, how he by word and influence warded off injuries, direct and indirect, we may come to learn and, perhaps, learn too late. But there can be nothing more sure than this, that his personal influence, which he might have yielded for interested ends, was exerted in ways which the people and clergy could little know to secure her welfare. And all this was done, not as a mere Churchman, but as a patriot; he had no wish to see the Church as an organized society separate herself and her interests from the people. The influence which Dr. Macleod exerted on the Church and on society was very great, and it will not pass away with his life. For many years his wise and generous will reprove the petty attempts of men to measure all things by their own miserable notions, and for many years the memory of his life shall stimulate and elevate the thoughts of his brethren. He has been taken away, not in an hour when he was arranging for the plan of life, but when its purpose was nearly completed. I have spoken freely of some points in the life and character of our friend. I have spoken with some sense of restraint, too, for I have felt that the spot where Dr. Macleod was known and loved, as nowhere else he could be known and loved, was at home. But into that inner sanctuary no strangers foot shall at this moment pass. It is enough for us to know that there his presence was a glory and a light, now dimmed forever—a joy and a power which few men can equal. Let us not part with empty regrets. We shall best honor him for whom our bitter tears are shed, by taking up the words and lessons of our life; nay, we shall honor him when we have learned to say over his grave, "Even so, Father." "Not that we will, but that Thou wilt."

In the afternoon Dr. Taylor concluded a very touching discourse with the words:—"He was a Scotchman of the Scots—a man in whom the poorest in the city found a brother, and whom the highest in the land called a friend."

In the forenoon, the Rev. Mr. Grant, of St. Mary's, Patrick, preached in the Barony Chapel, on Revelations xiv., 13. The Rev. David Morrison, of Dumblane, preached in the same place in the afternoon. Both referred in touching terms to the late Doctor.

References were also made to the death of Dr. Macleod by the Rev. Dr. Jamieson, Moderator of the General Assembly, who preached in the Park Church in the afternoon. He also read a letter from the Archbishop of Canterbury, expressing regret at the death of Dr. Macleod. "So zealous, large-hearted, and gifted a pastor," says the Archbishop, "could ill be spared at any time by the Christian Church."

The event was alluded to in the Cathedral by the Rev. Dr. Burns, by the Rev. Dr. Fadie and other. Dr. Cunningham made one of his sermons turn on the same subject. He spoke of the latitudinarianism belonging to the class of Christians who were more religious than theological; more poetical than metaphysical; a man who, like all others, had his faults, but at the same time had merits which made him a good friend to his fellow men, and whose loss would be felt for many a day to come.

WAIT.

Wait, husband, before you wonder audibly why your wife don't get along with the household responsibilities as your mother did. She is doing her best; and no woman can endure that best to be slighted. Remember the long, weary nights she sat up with the little babe that died; remember the love and care she bestowed upon you when you had that long fit of illness. Do you think she is made of cast-iron? Wait in silence and forbearance, and the light will come back to her eyes—the old light of the old days.

Wait, wife, before you speak reproachfully to your husband when he comes home, late, weary, and "out of sorts." He has worked hard for you all day—perhaps far into the night; he has wrestled hand in hand with care, and selfishness, and greed, and all the demons that follow in the train of money-making. Let him be another atmosphere entirely. Let him feel that there is no other place in the world when he can find peace, find quiet, and perfect love.

An English Spiritualist journal having explained "that spirits out of the body are wise or foolish, truthful or untruthful, just the same as spirits in the body," the Tribune rejoices in the explanation, as being satisfactory as far as it goes, but wants to know how it is that beings who were wise in this world should become inconceivably foolish in the next?

THE SCOTCH PULPIT.

NORMAN MACLEOD, D. D.

[The writer of the following notice little dreamt that before his words could reach the printer, Dr. Macleod would be no more. This remarkable pulpit orator, better known in the country as editor of Good Words, died suddenly on the 10th ult.—Ed. Interior.]

Close by the Glasgow Cathedral stands the "Old Barony Church," and thither go to hear Dr. Macleod. An usher, with a politeness of manner which some American churches would do well to enjoin upon their ushers, shows us into a pew, the length of which is surprising, and we look about to see if all the pews in the church were intended for large families. No; some are only half the length of the one in which we sit, some are box-pews with seats all round and a table in the middle. What an old-fashioned place. A square room or nearly so, cut up into a very labyrinth of different sized pews and boxes; a gallery in which the seats afford scant view of night except the preacher as he stands in the high pulpit; the bare timbers and braces of the roof, evidently intended for utility and not artistic effect; the almost entire absence of ornament, these are not what the fine outward appearance led us to expect. I am glad, on the whole, the modern church builders in imitating antique styles, don't extend the imitation to the inside finishing and furnishing.

By the time we have made these observations, the handle opens the pulpit-door and, when the preacher has entered, closes it, and the audience compose themselves for the service. Presently Dr. Macleod rises and announces the hymn, giving out also the tune and where it may be found. What a rich, strong voice; though its best tones do not appear till later in the service. His accent is strongly Scotch, but there is none of the Scotch dialect. Here, as in the Cathedral, the "band" sitting close in front of the pulpit, lead the singing. I do admire, the Scotch singing. It seems very much in keeping with the idea of public worship: "Let the people praise thee, O God; let all the people praise thee." The introductory services over, the sermon begins. The text is Matt. xiv. 27.

In almost conversational tones the speaker begins, talking about one and another of the apostles till we become familiarized with the circumstances of the text, and seem to be standing by and hearing the conversation between the disciples and their Master. We find that we understand the motives with which Simon Peter asked the question. We see clearly that was but with a meagre conception of Christ's kingdom that the apostle spoke as he did. And in the same familiar, easy way the speaker turns to the circumstances of the manner in which men now-a-days indulge and express their sentiments. Now come out the full tones of his voice, though he is by no means speaking loudly. The strength and earnestness of his manner, which is forcible, though somewhat peculiar gesture chains our attention. Here is what not only interests us but reaches our own hearts experience. It is plain language—that which any one could understand. The illustrations are short and numerous, and taken from what is familiar.

A bran new truth is not brought before us, but the windows of our vision are made clearer so that we see old truth as we had not seen it before; we discern its relation to us as we had not discerned it till now. We even forget that we are hearing Norman Macleod, American though our ears are, the broad Scotch tones fall unnoticed upon our hearing. We are discovering that there is many a Peter in these times of ours, saying, "What shall we have?"—nay that we ourselves are not without blame, and that there are many circumstances, by which we are likely to be surrounded, which will, unless we take care, call the same question to our lips. And so we listen on, and when forty-five minutes are past we are sorry to have the speaker stop. The closing exercises done, we leave the old church determining that if we spend another Sabbath in Glasgow, we will hear Dr. Macleod again. Said a gray headed doctor of divinity to me, as we walked away from the church together: "That sermon was such as I could gain something from for my own life." It is good and most cheering when the strong men, those of acknowledged rank in the world of mind, use their strength for the plain preaching of the truth. God bless Norman Macleod.

I would rather confess to Him than to the best friend I ever had, I am so sure that He will make every excuse for me; and a friend can't always do that. He can't know all about it, and you can't tell him all, because you don't know all. He does.

"A finished life, a life which has made the best of all the materials granted to it, and through which, be its web dark or bright, its pattern clear or clouded, can now be traced plainly the hand of the great Designer. Surely this is worth living for? It has fulfilled its appointed course, and returns to the Giver of all breath, pure as he gave it. Nor will he forget it when he counteth up his jewels.—Miss Mitchell.

BE CORDIAL.

The necessity of cordiality in a Church is thus set forth by Dr. Hall in the Christian Intelligencer:

"You enter a church on the Sabbath forenoon with a timid, hesitating step; are gravely, civilly scrutinized by the sexton, who you feel is taking your measure, and estimating your social position. The worshippers pass you as if you were a post. They do not jostle you; they are not rude, but they severely let you alone. You sit in the pew near other worshippers in body, but remote enough from them as far as sympathy is concerned. One or two children scan you furtively, and a casual adult glance may, perhaps, suggest to you the propriety of explaining how you came to be there, but you are no further noticed; and when the minister pronounces the blessing you do not feel as if you had any right to appropriate any part of it to yourself.

"Many quite respectable Churches have this spirit. It is hard to say who is responsible for it, or for correcting it. But it is no help. It chills those who had a little warmth; and it keeps out those who are altogether cold. It is as effective against the approach of the poor as a notice against trespassers. And while persons who value the Church as a social elevator may go and help to work the refrigerating machine, some 'respectable' persons who want a little religion, as such, will keep away. For the sake of every lawful purpose of a Church, all men should keep this spirit out.

"The sexton should look pleasant, and find a stranger a seat, as if he expected him. Bibles and hymn-books should be handed by the nearest worshippers. There would be no harm in the minister praying for those friends who have turned in to worship; and if a pleasant nod came as the hymn-book is returned, as much as to say, 'Glad to see you hope you'll come again,' it would do even a poor sermon, and send the 'casual' away with a good impression. A Church may have a spirit that welcomes or a spirit that repels the people, and surely the Bride is to say, 'Come.'"

[Presbyterians in Canada have much to learn in this connection. There is generally far too much stiffness in our treatment of strangers.—Ed. B. A. P.]

FAITH IN GOD.

If a man pray as he should, it is "the prayer of faith." If a man obey as he should, it is the obedience of faith. If a man war in the Church militant, it is "the fight of faith." If a man live as a Christian and holy man, he "liveth by faith." Nay, shall I say yet more; if he die as he ought, he "dieth by faith." These all die in faith. What is that? The power of faith that directed and ordered them in the cause of their death, furnished them with grounds and principles of assurance of the love of God, made them carry themselves patiently in death. I can say no more, but with the apostle, "Examine yourselves whether you be in faith." Why does not the apostle say, "Examine whether faith be in you; but 'whether you be in the faith.' His meaning is, that as a man is said to be in drink, or to be in love, or to be in passion, that is, under the command of drink, or love, or passion; so the whole man must be under the command of faith, (as you shall see more afterward). If he pray, faith must indite his prayer; if he obey, faith must work; if he live, it is faith that must quicken him; and if he die, it is faith that must order him in death. And wheresoever faith is, it will do wonders in the soul of that man where it is; it cannot be idle; it will have footsteps, it sets the whole man on work, it moveth feet and hands, and eyes, and all parts of the body. Mark how the apostle disputeth: "We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak." The faith of the apostle, which he had in his heart, set his tongue agoing. If a man have faith within, it will break forth at his mouth.—Thos. Hooker.

A CHEERFUL HEART.

I once heard a young lady say to another: "Your countenance to me, is like the shining of the sun, for it always gladdens me with a cheerful look." A merry or a cheerful countenance was one of the things Jeremy Taylor said his enemies and persecutors could not take away from him. There are some who spend their lives as if shut up in a dungeon. Everything is dark, gloomy and forbidding. They mourn from day to day that they have so little, and are in constant fear lest what little they have will escape out of their hands. They always look upon the dark side, and can never enjoy the good of the present, for fear of the evil that is to come. This is not piety. True religion makes the heart glad, and when its noble principles are felt and exercised, men will be happy in spite of themselves.

Selected Articles.

THE LONG AGO.

BY D. F. TAYLOR.

On a wonderful stream is the river Tweed,
As it glides through the realm of tears,
With a faultless and my-sic-thyme,
And a broader sweep and a surge sublime,
And blends with the ocean of years.

Now the winters are drifting, like flakes of snow,
And the summer like buds between
And the year in the "leat"—so they come and they go,
And the rivers breast, with its ebb and flow,
As it glides through the shadow and sheen.

There's a magical Isle, up the river of time,
Where the softest airs are playing;
There's a cloudless sky and a tropical climate
And a song as sweet as a vesper chime,
And the June with the roses are staying.

And the name of this Isle is the Long Ago,
And we bury our treasures there,
There are brows of beauty and bosoms of snow—
There are heaps of dust, but we loved them so—
There are trinkets and treasures of hair.

There are fragments of song that nobody sings,
And parts of an infant prayer,
There's a lute unstrung, and a harp without strings,
There are broken vows, and pieces of rings,
And the garments that she used to wear.

There are hands that are waved when the fairy
shores
By the mirage is lifted in air,
And we sometimes hear through the turbulent
roar,
Sweet voices we heard in the days gone before,
When the wind down the river is fair.

Oh! remember for aye be the blessed Isle,
All the day of our life, till night—
When the evening comes, with its beautiful smile,
And our eyes are closing to slumber awhile,
May our "Greenwood" of soul be in sight.

HAPPY DAYS IN SCOTLAND.

BY REV. THEO. L. CYLER.

CALLEDONIAN HOTEL, INVERNESS,
May 23, 1872.

Last Saturday afternoon, in a keen, cold wind, I crossed the railway bridge at Berwick; and when I got upon this side the Tweed I took off my hat in honest reverence for dear old Scotland. This is an enthusiasm that, with me, never wears out. At each new visit Scotland seems grander and more inspiring. The hill around Dunbar looked cold and bleak on Saturday; but still they were the very hills on which Oliver Cromwell fought the famous fight in 1650. Carlyle's account of that battle is one of his rarest specimens of Carlylese. Near Edinburgh we crossed the battle field of Prestonpans, and caught a glimpse of the monument to good Col. Gardiner, who fell in the engagement. It stands close to the cars, and is in the grounds of the "Bankton House."

An old New York friend, now resident in Edinburgh, welcomed me to his pleasant home at "Morningside." This was once a suburb but is now a thoroughly built-up part of *Auld Reekie*. It was the home of Chalmers for many years. The house in which I am lodging is immediately across the street from the plain, stone mansion in which the mightiest of modern ministers lived and died. From our front door I look across into the window of that chamber where his great spirit took wing—at midnight—to the New Jerusalem. The house is now occupied as a school for young women. A little way off lives Dr. William Arnot, whose visit to our General Assembly in 1870 has left a pleasant memory with all who looked into his genial face and heard his rich, savory discourses. His volume on the "Parables" stands unrivalled. From the opposite side of my friend's house, I look out upon the Pentland Hills, which were stained with the blood of the Covenanters, slain by Grierson of Larg. They are treeless and houseless; but on Sunday morning last they were white with snow that had fallen during the night! The season is cold and backward, and blazing fires are burning in every house I enter.

On Sabbath morning last—a bright and golden one too—I went to the neighboring "Parish Church of Morningside." (Established) whose pastor, the Rev. Mr. Lang, has gone as a delegate to our General Assembly at Detroit. I heard a sensible sermon, from Dr. Smith of Leith. The stained glass in the church windows and the hymn books in the pews were innovations which I had not expected to find in a sanctuary of the "Old Kirk" of Scotland. There were American tunes in the said hymn book, and they were used in conjunction with the ancient psalms of David! Within ten years the hymns of Toplady, and Wesley and Ray Palmer will be sung all over Scotland, and that also to the accompaniment of that long-forbidden instrument an organ. Last week the "United Presbyterian" General Synod voted to allow each congregation to vote for themselves whether they will have instrumental music or not! This was carried by a large majority. One pastor, Rev. J. S. Taylor, of Glasgow, sent in his resignation yesterday as a minister in the "U. P." denomination, simply on account of that vote! As he is a man of hasty impulse, it is thought that he will withdraw it when he has had time to cool down. But it is surprising that the effort to reunite the

diverse bodies of Presbyterianism in Scotland "hangs fire," and makes no little progress; when we see ministers of Christ contending "to the death" about questions of the most insignificant character?

On Sabbath afternoon I preached for my brother Arnot, in the "Free High Church," which stands adjoining the Free Church Assembly Hall. The building is plain and of moderate dimensions. But neither the house nor the congregation is as large as the minister. The pulpit is very high; so are the pews; and in a sort of appendage to the pulpit sit the fourteen or fifteen elders of the church. All the singing was out of the ancient version of the psalms. Dr. A. tells me that the largest salaries of the most eminent Presbyterian pastors in Edinburgh do not exceed \$8,000 per annum. Some have a manse in addition to this.

On Monday I passed a most delightful hour with the most brilliant man of the Edinburgh literary circle the world known Dr. John Brown. Who has not read "Rab and his friends?" And who ever read it with a dry eye? Yet it was written at the single sitting, between midnight and morning! Wonderful as is the dog-biography, I verily believe that Dr. Brown's monograph upon his own father is the finest gem of its kind in the English language. I found the Doctor looking but little older than when I saw him last—in 1862. His health is restored and he was as sunshiny as the weather. He spoke with much enthusiasm of my Quakeress friend, Miss Smiley, and also of our Dr. William Adams, the echoes of whose eloquent address before the General Assembly (last year) seem to be ringing in Edinbro' yet. While Dr. Brown sat chatting about Ruskin and other friends, I was watching a picture of the redoubtable *Lab*, on the wall. The invincible dog is trotting alongside of his poor master, who is carrying the burden of his dead wife, *Attie*, out to the cart. There are several other canine pictures on the walls, besides some living specimens of "black and tan" in the house. Dr. Brown is of moderate height with fair complexion, and is quite bald. He is a handsome likeness of the late President Van Buren.

On Monday evening I addressed the United Presbyterian General Synod in their "Queen Street Hall." They are five hundred strong when all in their seats. Dr. Cairns, of Berwick, was in the Moderators chair—wore a silk gown and presided with more of savvy than of promptness. The manner of the members is very colloquial; and elaborate speeches are quite rare. They are most "apronious" in their *protestation* demonstrations when they wish to applaud a speaker, and their vociferous welcome of the "delegate from America" would have done credit to Cooper Institute at a political meeting. Every expression in favor of "Reunion" was cordially approved. Yet the day of a general consolidation of the Presbyterian forces of Scotland seems now to be farther off than it did two years ago. There will be a vote of approval of co-operation in both the "U. P." and the Free Church Assemblies this year. This ensures the ready transfer of ministers from one body to the other without the old forms of examination, &c. It is a step towards consolidation. I have been greatly pleased with the earnest, genial and "progressive" spirit of the U. P. ministers. A little more American than most of their brethren I fancied.

On Tuesday I came over to Dundee, purposely to visit the scenes of the labours of that beloved disciple, Robert Murray McCheyne. To this hour his memory is as fresh and fragrant in Dundee as on that sad day when thousands of weeping citizens followed him to his burial. I was accompanied to St. Peter's Church (of which Mr. McCheyne was the first pastor) by Mr. Moneur, one of the magistrates of the city, and an elder in the new "McCheyne Memorial Church" lately opened. "St. Peter's" is a neat, plain building, and stands in a by-street. Many of the congregation were God's poor; and I found a group of poor children playing around the door as we entered the church. The interior is in severely simple taste; the floors are uncarpeted, and the high backed pews un-cushioned. The pulpit is very small and very lofty, and is surrounded by a sounding-board. A strange thrill came over me as I entered *McCheyne's* pulpit, and laid my hand on that cushion over which he had bent in fervent prayer so often. That pulpit seemed "none other than the gate of Heaven." I went from it into the little room in which he used to meet his elders, and sat down in the chair by the old cherry table at which they met. Then I went to his grave. He lies in the churchyard, close to the southern church-wall, beneath a tasteful monument. Then I went to the house (also in a by-street) where the sweet spirit fled away to Heaven. The house is now used as an infirmary.

At twilight I went again to McCheyne's church and grave. The whole city seemed to be pervaded by his hallowed presence. I could think of no one else. Upon the monument is a

most beautiful inscription. It closes with these words: "He ceased not day and night to labor and watch for souls. And was honored by his Lord to draw many wanders out of darkness into the Path of Life." Glorious words! Glorious servant of Christ Jesus! I read and mused beside that tomb until my eyes grew dim with tears. Yesterday his eloquent successor, Dr. Islay Burns died also. The two bosom friends have met before their Redeemer's throne.

THAT NOTHING BE LOST

BY REV. C. H. PAVSON.

The multiplying loaves and fishes so that a little would feed so many, is a striking proof of Christ's divinity. But another fact from that same history, though rarely noted is scarcely of less weight. It is found in Jesus' command to gather up the fragments that nothing be lost. What human being would have given such directions at such an hour? The day was far spent. The disciples were already wearied out. They had, as Jesus well knew, a night of trial before them. And yet they must gather up the pieces. If, by the twelve baskets he would show the greatness of the miracle, it would seem of importance. But Christ expressly states the reason: "that nothing may be lost." How does that act itself at once ally Christ to Him who never loses a moment or wastes an atom. In his perfection waste seems absolutely unknown. His trams move over vast spaces at incredible speed, and yet are never the fraction of a second behind time. The trunks and branches, nay the very leaves of those ancient forests that for centuries seemed to waste away into the earth, are found treasured in the coal-beds, where God had hidden them till man should need them.

To be wasteful then, is not to be Christlike. He said, "Let nothing be lost." And yet many Christians seem to think waste and generosity synonymous. They call it mean to look sharply after the waste of store, shop, or nursery. Minutes, and pennies, and crumbs are too insignificant to be considered by a man. Does not such language reflect upon the most generous, and yet the most prevalent being in the universe? Those nails and bits of iron in the scrap-box mean money—in the dust-heap, waste. Those rags and torn papers may be turned into books, and carpets, and bless the world; into loathsome dust and curse it. Those dry bones and pieces of bread are useless in the ash-barrel. In the hands of her who looketh well after the ways of her house, they are nourishing food. Waste helps none and curses many. True generosity is ever a blessing.

We find moreover that if we would be generous we cannot be wasteful. A man that wastes often gives nothing because he has nothing. A wasteful man is usually poor. Riches, when rightly gathered come in little. Not in dollars, but pennies; not in loaves, but in crumbs, not in days and hours but in seconds. He grows rich who holds some "fleet angel fast until he bleeds." Elihu Burrit saved the minutes which other blacksmiths waste, and became one of the best scholars of the age. The richest men of New York are most watchful of the pennies. If justly theirs, they would waste a dollar as quickly as a cent. They are the men who gather their rents and interest money the very day they are due, and put them at work. To pay the government tax, one cent was added to each passenger's fare in our city cars. It seems a trifle, but to one company it made a difference of \$600 daily or \$200,000 per annum. If we look carefully into this matter, we shall find wealth is measured not by what a man earns, but by what he saves. Is it not clear that he who saves \$200 out of 1,600 is richer at the end of the year than he who with an income of \$8,000, is \$200 behind. He who saves the little, who wastes not in buying, in selling, or in using, is he who will be able to be nobly generous.

Some years since the Bible Society's collectors stood at a gentleman's door. Their knock was not heard for he was reproving his servant for wasting the end of a candle. "Do not knock again," said one, "a man that is mean enough to find fault about the end of a candle, will not give anything to our society." "Wait," says his friend, "it is our business to give him the opportunity, then the responsibility will be his." Accordingly they persevered, and to their great surprise received a subscription of \$100. They ventured before leaving to ask the gentleman how he could be so liberal to them, and yet find fault about the end of a candle. "Is it possible you do not understand it? It is by saving the candle ends that I have gathered the dollars. If I wasted as much as my neighbors, I should probably have no more to give."

To waste is not generous it is sinful. To save, that we may have wherewith to honor God and bless men is true generosity. Who can doubt as we become better Christians, we shall often say, "Gather up the fragments, that nothing be lost!"

JESUS' LEGACY.

"Peace I leave with you, my peace I give unto you."—John xiv. 27.

There are a few who have this world without bequeathing some of its possessions to their friends, few so poor as to have nothing to leave behind them. Yet Jesus was one of that small number. He could not leave even his garments to his followers.

There are few who leave great possessions to their heirs without leaving them also much trouble. The rich man's wealth is fruitful in quarrels, and often takes away from his heirs all harmony among each other, while to themselves it may prove a source of anxiety and responsibility.

Jesus left this world poorest of the poor, yet his legacy makes his people richest of the rich, for he left them a treasure greater than the world's wealth could buy, when he left them the treasure of his peace.

And what a time was that in which he bequeathed to them his matchless legacy. He knew that even then the street of the city was ringing with the steps of the betrayer and his band. He knew that within a few hours nothing but anguish lay before him, and nothing but sorrow before his followers. His hour was come and he realized it as only one to whom the future is open can do; and his disciples he knew that they would forsake him, deny him, and lay up store of most bitter thoughts for themselves. Yet he spoke of peace as of that which he even then possessed and willed them to possess. If in these circumstances Jesus could give peace, we may surely believe that there are no cases or circumstances in which he cannot give it, and in which his disciples may not find it in him. For this peace is not produced by outward things, nor removed by them; it is Christ's peace and is found only in Christ, as he says in another place, "These things have I spoken unto you, that ye in me might have peace. In the world ye shall have tribulation." Mark the contrast. If Christ has indeed left us this legacy—this most blessed gospel of the only true "sweetness and light"—let us seek after it hopefully, not doubtfully, for to doubt the reality of a gift is an insult to the giver. He has himself made our peace with God by the blood of atonement. Let us, then, believe on him till we find peace in believing—a peace which lies in a region beyond the reach of outward storms to destroy, and above the power of outward calm to produce. Peace with our God will set us at peace with ourselves, for the conscience sprinkled with the peace-giving blood that was shed for us no longer stands as an accuser, but as a monitor and guide to whom we gladly listen.

O thou who art alone the Prince of Peace, come and subdue unto thyself every thought and feeling of our hearts, that we may now and ever find perfect peace in thee!

ABOUT DANCING.

The venerable Bishop Johns, of Virginia, in a recent charge to his people, says:

"There is another subject of a very different character which I would gladly avoid, if I could do so without disappointing and perhaps discouraging some of my faithful brethren of the clergy, who are grieved because certain of their communicants do not avoid things contrary to their profession. The most offensive inconsistencies specified, consist in indulging in that lascivious mode of promiscuous dancing styled the round-dance—a demoralizing dissipation, disgusting to the delicacy of a refined taste, and shocking to the sensibilities of the renewed mind. This scandal is not to be tolerated in the church of Christ. Let every appeal be made in the way of affectionate remonstrance, judicious teaching and earnest prayer for those led astray, if God, peradventure, will give them repentance. If all such efforts prove unavailing, and to remove the scandal and at the same time employ the last expedient for awakening the offender to a sense of his sin and danger, it becomes necessary to resort to the exercise of decided discipline—it must be so. It may cause the ministers many tears, but the painful duty may not be declined. The best and surest preventive of this and other similar evils, is the constant, clear, earnest, and affectionate preaching of Christ crucified. As he is known and appreciated, sinful indulgencies lose their attractiveness, and even doubtful practices are shunned, rather than jeopardize the peace, and hope, and joy of a consistent Christian walk."

At the late General Conference of the Methodist Episcopal church, the rule of the discipline on immoral conduct was so amended as to include "the buying, selling, or using of intoxicating liquors as a beverage; dancing, playing games of chance, attending theaters, horse-races, circuses, or dancing schools; or taking part in other amusements of an immoral tendency."

God has such patience in working us into vessels of honor!

LETTING CHILDREN HELP THEMSELVES.

BY WILLIAM C. WILKINSON.

This is a great merit of wise management. It is good alike for the child and the parent. On the child's side it teaches habits of self-reliance and self-help. It tends also to make the child more careful about getting into scrapes out of which it knows it must struggle with its own strength. As fast as the child learns to help itself so fast is it learning to help you, and it is thus acquiring a valuable lesson in the art of being useful. On your side it is a very great relief not to be obliged to run to the rescue every moment at the peremptory call of the little rogue who very likely enjoys the humour of what costs you so much trouble and in the aggregate so much downright fatigue. If the cunning little creature drops its plaything for fun—that is, for the fun of seeing you pick it up—your best way probably is not to pick it up. You may enjoy doing it as well at the moment as the child will enjoy having you do it. But forbear—you will be teaching your child to regard you as the servant of its whim. Let the child pick up its own plaything itself.

If the little one is just beginning its peripatetic adventures, leaving outgrown the need of your supporting hands, and already scoring *chairs* for resting places—it will have plenty of tumbles no doubt. But unless the case is serious, do you carefully refrain from helping it get up. The little fellow will manage it for himself. Watch, and see if he does not. A cry for assistance. No one comes. He tries to get up, once, twice, three times. Then he is on his feet again, proud and happy to have done it all himself. But he will be a little more careful about stumbling next time. And if he stumbles he will have a little more faith in himself that he can get up without crying for help.

I know it will often be less trouble just for the once to give the help than to watch the effort without help. But you must look beyond the once. You must consider that you are a teacher, and the child is at school. The lesson for the child is to outgrow dependence. Your aim as teacher is to cease to be necessary to your child. Never fear that with your utmost zeal you can teach your child too fast. Our children become men and women prematurely to be sure. But it is only in manners and dress. They are not manly and womanly in character before the time. Nay, rather they carry on their proper beyond their nominal majority. They do not grow, indeed, manly and womanly fast enough. It is precisely because they are not truly mature that they assume that precocious appearance of maturity in external respects which justly offends.

So, mothers, let your little girls dress and address themselves with their own hands as soon as possible. Spend manifold the time, day after day, to teach them to do it, that you would require in order to do it yourself. The lesson once learned, you are relieved of no small daily trouble and loss of time. They on their part have found out that they can do something for themselves and you. Fathers, let your little boys do that. Of course their help will hinder. But no matter. It will make them happy and tend to make them manly. Besides, sooner than you can guess, those little boys will have become a real source of help to you. Let the children help themselves. Happy the children that cannot have nurses!

NAE STRIFE UP HERE.

It is related that an old Scotch elder had once a serious dispute with his minister at elders' meeting. He said some things that nearly broke the minister's heart. Afterward he went home, and the minister went home, too. The next morning the elder came down, and his wife said to him:

"Ye look sad, John; what is the matter with ye?"

"Ah," he replied, "you would look sad, too, if you had such a drech as I have. I dreamed that I had been at the elders' meeting, and had said some hard things, and grieved the minister; and when he went home I thought he died and went to Heaven; and I thought afterward that I died, too, and went to Heaven; and when I got to the gate of Heaven, out came the minister, and put out his hand to take me, saying, 'Come along, John; there's nae strife up here—I'm happy to see ye.'"

The elder went to his minister directly, to beg his pardon, and found he was dead. The elder was so stricken with the blow that two weeks after he also departed.

"And I should not wonder," said he who related the incident, "if he met the minister at Heaven's gate, and heard him say, 'Come along, John; there's nae strife up here.'—*British Workman*."

There is no such corrective of sectarianism of every kind as the repression of speech and the encouragement of action.

British American Presbyterian.

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British American Presbyterian.

TORONTO, FRIDAY, JULY 19, 1872.

TOPICS OF THE WEEK.

The rumor that one of Mr. Livingstone's sons had joined the Church of Rome has been confirmed by authority.

In England the halibut has become law, the Lords yielding to the inevitable, as to a certain stage of any great public question they inevitably must.

The adoption of Horace Greeley by the Democratic Convention at Baltimore has greatly changed the character of the conflict. General Grant will now have a hard run, but the general feeling is that after all he will be victorious.

The oldest inhabitant scarcely remembers a more oppressive "heated term" than we have had since the beginning of July. It has required one to have a lively sense of duty to induce him to do anything. Even politicians in the prospect of a contested election feel the depressing influence of the weather.

The Rev. Mr. Gordon, the Presbyterian Missionary at Erromanga, in the South Seas, is said to have been murdered. If this be so, it may be hid to the door of unprincipled European traders and kidnapers, who have acted so tyrannically and barbarously as to fill natives with dislike to anything or person connected with Europe. Mr. Gordon was well known in Ontario among the Presbyterians. We still hope that there may have been some mistake, and that Mr. G. is yet alive. His brother, it will be remembered, was also murdered.

Bismark has given the Jesuits summary notice to quit Germany. They are, he avers, mere political fire brands, always disloyal subjects, and always plotting mischief. Perhaps before the whole play is played out other governments will make the same discovery. It is still too much the case that that celebrated fraternity can be spoken of as in former days. "They come in like hounds, to reven like wolves, to be driven out like dogs, and to return like flying eagles." The times are unfavourable to carrying out the fourth part of the programme; but it will be tried again, as it has been only too successfully in other days.

Stanley, the New York Herald's African explorer, writes at length an account of his interview with Livingstone, and gives a sketch of the great traveller's experiences. The narrative is curious, and has a wonderfully readable look about it. It seems, however, generally accepted as truthful, though there are some doubts. Time will soon settle the whole affair, as, according to accounts, Stanley is now very near England, bearing autograph letters from Livingstone himself. This will determine the matter finally. What if Livingstone don't come home at the end of two years? Will there have to be another expedition? or will Stanley, if spared, again rush to the rescue?

We notice that the members of Dr. McLeod's Church in the Barony Parish, have petitioned the Crown, who is patron of the living, to grant to the people the choice of a successor to the doctor. It is understood that this petition will be acceded to, or, at least, that a large fee will be given, from which the choice may be made.

The absorbing topic in Canada at present is the coming elections. The writs have been issued, returnable on the 4th of September, and all parties are busy preparing for the contest, with what success, time will show. Both sides profess to be very confident of gaining an overwhelming victory, and both may so far be disappointed. That a large amount of money will be spent, is we fear, too certain. The more the money and the greater the disgrace.

The indirect elections having been dropped, the Geneva arbitration goes on to the entire satisfaction of the overwhelming majority of the most intelligent people in both countries. Let us hope this arbitration will introduce a new era in the settlement of national disputes. Nothing could well be worse than the old plan of setting thousands of persons who had no possible quarrel with each other to the frightful work of mutual slaughter. Arbitration ought to be both cheaper, more effective, and in every respect more honourable; and it is found that nations are sufficiently advanced in civilization and good sense to submit to the decision of neutral parties; who shall after that say that the former times were better than these?

THE KEITH CASE.

We have more than once directed attention to this curiously complicated case that has for some time past been before our law courts and has been causing a good deal of talk both in Canada and Scotland. Our readers know pretty well how the whole difficulty originated and how matters have been going from bad to worse, till now apparently it has been ruled that Roman Catholic priests may aid and abet the abduction of children from their natural and legal guardians, and go scot free. We have already told how Mr. Keith sought to secure his children by serving a writ of habeas corpus upon Mrs. Keith, and also upon Archbishop Lynch and Father Jamot. Mrs. Keith, while she could not plead ignorance of where the children were, refused to produce them, and thus rendered herself liable to be sent to prison for contempt of court. The Archbishop and Father Jamot, pleaded that they knew nothing about the matter, that they had no power over the children, and that they had never in one way or other counselled their removal from their father's house. There was a good deal of Jesuitical evocation in the proceedings of those two gentlemen and by a legal quibble, they were relieved from personal judicial examination.

The case was then removed to the Court of Chancery, and the children made wards of the Court. No quibbles could prevent called witnesses being brought up for examination there, and consequently to avoid the damaging disclosures that they would have been forced to make, these Reverend gentlemen lodged a plea against their being examined, which the Judge finds himself obliged as he thinks to accept, though he does it with great reluctance.

As we have stated, these priests pleaded formerly that they had had nothing to do with the abduction of the children, and had neither counselled nor abetted the proceeding one way or other. If this had been literally and honestly the fact their course would apparently have been a very smooth and a very safe one. They need have feared no examination, for they had neither knowledge nor power in the premises. We have, however, already given their plea in full, and as our readers will remember, they in that claim exemption from such examination altogether on the ground that no one is bound to say anything that might criminate himself, and that the answers they would be obliged to give would involve such crimination. Privilege and the Treaty of Paris they also pleaded in bar of the threatened ordeal, but what we have stated was the substance of the anchor upon which they chiefly depended. To abduct or detain a word in Chancery, or

to aid or abet in such abduction or detention involves a charge of felony, and they feared on this account.

It will be observed that in taking this stand they changed altogether their position. They had urged that they had had no connection whatever with the abduction, and had no power over the children. What possibility was there in that case to criminate themselves? The more they stated the whole truth and nothing but the truth, the more their unimpeachable innocence would appear. All that however has now been changed. They are afraid to be put to the question lest they criminate themselves! In other words, if they plead according to the truth, they are felons though not proved to be so, and were formerly days. If they plead according to truth formerly, they are now liars, while they very brazenly get erroneously hint that they are not felons. It is not we who have put them on the horns of this dilemma, but themselves or their legal advisers, and they can take which horn they prefer, though in either case not very much we should think to their comfort or credit. The Judge has ruled that he must accept this plea, and under the shelter of this most miserable and discreditable subterfuge, these clerical dignitaries escape the "question" in the meantime. The finding of the Judge has, however, been appealed from; and, keeping in view their former plea, the full bench may conclude that these gentlemen could not criminate themselves in a matter in which they had neither directly or indirectly any part.

If, however, the plea is sustained, then we cannot see that Mr. Keith can have any other hold upon those who virtually say we know all about it, and took such a part in the matter as would land us in the felon's dock, but we are not bound to criminate ourselves, and therefore we won't answer. In that case in all likelihood Mr. Keith will never see his children again, and these clerical gentlemen will be able to snap their fingers in his face and laugh at the simplicity which thought that the father could successfully contend against the confessor and the priest.

This is a very grave matter. These priests were Mrs. Keith's spiritual advisers, and they will not tell what advice they gave her about stealing her children from their father's authority for fear of criminating themselves! How could they possibly criminate themselves if they advised her to obey the law of God and man, both of which give supreme family authority to the father? Suppose Mrs. K. had murdered those children, and had previously asked Father Jamot's advice on the subject, what could be thought if that reverend gentleman would not submit to a judicial enquiry as to his advice for fear of criminating himself? Notoriously if one word of objection had been interposed by these "holy fathers" Mrs. K. would not durst not have done as she has. But not only has that word not been spoken, practically though not formally and legally, they have acknowledged that they aided and abetted her in the proceeding.

As we have already mentioned, Mrs. K. has also followed her other two children to Scotland, and has endeavored with the assistance of Roman Catholic emissaries, both by force and fraud to abduct these two boys from the care of their legally appointed guardian, and has been baffled in her projects only by very cautious and very decided proceedings. Who supplied her with money? With whom did she leave the three abducted children when she went to Scotland? Archbishop Lynch and Father Jamot might have been able to throw light on these and kindred points, but of course a man is not bound to criminate himself! and these reverend gentlemen, therefore, cautiously decline the overture. What is the consequence of all this? Mr. Keith's home is broken up. His children are all scattered and removed from his care, and he is told that unless he surrender the two boys in Scotland to be disposed of as their mother and her advisers think best, he will never see the other three while he lives. It is not now pretended that the Roman Catholic officials do not know where those children are, nor is it for one moment argued that Mrs. K. would for a single day persist in any course in opposition to her spiritual advisers. But there it is. A wife

without the knowledge and sanction of her husband can leave his home, travel so far as he knows unprotected for thousands of miles, be supplied with money, can assume a false character, and under a false name can introduce herself into a house for the purpose of taking away, if necessary by force, children faced there by their father, and all under the sanction of religion and under the advice and guidance of religious teachers, besides retaining those already abducted. Are Protestants of the present day prepared to say that all this is right and that there is no remedy. The house where these boys live has to be guarded like a prison. Mrs. Keith knowing that at a certain time of the day only a lady was with them brought four men, and had a cab standing at a respectable distance evidently for forcible abduction. Are we to blame a weak, excitable woman for all that? Nay, verily, the great weight of responsibility lies on quite different shoulders, as will be seen before all the play is played out. We care not how political tricksters may try to smooth it all over in order to secure the Catholic vote to this party or that. We say the whole proceeding is simply infamous, and that not so much in reference to the ostensible agent as to the sleek demagogue wire pullers behind the scenes.

EXCURSIONS FOR POOR CHILDREN.

Sabbath School excursions serve more important purposes than affording a mere day's relaxation for the little folks. They are educators as well, both for head and heart, and often are the only means of letting many know that the world is actually a great deal larger than they thought it was. A yearly excursion to a convenient distance ought, in our opinion, then, to be a regular part of the arrangements in every well-organized Sabbath School; not for the purpose of drawing in scholars merely, but for genuine instruction, and healthy expansion of thought and feeling. We are glad to see this more and more acted upon. And those who oppose such things as clap-trap, and inconsistent with the object of Sunday schools, show that they are in danger of becoming old fogies, and don't know what they are saying.

We notice another movement in this direction, which has been inaugurated in New York, and is of a very praiseworthy kind. It is to get up excursions into the country for poor, and such children who were never perhaps without the city limits, and who could never get away, either in a Sunday school excursion, or in any other way. It is proving a complete success. Already, two excursions have taken place, which took out into the country 1,300 children, and it was calculated that in the course of the season the friends in charge will be able to take out 10,000 in the same way. Ministers, city missionaries, superintendents of industrial schools, and various benevolent gentlemen, are entering enthusiastically into the work, and funds are coming in abundantly. Already more than \$5000 have been sent into the New York Times office, nearly a thousand coming in in two days. Poor sick children are also to be attended to, in the way of procuring fans, ice, medicine, nourishing food, &c. Now this is very fine. Why should not some of our benevolent friends in Canada follow suit? There are poor sick children with us as well as in New York.

HORSE RACING AND BETTING.

Every decent, sensible person is coming fast to the opinion that horse racing is a curse and a nuisance, and its professed benefits in the way of improving the breed of horses, &c., a mere delusion and snare. To have horse races established in any locality, is felt to be a public calamity, securing for the time a high carnival of blackguardism and every kind of rascality. No one can fully estimate the amount of injury that every such race does to the sobriety, decency and integrity of the community, and one is therefore glad to see that the current of public opinion, both in the old country and here, is so setting that, let titled and untitled blacklegs, of every degree of raffishness, protest as they may, it is doomed to the same fate as cock-fighting and pugilism. Prime Ministers may patronize it, Dukes and Lords may figure as its abettors, while those opposed to

it may be denounced as sour-faced humbugs. It does not matter. The thing has become too large a piece of lying, swindling, and general immorality, to make serious headway very much longer. Respectable turfites are withdrawing; even fashionable fools are withdrawing; they are shocked, and feel it necessary to be rather deprecating and apologetic, while falsehood and fraud are so notoriously universal about the whole, that it is acknowledged without these, "books" could not be made, and races would not pay.

When mere boys are robbing their masters' tills, sons forging their fathers' names, and young nobles going to the dogs, through the insane love of betting on race horses, it is about time that a halt were called. We hope to see the day, and that soon, when any respectable man would as little allow his name to be used in connection with a horse race, as he would figure as second at a "mill," or parade his betting success over a "main of cocks."

Mr. Thomas Hughes ("Tom Brown") did himself honor by opposing the adjournment of the British Parliament on the Derby day, and is now putting through a stringent law on betting, which will surround horse racing with difficulties. We have never been admirers of "Tom," whom we have always looked on as a fussy, officious personage, with not much balance of judgment or general weight of character, but really, if he goes on at this rate, we shall have to change our mind, and believe that after all his "three tailors of Tooley Street" airs, there is more in the "litt'le man" than from his books and speeches, we had been inclined to believe.

HABITUAL DRUNKARDS.

The progress of opinion in Britain on the subject of Drunkards is seen very clearly in the report of the select Committee of the House of Commons on Habitual Drunkards. This report lately issued among the Parliamentary papers, recommends among other things, that there should be provided "Sanatoria or Reformatories for those who, notwithstanding the plainest considerations of health, interest and duty, are going over to habits of intemperance so as to render them unable to control themselves, and incapable of managing their own affairs, or such as to render them in any way dangerous to themselves or others." These establishments, it is said, should be divided into two classes A and B. A would be for those who are able out of their own resources or out of those of their own relations to pay the cost of their residence therein. These, whether promoted by private enterprise or by associations can be profitably and successfully conducted. The class B would be for those who are unable to contribute or only partially. These must be established by State or local authorities and at first at the cost, though there is good reason to believe that they can be made wholly or partially self-supporting. The admission should be in the opinion of the Committee be either voluntary or by compulsion. In either case the person entering should not be allowed to leave except under conditions to be laid down, and the power to prevent their leaving should by law be conferred on the manager. Though practically the power would be seldom put in force, it would be useless to establish the institution without it. The Committee also recommend that the provisions of the Habitual Criminal Act should be applicable so far to Drunkards, and that an Habitual Drunkards register should be kept. No wonder that such recommendations should provoke hostile criticism, and queries about the liberty of the subject being interfered with. But in the meantime, the recommendations and the outcries alike tell of progress. The next thing is to look to those habitually engaged in making Drunkards. Most certainly that business will have to be put down with a high hand as decidedly hostile to the public welfare. Strange to license men to live by drunkenness and then recommend public asylums and reformatory establishments for their victims!

The Halifax Presbyterian Witness, in noticing the position taken by Archbishop Lynch and Father Jamot in the Keith case, when before the Court of Chancery, says:—"It will be observed that the priests are fighting to procure the legal recognition of the Confession in Canada as an impregnable barrier behind which the law is powerless to look, and under whose shelter kidnapping and every other enormity may be safely carried on, and Rome be virtually made supreme ruler in civil as well as spiritual matters."

Ecclesiastical.

PRESBYTERY OF MONTREAL.

This Court met at Montreal, in Knox Church, on the 10th and 11th days of July current, Rev John Irvine, Milne Isles, Moderator, the sitting five. Among other things done, the Presbytery admitted into the Church the Rev. Leon Dionna French Evangelical minister, and the Rev. John A. F. Southland, of the Presbyterian Church of the Lower Provinces; licensed as Probationers Messrs. John M. McAlistar, B. A., and Henry Sturtevant; and loosed from his pastoral charge at New Glasgow, the Rev. Robert Fleming. The Presbytery's list of grants to aided congregations was revised and adopted for the ensuing year. Rev. John Mackie, Lachute, was appointed to sit in the General Assembly's Foreign Mission Committee.

JAMES WATSON, Presbytery Clerk.

PRESBYTERY OF ONTARIO.

The regular meeting of this Presbytery was held at Prince Albert on July 9th. As usual at the first meeting after the sitting of the General Assembly not much business was transacted of general interest to the church. The Rev. J. Thom was appointed moderator for the current year. The Rev. D. Cameron of Beaverton signified his acceptance of the call from the congregation of Lucknow, in the Presbytery of Huron, and arrangements were made for releasing him from his present charge. The resignation of the Rev. McArthur of the congregations of Wick and Grimsby was also accepted, by the Presbytery, making the fourth vacant charge within the bounds. The Rev. J. B. Edmondson was appointed to moderate in a call at Prince Albert, at an early day. The Rev. J. Smith, of Bowmanville, was appointed the Presbytery's member of the Foreign Mission Committee. The next regular meeting was appointed to be held at Prince Albert on Sept. 3rd, the evening diet to be occupied with a conference upon the office and duties of the eldership, after sermon by the Rev. Alex. Kennedy.

PRESBYTERY OF TORONTO.

The Toronto Presbytery of the Canada Presbyterian Church met on the 3rd inst., at 11 o'clock in Knox's Church. In the absence of the Moderator, (the Rev. James Pringle, of Brampton,) the Rev. James Dick, of Richmond Hill was called to the chair. The minutes of the last meeting were read and confirmed. A vote was passed expressing sympathy with the Rev. Mr. Pringle, who had sustained serious injuries through an accident last month. The Rev. W. Meikle, of Oakville, Moderator elect having arrived took the chair. The Rev. Dr. Topp, as Convener of the Board of Knox's College, reported that he had received a letter from the Rev. Mr. Gregg, of Cooke's Church, accepting the position to which he had been unanimously elected by the last assembly. It was agreed that the Presbytery dissolve the pastoral ties subsisting between the Rev. Mr. Gregg and his congregation, and that Dr. Topp be appointed to preach the Church vacant on the morning of the 21st inst., and that Professor Gregg be continued Moderator of the session until the next meeting of Presbytery, also that he be inducted into his new sphere within Knox's Church on the first Wednesday in October, and at half-past seven o'clock p. m. The Moderator to preside, and the Rev. Dr. Jennings to address the newly-appointed Professor. Mr. Wilson, Elder, spoke on behalf of the session and the congregation of Cooke's Church and testified to the regret with which those who had been favoured to sit under his ministrations parted with their beloved pastor. The Presbytery's Commissioners to the General Assembly, recently held at Hamilton, gave in their reports of their attendance at the meetings of that court. The Presbytery agreeably to the instructions of the Assembly received the Rev. James Galloway, as a minister, and Mr. James Smith, as licentiate of the Church. An appeal came from a member of the Session of the Milton congregation was dismissed on account of irregularity, and the appellant instructed to bring the matter forward in accordance with the rules of the church. A request of the minister and session of the Oakville congregation for preaching, and from the student at present supplying Bronte in order to relieve the Rev. Mr. Meikle, during indisposition, was referred back to the Session together with the Presbytery's Home Mission Committee. The Rev. Mr. Dick reported that he had dispensed the sacrament of the Lord's Supper to the Newmarket congregation. The clerk read a letter from the Rev. Mr. Pringle, a Convener of the Presbytery's Commissioners to Orangeville and Mono Mills, reporting that the congregations had unanimously agreed to the erection of the former into an independent charge, and to the union of the latter with Caledon East and Sand Hill. The Presbytery then adjourned, to meet again at Knox's Church on Tuesday, the third day of September.

GUELPH PRESBYTERY.

The Presbytery of Guelph met in that town on Tuesday, at one o'clock. Rev. Mr. Anderson, of Rothsay, was chosen moderator for the ensuing year. Mr. Goodwillie having passed in a satisfactory manner, the prescribed trials, his ordination was appointed to take place in Hespeler over the congregation of Doon and Hespeler on Tuesday, 23rd July, at 1.30 p. m. Mr. Wm. Kay underwent his trials for license and he was in due form, after having answered the questions of the formula, and then suitably addressed by the moderator, and after solemn prayer, licensed, in the name of the Lord Jesus Christ, and by the authority of the Presbytery, to preach the gospel. The committee appointed to visit Hawkesville reported, recommending that the congregation there be allowed to mortgage their property for a term of five years, and that the Presbytery pay the interest on the sum, \$500, for that time. It was agreed to receive the report, adopt its recommendations, but at the same time strongly urge the congregation to do all in their power in the meantime towards the redemption of the principal of the debt. The committee appointed to arrange a plan of Presbytery visitation reported; the report was received and authorized to be printed and a copy sent to each minister and ruling elder in the bounds. Mr. Macellie reported that the congregation at Arthur had given a unanimous call to Mr. A. McLaren to be their minister, and Mr. Millican reported that the congregation of South Luther saw Amaranth had unanimously called Mr. Duncan Davidson. The conference on the state of religion appointed to be held at this meeting was postponed till next ordinary meeting, which is to be held in Chalmers' Church, Guelph, on the first Tuesday in September, at one o'clock in the afternoon. Certain items of Home Mission business were then taken up and disposed of. A petition and subscription list were read from Moorfield and certain persons on the 8th con. of Peel, asking a supply of sermons, to be continued at the former, and begun at the latter. A committee was appointed to

visit Peel, inquire into the religious wants and prospects of the locality, and report at the next ordinary meeting, and the Clerk was authorized to send what supply he can in the meantime to Moorfield. A reference was taken up from the Session of First Congregation, Guelph, suggesting means by which the stipend of ministers below \$600 might be raised to that amount. It was resolved that the Clerk be instructed to inquire of Sessions of such congregations as are not paying \$600 if any assistance from other congregations is required to enable them to raise the sum, and to request an answer before the next meeting of Presbytery, as the whole subject will then come up for consideration. A committee, Mr. Middlemiss, convener, was appointed to prepare a scheme of missionary meetings, and report at the meeting to be held in Hespeler on the 23rd. Mr. Little stated that his congregation had resolved to increase its stipend to \$1000 a year. On motion it was agreed that the salary of the Clerk be at the rate of \$120. Those of the commissioners from the Presbytery to the General Assembly reported that they had fulfilled the trust committed to them. The Clerk was authorized to give subjects of discourse to the theological students in the Presbytery, and to arrange for the examination of these, three in number, about to enter Knox College.—Guelph Mercury.

CHATHAM PRESBYTERY.

This Presbytery met in Adelaide Street Church, Chatham, on Tuesday last, the 25th June. There was a good attendance of Ministers and Elders. The following were among the more important items of business transacted: Mr. J. Beckett was elected the Presbytery's representative on the Foreign Mission Committee. Mr. Warden reported that he had moderated in a call to a minister in Chicago, on the 9th inst., when the Rev. James MacLaughlin was the unanimous choice of the congregation. The call, with relative documents, was laid on the table and read. It was very largely signed, and offered a stipend of \$2,500 per annum. Mr. Bennett, a commissioner from the congregation, addressed the Presbytery in very forcible and telling language, pointing out the importance of the field and urging the speedy settlement of Mr. MacLaughlin. The call was sustained by the Presbytery and placed in the hands of Mr. MacLaughlin who was present. In a few well timed remarks he accepted the call, and the Presbytery agreed to meet in the First Scotch Church, Chicago, on the evening of Tuesday, the 9th of July, at half-past seven o'clock, for the purpose of inducting Mr. MacLaughlin into the pastoral charge of the congregation. Mr. Warden was appointed to preach and preside, Mr. King to address the minister, and Mr. Cochran of Brantford, is expected to address the congregation on their relative duties. The Presbytery having learned of the death of the wife of the Rev. Mr. Waddell of Hildesheim, adopted the following minute, a copy of which the clerk was instructed to forward to Mr. Waddell: "The Presbytery having just heard of the great loss sustained by Mr. Waddell in the death of his wife, take this opportunity of recording their deep and heartfelt sympathy with their brother Mr. Waddell and his daughter in this, the time of their great affliction. But whilst the Presbytery desire to sympathize with their brother in the time of his bereavement, they would also rejoice to believe that he is not called upon to 'sorrow as those who have no hope,' and would also lift up their earnest prayers that the Great Head of the church would enable their brother to 'possess his soul in patience' and to 'keep that which has been committed to him' till that time comes when 'all those who sleep in Jesus will God bring with Him.'" A petition was read from the united congregation of Tilbury West and Mersea praying the Presbytery to moderate in a call to a minister, offering a salary of \$500, and asking a supplement from the Home Mission Committee of \$100, so as to make the stipend \$600 per annum. The prayer of the petition was granted and Mr. Forrest appointed to moderate in the call. It was agreed to hold a Sabbath School Conference in Wellington Street Church, Chatham, on the evening of Tuesday, 24th September, (the day of the next regular meeting of Presbytery.) Messrs. McColl, (convener), King, Waddell, Forrest and Caven were appointed a committee to introduce topics of discussion, and also to make all necessary arrangements for the Conference. Mr. McColl was instructed to dispense the Lord's Supper in Wallaceburgh, on Sabbath, 21st July. On motion of Mr. Warden Deputations were appointed to visit the aid receiving mission stations of the Presbytery, to secure if possible the removal of the grants they receive from the Home Mission Committee: Messrs. Forrest and King to Tilbury West and Mersea, Messrs. Gray and Beckett to Maidstone and Messrs. Gray and Walker to Amherstburgh and Colchester. Messrs. Caven and Beckett were instructed to draft a scheme of Missionary Meetings, to report in September. Messrs. Warden, (convener), King and Walker were appointed a committee to mature a plan to raise the salary of all ministers with the bounds to \$600 per annum, where a smaller amount is now being paid, to report at next meeting. A large amount of business was transacted in regard to the mission work of the Presbytery and the meeting closed at 7 p.m.

R. W. WARDEN, Pres. Cler.

MINISTERS AND CHURCHES.

The Rev. D. Cameron, late of Beaverton, passed through this city last Tuesday, on his way to Lucknow, where his induction takes place on the 24th inst. The loss which the congregation at Beaverton sustains in the removal of Mr. Cameron will be gain to the people of Lucknow. It is with feelings of deep regret that we record a painful accident which happened to the Rev. John Laing. In driving from Sandhill to the Railway station the horse ran away and the reverend gentleman was violently thrown from his buggy, and had his leg broken. He is now doing as well as could be expected. At a meeting of the Thamesville congregation C. P. Church, on the 3rd inst., it was unanimously agreed on motion of Mr. John Ferguson, seconded by Mr. D. McFarlane, to raise the stipend of the Rev. J. Beckett \$100 per annum; the Thamesville branch of the congregation pledging as their share \$50, the balance to be made up by the other sections. This is all the more creditable as it was spontaneous on the part of the people. The increase begins with May of this year. Rev. W. Cochran of Brantford, says the Woodstock Review, has received another call from the liberal Presbyterians across the lakes. This time it hails from East Orange, New Jersey, and is accompanied with offer of an unusually handsome salary. We have no knowledge of the Rev. gentleman's intentions in the matter, but judging from his antecedents should infer that he would 'stick' to his congregation by whom he is so extremely well thought of. He has adhered to Brantford through good and evil report, and his departure would be severely felt, not only by his own flock, but by the Paris Presbytery, and in fact Presbyterians in the Province generally.

IN CHANCERY.

KEITH vs. LYNCH et al.

JUDGMENT CHANCELLOR BOWEN.

The plaintiffs are three children of David S. Keith and Jessie E. Keith his wife, the eldest of the three children being 12 years of age. The father of the children is a Protestant, the mother a Roman Catholic. The defendants are the Roman Catholic Archbishop of Toronto, the Rev. Mr. Jamot, Vicar General of Toronto and the mother of the children. The short substance of the bill is that the mother has always desired or endeavoured to instruct and bring up the children as Roman Catholics against the will of their father, that in order to affect and carry out this wish of the mother the other two defendants conspired together with her; and formed the plan of carrying them away from the care and custody of their father and concealing them in some Roman Catholic establishment or house in order to their being brought up as Roman Catholics, and the Bill charges various acts of the three defendants in pursuance of this alleged conspiracy, the substance of them being that they caused the children to be carried away from their father's house without his knowledge or consent and against his will and placed in some Roman Catholic Institution or House in the neighbourhood of Toronto, and that they have ever since been and still are there secretly kept and detained and brought up in the Roman Catholic religion against the will of their father, that the place of their detention is kept concealed from their father and that the defendants refuse to disclose it or to deliver the children to him. The Archbishop and the Vicar General have put in their answers separately, each denies his own complicity in the alleged abduction of the children, and each denies knowledge of where they now are. The Archbishop also denies complicity in the alleged detention and concealment of the children. The answer of the Vicar General is silent upon that point. Both of these defendants were examined before the special examiner the point of the examination being to prove out of their own mouths facts which would show or tend to show that they had conspired with Mrs. Keith in the manner and for the purposes alleged in the Bill.

The issue between the parties is argued by counsel to be whether these two defendants and the mother of the children were in league together for the purpose and in the act of carrying away these children from the care and control of their father, and in keeping them and detaining them from him. To prove the affirmative of this issue, or rather issues, for the alleged taking away of the children is one act and the detention another, a number of questions were put to each of these gentlemen, which they declined to answer. Their refusal was not put upon any special ground, with one exception—a ground taken by Mr. Jamot, which I will notice presently. Upon this refusal, application is made to me for the usual order to compel these gentlemen to answer. There are two applications, one against each.

To take first the case of the Archbishop. I have read the Examiner's note of the depositions of the questions asked, and of the refusal to answer several of them. The questions appear to me to have been proper ones, for the plaintiff had a right to have an answer to a very question as to any fact which might tend ever remotely to establish the affirmative of the issues which it was upon them to sustain; and I see no question which can be designated as not pertinent to those issues, or one of them.

The same remarks apply to the questions put to Mr. Jamot, who also refused to answer several of the questions put to him.

Upon these applications before me a new ground is taken, viz: that the Defendants apprehend that answers to these questions will tend to criminate them, to subject them to criminal prosecution, under the 57th Section of the Act respecting offences against the Person, 32, 33 Vic., c. 20. Regularly, this objection could not be taken at this stage of the proceedings. The Plaintiffs were entitled to require that the parties examined should each pledge his oath that he believed that his answer to any question asked to which he objected (that question being pertinent to the issue) would tend to criminate him. Mr. McLennan has, however, consented to waive this right, and to assume that each of these gentlemen would state upon oath his belief that the answers to the questions which he has objected to answer would tend to criminate him. Mr. Moss, for these Defendants, stating before me under instructions of course, that each of these gentlemen would, if re-examined, state upon oath that such was his belief.

It is argued by Counsel for all parties that the Father has a right to the custody of these children.

The 57th Section of the Act runs thus: "Whosoever unlawfully, either by force or fraud, leads, or takes away, or decoys, or entices away, or detains any child, under the age of fourteen years, with intent to deprive any parent, guardian, or other person having the lawful care or charge of such child, of the possession of such child, or with intent to steal any article, &c., and whosoever, with any such intent, receives or harbours any such child, knowing the same to have been by force or fraud, taken, decoyed, enticed away, or detained, as in this Section before mentioned, is guilty of felony." Then, after prescribing the punishment follows a proviso, which Mr. McLennan contends prevents the Statute applying to these Defendants: "Provided that no person who has claimed any right to the possession of such child, or is the mother, or has claimed to be the father of an illegitimate child, shall be liable to be prosecuted by virtue hereof on account of the getting possession of such child, or taking such child out of the possession of any person having the lawful charge thereof."

Mr. McLennan's point is that the mother exempted from prosecution by this proviso, is the mother of any child, legitimate or illegitimate; that what is charged by the Bill against these two gentlemen is that they have been and are assisting the mother in taking away and harboring these children, and inasmuch as the mother is not within the mischief of the act, so neither are they who have assisted her. The Bill does not put the acts complained of in the way suggested by Mr. McL., as if the mother were the principal and the other defendants accessories to what has been done, but treats them as joint conspirators, naming in the act alleged to have been committed, the Archbishop first, the Vicar-General second, and the mother last; but the question is not how the Bill puts the matter, but whether the answers to the questions put upon examination tend to criminate the defendants. It may be conceded that Mr. McL. is right that the mother of a legitimate child is exempt from prosecution under the act, but it is only that she is exempt from

prosecution; her act is not a lawful act. If the father is entitled to the custody of the child, the taking away or harbouring of the child is an unlawful act on the part of the mother as well as on the part of strangers. Strangers acting with her are principals in the commission of an unlawful act. Her personal exemption from criminal prosecution does not in the least alter the character of the act beyond her own personal exemption. As to others, whether acting in concert with her or independently of her, the act is an unlawful one, and is a criminal offence within the Statute. It has been argued as if it were a case of conspiracy. It is not so. The act deals with the case of a single offender. His offence is complete if he comes within the act. Another person may do the like act or may join with him in doing the same act, and that other person may be excused on personal grounds; but unless those personal grounds apply to him they can form no reason for his being excused. He remains an offender against the law, simply without any excuse.

It is not necessary indeed that I should go so far as to pronounce a very decided opinion upon the point. If only the inclination of my opinion were that the fact of acting in concert with the mother of a child makes no difference in the character of the act, except as regards the mother herself, I might not to compel an answer. I have, however, as I have expressed, a strong opinion upon the point.

It is next contended that the Defendants, having put in their answer to the Plaintiffs' bill, are too late in taking their objection. I do not think so. The answer under the present mode of pleading is not a discovery, but in the words of General Order 122, is to "constitute a clear and concise statement of such defences as the Defendant desires to make." The examination before the Examiner stands in the place of the old discovery by answer, and a Defendant could in his answer protect himself from any interrogatory, on the ground of its tending to criminate him, so he may upon his oral examination protect himself orally from answering any question, the answer to which will in his belief tend to criminate him, otherwise, our change in pleading and mode of discovery would abridge the protection which in that respect Defendant had previously enjoyed. Lord Langdale, in Lee vs. Had, states the rule as to protection, and the mode in which a Defendant may protect himself, in language which is applicable to our procedure: "A defendant is not called upon to discover the principal fact, or any one of a long series or chain of facts, which may contribute to establish a criminal charge against himself. He may protect himself by demurring plea or answer, or in any way in which he can bring the matter fairly under the consideration of the Court." And in reference to an agreement which had been entered into in that case, that a limit to an extension of time to put in an answer should be peremptory, he added, "It being a right to protection given to him by the law, I apprehend he cannot by any agreement deprive himself of it."

It is true that the Archbishop has by his answer made a general denial of the allegations of the Bill, and now demurs to answering questions tending to establish those allegations, on the ground that in his belief his answer to those questions will tend to criminate him. He might have taken in his answer the objection that he takes now, and it would have been better and more consistent if he had, but his position is, I apprehend, now the same as if the denials in his answer were made upon his oral examination, and upon being pressed with questions as to particular circumstances, he had claimed the protection which he claims now. Mr. Taylor, in his book on the Law of Evidence, states the rule in which he is borne out by the authorities thus: "At one time it was thought that if a witness chose to reply in part, he might be compelled to answer everything relative to the transaction, but this doctrine has been overruled by a majority of the fifteen judges, and it is now finally determined that after a witness has been sworn, he may claim his protection at any stage of the enquiry and if he do so he cannot be forced to answer any additional questions tending to criminate him. In short he cannot be carried farther than he chooses to go himself." The reasoning upon which the rule is founded, as to an ordinary witness, applies of course to a party under examination who is entitled to the same protection.

The same remarks apply to the denials by the Rev. Mr. Jamot, of the allegations in the Bill so far as he has denied them. His denials are, however, as I have already observed, less comprehensive than those of the Archbishop.

The only effect of my decision of course is that the defendants taking the ground they do take upon this application, the plaintiffs are disabled from obtaining out of the mouths of these defendants such evidence in support of their case as they might otherwise obtain. They are put to prove their case, if they can prove it, by the evidence of those who cannot plead such a protection.

It is manifest that in a case like this the concealment from the father of his children by those taking away or harbouring the children is the great difficulty under which he labours, and where such concealment and harbouring constitute a criminal offence that his undoubted right to the care and custody of his children is very apt to be defeated by refusals to answer upon the ground that has been taken in this case. It is peculiarly in such a case, more perhaps than in any other, the fact of the harbouring of these children being a criminal offence interposes immense difficulties in the way of the assertion by the father of his civil rights.

The objection being made by these defendants I cannot do otherwise than give effect to it very reluctantly. I confess, not that I desire the punishment of these gentlemen as criminals, that is no concern of mine, but it is a grievous wrong to the father of these children and to themselves, that the avenues of information should be closed in regard to them, his inquiries baffled, his and their rights frustrated, strangers interposed between a father and his young children, and the law practically set at naught by means of such an objection as is made in this case.

I cannot help expressing my strong conviction that the law is not upon a sound footing in this respect; and that it would be a furtherance of justice that the rule with us should be the same as it has been made by statute in some cases in England, that parties and witnesses should be compellable to answer, but that their answers should not be admissible as evidence in any criminal proceedings that might thereafter be instituted against them.

Mr. Moss took some further points in relation to the examination of the Rev. Mr. Jamot. As the objection upon which I am in his favor covers the whole ground, I have not thought it necessary to examine these other points, I only notice them to say that the reasons given by Mr. Jamot appear to me to be untenable. I refuse this application but without costs. It is sufficient to say upon the question of costs that upon everything that appears to have been done before the Examiner the Defendants were, in my judgment, in the wrong, and it is only by the courtesy of Mr. McLennan that they have been enabled to raise before me the question upon which they have succeeded.

CHICAGO.

The Scotch Church—Interesting Particulars—Induction of Rev. James McLaughlan—Cordial Welcome Personal Japanese Noblemen.

Editor BRITISH AMERICAN PRESBYTERIAN.

Dear Sir,—Most of your readers are aware of the fact that the Canada Presbyterian Church has several flourishing congregations in the United States. One of the largest and most important of these is situated in the city of Chicago.

Organized in 1860 for the purpose of getting hold of the Presbyterians arriving from Scotland and the North of Ireland, it has already done a good work, and been the means of preventing many from the mother-land from drifting into indifference and infidelity. The need of such a congregation is seen in the fact that of some 12 or 15,000 Scotch in Chicago, it is estimated that at least 8,000 never enter the doors of a church, the reason assigned by many of these being that they did not find a congenial home in any of the American Presbyterian Churches on their first coming to the city; and there being no congregation with the simple forms of the Church at home, they gradually drifted into careless habits and many of them into infidelity. Almost immediately after being organized, the congregation secured a most eligible site in the western division of the city on the corner of Adams and Saugamon Streets, on which they erected a beautiful and commodious church, which was formally dedicated to the worship of God in September, 1868, the basement having been opened a year previously by the late Rev. Dr. Burns, of Knox College, Toronto. The basement seats comfortably 350 persons, and in the church proper there is accommodation for about 600, which number can be increased to 900 by the erection of galleries. The value of the Church property is upwards of \$30,000, on which there only remains a funded debt of \$5,000. In March, 1867, the Rev. Dr. R. F. Burns was inducted as Pastor of the congregation, laboring successfully for three years, when he was translated to Cote Street Church, Montreal. For the past two years the pulpit has been supplied by Ministers and Probationers of our Church, and notwithstanding the long vacancy and the discouragement met with in the decline of several calls, the congregation was never in a better or healthier condition than at present. The attendance at the Sabbath Services, and at the weekly prayer-meetings has kept up well, and, financially, matters were never so prosperous—the Sabbath Collections for the past six months averaging \$24 or \$25 per day in addition to the revenue derived from the envelope system, &c. Last month a very harmonious call was extended to the Rev. James McLaughlan, lately from Ireland, and on Tuesday, the 9th inst., he was inducted into the Pastoral Charge of the congregation. The Rev. R. H. Warden, of Bothwell, conducted the services, preaching from 1 John, 5th chap. and 16th verse. Appropriate addresses were delivered to the minister by the Rev. W. King, of Buxton, and to the people by the Rev. W. Cochrane, of Brantford. The attendance was large, there being upwards of 300 present, among whom were several of the city clergymen.

On the following evening a festival of welcome was held, and notwithstanding the sweltering heat and the somewhat high charge (the tickets being \$1 each), the basement was filled to excess, not less than 450 tickets being sold.

The chair was occupied by Mr. Warden, and vigorous addresses were delivered by Messrs. King, Cochrane, MacLaughlan, and also by Rev. Mr. Hair of the Presbyterian Church of North America. The musical part of the entertainment, which was under the charge of Professor Sanky,—a second Philip Phillips—was admirable. Indeed, taken altogether, we never were present at a happier, more successful and enjoyable social gathering. Mr. MacLaughlan enters upon his work with the most cheering prospects of success, and we are sanguine that, by God's blessing, he will gather together a large congregation, which will be a power for good and for God in Chicago.

It may interest many of your readers to know that a former student of Knox College, Mr. John C. Hill, was recently licensed by the Chicago Presbytery, and at present has charge of four Japanese noblemen who have come to Chicago to spend a year in learning the language, habits, laws, &c., of the American people. They reside with a very worthy retired minister of the Presbyterian Church in the city—Mr. A. W. Henderson—and, though it is only a few weeks since they arrived, they can already converse a little in English.

In company with Mr. Hill, Mr. Cochrane and the writer were privileged to visit those gentlemen, and to hold a brief interview with them.

They seemed smart, active, and intelligent, and entered very frankly into conversation, showing us several of their swords, pipes, &c.

They are all distinguished men in their own country, one of them being brother to the late Tyecon of Japan. Who can tell the result of their visit to Chicago?

Although not yet Christianized, they have already relinquished their faith in Buddhism, read the Bible in Chinese, join in worship with the family with whom they reside, and are continually surrounded by Christian influences. Their teacher, Mr. Hill, has been appointed by the Board of Foreign Missions as a Missionary to Japan. Not only has he an admirable opportunity now of acquiring the language and becoming familiar with the habits and modes of thought of the Japanese, but through his present connection with these distinguished noblemen, he will doubtless gain a direct access to the people of that interesting country.

Mr. Cochrane remained in Chicago over Sabbath last to introduce the new pastor. He proposed visiting Omaha before his return to Brantford.

Yours faithfully,

R. H. W.

On the 16th inst., the Rev. Thomas McPherson, M. A., Lancaster, was made the recipient of an address and a covered carriage at the Mansie, from the members of the congregation and the public, in appreciation of his valuable services. The presentation was well merited. The reverend gentlemen made a suitable reply.

Sabbath School Teacher.

SABBATH SCHOOL LESSONS.

JULY 28TH.

The Last Judgment.—Matt. 25. 31-40. Pray the Evil of Discontent. Repeat Psalm 119, 5-7; 5th and 6th Commandments; Shorter Catechism 85. This is not a parable, but a pictorial prophecy of the coming of the Son of Man in judgment.

VER. 31.

How is the Son of Man to come? What is the difference between his first coming and this? He was a Servant. Phil. ii. 7, now a King; his attendants were apostles, now angels; he was tried, now he is Judge, Matt. xxvi. 21. Are there many angels? Rev. v. 11. What kind of throne will he fill? "A great white throne," Rev. xx. 11. This describes the righteousness of the Judge; the throne of glory describes his power.

VER. 32, 33.

Who are to be gathered before him? The small and the great, Rev. xx. 11? saints and sinners, 2 Cor. v. 10. You shall be there; you are to be judged. Whom does he place on his right hand? Who are his sheep? They who have known and followed him, John x. 27-8. They who can say the twenty-third Psalm with their heart, "The Lord is my Shepherd." Why is a separation required? Good and bad are mingled here in the same school and family. Who are represented by the Goats? The ungodly shall not stand in judgment, nor sinners in the congregation of the righteous," Ps. i. 5,

VER. 34.

What name does he give himself here? What does he call his people? Ye Blessed. Happy they whom our heavenly Father loves and delights in, Ps. cxlix. 4; Rev. xxi. 3. What kind of kingdoms prepared for them? 1 Pet. i. 4. They themselves are kings, Rev. i. 6. When was it prepared? Eph. i. 4. When is it possessed? "Come ye, inherit." Not till after the judgement do saints obtain the full possession of all that Jesus has procured for them. 1 Thess. iv. 16-7.

VER. 35-40.

For what are they commended? How do they show their humility? Lord, when saw we, &c. How does the Lord show his love to his people? v. 40. When Jesus appeared to Saul on his way to Damascus to destroy the Church, it was said, "Why persecutest thou Me." "I am Jesus whom thou persecutest." Why was it the righteous did all these things? For the sake of Christ. The cup of cold water was given in the name of a disciple, Matt. x. 42. There was brotherly love, Heb. xiii. 3; 1 John v. 1.

VER. 41.

What does he call those on the left? "Ye cursed." Why were they so called? Because of their sins. "Cursed is every one that continueth not in all things which are written in the book of the law to do them," Gal. iii. 10. Into what were they sent? For whom was this originally prepared? What a fearful doom! Oh, flee from the wrath to come.

VER. 42-46.

What was their sin? Selfishness. The rich man fared sumptuously every day, and Lazarus was starving at his gate, Luke xvi. 19-23; Gal. vi. 2; Phil. ii. 4; 2 Tim. iii. 2. How did they show their ignorance? v. 41. What opportunities had they wasted? v. 45. There is always some one to whom we may be kind for Christ's sake—a little child to be taught, a sick person to whom we may give assistance. How are those on the left hand punished? How are the righteous blessed?

LESSONS. 1. The Lord Jesus is the great Judge, 2 Tim. iv. 1; Jude 14-5; v. 81-4.

2. The judgement will be public, v. 31-2; Matt. xvi. 27. Angels innumerable and all men will be there, Rom. xiv. 10.

3. The difference between the righteous and the wicked will be made visible, v. 32-3. "Then shall ye discern between the righteous and the wicked," Mal. iii. 18.

4. How happy they who are the people of Christ! v. 34. "Ye blessed" signifies ye who are already blessed; they all listened to the invitation, "Come unto me, all ye that labour," and now it is changed into "Come, inherit the kingdom." What a kingdom will that be which our Father has prepared! Have you heard the voice of Jesus yet?

5. We are rewarded according to our works, v. 35-40. Observe, these righteous did not act kindly to the disciples of Christ, and for this reason were made heirs; but they first became the disciples of Jesus, and then for his sake were kind to the brethren. We are first saved by Christ and then serve Him.

6. We are punished according to works, v. 36-45; Prov. xxiv. 11-2.

7. The awful doom of sinners, v. 46. "He will burn up the chaff with unquenchable fire," Matt. iii. 12. Prepare to meet thy God.

8. The blessedness of the righteous—Life eternal. Eternal in the original is the same word that is translated everlasting—life with Christ, life for ever. Jesus is the way, the Truth, and the Life.

Our Young Folks.

COUNTRY CHILDREN.

Little fresh violets, Born in the wild wood, sweetly illustrating Innocent childhood; Shy as the antelope,— Brown as a berry,— Free as the mountain air, Romping and merry. Blue eyes and hazel eyes Peep from the hedges, Shaded by sun-bonnets, Frayed at the edges! Up in the apple trees, Rootless of danger,— Mirthful in outcry o' Stars at the stranger.

Out in the hilly path Seeking the berries,— Under the orchard tree, Feasting on cherries,— Trampling the clover blooms Down among the grasses, No voice to hinder them, Dear lads and lassies!

No grim propriety, No introduction: Free as the billings From city restriction! Coasting the purest blood, Strengthening each muscle, Doubling health's armor 'Gainst life's coming bustle.

Dear little innocents! Born in the wild wood: Oh, that all little ones Had such a childhood! God's blue green over them, God's green beneath them, No sweeter heritage Could we bequeath them.

THE CHILD MARTYR.

It was at Antioch, the city where the disciples were first called Christians, that a deacon of the church of Cæsarea was called to endure the most cruel tortures, in order to try his faith, and force him to deny the Lord who bought him with his precious blood. The martyr, amidst his agonies, declared his belief that there is but "one God, one Mediator between God and men, the man Jesus Christ. His body was almost torn to pieces, the Emperor Galerius himself looking on. At length, weary of answering their taunts that he should acknowledge the many gods of the heathen, he told his tormentors to refer the question to a little child, whose simple understanding could decide whether it were better to worship one God, the Maker of heaven and earth, and one Saviour who was able to bring us to God, or to worship the gods many or the lords whom the Romans served.

Now it was so that a Roman mother had come to the scene of the martyr's sufferings, holding by the hand a little boy of nine years old.

The question was asked the child, and, to the surprise of those who heard it, he replied, "God is one, and Jesus Christ is one with the Father."

The prosecutor heard, but far from being softened or convinced was filled with fresh rage.

"It is a snare," he cried, "oh, base and wicked Christian! thou hast instructed that child to answer thus." Then turning to the boy he said more mildly, "Tell me, child, who taught you thus to speak? How did you learn this faith?"

The boy looked lovingly in his mother's face and replied, "It was God's grace that taught it to my dear mother; and she taught me that Jesus Christ loved little children, and I learned to love him for his love to us."

"Let us see now what the love of Christ can do for you," cried the cruel judge; and, at a sign from him the licitors or officers, who stood ready with rods, after the fashion of the Romans, instantly seized the boy.

"What can the love of Christ do for him now?" asked the judge as the blood streamed from the tender flesh of the boy.

"It enables him to endure what his Master endured for him, and for us all," was the reply.

And again they smote the child to torture the mother.

"What can the love of Christ do for him now?" they asked again. And tears fell even from heathen eyes as that Roman mother, a thousand times more tortured than her son, answered, "It teaches him to forgive his persecutors."

The boy watched his mother's eye, and he thought of the sufferings of his Lord and Saviour; and when his tormentors inquired whether he would not now acknowledge the gods they served, and deny Christ, he still answered "No! there is no other God but one. Jesus Christ is the Redeemer of the world. He loved me and I love him for his love."

The poor child now fainted between the repeated strokes, and they cast the mangled body into the mother's arms, crying, "See what the love of your Christ can do for him now."

As the mother pressed him gently to her own crushed heart, she answered, "That love will take him from the wrath of man to the peace of heaven."

"Mother," cried the dying boy, "give me a drop of water from our cool well upon my tongue."

The little martyr spoke no more, and then the mother said, "Already, dearest, hast thou tasted of the well that springeth up to everlasting life; arise now, for thy Saviour calleth for thee. Young happy martyr, for His sake, may He grant thy mother grace to follow thy bright path."

The boy faintly raised his eyes, looked to where the elder martyr was, and said again, "There is but one God, and Jesus Christ whom he has sent," and so saying, he died.

THE POWER OF LOVE.

Here is a little story which illustrates the great power of love. A kind, Christian lady, in one of her visits of charity, found a poor, destitute little orphan girl, and brought her to her own house. The little stranger at first would take no comfort, but sat down weeping in the hall. The children of the house endeavored to make friends with her and draw her into the parlor, but they could not; and so they said to their mother: "She will not come and play with us. She will not leave the hall."

"There is a secret," said the lady, "by which you can bring her where you like. It is a secret in four letters. Try if you can find it out."

The eldest sister taking the lead, searched eagerly among all her prettiest play-things. "I know what it is," cried she, "it is 'D-o-l-l.'" So she brought her best doll, and offered to give it to the child if she would come into the parlor. No; it was a failure.

The next in age said to herself: "Muff is spelt with four letters;" and brought her a fine muff—a Christmas present; but she would not touch the muff, nor even look at it.

Grace, the youngest, could think of nothing worth offering after this, but stood looking on in sorrow, until at length following an instinct of her own, she sat down beside the little stranger and cried too. Then presently, she took her by the hand, and encircling her neck with her own tiny arm, she drew the weeping head softly nearer and nearer, and imprinted a gentle kiss upon her cheek. This decided the battle. There was nothing said, but Grace soon led the way into the parlor, holding her captive by the hand.

"Well, girls," said the mother, "Grace has found out the secret, and the four letters are L-O-V-E. Love is the strongest rope in the world—even God will follow when you draw with that."

Ah! yes, love is a great power. It draws all things to itself. It drew the Son of God down to earth to die for us, and led him back to heaven to intercede for us; and is able to draw him down again, any day and every day, to dwell with us in our hearts. It will draw down blessings on our labors. It will draw down answers to all our prayers.

LETTER-WRITING.

Do not begin a letter with an apology or an explanation. Time is precious. Letters are multitudinous. Men do not like to open and clean a letter like a fish, before they can eat it. State your business in the first line. Then, when you have stated the business, you can go on if you wish with explanations and apologies, which the receiver can read or not, as he pleases. Thus, if one writes, "Dear Sir: I desire to borrow a thousand dollars, without interest or security," and adds eight or ten reasons why, the receiver does not need to read further than the first line.

Never begin thus: "Dear Sir: You will be surprised to receive a letter from an entire stranger," etc. Bless your heart, one now-a-days is surprised at anything else! Surprised? I am surprised when I do not get a peck a week!

There are a few rules which men should commit to memory, in corresponding with busy people.

- 1. Don't write at all.
2. When you can't help it, be sharp, short and legible.
3. When you write on your own business, pay for the answer.
4. When you want money, don't begin with piety or flattery. Beg first, and be pious afterward.
5. Don't beg of any one with whom you are not personally acquainted. Die, but don't beg.—Frecher, in N. Y. Ledger.

The twilight steals over the earth like a mournful thought over the soul. And in our sorrowful moods, as amid the shadows of the evening, we see stars in heaven that were before invisible.

We set out with brilliant expectations; we find them very slow in realizing themselves. And so life assumes by degrees, a soberer and a sadder hue. We find that between our ideal and its attainment there is an immense interval. That which seems to be the work of days we find to be the work of months; that which seemed to be work of years turns out to be the work of centuries. And so, step by step a man is disenchanted—led on by hopes of a bright future which is never realized here.

Temperance.

BORN DRUNK.

Among the names registered at the Tombs the other night was that of a youth, about fifteen years of age, who had been arrested for drunkenness. But he was not drunk, nor had he been drinking. He was, moreover, in good, sound health, but gave all the external indications of being intoxicated when arrested by a police officer. Upon protesting to the keeper of the Tombs that he was not intoxicated, it was revealed that the unfortunate youth had been born a natural drunkard, or rather that he had always acted like such a thing. He said that although in good health, he had never been able to walk without staggering. His speech was not unlike that of persons in a decided state of intoxication; and when excited he would mutter and reel. The unfortunate youth was detained until the next day, and was not sent to the courts to be gazed at through judicial spectacles. A subsequent investigation of the case proved that the lad had been telling the truth about himself, but his condition revealed a demonstration of the natural law that the child is a fair copy of his parents. It appears that prior to marriage, the father had been a secret but confirmed inebriate, and when the facts became known to the woman thus suddenly and unexpectedly, she wept in the most terrible manner. Almost broken-hearted, she contemplated the future misery in store for her. Months passed away, when it was discovered that the child at three years of age acted strangely; and at the end of six months the unhappy woman fully realized all her forebodings. The effect produced upon the mother was not without its influence upon the father, however. Realizing, in the midst of tears of bitter anguish, the sin that had been visited upon the child, the man reformed. He has now several bright children, and most exemplary ones, too, they are. But the boy that was brought into the Tombs was not drunk, but had entailed upon him a life of misery, as it was a blasted destiny.—New York Tribune.

RUM'S DOINGS.

A woman went to a wood-yard on a very cold day, and asked to see the head man. He came forward. "Sir," said she, "can you let me have a quarter of a cord of wood for that?" handing him a piece of money; "my children are freezing."

The man looked closely at her. "Why, are you not Seth Blake's wife?" he asked.

"Yes, sir, I am," said the woman. "How does it happen that you are in such low circumstances?"

"Yes, sir, it is bad. My children are starving, and rum did that; my children are ragged, and rum did that; my children are growing up outside of the Sabbath-school, outside the day-school, and rum does that. My husband, once kind and industrious, is now a vagabond, and rum did that; and the poor woman sank down on a log of wood, the picture of want and woe.

Nor did the rough woodman keep his eyes dry, for he remembered the time when Seth Blake was a promising a young printer as ever was. He married a nice woman, and the young couple started in life with as fair a prospect of comfort and happiness as a young couple could well have. They had seats in church too, and used to be seen listening to the word of God.

But Seth had a weak point. He would sometimes "drink." He did not quite believe in total abstinence. "Taste not, touch not, handle not," was not his motto.

The habit gained on him, and ruined him; and the worst of it all is that a drunkard's family so often has to share a drunkard's shame and degradation.

"Touch not, taste not, handle not," boys. This is the only safe ground; any other may sink you.

GOOD RESOLVES.

I would like to have ruddy cheeks, and bright eyes, and strong limbs. But they say that strong drink dims the eye, and whitens the cheek, and enfeebles the frame—therefore, I will not touch strong drink at all.

I would like to have a peaceful heart and a quiet conscience so that I may be happy while I am here. But they say that strong drink fills many a heart with misery, and implants in many a conscience a sting—therefore, I will not touch strong drink at all.

I would like to have a quiet home and happy fireside. But they say that strong drink makes ten thousand homes wretched and miserable—therefore, I will not touch strong drink at all.

I would like to go to heaven when I die, that I may dwell with Jesus in glory forever. But they say that strong drink keeps many from entering into heaven—therefore, I will not touch strong drink at all.

Scientific and Useful.

SHADE TREES.

No native tree we have is better adapted to the purposes of shade and ornament than the sugar maple. Its foliage is full and dense, and its form is that of a rounded cone of beautiful proportions. It is also clean and free from insect enemies. It would be well if, in planting shade trees on our streets, there could be a suitable alternation of different kinds, some of rapid growth for temporary use, and others for permanence. Some attention should also be paid to variety. Probably the very best trees for general street planting are the different varieties of the maple. Next in value we would place the elms. For intermediate and temporary planting, the box elder and the ash may be mentioned. Here and there should be the bass wood, or linn, the tulip tree, the horse chestnut, and the buckeye.

THE USE OF STORMS.

The wildest storms of winter do great good by thoroughly removing any noxious gases that may lurk about our great cities, and carrying them out to the deep, there to "suffer a sea change," and replacing them with purer air. Air and ocean are the two great physical purifiers of the world. So, while we fasten our garments more tightly around us, and hurry along in the pelting shower flung at us by a boisterous wind let us think of the health giving oxygen that comes on the tempest; and while enjoying the shelter of our roof, think of the good work going on above us in the sky, alike whether we wake or sleep. We love to think of the mighty operation of the hand of God going on ceaselessly for the good of man and the mass of living things on earth, when we are passive and powerless; and this wind movement is one of these. Dublin University Magazine.

STRAWBERRIES FOR THE MILLION.

It is a burning shame at this day for any farmer or gardener no matter where located, to be without a clean and thrifty strawberry patch for family use. The old plea that the common farmer has no time to fritter away in raising such "stuff" never was a valid excuse for neglecting the kitchen garden. It is one of the most profitable parts of any farm. No kitchen garden is complete without a strawberry-bed. To one that has always been accustomed to a bountiful supply of small fruits for home use, it is strange that farmers cultivating from fifty to two hundred acres with the ordinary field crops from year to year should be without a raspberry, a blackberry, a currant, or a strawberry under culture. These farmers would think it quite important to keep a fifty-acre field of corn as clean as an onion bed, yet they have no such feeling about strawberries. We have seen many beds of plants that might with propriety be called grass beds, with here and there a strawberry-plant, belonging to this class of farmers.—N. Y. Tribune.

RULES FOR BATHING.

These are Dr. Hall's directions for indulging in this luxurious necessity for every Christian. Other doctors would probably give other directions. These are worth thinking about, at least:

- 1. Bathe quickly, wipe dry, and walk off rapidly, all within ten minutes.
2. It is dangerous to bathe when tired or at bed-time; hence, it is better to make a rule to bathe before breakfast, when the system has been rested by a night's sleep.
3. Before bathing wash the face, hands and head in cold water.
4. Do not bathe within two hours after eating a full meal; death has often resulted from inattention to this rule.
5. Cold water baths are hurtful under all circumstances to very young or very old people; to invalids, to consumptives, to those subject to spitting blood. It is the safest rule that a woman should never take a cold bath other than to rub the whole surface quickly with a soft towel, dipped in water pressed out; lay the towel smooth on the hand, and rub quickly the whole body, within ten minutes.

The general health of mankind would be most benefitted by avoiding all cold water or sea bathing, and take but one bath a week, and that in a room not under seventy degrees, on Saturday night, using warm water, soap, and a common new scrubbing brush, bristles at least three quarters of an inch long; wet the body all over with water; then rub a piece of soap over the brush, and with it rub the body with a will, as far as can be reached in every direction, rapidly; then rinse off and wipe dry with a cotton towel at least a yard square; this leaves the skin more perfectly dry than a common linen or crash towel; the whole operation should be performed within ten minutes; the water should be at least eighty degrees; this kind of bathing certainly cleanses the skin, stimulates the surface, and leaves the body in a safe condition.

When that which is a duty becomes the highest delight of a man—the joy of his very being, he no more thinks it needs to think about it as a duty.

Scotland.

EDINBURGH.

The first inter-university cricket match ever played in Scotland took place on Friday in Edinburgh, between the Universities of Aberdeen and Edinburgh. Victory was on the side of Edinburgh.

At the Edinburgh Bankruptcy Court, on Wednesday, the Sheriff granted warrant for the incarceration of William Taylor Keith until he made satisfactory answers to questions regarding his bankruptcy.

On Tuesday morning, about nine o'clock, James McIntosh Macadam, 41 years of age, residing at 21 Heriot Place, dropped down dead in Lauriston Place. The cause of death is unknown.

An English resident in Scotland writes to the *Stake* of Bank notes, that bank notes for small amounts are not current payment. The only way by which they can be negotiated is by endorsing them and presenting them for payment at some bank.—*Times*.

If the union of the Free and United Presbyterian Churches in Scotland cannot be effected through the action of their supreme ecclesiastical courts, the ministers and office-bearers of the two denominations are more and more engaging in fraternal intercourse with each other, and are helping on the cause by means of co-operation. Last week Lord Dalhousie, one of the elders of the former body, laid the memorial stone of a United Presbyterian church at Carnoustie. The logic of events will in the course of time quietly bring about what Church courts are unable to accomplish.

ABERDEENSHIRE.

Robert Masson, cabinetmaker, was found drowned near the mouth of the river Don on Tuesday. He had left a letter at his home saying that he intended to commit suicide. He has been very intemperate for some time before.

The Queen has been pleased to present the Rev. William Murray Keay to the church and parish of Foveran, in the presbytery of Ellon, and county of Aberdeen, vacant by the death of the Rev. William Strachan Watt.

Mr. Leith who ran Colonel Aytres so closely in 1857 has been elected member for Aberdeen by an overwhelming majority, though he only came forward as a candidate four days before the poll.

The farm servants in the neighborhood of Huntly are arranging to engage a lecturer to promulgate the country in order to set forth the advantages of emigration. What do our Canadian officials say to that?

SUTHERLAND AND CAITHNESS.

It is announced in Wick that a large estate in the county, chiefly consisting of land for sporting purposes and through which the new line of railway runs, has been purchased by Mr. Tennant, of Glasgow, for a large sum. It is said the purchase price approaches £50,000.

His Grace the Duke of Sutherland has been spending a week at Dumrobin, and has been giving practical attention to the coal deposits at Brora. Under direction of Mr. Hetherington new "finds" have been made, but the main hope is in the old shafts, from which early in the century about 70,000 tons of coal were taken. These have been long neglected. They are now full of water, but machinery is to be introduced for thoroughly pumping them dry with a view to thoroughly testing their capabilities. Dumrobin Castle is at present supplied with coal from the Brora mines. It is expected that the numps will be at work by the month of August.—*Inverness Courier*.

BANFFSHIRE.

Crops generally abundant specially hay.

On the 28th of June the representatives of four generations worshipped in the Free Church of Baniff. They were mother, daughter, granddaughter and grandson.

MORAY AND NAIRN &c.

A harmonium has been introduced into the parish Church of Knockando.

The Town Council of Nairn has sent an address of condolence to the widow of Dr. Norman McLeod.

It is stated that the editorship of *Good Words* will fall either to Canon Kingsley or to Dr. George Macdonald.

Two young men, named Arthur Syme and Robert Wighton, were drowned on Sunday morning in the Tay, a little above Newburg, by the upsetting of a skiff.

A fire broke out on Friday in the Cotton-spinning mill of Messrs. J. & W. Stuart, near Musselburgh, and was not extinguished till damage to the extent of several thousand pounds had been done.

Private Wm. Bain, 8rd Roxburgh (Melrose) Rifles gained the Caledonian Challenge Shield and Championship of Scotland at the Blackford Ranges, yesterday with the splendid score of 51. The winning score last year was 50.

Among the visitors in the Island of Iona at present are a sister and the youngest daughter of Dr. Livingstone, the African traveller. They intend visiting the Island of Ulva, the birth-place of the great traveller's father.

The great 'Yellow-Fin' case, which has caused so much excitement among Scotch anglers, has at last been decided—the result being that the gentlemen who captured the fish has been fined two pounds ten shillings, and ten pounds expenses. The Stirling Board of Salmon Conservators deserve the highest credit for the way in which they have followed up this matter. We are perfectly well aware that in Scotland and many parts of England and Wales a desire is springing up to make the killing of the young of migratory *Salmonidae* legal. As matters now stand, the law prohibits their destruction; therefore they cannot be destroyed with impunity. The upshot of the Stirling case is that 'yellow-fins' have been authoritatively pronounced to be young salmon, and therefore come under the protection of the Act. This decision will be of great importance as a precedent in other Scotch salmon-fishery districts. Anglers, therefore, must be more careful than ever in returning to the water unimpaired any salmon fry they may happen to take by accident.—*Land and Water*.

Miscellaneous.

Mr. Maguire, M. P. for Cork, is preparing a work on the Jesuits.

Mr. Arthur Helps is preparing a memoir of Mr. Thomas Brassey, the well-known contractor and engineer.

Quite a feat in acclimatisation has recently been accomplished by a young Norwegian, who succeeded in bringing a couple of live grouse to Melbourne, after a voyage of 158 days.

"Caesar's Camp" at Wimbledon has been let on building lease for ninety years, and the whole of the ancient fortification is now being staked off in allotments.

The death is reported of a Mr. Thomas Glover, retired builder of Abbotsham, near Bideford, at the age of 99. Deceased leaves four daughters and three sons, 15 grandchildren, and 90 great-grandchildren.

The Presbyterian Church of Ceylon is shortly to have an accession in a minister of considerable experience, who has been appointed by the Colonial Committee of the Church of Scotland to labour in the Kandyan provinces. The gentleman alluded to is the Rev. James Paterson.

Education in Ceylon has received an impetus from the new scheme of payment according to results, by Government, after examination by duly appointed inspectors. This has led to a good many openings of schools, both by missions and private individuals. This scheme does not meddle with religious instruction.

Two of the young girls who took certificates at the London University this week in connection with the Cambridge Local Examination were daughters of Isaac Newton Wallop, fifth Earl of Portsmouth. These young ladies, through their grandfather, Newton Fellows (fourth earl), are lineally descended from Sir Isaac Newton.

A correspondent asks if we can answer a question—What is the origin of the phrase "the bitter end"? A long controversy was printed on the subject in *Notes and Queries* during 1870. Lord Lytton asserted that it came from America during the war in the United States; but other writers quoted Proverbs v. 4 ("Her end is bitter as wormwood") and 2 Sam. ii. 26 ("It will be bitterness in the latter end") to prove that the phrase is of Scriptural origin. It does not occur in Shakespeare.—*Guardian*.

The devout consecrated Christian prompts all around him to the same devout Christian life. And he incites others to duty just in proportion as he is absorbed in doing his own.

I think it is as hard for Him to forget anything as it is for us to remember everything; for forgetting comes of weakness, and from our not being finished yet, and He is all strength and all perfection.

One of the most mournful and pitiful sights to be seen in this world is one of those preachers who has grown wiser than the Bible, so that he disowns its help, and thinks, out of the small well of his own understanding, to supply from Sabbath to Sabbath the spiritual thirst of a congregation of waiting souls.

CZAR IVAN.

Czar Ivan, who reigned over Russia about the middle of the sixteenth century, frequently went out disguised, in order to discover the opinion which the people entertained of his administration. One day, in a solitary walk near Moscow, he entered a small village; and, pretending to be overcome by fatigue, he implored relief from several of the inhabitants. His dress was ragged; his appearance mean; and what ought to have excited the compassion of the villagers, and ensured his reception, was productive of refusal. Full of indignation at such inhuman treatment, he was just going to leave the place, when he perceived another habitation, to which he had not as yet applied for aid. It was the poorest cottage in the village. The emperor listened to it, and knocked at the door; a peasant opened it, and asked him what he wanted.

"I am almost dying with fatigue and hunger," answered the Czar; "can you give me a lodging for the night?"

"Alas!" said the peasant taking him by the hand, "you will have but poor fare; you come at an unlucky time. My wife is about to become a mother; but come in. You will at least be sheltered from the cold; and such as we have you are welcome to."

The peasant then made the Czar enter a little room full of children. In a cradle were two infants sleeping soundly; a girl three years old was sleeping on a rug near the cradle; while her two sisters, the one five and the other seven years old, were crying and praying to heaven for their mother, who was in a room adjoining.

"Stay here," said the peasant to the Czar. "I will go and get something for your supper."

He went out, and soon returned with some black bread, eggs and honey.

"You see all I have to give you," said the peasant—"you are welcome to partake it with my children—I must go to my wife."

"Your charity, your hospitality," said the Czar, "must bring down blessings upon your house. I am sure heaven will reward your goodness."

"Pray to heaven, my good friend," replied the peasant—"pray to heaven that my wife may get well. That is all I wish for."

"And is that all you wish, my friend, to make you happy?"

"Happy! judge for yourself, I have five fine children; a dear wife that loves me; a father and mother both in health; and my labor is sufficient to support them all."

"Do your father and mother live with you?"

"Yes; they are in the next room with my wife."

"But your cottage here is so very small."

"It is large enough; it can hold us all."

The peasant then went to his wife, who an hour after was happily just all danger. Her husband, in a transport of joy brought the new born child to the Czar.

"Look," said he, "what a fine, hearty child he is! May heaven preserve him as I have done my others!"

The Czar, sensibly affected by the scene, took the infant child on his arms, and said, "I know, from the physiognomy of this child, that he will be quite fortunate: he will arrive, I am certain, at great eminence."

The peasant smiled at the prediction; and that instant the two eldest girls came to their new-born brother, and their grandmother came also to take him back. The little one's followed her. And the peasant, laying himself down upon his bed of straw, invited the stranger to do the same. In a moment the peasant was in a sound and peaceful sleep; but the Czar, sitting up, looked around and contemplated everything with an eye of tenderness and emotion—the sleeping children and their sleeping father. An undisturbed silence reigned in the cottage.

"What a happy calm! what delightful tranquility!" said the Emperor. "Avarice and ambition, suspicion and remorse, never enter here! How sweet is the sleep of innocence!"

In such reflection, and on such a bed, did the mighty Emperor of the Russians spend the night. The peasant awoke at the break of day; and his guest, taking leave of him, said, "I must go to Moscow, my friend. I am acquainted there with a very benevolent man, to whom I shall take care to mention your kind treatment of me. I can prevail upon him to stand godfather to your child. Promise me therefore that you will wait for me, that I may be present at the christening. I will be back in three hours, at the farthest."

The peasant did not think much of this mighty promise; but, in the good nature of his heart, he consented, however to the stranger's request.

The Czar immediately took his leave; the three hours were soon gone, and nobody appeared. The peasant, therefore, followed by his family, was preparing to carry his child to church; but as he was

leaving his cottage, he heard on a sudden the tramping of horses, and the rattling of many vehicles. He knew the imperial guards, and instantly called his family to come and see the Emperor go by. They all ran out in a hurry, and stood before the door. The horsemen and carriages soon formed a circular line; and at last the stage coach of the Czar stopped opposite the good peasant's door. The guards kept back the crowd, which the hopes of seeing their sovereign had collected together.

The closet door was opened, the Czar alighted, and advancing to his host, thus addressed him: "I promised you a godfather. I am come to fulfil my pledge. Give me your child, and follow me to church."

The peasant stood like a statue; now looking at the Emperor with the mingled emotions of astonishment and joy, now observing his magnificent robe, and the costly jewels with which they were adorned; and now turning to the crowd of nobles that surrounded him. In this profusion of pomp he could not discover the poor stranger who had laid all night with him upon the straw. The Emperor, for some moments silently enjoyed his perplexity, and then addressed him thus:—

"Yesterday, you performed the duties of humanity; to-day I am come to discharge the most faithful duty of a sovereign—of recompensing virtue. I shall not remove you from a situation to which you do so much honor, and the innocence and tranquility of which I envy; but I will bestow upon you such things as may be useful to you. You shall have numerous flocks, rich pastures, and a house that will enable you to exercise the duty of hospitality with pleasure. Your new-born child shall be my ward; for you may remember," continued the Emperor, smiling, "that I prophesied he would be fortunate."

The good peasant could not speak; but with tears of grateful sensibility in his eyes, he ran instantly to fetch the child, brought him to the Emperor, and laid him respectfully at his feet. This excellent sovereign was quite affected, he took the child in his arms, and carried him to church; and after the ceremony was over, unwilling to deprive him of his mother's care, he took him to the cottage, and ordered that he should be sent to him, as soon as he could be weaned.

The Czar faithfully observed his engagement, caused the boy to be educated in his palace, provided amply for his future settlement in life, and continued ever after to heap favors upon the virtuous peasant and his family.—*Selected*.

MURMURING.

I was tired of washing dishes; I was tired of drudgery. It had always been so, and I was dissatisfied. I never sat down a moment to read, that Jamie didn't want a cake, or a piece of paper to scribble on, or a bit of soap to make bubbles. "I'd rather be in prison," I said one day, "than to have my life teased out so," as Jamie knocked my elbow, when I was writing to a friend.

But a morning came when I had one plate less to wash, one chair less to set away by the wall in the dining-room; when Jamie's little bed was put away into the garret, and it has never come down since. I had been unusually fretful and discontented with him that damp May morning that he took the croup. Gloomy weather gave me the headache, and I had less patience then than at any other time. By and by he was snoring in another room. "I want to be an angel," and presently rang out that metallic cough. I never heard that hymn since that it does not cut me to the heart; for the croup cough rings out with it. He grew worse towards night, and when my husband came home he went for the doctor. At first he seemed to help him, but it merged into inflammatory croup, and all was soon over.

"I ought to have been called in sooner," said the doctor.

I had a servant to wash the dishes now; and, when a visitor comes, I can sit down and entertain her without having to work all the time. There is no little boy worrying me to open his jack-knife, and there are no shavings over the floor. The magazines are not soiled with looking at the pictures, but stand prim and neat on the reading-table, just as I leave them.

"Your carpet never looks dirty," say weary-worn mothers to me.

"Oh, no," I mutter to myself, "there are no little boots to dirty it now."

But my face is as weary as theirs— weary with sitting in my lonesome parlour at twilight, weary with watching for the little arms that used to twine around my neck, for the curls that brushed against my cheek for the young laugh which rang out with mine, as we watched the blazing fire, or made rabbits with the shadow on the wall, waiting merrily together for papa's coming home. I have the wealth and ease I longed for, but at what price? And when I see other mothers with grown-up sons, driving to town or church, and my hair silvered over with grey, I wish I had murmured less.—*The Appeal*.

Sponge Fishing.

From the account given by Vice Consul Green, of the Tunisian sponge fishery in his report to the foreign Office, which lately has been issued, it would seem that to fish for sponges requires as much if not more skill than to fish for salmon. The sponge fishery, is most actively carried on during the three months of December, January, and February, for at other seasons the places where the sponges exist are overgrown with seaweeds. The storms during November and December destroy and sweep away the thick Marine vegetation and leave the sponges exposed to view. The fishery is divided into two seasons, namely, summer and winter; the former commencing in March and ending in November, and the latter as noted above. But the collection of sponges is not very productive in summer, as it is confined to the operations carried on with diving apparatus, which can only be used on rocky and firm bottomed places, or to the success of native fishermen, who wade along the shores and feel for sponges with their feet among the masses of seaweed. The sponges thus collected by the Arabs are also of an inferior quality, owing to the small depth of water in which they have grown. As nevertheless, calm weather and a smooth sea are essential for the success of the fishermen, the winter season, although lasting three months, does not generally afford more than forty-five working days. The Arab inhabitants of the coast, Greeks, principally from Kramdi, near Nauplia, (Napoli de Roumania), and Sicilians, are chiefly employed in the sponge fishery, the Greeks, however, being the most expert fishermen, while the Arabs are the least skillful. Sponges, says the *Pall Mall Gazette*, are obtained by spearing with a trident, by diving with or without the assistance of an apparatus, or by dredging with a machine somewhat similar to an oyster dredge. The Arab fishermen, principally native of Markeeah and Jebel, employ boats called sandals, manned by from four to seven persons, one of whom is the harpooner, while the others manage the sails, etc. The spearmen watches for the sponges from the bows of the sandal, and the boat is buffed round on his perceiving one, so as to enable him to strike it. The depth of the sea in which the Arabs fish is from fifteen feet to thirty-five feet. Although the Greeks are most expert divers, the majority of them use the spear. They employ small and light boats, just sufficient to carry a spearmen and an oarsman. The boat is rowed gently along, while the spearmen searches the bottom of the sea by means of a tin tube of fourteen inches in diameter by nineteen inches in length, at one end of which is placed a thick sheet of glass. This tube is slightly immersed in the water, and enables the fisherman to view the bottom undisturbed by the oscillation of the surface. The spears used by the Greeks are shorter than those employed by the natives and Sicilians, but with wonderful adroitness they are enabled to reach sponges covered by sixty feet of water. They hold in their hands from three to four spears, and dart them so quickly and with such precision, one after the other, that before the first has time to disappear under the surface the second strikes its upper extremity, and thus gives it additional impetus to reach the sponge aimed at. The Sicilians, also, fish with a spear and in small rowing boats, but do not understand the employment of the tube, and have not acquired the knack of the Greeks in using three or four spears; they consequently seldom secure an equal quantity of sponges, although they are always more successful than the Arabs. The produce of the fishery is, it is stated, susceptible of considerable augmentation by an increase in the number of fishermen, and a new sponge is reproduced within a year wherever one has been removed.—*Scientific American*.

THE BIBLE.

As the oak, perfect and entire, is in the acorn that buries itself in the soil, and expands and extends an ever-perfect life, till it becomes the gigantic monarch of the forest, so the entire Gospel of redemption was in that germinal promise concerning the "seed of the woman," which buried in the clods of a wasted Eden, shot forth its life parallel with the growth of humanity. Now it appears as the tender twig of promise to Enoch and Noah; now the vigorous sapling of the faith of Abraham; now the refreshing shade-tree leaning out in the gorgeous ritual of Moses; now the well-known pilot's signal-tree that guides the course of David and Isaiah; now putting forth its blossom of plenary promise in the Gospel of John the Baptist; and now bearing the rich harvest of ripe fruit, in the preaching of the apostles under the ministration of the Spirit. Thus, through all the ages, and in all the "divers manners" of its communication, it is one and the same Gospel, embodying the same great truths in its various stages of development.—*Stuart Robinson*.

Truth depends not upon your seeing it.

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