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# Contributors and Correspondents

#### A VISIT TO GALT.

"The town of Galt," romarks one, "is the chief place in the township of Dumfries, headtifully situated on the Grand River, and possesses great capabilities of increase. The township is fourteen miles square and the land nearly all arable, a large proportion of it being cleared and of the finest quality."

As I have returned from a visit to that town, I would note down some facts and impressions relative to its ecclesiastical history. The first Presbyterian minister who was settled in it was the Rev. William Stewart, from Comrie parish, in Perthshire, North Britain, lame in gait but of well cultivated mind, whose father many years ago resided in that picturesque spot called St. Fillan's, at the foot of Lc.h Ewin, so well known to tourists, and also to those who were wont to celebrate the highland games in that part of the world.

During his incombency the settlement, being so new, was comparatively poor. It had also a severe scourge from the cholera. Mr. Stewart left Galt and was afterward settled at Demerara, a deadly climate to Europeans, and subsequently followed to the temb another of the name of Stewart, who was placed there before him. Rev. Dr. Bayne was the next minister, who in turn was again succeeded by Rev. Dr. Thomson, formerly of New York. who expressed his hope of serving many happy days there. However, it was so ordered in Providence, that after a short ministry in Galt, he returned to his former congregation in New York. He keeps as a cuviosity the cigarcase which his predecessor was wont to own. At the time of our arrival Rev. Dr. Broomer was minister of the Church of England congregation, an amiable man and a first-class reader of the Prayer-book service. Rev. Mr. Strang was minister of the cher Presbyterian congregation. To Dr. Thomson succeeded the Rev. James R. Smith, the present excellent and devoted pastor, whose labours the Great Master has crowned with so many tokens of success, and who has long taken a lively interest in religious revivals.

Galt has had its share of trade and commerce, and has it still. It is stretching considerably in the direction of Preston. The roar of its machinery may be heard on week days, while the elements of fire and water, under the control of man, produce splendid edge-tools, etc. It has gone through many changes since St. Andrew's Church on the hill was first opened for Divine worship. And some seven years ago, and also last winter, it has pleased the blessed Head of the Church to send a number of very refreshing showers for the good of Zion. Of course, some will tell one that little if any good has been effected beyond some temporary excitement, but the impartial observer must confess that in Knox congregation there are signs not a few that an outpouring of the blessing in the case of members has taken place.

Many have passed away, who, in the days of other years, heard the Gospel in this corner of the vineyard. I visited the burial ground beside St. Andrew's Church, and having plucked the wild flower and the church-yard moss from the graves of some relatives, and carried them with me as frail and fading memorials of the departed, I felt that here we have no contending city, and that "He builds too look who builds beneath the skies."

Mr. Jones, teacher of music, was presentor in Knox Church for several years. He has great knowledge of music, and is a powerful practioner in it, and was first introduced to public notice by our friend the Rev. Mr. Goldsmith, of Seaforth. It was a fine spectacle to see the group of children under the shadow of the sanctuary, who had come from Miss McPherson's institution to hear the joyful sound. May the children everywhere be brought to cry Hosannah in the Temple, to the Son of David.

id.

"Remember thy Creator now,
In these, thy youthful days,
He will accept thine earliest yow,
He loves thine earliest praise."

Besides the large Sabbath school in Knox congregation, numbering some hundreds, a full staff of teachers, they have a number of branch ones in the rural districts. A meeting of the young was organized some two months since, connected with the congregation, for religious purposes. A brief prayer meeting is held after the evening service is closed on Sabbath, and it was touching, last Sabbath night, to hear the voice of one of the elders so strikingly seeking, when leading in prayer to guide our thoughts upward to the throne of heavenly grace. Oh, if we had more cottage patriarche like this venerable old man in our Churches, Christ's kingdom would be more advanced, and more souls awakened, and the children of God more edified There is another leading feature connected with the public worship which ought to be noticed, and it is this: that they are all young men who take up the collection. Would that this were more prevalent in all the churches. May God send reviving in-fluences into all our congregations. When one of the Session told me last Tuesday some of the history and progress of the re-vival, it made me feel that we may well say, "What hath God wrought." Imperfections will be connected with every effort of man, but while this must be conceded let us also my that the Great Shepherd has shown His power unto His servants, and His glory unto their children.

Bavive Thy work, O Lord, It our own couls, we pray, 'May all for the great harvest-home, 'Be ripening day by day." [For the Presbyterian.]
THE RECENT SUNDAY SCHOOL
PARLIAMENT.

The "Sunday School Parliament," or International Conference, which has recently been held at Wells, or Wellesley Island, among the charming scenery of the Thou-sand Islands, was an occasion full of interest and profit, as well as attended with the advantages of health, full rest and recrea-tion, and innocent onjoyments of the endowed. Wellesley Island as, it seems, it is properly called, is one of the largest of "Thousand Islands," having a historial interest attached to it, owing to the capture and burning thereat of a British steamer— the Sir Robert Peel—during the troubloue times of the "Rebellion of 1887. This warlike association is rapidly losing under the pleasanter influences of "Camp-meet-ings" and Sunday School Conferences. Its green shades are picturesquely relieved by white tents gleaming amid the trees, the dwellers in which appear to enjcy all the comforts of home in their temporary habitations, with the addition of the sweet fra grant air blowing the perfume of pine and forn about them, both by day and night, and the cool forest shade to tempor the heat of the July sun. There are also soveral picturesque octtages—a good sized hotel with other official buildings, and the extensive and commodious tabernacle, whose curtains have sheltered large and attentive audiences for several days consecutively. Charming walks for promenade have been cleared around and through the island, from whonce there are lovely visitas of river, rock, island and distant shore. The visitors to the island are numerous, for besides a tolerably large population of so-journers, excursion steamers were contin-ually arriving and disembarking their freight of passengers at the wharf, while steam yachts were every little while dartsteam yaon's were every little while darring to and fro, bringing visitors from Alexandria Bay, Olayton and Gananoque; and tiny skiffs were lazily gliding up and down the island shore. As the coolness of evening draw on the fishing parties began to come in, and everywhere among the tents you could see the smoke of the campfire rising picturesquely among the trees, and the preparations of the evening meal al fresco, a pleasant patriarchial variation at freeco, a present patriardinal variation on the ordinary hurried and conventional life of the age. Scarcely less unique seemed the gathering in the tabernacle, beneath whose white ourtains the eye could look out into interminable vistas of forest boughs, while the fragrant breath of the pines filled the air, and Mr. Bless' exquisite sacred music left nothing to desire in the way of outward enjoyment.

But the "tabernacle" furnished some-thing better still. In the addresses given on important or suggestive subjects connected mportant or suggestive subjects connected with Sunday school teaching, was much that was both profitable and spiritually stimulating. To begin with Canadian names, though these were not many, Dr. Castle of Township cave Castle, of Toronto, gave an excellent address on the "Culture of Converted Children," and Mr. Marling, formerly of Toronto, spoke with his usual warmth and piety on "The Christ-like teacher." Mr. Hughes spoke on a subject in which he was qualified to offer suggestions—"What Sunday schools can learn from secular schools"
—and the Rev. Dr. O'Mears, of Port Hope, gave an interesting account of the revisions of the Bible, so far as it has now progressed. Passing to American speakers, the most remarkable address of the Conference most remarkable address of the Conference was, of course, that delivered by the Rev. H. W. Beecher, to a large concourse of people attracted to the spot by the announcement that the great Brooklyn orater was to speak. The richness of illustration and originality of thought, for the characteristic power, pathos, humor and lofty and impassioned oratory which were combined in its delivery, it was a rare treat, while the sobriety of thought, the freedom from anything like ad cantandum freedom from anything like ad captandum speaking, and the impress of genuine earn-estness were not less remarkable. Even the most prejudiced felt his prejudices melting away, and the orator held his audience spell-bound till he had ceased to speak. Among the thoughts which were vividly brought and enforced were the permanent importance of the home training, and especially that of the mother, which is too often forgotten in the prominence of the Sanday school; the urgent need of cultivating a higher type of Christian life than that of the average cliutch member which falls so in-finitely below the Christianity of Christ and His apostles; the hope that ever higher developments of spiritual life should be the aim of the Christian Church; the honesty of holiness as contrasted with the selfahness which pervades the superficial religion of many, and the absolute satisfaction of the soul which shall at last "see the King in His beauty," and shall know what it is to "be satisfied !" It was an address which could hardly fail to leave lessons for good in the most careless hearer, and Mr. Beecher, with his commanding presence and magical power of speech, always compels the closest attention of which his au-

dience is capable.

The Rev. Dr. Warren, of Brocklyn, gave a very interesting address on "The relations of the Bible to science," showing that these are not, and need never be considered, antagonistic. Dr. Lyman Abbott, the able and accomplished editor of the N. Y. Christian Weckly, himself a New Testament commentator, gave an admirable and suggestive lecture on "The structure of the Bible and its laws of inspiration." The main principles that he enforced were, that, as the Bible, though the Word of God came to us, not direct from Heaven, but through human channels, and was in this aspect, the work of writers widely separated by time, distance, temperament, genius, and outward rank and circumstances, regard must be had to this in its intelligent atudy, since mistakee had arises from losing sight of the

speakers or writers, in giving Divine authority even to the words of the great tempter, and in applying the same standard of interpretation to the poetical books as to the Pauline opisities, which was as incorrect as it would be to interpret precisely alike "Paradise Lost" and Newton's "Principia." He brought out strongly also the paramenuat importance of drawing from the lesson under consideration, some special practical spiritual lesson, to teach the heart and conscionce of the class, and enforce the truth that a realizing faith is far better than any merely critical and intellectual mastery of Scripture truth.

Space will not permit of giving sketches of length of more of the interesting addresses delivered. The Rev. W. H. Crafts,

Space will not permit of giving eketches of length of more of the Interesting addresses delivered. The Rev. W. H. Crafts, Conductor of the Conference, speke several times, and always forcibly and well. A Syrian Missionary in native dress, A. O. Vanlennep, illustrated by original costumes, utensils, etc., many Biblé scenes, such as going to the well for water, women grinding at the mill, the use of the "fan" in sifting the wheat from the chaff, etc. Mr. Bliss led the service of song with exquisite taste. Several ladies speke well on various subjects. That of Miss M. E. Winslow deserves a separate notice, being an interesting account of an American unsectarian effort, somewhat akin to that of our own Juvenile Mission, with the difference that the children benefited by it are those of Roman Catholic Europe instead of heathen India. As it comes fairly under the head of "Intelligence of Female Missions," a sketch of it will be given on a future occasion. Meantime we must take leave of this interesting international Conference, with its pleasant memories and delightful associations.

#### MEMOIR OF NORMAN MACLEOD, D.D.

DY HIS DROTHER, THE REV. DONALD MAC-LEOD, B.A.

Since the publication of the Momoir of Dr. Chalmers, perhaps no book of the same class has issued from the press, either in Britain or America, of a more popular character, and more calculated to exert a powerful influence than the Memoir of the late Dr. Norman Macleod. The author of this book has performed his task with skill and fidelity, for unlike many similiar works which pourtray only one side of the character of their subjects, we have here a full delineation of Dr. Macleod, his mirth, and his seriousness, his loyalty to the gospel and his broad views, are faithfully described. That the minister of the Barony was a gifted, devoted, and useful pastor, and a sincere believer, is clear from the entries in his journal, and from his statements in his

correspondence with his friends.

On the occasion of the last illness of his brother James, he consersted himself to God, and recorded the \$\frac{1}{2}\tilde{t}\$ in his diary, in these words, "And now, O God of my fathers, this 3rd day of December, solely and entirely under Thy guidance, I commence again to fight the good fight. I acknowledge Thy hand in making my dear brother's illness the means, through, and only for the sake of the great Redeemer Jesus Christ, do I look for an answer to earnest prayer. Amen." Nearly four years later he wrote, "The goodness of God has been great, very great. If it were not for his great love I could not stand a minute, but my own state has had this good effect, that it has made me distrust myself and rely more on Christ." Referring to his ordination, he recorded the following words: "I bless my Father and my Saviour for the love shown me. I was enabled to have sweet communion with God. Before going into the Church, and while kneeling beneath the hands of the Preebytery, I was, by God's assistance, enabled to devote heartily my soul and body to the service of my parish, which I trust may be accepted." Further on we read the following simple confession: "O God, Thine eye has seen me write these things! Omnipresent! I rejoice that Thou knowest the heart. I have not one thing that I can plead—no fatth, no repentance, no tears. A sinner I am, but oh, God, I will in opposition to all the temptations of the flesh and corrupt, hard heart, I will throw myself with all my strength, in simplicity, and, I trust in godly sincerity, on Christ and Him crucified."

The above are samples of many passages wherein his simple piety is expressed, and it were well if there had been no occasion for recording (any deviations from the sound faith of Scotch Presbytesianism, but having come under the influence of his cousin, Dr. John Macleod Campbell, and others of still broader views, he imbibed principles that considerably diverged from the Westminister Confession of Faith, and the Calvinistic system of doctrines. "There is a book," says he in a letter to his mother, "I wish you would order for your Reading I wish you would order for your leading Club—Dr. Payne of Exeter's Lectures on the 'Sovereignity of God.' It has revolutionized my mind. It is a splendid book, and demonstrates the universality of the Atonement, and its harmony with election. This appears to have been his first departure from the ancient theology. But he did not long remain there; from one ne did not long remain there; from one error he soon passed on to others of a more serious nature. He first embraced the universality of the atonement, and afterwards he adopted "the Salvability of the Heathen" without the gospel, and at last he rejected the doctrine of the Satisfaction of Obviot's auffaving and death. On tion of Christ's suffering and death. On the salvability of the Heathen," he says, " that no soul is saved except through the blood of Christ, and that no soul is saved without belief in Christ, are not equally without pener in Onise, are not equally true propositions; for, if so, all infants would be damued. Now, as all admit that infants may, without faith, be saved by having the benefits of Ohristie death imputed to them, so far ought we know that the Heathen, who are theapable of

faith from their circumstances, may have the benefits of Christ's death in the same

It will be observed that this is a more speculation, which has no warrant in the word of God, and therefore we are not entitled to entertain it even in thought.

Concerning the views on the nature of the atenement, which he adopted, the author of the Memoir tell us that "he may afterwards have diverged, in regard to some minor points, from what Campbell taught him, but he certainly never recurred to the conception of the sufferings of our Lord, as penal." In his journal we read his own words on the subject. "I have been soldom in life so exercised in spirit as during the Sunday which preceded the communion, and on the communion Sunday which preceded the communion, and on the communion Sunday itself, in preaching on the Atonoment, according to the view taken of it by my beloved John Campbell... I believed, and still believe, that what Jesus did as an atoning Saviour, He did for all, because God commands all men to believe in Him as their Saviour. . But what I never could see was the philosophy of the atonement. . The usual method of explaining it . as penal suffering from God s wrath, and so satisfying Divino justice. I could not contradict, but could not see and rejoice in as true."

Elsewhere in his journal we meet with the following:—"They will tell you that you deny the statement, unless you believe that Christ on the cross endured the punishment which was due to each sinner of the elect, for whom he died, which, thank God, I don't believe, as I know He died for the whole world."

It has been known for some years that his views on the Sabbath, and the moral law, diverged considerably from that professed by his own, as well as other Evangelical churches, but his views on the atonement have not been generally known, until the publication of this Memoir. Besides the influence exerted on him by Dr. Campbell and others, perhaps his deviations from the Confession of Faith, may, in a large measure, be attributed to the fact of his not being instructed in youth in the fundamental dectrines of the faith as held by his Church. "Inever heard my father," says he, "speak of Calvinism, Arminianism, Presbyterianism, or Episcopacy, or exaggerate doctrinal differences in my life, I had to study all these questions after I left home. He might have made me a slave to any 'ism." He left me for to love Christ and Christians."

### Light Wanted.

Editor British American Presbyterian.

Sin,—Chaucing to be in the village of Fenelon Falls on the twelfth of July last, I found a large assembly of "Orangemen" and "Orange Young Britons" celebrating the anniversary of the "Battle of the Boyne," and embraced the opportunity of listening to the addresces delivered by members and friends of the order at the close of the grand procession.

One of the first speakers made use of the following language:—"The Protestants of Ireland were always true to their colors. The Presbyterians of Scotland were not so. The Scotch Presbyterians were at one time in alliance with the Church of Rome." There were, I was informed, two Presbyterian ministers on the platform at the time, and I fully expected that they would not allow any such remarks to pass unnoticed, but as they did so, and I have not seen the matter mentioned in any of the papers which reported the day's proceedings, I take the liberty of troubling you to give this a place in the Preseyterian, hoping that some one of its many readers, who are conversant with every particular of the early history of our beloved Church, will state, through its columns, whether there is even the shadow of a truth in the state-ment. Ilay claim to some little knowledge of the history of Scotland and the Scotch Church myself, and have always believed that if there are a people on the face of the earth who threw off the yoke of Rome without retaining even the comblance of any of her superstitions, it is the Scotch Presbyterians, and from the day she first declared for the Reformation till the present, the Presbyterians of Scotland have had no connection whatever, either directly or indirectly, with the Church of Rome.

Yours truly, PRESBYTERIAN.

[The above is an interesting communication. It affords an illustration of the many absurdities uttered by the ignor, it or the designing. The merest school-boy knows that the Reformation in Scotland was an emphatic protest against the errors of Rome, and that the Church in Scotland had to suffer grievously through its steady and faithful resistance even to the prelacy of England. We should like to hear from the two Presbyterian ministers above mentioned.]—ED. B. A. P.

Can I justly lay claim to the blessing promised to those who indure as well as suffer? With patience and constancy, do I resist alike the covert allurement and the open and bold temptation? Do I remember that the tried Christian shall be the one crowned; and that the cross is but for a little while, but the crown is eternal? Is the love of Christ so strong in my heart as to give the victory over every temptation?

O Lord, give me strongth of resolution; and when I know a thing is wrong, help me to have done with it; and when I see it is right, help me to make haste and delay not to keep thy commandments. May I never try to patch up a piece between conscience and myself by trimming and compromising! If I know a thing to be Thy will, may I ever be faithful and prompt to do it!—Spurgeon.

Home Mission Debt.

Editor British American Preyterian:

Sin,—As the question of the Home Mission debt will be before Prosbyteries just now, a word in regard to the mode of dealing with it may not be out of place.

It is a matter for regret that such a debt

It is a matter for regret that such a debt should have come into existence, but the confidence that the church will promptly respond to the domands of the work which God has put into her hands, should remove any serious apprehension in regard to it. Still there are different methods of dealing with the case, and it is well to consider which may be the best way of raising the money.

The simplest way, of course, would be to levy for the amount according to the membership and the number of families in each congregation, but a serious objection to this will be recognized and appreciated at once. Some congregatious have been very liberal in their contributions, while, it cannot be denied, that others have been the reverse. Some have even made special exertions to prevent this very debt which the church is called upon to remove from being contracted, while many congregations have failed to realise the fact that the contributions of the church were falling below the requirements of the work, and have therefore done nothing, or very little, to prevent the debt from being accumulated.

It is evident that supposing equal ability in two such contrasted congregations, there would be a practical injustice done if they were asked to contribute equally to the liquidation of this debt, to prevent which one had exerted itself to the extent of its ability, and the other scarcely at all.

Still this is not the chief objection, rather let me direct your attention to the effect which such a method would have upon the future work of the church. Congregations which have been encouraged to act liberally, will soon see that their efforts fail to produce the desired results, and just as a man will grow disheartened if he finds himself sinking into embarrasment in spite of all he can do, through the inefficiency or carelessness of other members of his family. They will say, "It is of no use to bear our own full share, and then be asked to pay the debt incurred by others. The shoulders that are highest bear the chief weight of the beam. Let us come down to the common level, so that others may have their share with us." It would be easy to answer this by an appeal to duty and responsibility in the sight of God, but such an appeal made by those who do not realize their duty or their responsibility would be of small value. While it must be remembered that there is still a good deal of human nature even in the most liberal Christian when he comes to feel that his giving only helps another man not to give.

to manifest itself in the present case is that congregations which have already done liberally, especially those raising their funds by "Missionary Associations," will advance the amounts required of them ou of funds intended for the coming year. The result of this can be readily seen. The debt will seem to be paid, while, in reality, it will merely have been borrowed from the contributions of the current year. The H. M. O. will be relieved, and believing the appeal to the Church to have been successful, will feel themselves warranted to entertain hopes of an extended work. Depending on the expected income, and at the clear of spathar year we shall find that pending on the expected income, and at the close of another year we shall find that, so far as this method of paying off the debt has been adopted, our condition is worse than before. The effort now required is said to be "special," and one not to be re-peated; that is only true conditionally. The debt represents the fact that our contributions are less than our expenditure. The deficency already existing may be made up by a special and single effort, but the cause which produced this is not thus removed. The terms of the two series, of expenditure and contribution, are annually diverging, and only the cutting down of the one or the increasing of the other can reduce them to equality of progression. Of these, one, of course, means the crippling of our Home Mission work and the ulti-mate limitation of the Presbyterian Church in Canada. The other means the increase in liberality in the Church, especially in the large portion of the Church which have seemed almost like uninterested spectators of the work, and have fullen oven below the average of the contributions of the Church.

It will surprise those who have not looked with any care into the matter, how very large a proportion of the present heavy debt on the Home Mission Fund is represented by the amounts by which congregations have fallen below the average actually contributed in their Presbyteries.

But the question comes up, What is to be done? Well, something is done if we can be on our guard in time against falling into a serious error such as has been indicated, and, on the positive side, much good may be done if the present time be used as an opportunity for dealing through "facts and figures" with congregations in which the grace of giving to the cause of Christ is so feeble, with the directness and urgency which the case demands. Yours truly,

G. BRUCE.

THEY are beggars—and yet too proud to beg; they live by robbery. They rob their bodies of the due influence of their souls upon them; they rob their souls, by denying them that knowledge of God which can alone satisfy them. They rob God of His claims, of His glory; they rob Him of His holiness, of His justice; and would rob Him of His being if they could; yet they are too proud to beg his mercy, too self-sufficient to hang upon His strength.

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# Lastor and Leople.

The Massacre of the Huguenots.

On the 24th day of August (St. Bartholomew's day), will occur the three hundred and accound anniversary of the massacre of the Huguenots.

We might parhaps have never heard of the name Huguenot, if indulgences had not been sold to get menoy to pay the expense of finishing the grand Cathedral of St. Peter's at Rome. Privileges to commit sin were offered in public places at fixed rates to the people. This aroused the indignation of Martin Luther, a pious monk of Erfurth, Germany, who had begun to read the Bible, and had learned that man had no power to do such things. He at once translated the Bible into the language of the people, who eagorly embraced every opportunity to get it and read it, or have it read to them. The circulation of the Bible in France was followed by increased religious zeal and the rise of a purer or protestant faith. The priests looked upon it with alarm and made a general war on books and printers. The king, Francis I., in 1685, prohibited printing, but, notwithstanding the law, Bibles were printed, sold, road, and scattered in every part of France.

There are many opinions in regard to the origin of the name Huguenot, which "was given as a nickname to those who embraced the new faith." Some writers assert that the term is derived from Huguenot, which in some portions of France "still signifies a person who walks abroad in the night." The reformers on account of persecution met for worship in the night. Some writers suppose Huguenot is derived from a Fronch pronunciation of the German word Eidgenessen, meaning confederates, "while others trace its origin to an enthusiastic Calvinist at Geneva, whose name was Hugues." The Reformers called themselves Gospellers or Religionaries, but they accepted the name given to them and ever after were known as Huguenots. The name Protestant was not used until the latter part of the seventeenth cen-

tury.

In a few years the Huguenots, of vitom some were princes and nobles, had become so strong that a cardinal wrote to the Pope that France was half Huguenot. The king, Henry II., was made to believe that his life was in danger from the assaults of these harmless people. This brought out a special decree that all who read the Bible should be considered herotics and as such most suffer death.

should be considered heretics and as such must suffer death.
When Charles IX. succeeded to the throne an opportunity was offered to settle the differences by the king's minister, who desired the leaders of both the Huguenots and papiets to meet in council. The plan, however, was not agreeable to the Pope, who considered it a stain upon the church to confer with the Huguenots. Theodore De Beza, a good and learned man, who it it is believed erred greatly in judgment,

ti is believed erred greatly in judgment, was the leader of the Huguenots.

The result of the conference was unfortunate. The breach between the religious parties was made wider than before. Both went abrond armed, and soon occurred a massacre at the little town of Vassey. The Huguenots were engaged in prayer in a barn outside the walls, in conformity to the command of the king, when the Duke of Guise and his attendants approached. "Some of the suite insulted the worshippers; from insults they proceeded to blows," and finally cixty were killed and two hundred wounded. For this cowardly act the duke was escorted in triumph through the streets of Paris.

The advisers of the king used every means to influence him against the Huguenots, whom they were determined to exterminate from France. Catherine De Medicis, the queen-mother, proposed, ostensibly as a peace-maker, a marriage between her daughter and the King of Navarre, chief of the Huguenots. The marriage which the Huguenots supposed would put an end to all hostilities was only a wicked plan of the queen-mother to gather them together that they might easily be massacred.

The ringing of the bell of the church of St. Auxerrois for morning prayer was the signal to begin the bloody work. For three days the Roman Catholics continued their work of slaughter. The number of Huguenots killed has been estimated by some writers at 50,000, while others declare that the number was not less than 100,000. The queen-mother was greatly elated at the deed, the Pope and cardinals gave thanks for it, and medals to commemorate it were struck both at Rome and Paris.

The surviving Huguonots, for some time, were dismayed by the dreadful event. Many fied to England, while others immediately made preparations to defend themselves from the expected attacks of their persecutors.

persecutors.

King Charles soon sunk under the
weight of remorse. He was sullen and
dejected, and haunted continually with the

murdered Huguenots.

The Roman Catholics after the massacre were overwhelmed with shame, but they renewed their persecutions, and for years France was in a state of confusion.

France was in a state of confusion.

The Huguenots continued to be an armed force until Rocholle, which they had long had in their possession, was taken by the crafty cardinal Richelieu, who with pretended magnanimity, after the power of the persecuted people had departed, advised King Louis XIII. to grant freedom of worship to every man, woman and child in the kingdom.

Scurces tells the following story: "A poor man, who had a large family, gave them a very comfortable support while he was in health. He broke his log, and was laid up for some weeks. As he would be for some time destitute of the means of grace, it was proposed to hold a prayer-meeting at his house. The meeting was led by Deacon Brown. A loud knock at the door interrupted the service. A tall, lank, blue-frocked youngster stood at the door, with an ox goad in his hand, and naked to see Deacon Brown. 'Father would not strend this meeting,' he said, but he has sent his prayers, and they are out in the eart.' They were brought in, in the shape of potatoes, beef, pork, and corn. The meeting broke up without the benediction."

# Two Missionary Heresies.

In an address at the last Annual Meet-

ing of the English Church Missionary Soing of the English Universal Missionary in-ciety, the Bishop of Gloucester and Bristol referred as follows to two serious mission-ary horesies: "Civilize first and Christian-ize afterwards." How often do we hear this heresy put forward—sometimes with simple and good intentions, and with a be-iter—an innocent belief—that in the nature simple and good intentions, and with a be-ilef—an innocent belief—that in the natur-al order of things it must be so; some-times, I fear, with very different motives. But, I ask, can we here tolerate any such sentiment? What! is Christ, our Master and King, to wait until the merchantman has made the way before him? Oh, no, my friends; "Civilize first and Christian-ize afterwards" is one of these expressions izo afterwards" is one of those expressions in regard to missionary labour which we shall all—and especially in these times when we hear it produced in so many difwhen we near it produced in so many dif-ferent ways—utterly and distinctly dis-avow. It is quite right that the Christian Missionary should likewise be himself the piencer of civilization. Let civilization go forward with Christianity—blessed by Christianity—but never let the one—civili-zation—be placed before the other. I may here say that we are esting on the principle here say that we are acting on the principle I have mentioned. Our Missionaries are now recognizing that their duty is first of all to preach Christ crucified, and then, also, to do everything that God the Holy Chost puts into their souls, in the way of Ghost puts into their souls, in the way of raising the heathen people among whom they labour. Both must go together; but Christianizing and Christianity ever, ever first. The second heresy—as I may venture, at any rate, in this audience, to call it—in regard to missionary labour, and against which the noble sentence I have read to you is a distinct protest, may be thus briefly formulated; "Teach those with whom you have to deal by showing them that Christianity is somewhat better than the religion that the people you are speaking to may profess." This is a more deadly heresy, my dear friends, than the one I have just alluded to; for what is it but puting in competition with other religions the one true and only religion—the belief in our Lord and Master? And here I would say, Let no one think that I am, as it were, fighting shadows. Have we not heard, not so year, long age, leatures in time heard, not fighting shadows. Have we not heard, not so very long ago, lectures in time-honoured edifices pointing in this direction? Have we not seen Christianity often placed on a kind of level very little above that of other religions, and are we not told that the way in which our missionaries may most successfully work is to acquire a full knowledge of the ancient religions, and, in fact, to show how Christianity is a kind of improvement upon them? Now, my friends, God forbid that our missionaries should God forbid that our missionaries should ever act in such a spirit as this! Good it is, God knoweth, and useful it is to study, especially in some of the more cultivated say at once, in regard even of my poor self and my own poor thoughts on this subject, that some of the most fruitful hours of my poors and my own poor thoughts on this subject, that some of the most fruitful hours of my nation life have been required. ject, that some of the most fruitful hours of my passing life have been spent in reading, with a kind of wonder and awe, some of the ancient hymns, say, in a work now hoar with the rime of forty centuries—the Rig-Veda—a book of Brahmanic praise. I make no pretence, but through the medium of translation I have read, and wondered as I read, the marvellous ethics of some of the great Buddhist treaties—say such an old one as The Pathway of Virtue. I have read and I have wondered. and I have felt that God has never left Himself without a witness in the human heart; nay, I have read, too, and that not without profit, some of those wondrous hymns and invocations which the reader will find in that strange, strange book of religion, the Zend-Avceta of the now dyingreligion, the Zend-Avesta of the now dying-out Parsees. I feel too much sympathy to denounce such studies as those, but I do earnestly protest against that mode of reasoning and thinking in regard to mis-sionary matters which places our own re-ligion in any degree of comparison or rela-tion to others. My doar friends, let the Missionary acquire that knowledge, for I believe it will be good and useful to him; but let him know that the knowledge for which he has to work in the hearts of those to whom he speaks is one only—it is Christ to whom he speaks is one only—it is Christ crucified. What he has to preach is that to which every human heart will listen—every human heart—redemption. Redemption is that which the missionary must hear—redemption through Christ agration -redemption through Christ crucified is his message, and this message he must preach as though it were different in degree, message that the world has yet received.

# Prayer.

To be heard, must be earnest, full of trust, simple, constant, and free from cant. God is neither deaf nor far off, that men should thunder their petitions in His ear, or cry as if their Father were heartless, exacting and unkind. He waits to be gracious. He bids His children ask, and promises blessing in answer to the soul's uplifted quest. If a Christian must needs get into an agony of words, and writhe and bellow his petitions, the very noise would indicate a lack of faith. Sincere faith but whisners, and the answer cere faith but whispers, and the answer comes. The full soul but looks and longs for good, and the benediction meets the upward glance. The behaver who feels that e is near to the Father will not speak Him in boisterous tones, as if he were calling upon one afar off. The child sits upon the mother's knee, can ask for best gifts out of that mother's hand, by the merest breath of a broken sentence; a sob is elo-quent; a tear touches the source of all love; a hungry glance touches the inmost trea. sury of food. And thus God hears His ehildren. It is not hombast, or penance, or hodily suffering, but simple belief, utteror bodily stuiering, but simple belief, utterin the nearest, easiest form of words, which
our heavenly Father hears as prayer. We
make plea for the utmost carnestness, for
the soul's inmost, deepest want, but we
find no warrant in Scripture for contortions of body, extravagances of speech, for
shouts and yells of asking, as if there were
Divine stubbornness to be overcome. While
there was he all table there may be all night wrestling with our own unbelief, and tears and pain at our own lack of love for God, there is no Gospel reason for turning a prayer meeting into a Babel of distracting sounds, as if the dear Father were dead !

### Juxta Crucera.

From the cross the blood is falling, And to us a voice is calling, I like a trumpet silver-clear; Tis the voice announcing parden, IN IS TIMESTED I is its burden, Parden to the far and near.

Poace that precious blood is scaling, All our wounds for ever healing, And removing every load; Words of peace that voice has spoken, Peace that shall no more be broken, Peace between the soul and God.

Love, its fulness there unfolding, Stand we here in joy behelding, To the exiled some of men, Love, the gladness past all naming of an open heaven proclaiming, Love, that bids us onter in.

God is Lovn i—we read the writing, Traced so deeply in the smiting Of the glorious Surety there. God is Light i we see it beaming Like a heavenly day-spring gleaming, So divinely sweet and fair.

Cross of shame, yet tree of glory, Round thee winds the one great story Of this ever-changing earth. Centre of the true and holy, Grave of human, sin and folly, Womb of nature's second birth.

#### Shut the Gate.

What endless mischief comes from not shutting the gate! It did not occur to you, as you went through into your neighbour's field, that vast results swing on those hinges. Look at the facts. Our farmer John ent his foot slightly on Saturday. He made little of the wound, and expected no trouble from it. But during that night some one opened the gate of the river pasture and neglected to shut it. So in the morning thirty head of cattle, of all sorts and sizes, were out upon the road, the railroad track, and the bush country. It was a hot and muggy morning. Farmer John was out early to look about. He soon missed the cattle, and went through bushes, streams, alders, and forest, searching for them. Hour after hour he ran one way and another, and at last towards moon the cattle were shut up again, the gate was closed, and John went to his house. The chase brought great excitement and fatigue. A feverish condition came on. John's leg was swollen, and the wound took on a morbid character at once. Two doctors came to see him. Indiammatory rheumatism set in. Pain and exhaustion ensued. Here was a prospect of a month's sickness, and untold mischief, just on the eve of haying time. When the rheumatism subdued, what should come next but that modoc sort of disease, crysipelas, which is always lurking around to attack us when we are down. So on the case dragged itself, until poor John seemed at death's door. After three weeks of suffering he began to get outdoors on his crutches. Everything had gone amiss for want of his care. Other men had blundered. The cattle had trespassed on our neighbor's oat field, and a large bill of damages had to be paid. And so on through a wondrous chain of mischiefs and misesies, direct and indirect; but we will cut short the story, and only add that our farm-gate was left open several times during the pariod of John's, sickness, and once this fence was taken down by a party who wanted to enjoy a pic-nic in the beech grove.

salt told—all this suffering and loss came simply of neglecting to shut the gate. We leave our farm troubles to carry the lesson into regions of higher and more lasting importance. There are gates all along the road of life which are often left open, and the mischief is endless.

See that gate of strife, so needlessly left

See that gate of strife, so needlessly left open. One finger's force, a single kind word, the omission of a word would have shut the gate at once. But now years have passed, and through that gate have been marching mischiefs of vast dimensions. Families have been involved, lawsuits have wasted thousands of dollars, the church has been agitated and rent with the widening quarrel, children have absorbed into their sensitive nature all the malaria of the controversy, and the ungodly have exulted over the rending of Zion's walls. And all this because the gate of strife was left open for a night, and the precept neglected, "Let not the sun go down on your wrath." Then see the gate of temptation, so carelessly left open. How easily it might have been shut at first. But neglect begat neglect, craying followed craying, and by and

"Let not the sun go down on your wrath."
Then see the gate of temptation, so carelessly left open. How easily it might have been shut at first. But neglect begat neglect, craving followed craving, and by and by what troops of sin were seen moving along the road which the closed gate would have made impassible. Alas, these little gates ajar in the lives of men! Cupidity and lust, appetite, peverty, and ruin come pressing through them. We see the gates standing open every day, and the mischiefs which go through are filling the world with misery. These vast evils do not break the fences. They do not spread themselves at first by force. They slip through gates carelessly left open for a night, and once cut, it is a sad business to find them and drive them back to their anclosures.

them back to their enclosures.

Or see the gate of talk, always open or unlatched. This unruly evil is full of deadly poison. Silence is golden where often speech could be at best but silver. What day passes but it shows this gate too slowly closed? and through the opening we see moving an encless procession of follies and mischiefs. A man of great force and of much business, used to commit one affair and another to those who served him with this curt sentence, "Say nothing, but do it." It is good in business, good in charity, good in religion, to say little, but do it. Shut the gate on that last word, and the battle of strife will not break out to trample down the grain. Never mind the talk in prayer-meeting; this can be spared; but go on and do your religion. This will be the best eloquence. Generally, the man who always shuts the gate of talk when good some has gone through, is rated among the wisset of men.—Rev. Frederick G. Clark, D.D.

An instant decides the life of man and his whole fate; for after lengthened thought the resolve is only the act of a moment; it is the man of sense that selses on the right thing to be done; it is ever, dangerous to linger in your selection of this and that, and so by your hesitation get confused.—Gottle.

### Negative Religion. .

In these days of ease from persecution, a profession of religion may be made, and a decent outside may be preserved without much cost. There is one class of professors, and that by no means a small one, made up of those who have received a religious education, have been trained up to an outward conformity to the precepts of the gospel, who abstain from the open follies and corruptions of the world, but remain quite satisfied with a

#### NEGATIVE RELIGION.

They do not profane the Sabbath;
They do not neglect the ordinances of God's house;
They do not live without a form of

prayer;
They do not take the hely name of God in vain;

They are not drunkards; They are not swearers;

They do not neglect the poor and needy; They do not run a round of galety and folly;

The do not bring up their children without some regard to religion; They do not east off the fear of God:—

BUT.

They do not love God;
They do not experience His love shed abroad in the heart;
They do not enjoy vital, heartfelt religion;

They do not give God their hearts;
They do not dolight themselves in Him;
They do not esteem His word more than
their necessary food;

They do not love the habitation of His house, and the place where His honor dwelleth, though they attend it;

They do not enjoy the peace of God, which passeth all understanding; They are not temples of the Holy Ghost; They have not passed from death unto

life;
They are not new creatures in Christ
Jesus;
They have not been translated from the

kingdom of darkness;
They are not born again; consequently cannot enter the kingdom of God.

Oh; that such would now stop and examine their hearts and their hopes; and seek the Lord while he may be found; and call upon Him while he is near.

#### The Story of a Perversion.

Earl Nelson's second son has, it appears, joined the Roman Catholic Church, and the following account of the process by which he was led to do so has been published by his father in the London Times. He says his object is to expose the Pharisaical zeal in making proselytes, for which one section of the Roman Catholics in England are becoming distinguished. He says:

"Three years ago a lady, who had left the Church of England and become a nun, obtained an introduction to my son. She leaned him books, appointed to meet him at Roman Catholic services, and carried on a correspondence with him behind my back, until, having succeeded in making him unhappy in the belief that he had never been properly baptized, his apparent sadness, for which I sought a cause, brought the whole thing to my knowledge. I induced him to consult a clergymen of our Church, who set his doubts at rest, and for three years he has been happy in the Church of England, and was preparing for Cambridge with a desire to take holy orders I have it from his own mouth, that when he came to London to spend the rest of his holidays at home, and some ten days previous to his admission, he had not the slightest intention of becoming a Roman Catholic, so that neither his tutor nor myself could have had any knowledge of his change of views, nor could he have in any way seriously prepared himself for such a

"Ileft town on a Saturday, in happy ignorance of any such intention, and on my return on the Wednesday following, was informed that at eight o'clock on the same morning he had been conditionally haptised by a father at the Brompton Oratory. I naturally remonstrated on the in-decent haste, and on the direct violation of all parental authority in receiving a son under age without his parent's previous knowledge. Upon this matter my son de-liborately informed me that the priest never asked him whether I had or had not given my consent, or whether or no I knew anything of the step he was proposing to take. It is explained that the question was asked, but that my son, in the excitement of the moment, had forgotten it, and tin priest's further justification to me was threefold and peculiar: 1. That the law of the land allows a child to change his religion at fourteen, and therefore there was no necessity to ask the parent at all. 2. That although to tell me first would have been the ob-vious and straightforward course, he and another priest consulted together on the Tuesday, and decided that it would be safer to allow my son to deceive me, instead of running the risk of the greater sin of denying his convictions from a fear of me, (which fear did not exist.) 8. That he was found to be a real Roman Catholic at heart. This last, if true, would rather have suggested some reasonable delay, as there could have been no fear of his final decision. point which I wish to make particularly clear is the encouragement of deception to wards parents, and the attempt to under mine parental authority, which is making a direct use of deadly weapons from the infidel armory, and a mode of proceeding utterly unworthy of any branch of Christ's Church. The tactics which I have at-tempted to expose are those to which persons in my rank of life are at the present time peculiarly exposed from this section of the Roman Catholics."

OLD age is not, father, the heaviest of burdens, as thou thinkest; but whoever bears it morosely he is the party who makes it so; but if he bear it without grumbling, he sometimes in this way lulis it satisfy, derivercusly changing its sharester, taking away pain and substituting pleasure, but making it pain if he is peevish.—Alexandrides.

#### "The Work of all Works."

Gladstone in his noble essay on the Courses of Religious Thought, speaks of being engaged in "uniting the human soul to Christ" as the "work of all works." And so it is. Jesus has come to fell a fallen race of a Father's love. He has come to bear our sins in His own body on the tree. He has come to heal us by His own stripes. He has come to invite all the weary and heavy laden to rest in His besom. His redemption is the universal remedy. None else is provided, and if it should fail we have no hope of any other. There is but one Physician, and his method of healing is by uniting to himself the sick and suffering that ask his aid. They brought the sick to Jesus while he was passing and repassing through the towns of Galilee; this was a good work. But what is bedily healing as compared to the eternal health of the soul!

Minister is—not to preach oloquent sermons, not to construct able arguments, not to construct able arguments, not to confound heretics, but to bring souls into union with Christ that they may become "heirs of God, joint heirs with Christ." It is well to stir up the soul by grand bursts of fervid elequence—it is better to convince the conscience by the power of well ordered syllogisms; but these are only means to an end, and the end is to bring the sick soul to the Physicians of souls. It may be well to build up your denominational connection—to make better "churchmen" of those who are under your influence. It may be well to strengthen 'your congregation. But your work is a sad failure when it comes short of leading the sinner to the Saviour. This is, or should be, the end of our meetings on the Lord's Day and on week-days; it is virtually for this that we have our meetings of Church Courts, Presbyteries, Synods, Assemblies—Conforences, Conventions, etc.

Sabbath School Teacher, for you also, the work of all works is to lead the Lambs

Sabbath School Teacher, for you also, the work of all works is to lead the Lambs of the flock to their tender Shepherd. Our lessons, our prayers, our songs of praise, centre upon Christ. He is the head of every true school. He is the chief end of all saving instruction. It is only in so far as you make your scholars Christ-like that you can regard yourself as a successful teacher.

And so with every member of Christ's body on earth: the mission of all Christians is to bring Christ to sinners and sinners to Christ. The best man is the man who does most for Christ; the best Churchis the Church that is truest to Christ and makes Him most widely known Our organizations, our testimonies, our confessions, our sermons, our literature, are all but means to an end. Reader what are you doing in the line of this "work of all work"?—Pres. Witness, Halifax.

### Has Manhood Deteriorated?

There were some reasons why the manhood of our graduates then was higher than the standard of our time. There were then few amusements, no collatteral, distracting interests, tastes or pursuits, and the college studies of the day, restricted as they were in compass and deficient, were yet highly stimulating and sublime food. There was a decided predilection for classical reading, not to say learning, for that would be a misnomer, and there was an unqualified faith in the virtues and fame of the ancient republics, and their literature was probably a source of inspira-tion for the ardent youth of the republic yet to be. Still more, there was the infuence of greater potency and worth. There is no such ripener of mind and character as impending emergency. Have we not had expressions of this in our recent history? When the news of Fort Sumter flashed over the lines, there were in these kalls those who seemed to their elders as mere boys, who started at once into vigorous manhood, grew by gradiations more rapid than we could trace into high places of command, sought positions of the most perilous service, won evergreen laurels, and achieved a culture for which twice the and achieved a culture for which twice the term of peaceful school-life would have been inadequate. We had one here at the last commencement, a mere mutilated trunk of a man, whose after-dinner speech, with all the fervor and fire of early youth, yet had a depth of wisdom which would have found fit utterance from the lips of the leaders in the grayest assemblies of our the leaders in the gravest assemblies of our nation. If we could only view them aright, there are now for our republic emergencies, intense though insidious, a present not to be indignantly spurned, a future to be earnestly striven for, which ought to awaken the patriotic feeling of our young men, and urge them on to early maturity for our public service.—Dr. Peabody's Baccalaureate Sermon.

We have no right to expect that whatever we take it into our heads to ask of God shall at once be done for us, whether it be for His glory and our sanctification or not. We have no warrant for presuming, in every difficulty and trouble, God will at once work a miracle and deliver us from our auxisty as soon as we make it a subject of prayer. The things about which we pray, must be things having special reference to our own vocation, and Provividential position. Above all, we must not think to prescribe to God the time and way he shall remove mountains for us.—

Public and continual preaching of God's Word is the ordinary means and instrument of the salvation of mankind. Paul calls it the ministry of reconciliation of man unto God. By preaching of God's Word, the glory of God is enlarged, faith is nourished, and charity increased. By it the ignorant are instructed, the negligent exhorted and invited, the stubborn rebuked, the weak conscience comforted, and to all those that sin of malicious wickedness, the wrath of God is threatened. By preaching, due obedience to magistrates is planted in the hearts of men: for obedience proceeds of conscience, conscience is grounded upon the Word of God, the Word of God worketh his effect by preaching. So as generally when preaching is wanting obedience fails.—Archbishop Grindal's Letter to Queen Elizabeth.

## Our Joung Lolks.

#### By-und-By.

There's a little mischief-maker That is stealing half our bliss; Sketching pictures in a dreamland That are never seen in this-Dashing from the lips the pleasures Of the present while we sigh; You may know that mischief-maker, For his name is By-and-By.

He is sitting by your hearthstone, With his sly, bowitching glance, Whispering of the coming morrow, As the social hours advance; Loitering 'mid our calm reflections, Hiding forms of beauty nigh; He's a smooth, deceifful fellow, This enchanter, By-and-By.

You may know him by his winning. By his caroless, sportive sir; By his sly, obtrusive presence That is straying overywhere, By the trophies that he gathers Whore his sombre victims lie; For a bold, determined fellow Is this conquered By-and-By.

When the calls of duty haunt us, And the present seems to be All the time that over mortals Snatch from dark eternity, Then a fairy hand sooms painting Pictures or a painted sky; For a cunning little artist Is this fairy, By-and-By

"By-and-by," the wind is sighing, "By-and-by," the heart replies, But the phantem just above it Ere we grasp it ever flies. List not to the idle charmer Scorn the very specious lie;
O, do not believe or trust in
That deceiver, By-and-by
—Lutheran Standard.

#### Story of a Princely Boy.

Charles X., of France, when a child, was one day playing in an apartment of the palace, while a peasant of Auvergne was busily employed in scrubbing the floor. finally employed in scribbing the nor. The latter, encouraged by the gaiety and playfulness of the young Count, entered familiarly into conversation with him, and to amuse him, told him a number of diverting stories and ancedotes of his province. The prince, with all the ingenuousness of childhood, expressed his commiseration for the narrator's evident poverty, and for the labor which he was obliged to undergo in order to obtain a scanty liveli-

"Ah!" said the man, "my poor wife and five children often go supportess to

and two condered often go supportess to bed."

"Well, then," replied the prince, with tears in his eyes, "you must let me manage for you. My governor every month gives me some pocket-money, for which I have no occasion, since I want for nothing. You shall take this money and give it to your wife and children, but be sure not to mention a word of the matter to a living soul, or you will be finely scolded."

On leaving the apartment, the honest dependent acquainted the governor of the young prince with the conversation that had taken place. The latter, after praising the servant highly for his scrupulous integrity, desired him to accept the money, and to keep the affair a profound secret, adding that he should have no cause to re-

adding that he should have no cause to re-

pent for his discretion.

At the end of the month the Count d'Artois received his allowance as usual, and watching the moment when he was nnobserved, hastily slipped the whole sum into the hands of the protege. On the same evening a child's lottery was proposed for the amusement of the young princes by the governor, who had purposely dis-tributed among the prizes such objects as-were most likely to tempt a boy of the Count's age. Each of his brothers eagerly hazarded his little store, but the Count d'Artois kept aloof from his favorite amuse-ment.

The governor, feigning astonishment, at last demanded the reason for his unusual prudence; still no answer came from the Count. One of the princes, his brother, Count. One of the princes, his brother, next testified his surprise, and at length pressed the young Count so hard that in a moment of childish impatience he ex-

claimed,
"This may be very well for you; but what would you do if, like me, you had a wife and five children to support?"

# The King and His Daughter.

George III. had fifteen children. His favourite was the Princess Amelia. In her early days she was a gay, light-hearted girl; but as she grew older she became affectionate and reflective, yielding to the deeper sentiments of her emotional nature and making herself the companion of the king in his decline. She once told her experience in life in two fair stanzas, that have been proserved:

"Unthinking, idle, wild, and young, I laughed and danced and talked and sung. And, proud of health, of freedom vain, Dreamed not of sorrow, care, or pain, Concluding, in those hours of gloe, That all the world was made for mo.

"But when the hour of trial came, When sickness shock my trembling frame, When folly's gay pursuits were o'er, And I could sing and dance no more It then occurred how and 'twould be Were this world only made for me."

In 1810 she was attacked with a linger ing and fatal illness. Her sufferings at times were heart-rending to witness, but her sublime confidence in God kept her mind serene, and brought the sweetest anticipations of another and a better

The old king lingered by her bedeide, her affectionate watcher and nurse. They taked together daily of Christ, of redemptions of the company tion, and of the joys of heaven. "The only hope of the sinner is in the blood and righteousness of Jesus Christ. Do you feel this hope, my daughter? Does it sustain you?" "Nothing," eays an English committee the princess is committee to the committee t

Christ as a matter far more interesting than the most significant pomps of royalty." As she grew weaker, he caused the

As she grew weaker, he caused the physicians to make a statement of her condition every hour. When he found her sinking, the old dejection and gloom began to overcast his mind again. He felt, like Lear, that he had one true heart to love him for himself alone. This love was more precious to him than crowns and thrones. The world offered nothing to him so sweet as her affection. She was his Cordelia. One gloomy day a messenger came to the king's room to announce that Amelia had breathed her last. It was too Amelia had breathed her last. It was too much for the king; reason began to waver and soon took its flight. "This was caused by poor Amelia," he was hoard saying, as the shadows deepened and the dreamy winter of age came stealing on .-Selected.

#### How the Churches Stand.

The Philadelphia Presbyterian says:
"A review of the ecclesiastical situation at
the close of the first century of American
history, as compared with the beginning of
the century, gives the following facts:—
"The rank-list of the eight leading denom-"The rank-list of the eight leading denominations of the country in 1776 was as follows:—Congregational, Baptist, Episcopal, Presbyterian, Lutheran, German Reformed, Dutch Reformed, Roman Catholic, (the Catholics having at that time only twenty-six priests in the whole country, and publicly celebrating the rites of their Church in Philadelphia alone.) By the last consus the list stands:—Methodist, Baptist, Presbyterian, Roman Catholic, Christian, Lutheran, Congregational, Episcopal. The Baptists alone Roman Uatholic, Ohristian, Lutheran, Congregational, Episcopal. The Baptists alone have kept their relative position in the ranks; while the Lutherans have dropped one place, the Congregationalists from the first to the seventh, and the Episcopalians fallen from the third to the eighth in the lat." hat.

### Truth and Error.

Custom, without truth, is but the antioustom, without truth, is but the antiquity of error. And there is a short way for religious and simple minds to find out what is truth; for, if we return to the beginning and origin of Divine tradition, human error ceases. Thither let us return, to our Lord's original, the evangelical beginning the appendical tradition. to our Lord's original, the evangelical be-ginning, the apostolical tradition; and hence let the reason of our act arise, from whence order and the beginning arose. If, therefore, Christ alone is to be heard, we ought not to regard what another before us thought fit to be done, but what Christ, who is before all, first did. For we ought not to follow the custom of man, but the truth of God; since God himself speaks thus by the prophet Isaiah: "In vain do thus by the prophet Isaiah: "In vain do they worship me, teaching the command-ments and doctrines of men." Which very words our Lord again repeats in the Gospel: "Ye reject the commandments of God, that ye may keep your own tradition.—Cyprian.

# Depend on Your Own Efforts.

Fight your own battles. Hoe your own row. Ask no favors of any one, and you will succeed a thousand times better than those who are always beseeching some one's patronage. No one will ever help you as you can halp yourself, because no one will patronage. No one will ever help you as you can help yourself, because no one will be so heartily interested in your affairs. The first step will not be such a long one. The first step will not be such a long one, perhaps; but carving your own way up the mountain, you make each one lead to another, and stand firm in that while you chop out still another. Men who have made their fortunes are not those who had five thousand dollars given them to start with, but started fair with a well-earned dollar or two. Men who have by their own exertions acquired fame, have not been thrust into popularity by puffs begged or paid for, or given in friendly spirit. They have outstretched their hands and touched the public heart. Men who win love do their own wooing, and I never knew one to fail so signally as one who had induced to fail so signally as one who had induced his affectionate grandmamma to speak a good word for him. Whether you work for good word for him. Whether you work for fame, for love, for money, or for anything else, work with your hands, heart and brain. Say "I will " and some day you will conquer. Never let any man have it to say, "I have dragged you up." Too many friends hurts man more than nonelat all .- Mclbourne Spectator.

# The Baby.

Who knows not the beautiful group of babe and mother, sacred in nature, sacred also in the religious associations of half the globe? Welcome to the parents is the puny little struggler, strong in his weakpuny little struggler, hood had not. The small despot asks so little that all nature and reason is on his side. His ignorance is more charming than all knowledge, and his little sins more bewitching than all virtue. All day, be-tween his three or four hours sleep, he cooes like a pigeon-house, sputters and crows, and puts on faces of importance; and when he fasts, the little Pharisee fails and when he fasts, the little Pharises late not to sound his trumpet before him. Out of blocks, thread spools, cards and checkers, he will build his pyramid with the gravity of a Palladio. With an acoustic gravity of a Palladio. With an acoustic apparatus of whistle and rattle, he explores the laws of sound. But chiefly like his senior countrymen, the young American senior countrymen, the young American studies new and speedier modes of trans-portation. Mistructing the cunning of his small legs, he wishhs to ride on the neck and shoulders of all flesh. The small enchanter nothing can withstand-no seniority of age, no gravity of character; uncles ity of age, no gravity of character; uncles, aunts, cousins, grandsires, grandmas—all fall an easy prey; he conforms to nobody, all conform to him, all caper and make mouths and babble and chirup to him. On the strongest shoulders he rides, and nulls the hat as leavaged heads. pulls the hair of laureled heads.

# Subbuth School Teacher.

#### LESSON XXXV.

HONEST INDUSTRY

COMMIT TO MEMORY VS. 6-11. PARALLEL PASSAGES .- Job xii. 7; Isa. i. 8

Rom. xvi. 17. SCRIPTURE READINGS .- With vs. 6-8, road ECRIPTURE READINGS.—With vs. 6-8, road Eph. iv. 28; with vs. 9-11, compare Prov. xxiv. 80-84; with vs. 12-15, compare carofally Matt. v. 8-9; with vs. 16-19, road Mal. iii. 5, and 1 Cor. iii. 8, 4; with vs. 20 -22, road Ps. xix. 8-11.
Golden Text.—Not slothful in business;

forvent in spirit; serving the Lord.—Rom

CENTRAL TRUTH .- "If any would not

work, neither should he eat."

If one has a handful of beautiful pearls, it is of little importance in what order they are placed upon their string. Hence little attention is bestowed upon orderly and logical grouping of the proverbal counsels and warnings givon us in this book. A common thought, indeed, sometimes runs through a number of the prolector is never a slave to exactness.

In this chapter the reader is warned against wasting his means so as to come to abject poverty, which is recognized in Scripture, as it is in fact, as an evil, and often

by itself a sore temptation.

Four courses that lead to this impover ishment are pointed out in the chapter, namely: rash surctyship (Prov. i. 5); idlenamely representations of the chapter). Indicature (vs. 12-19), and impurity (to the end of the chapter).

### We begin with

#### 1 .- WILFUL IDLENESS.

It is natural, and it is common in Scrip It is natural, and it is common in Scripture, to refor men to the lower creatures for lessons of practical wisdom (see Prov. xxx. 24-80). If they do what is fit by more instinct, how much more should man with his reason! (Jer. viii. 7). The more vigorous minds of all lands and ages feel a kind of harmony in all things, so that things outward easily become images of things in-ward; and no wonder, for one infinite

mind conceived all.
So it is here. "Go to the ant," so small insignificant, and so entirely left to its own ways, "without guide, overseer or ruler,' but yet in an orderly, regular, steady and co-operative way, building its home, storing its food—to which another reference is made in Prov. xxx. 25—and "providing for its own" (1 Tim. v. 8; 2 Cor. viii. 2).

All books of eastern travel describe the ant-hills and the concerted action of the little creatures, though the observations of their habits and modes of action are closer and more thorough in later than in earlier times. The question whether the ant requires food in winter will only be raised by too-nice critics. The idea is that when food is abundant, as in harvest, it is laid by for the time when it is needed and could not be had elsewhere. The boys may learn the same lesson from the squirrel's hoarded nuts, without settling how much of the year it sleeps.

# II .- THE HADITS OF THE LAZY.

as often seen in the East, are well described as often seen in the East, are well described in vs. 9, 10,—lying on the ground, even in working time, folding the arms into the easy attitude of repose, and craving a "little more sleep." All travellers testify to the need of vigorous overseeing to compel labor. So poverty comes, "as one that travaileth," rather as a highway robber, before one knows, and want like an armed rlundsyer, so that resistance is out of one's plunderer, so that resistance is out of one's

# III .- THE ILL-NATURED.

"Satan finds some mischief still," etc. There is a natural connection between idleness and mischief. Hence the outline of the bad man comes here (vs. 12-15). Signmaking is usually vulgar, implying com-mon interest in matters not to be disclosed to one's friends when present. It is the language of gypsies. The vicious of a language of gypsies. The vicious of a great city have modes of communicating with their colleagues unknown to decent with their colleagues unknown to decent people. Sharpers, and cheats of all kinds, defraud and protect themselves thereby. Hence the winking with the eye, speaking with the feet, teaching with the fingers, are bad signs, and natural attendants on a bad, wicked, designing man, with forwardness in his heart, a scheming brain, skill in fo-menting quarrels for his own ends. The idle who have to "live by their wits" must try many shifts, and the amount of ingenuity put forth in dishonest ways would often earn a decent support.

earn a decent support.

But howeverlong such an ill-doer may run, he is caught at last (v. 16); calamity "drops" on him. He is "broken," and that hopelessly. (See the force of the slang-word "dead-beat.") Nor is it wonderful for his ways are ful, for his ways are

# IV .- ADOMINATIONS TO GOD.

The best writers early noticed the corre spondence between the descriptions of vs. 12-15 and that of vs. 10-19, the hateful characters of the former passage being set forth in order in the latter.

The "six, yea seven," is a common Oriental usage, following out the law of parallelism, a number near the first coming in the second number (see Amos i. 8). In centre of the black list is the "heart that deviseth wicked imaginations" (see Matt. xv. 19). Both lists end with "discord." There is, alas! so much observation of these forms of sin that they need no minute

There appears to be a correspondence, again, between the sins denounced and lated of God and their opposite virtues commended and blessed in the New Testament description. mended and bicssed in the New Testament by the lips of Christ (Matt. v. 8-9), where, though the order is not followed, we have the seven "blessed"—the lowly, the peni-tent, the unselfish, the righteous, the meroiful, the pure in heart, and finally—as the opposite of discord-sowers—the peacemak-

# Y .-- THE DEFENCE AGAINST EVIL.

From earliest childhood one is in dauger, and the "father's commandment" and the and the "latter's commandment" and the "mother's law" need to be "bound upon the heart" and "tied about the neek."

The ornaments of many in the East com-

price most of their wealth, and these are both valuable (v. 22) and beautiful (1

Pot. iii. 4). The well-remembered counsels of good parents fortify against the tempta-tions. God is not seen, but the godly parents are. They speak in His name; paronts are. They speak in His name; for Him; His words; they occupy the heart so that there is no room for the ontertainment of sin. They form the habits so that vice is resisted from regard to them, till it is hated intelligently for its own sake. The habit of mind formed in obeying parents who are seen, disposes to obedience to the Great Father who is not seen. For father and mother have all along spoken in God's name and set forth his law.

They form the spirit of their son, even as his body grows up to resemble theirs, and a son never grows so old or so strong as to be sate in throwing off his "mother's law." These things—"law and commandment"—are often lost in the rush of life. They need to be "bound" and tied to us This loss is fearful.

The following points ought to be empha-

sized: (1) God means that we should work. Edam in Eden. The example of Jesus—"is not this the carpenter?" Paul (Acts xviii. 8), with head or hand, in business, at a profession, or in a farm, with pen, or needle, or deftly-used tool, we are to work for bread for ourselves (2 Thess. iii. 10), or for good to others (Eph. iv. 28). How to live and not work is the hopeless problem

live and not work is the hopoless problem to many. The "helping hand," in which ladies aid their poorer sisters, and the "sowing school," in which they aid the little girls, are good for this end.

(2) Work of a pure and honest kind is a great safe-guard. The idle easily become the vicious in heart, or speech, or life. The energy must be employed—if not in good, then in ill. They who are "out of work" should set themselves to learn something nuknown before.

work" should set themselves to learn some-thing unknown before.

(8) The Lord "hates" malicious, cunning, deceifful, quarrelsome dispositions. A God of love is against all such. Resist the be-ginnings of these vices inwhisporing, tattling, story-telling, tale-bearing, and all that tends to discord. Hate these seven cursed things. Seek the blessings of the Sermon on the Mount. (see ch. iii. 17.)

(4) "Honor thy father and thy mother"

—so poverty shall not come on thee, but "thy days," etc. In all new countries, like ours, the tendency is to throw off too early the father's and the mother's law. Do not

thus wickedly (Eph. vi. 1).

There is obligation, of course, on parents to give this law. To fail in it is to treasure up, all too often, for themselves misery through the neglected children.

#### SUGGESTIVE TOPICS.

The nature of the proverbs—the general drift of this chapter—first folly mentioned —second—the lesson—book—how the ant teaches—principle of this—the consequences of idleness—language of vice—the hateful even—the blessed seven—how to be fore-armed—mother's law—its value—how it acts—how it is to be kept—danger of losing—aage of losing—aage of lessons as to work g—ease of losing—and lessons as to work its preventive quality—and the beginnings of a hateful career.

# The Children's Swing.

A more graceful combination of healthy A more graceful combination of heal thy sport with picturesque surroundings can hardly be found than the arrangement of this as commonly seen in the country, fastened to a large arm of a tree, or slung between two neighboring trunks, so that as the young folks fly to and fro beneath the branches they may enjoy the shimmering sunshine through the sheltering leaves, or the cool shadow from the oppressive heat. With proper attention to requisite strength in the supporting bough and durability in

with proper attention to requisite strength in the supporting bough and durability in the fastenings, it may be considered perfect.

Another arrangement which is not amiss where the large size of branch requisite for safe hanging is not procurable may be easily contrived by placing a stout beam across in the forked boughs of two trees, across in the forked boughs of two twes, from which the swing may be hung, or by setting up two small trees (which can be bought as timber), cut back to forks at the requisite height, and laying a beam resting in these supports across at the top. This frame, with a few large stones at the foot, with with a few large stones at the foot, rame, with a lew large stones at the root, which may serve also as seats, and a few bushes close by and perhaps a honey-suckle, or strong climber of no special rarity trained up the woodwork (choosing something that would do no mischief by it prickly shoots, and will not get the young folk into trouble if they injure it, would look pretty, as well as serve its purpose theroughly. as well as serve its purpose thoroughly.

as well as serve its purpose thoroughly.

There is yet one form more, sometimes in favor in knots of villa residences, which, though convenient, may surely without be said (picturesquely considered) to be truly frightful, resembling nothing in the world but a gigantic gallows, formed of ground haves squared beams, sometimes painted blue, sometimes in its more ornamental varieties "parcel gilt." To simple flower and plant loving eyes there is no hope for this ornate form save in the quickest growth of ivy that can be compassed. The simple massive frame, however, has the recommendation of great convenience, and if a few bushes were so placed as to blend its tow-ering isolated height gradually with the ering isolated neight gradually with the surroundings, and if some climbers were added (especially if the top beam were lengthened a little so as to let the ivy, or whatever it might be, hang down in festoons) the effect would not be ungraceful. In itself the children's swing may seem

of no great importance, but some consideration is due to it as part of the garden grouping, and something more as to its mental effect on those most concerned. The young heads that fly to and fro are storing memories of the sunshine through the leaves, the shape of the boughs, every change in the distant landscape, and every striking group near, and what is to them the happiest bit of their garden life, will leave its associations firmly fixed to come out again by-and-by in results of some kind. If these prove to be an appreciation and love of natural beauty, the swing will have worked well.—Gardener's Chronicle.

Ir is not until we have passed through the furnace that we are made to know how much dross was in our composition.

False happiness is like false money; it passes for a time as well as the true, but when it is brought to the touch we find the lightness and alloy, and feel the loss.

#### Romanism and Orimo.

The New York Christian Advocate has the following on the relative proportion of of criminals among Romanists and Protostants in Great Britain, which is worthy of public attention in this country:

"The Parliamentary reports show that

while the Romish population of Itsland is in the ratio of three-and-n-half to one Prothe state, the criminals are at the rate of six papists to one Protestant. The report on judicial statistics shows that the expense for criminal prosecution, prisons, and police, amounts to 37,107,165. Now, the Romish criminals cost no less than \$6,819,-995, though their cost, according to the proportion of population, ought to be but \$8,708,680. This leaves an excessive charge to be borne by the country of \$2,-645,415—an excessive charge, indeed, to be paid for a difference of crime occasioned by a difference of religion.

"In respect to England and Scotland, similar results are apparent, as, indeed, they must be all the world over, wherever the two forms of faith co-exist. According to the 'official' returns, the papiets are but one-twentieth of the population of Eng-land, but their proportion of her criminals is one-fourth. This is certainly a stunning argument against Popery. The aggregate expense for the repression of crime in England is \$18,764,725; of this amount only \$928,285 ought to be mourred by the Romannian and the state of th su23,280 ought to be mourred by the Rom-sch population, according to its proportion-te numbers, but it actually incurs no less than \$4,691,180, an excess of \$8,752,945. In Scotland the excess amounts to \$1,010,-785, making a total excess of hard on to \$5,000,000.

The Free Church Presbytery of Edin-burgh recently addressed to its churches a pasterial letter on theatrical annusements, in which the following judicious

The Theatre.

To aid you in determining what is duty in this matter, suffer us to remind you that it is not with an ideal theatre or drawn that a superficient of the superficient o drama that, as practical Christians, you have to do. The question with which you are called to deal is not whether a you are called to deal is not whether a pure stage is a conceivable or possible thing; nor are you called to pronounce a judgment on the moral character of all dramas, or of all actors of plays. As little do we ask you to pass judgment on those who have tried, or who are trying to ele-vate and purify the stage, or on the moral or spiritual state of all who frequent the theatres. We simply ask you to determine theatres. We simply ask you to determine for yourselves your own duty, and the line of conduct it becomes you to take in reference to your families.

ence to your families.

We ask you to bear in mind, first, the theatre in this country has not in the past been a school of virtue or morality. It has been the ally and occasion of much immorality and sin. Evidence of this is furnished by the undeniable fact that public houses and dens of immorality have multiplied in the neighborhood of theatres, and that many have traced their first marked plied in the neighborhood of theatres, and that many have traced their first marked declension from the paths of virtue to their visits to the theatre. On this point the testimony of Richard Cecil, when a young man, is very striking. "The atmosphere of the play-house is poisonous. I remember how it was with myself. I have looked at my watch—the play is almost done—I must go to my dungeon! There is my father groaning with his infirmities—there is my mother with her Bible t What can I do? Is there any other place open? Why, if I have a shilling in my pocket, I will find out that place."

Without entering into any minute criticism of the character and spirit of theatrical representation, let us ask whether the cal representation, let us ask whether the moral tone of the stage has not always had a downward tendancy, from the temptation under which it lies to gratify the taste of the mass of those who frequent it? Is it not true that very often expressions are used and sentiments uttered which cannot but give a shock to devent and wickness. used and sentiments uttered which cannot but give a shock to devout and virtuous minds? Is it such an atmosphere that you relish for yourselves, or that you desire your sons and daughters to breathe? Or can it be that any countenance to such an institution is compatible with your prayer, "Lead us not into temptation," or with your solemn vows at the table of the Lord?

# The Latest Wonder.

The readers of the Traveller have been made acquainted with the wonderful inver tion of Professor Bell, by which musical and vocal sounds can be and have been sent over the electric wires, but few, if any, are aware of the wonderful results which are sure to follow these improvements in telegraphy. A few nights ago Professor Bell was in communication with a telegraphic operator in New York, and commenced experimenting with one of his inventions pertaining to the transmission of musical sounds. He made use of his pho-netic organ and played the tune of "America," and asked the operator in New York what he heard.

"I hear the tune of 'America,' " replied New York; "give us another."
Professor Bell then payed "Auld Lang

"What do you hear now?" "Ynat do you near now?"
"I hear the tune of 'Auld Lang Syne,'
with the full chorus distinctly," replied

New York. Thus, the astounding discovery has been made that a man can play upon musical in-struments in New York, New Orleans, London or Paris, and be heard distinctly in Boston! If this can be done, why cannot distinguished performers execute the most artistic and beautiful music in Paris, and an audience assemble in Music Hall, Bos-

ton, to listen? Professor Bell's other improvement, namely, the transmission of the human voice, has become so far perfected that per-sons have conversed over 1,000 miles of wire with perpect ease, although as yet the

wire with perpect case, although as yet the vocal sounds are not loud enough to be heard by more than one or two persons. But if the human voice can now be sent over the wire, and so distinctly that when two or three known parties, are telegraphing the voices of each can be recognized, we may soon have distinguished men delivering speeches in Washington, New York, or London, and audiences assembled in Music Hall or Fancui Hall to listen.

# British American Bresbyterian, 102 BAY STREET, TORONTO.

FOR TERMS, ETC., SEB EIGHTH PAGE. C. BLACKETT ROBINSON,

# TO CORRESPONDENTS.

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

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

### British American Bresbyterian. FRIDAY, AUGUST 18, 1876.

Mr. Glapstone publishes a review of the Memoir of Dr. Macleod in which he passes a high eulogium upon this eminent divine. We should not wonder to see considerable discussion arising from this review.

THE Chatauqua Assembly is entitled to be considered a remarkable success. We are glad to see that our friend Mr. McNab, Superintendent of the East Presbyterian Church Sabbath School, has been saying some good things on behalf of Canada.

Duning the past week the Ontario Teachers' Association have been holding their Annual Convention in Toronto. They are evidently a body of learned, ablo, patriotic. Christian men, and constitute a class second to none in the community in regard to the work they do and the influence they

PRESIDENT McCosn expresses an adverse opinion upon college boating in so far as it leads to gambling and betting. The words are timely as the annual meet at Saratoga was the centre of the fast world. The days of the Saratoga race are numbered. But the new President approves of boating as a healthful and manly exercise.

Washington is claimed to have been a Presbyterian. Whether this would account for his greatness, we leave others to say. Certainly the revolution was not without its representative Presbyterian heroes. Dr. Witherspoon was one of the most noteworthy, and well deserves the splendid statue that is being raised to his memory.

LORD LENNOX in the British House of Commons has had the manliness to offer the resignation of his seat, as through no design but because of imprudence, his name has been connected with doubtful operations. While the matter affecting his lordship contains a warning to politicians, his conduct has been warmly and universally commended.

The New York Obscrucr has an excellent article on Presbyterian Union. All Churches of this name which as yet are keeping aloof from the larger bodies should be confederate with those and with themselves. But we ask should not this be so with all the Evangelical Churches. They should all live in harmony, work in co-operation, and go on hand in hand civilizing the earth.

THE elevation of Mr. Disraeli to the peerage removes the most remarkable man of the day from the membership of the Com- Africa opens before our gaze as we commons. His honor is well deserved; but as we read the last utterances of the great statesman in a forum so familiar with his voice and eloquence, a feeling of sadness comes over us. With Gladstone practically retired, and his foeman so worthy of his steel. Benjamin Disraeli sitting in the House of Lords, there is an opening surely for " coming men."

We were much struck with an observa tion of the Louisville Olserver to the effect that seldom are Bables found in the pows of the churches of the Bouth, and still less frequently do the pew occupants look up the text or follow the reading of the chapter. How different this from the churchgoers of the northern country. It is also aremarkable contrast with the prevailing custom in Canada. The rustling of the leaves of the Bitle is an unfamiliar sound throughout the States, though Mr. Moody has done much to make the Bible a textbook in his religious gatherings.

LOOK out for the meteors of August. It is now known they come with a periodicity that is governed by laws similar to those which regulate the metions of the planets and of comets. This fact is now recognized by Astronomers. The flood of meteors at this season affords a spectacle well worthy of being witnessed by all who admire the works of God in nature. For the ignorant such celestial phenomena may posses attraction, but mot so with the intelligent and reverential; who feel in every meteor. and every drop of rain, and every blade of grass, the presence of the Maker.

#### STANLEY HEARD FROM.

There is no man living whose movemonts are more closely watched, or whose words are more eagerly read, than those of Stanley, the great African explorer. When the announcement was made that Stanley had found Livingstone, very many were slow to believe the intelligence. It was called a hoax of the New York Herald. Even when the distinguished traveller was receiving the well-deserved compliment of the annual medal given by the Royal Society to the most successful discoverers in geographical science, there were not a few Englishmen who derided the idea of a Yankee journalist accomplishing so great a work, and it was the general talk amongst Americans that the Herald had created a sensation that would pay. These philosophers did not take into account the certainty that such a hoax would very soon be discovered, and that the pretentious journal and its imaginative African representative would suffer in exact proportion as their allegations were found to be false. But Stanley has created for himself an undying fame, not only by his discovery of Livingstone, but by his recent explorations on ground which has become associated with the great names of Speke and Grant and Burton. All cavil is now silenced. The commissioner of the London Telegraph and the New York Herald is the cynosure upon which the eyes of the civilized world are fixed.

The work of exploration in which Stanley is engaged is most intensely interesting. It is important to learn of an immense area of splendid soil admirably adapted to the support of a large population, of a series of enormous lakes that are destined to rival those of the North American Conti. nent, of a climate in every way adapted to the exigencies of civilization, and of a prospective commerce that cannot but enrich the world. The scenery of Equatorial Africa must be beautiful beyond description. while its resources are exhaustless. In this all the travellers to these regions agree-Captain Speke was most enthusiastic upon the climate and agricultural wealth of Uganda, and he is more than confirmed by the clear and graphic accounts of this land of plenty now given to the world by Stanley. the prince of newspaper correspondents. While, in respect of scenery and resources. the letters of Stanley are eminently satisfactory, it is pleasing to see that the intrepidity and rapidity of action, of which formerly he furnished so many and striking examples, have not forsaken him. He is the same man that he was when he went straight for Livingstone as a bullet wellaimed would go to its target. The coolness and presence of mind exhibited by him when he pointed his rifle to the head of the man who was submerged to the chin in water, and who was carrying the precious box containing Livingstone's papers, and said he would shoot him dead on the spot if he let his burden drop into the water, are seen in him now as he confronts a whole host of naked, yelling, bloodthirsty savages. We cannot doubt that should Stanley be spared, he will solve the problems connected with the question of the Nile sources. But, above all, he will be eminently useful in filling up the map of Africa, and showing its true character. The slave trade, whose horrors he so faithfully depicts, will through his instrumentality receive its death-blow. A new commerce will be opened up. Fields for the enterprise of generations yet unborn will be disclosed. With this exploration but in its infancy, what a glorious future for template the probabilities of its mineral and agricultural wealth. We wish Stanley every success. We trust to hear of his work being fully and satisfactorily accomplished. We hope that once more the day is reserved for him when he will be restored to civilization, and receive the well-merited plaudits of all who are interested in geographical science and in commercial pro-

The missionary enterprise to which the explorations of Stanley and his fellow-discoverers are leading is becoming a feature of the age in which we live. There are settlements now forming by the Ishores of Lake Nyanza, the Albert Lake and Lake Taganyika. The appeal which Stanley sent forth for King M'tesa, in the heart of Africa, to send missionaries, has not been in vain. Already whole colonies are going forth to settle on the banks of these mighty inland waters, which are composed of missionaries and their families, of medical missionaries, and of tradesmen of every description. Soon all the evidences of our modern civilization will be witnessed at the Equator. The locomotive will be seen speeding on its way along the shores of the Nyanza, the steam vessel will plough the waters of these lakes, the telegraphs will throb with the pulsations of the thought of all sother continents. Where now the Aboriginal tribe is found with their shifting tents, great cities may be expected to arise from the dust. The Church will rear her lofty spire to the clouds. The school house will be filled with its busy hum. The Bible will be widely disseminated.

In view of these things, let every Church | Society.

take a deep and active interest in African mission work. At this moment the Exhibition at Philadelphia is the centre of great interest and attraction, and this because on that one spot are to be seen the contributions in science, in art, in literature, from every known country in the world. Let Central Africa be like the Exhibition in this respect, that every Church will seek to be represented there by suitable agents and by active work, and there will be the prospect of the growth in that benighted land, of nations that shall rival the civilizations of Europe and America. We trust soon to hear of our Churches in Canada sending forth their missionaries to this new and promising field.

#### Book Reviews.

Scorcy Penbles. The Milton Publishing League. Price fifteen cents.

The title of this little book further informs us that it consists of "Excerpts from the Letters, Journals, and Speeches of Norman Macleod, D.D." There are in all eighty-six "pebbles," and some of them are very beautiful-real cairngorms. The compilers seem to have taken great pains in their selection. Not that there is any ecarcity of them. Dr. Macleod's writings furnish an abundant supply of pebbles of all sorts and sizes, from a ten-ton boulder down to the little "chucky-stane," so dangerous in the hands of mischievous or careless boys. Nevertheless great trouble seems to have been taken to select pebbles of a peculiar shade of color; and that shade is ultra—ultra—what-do-you-call-it? Not ultramarine, but ultra-something-else. We rather think that if their author had seen them thus removed from their original setting, and placed side by side, he would have chucked the whole collection into the Sound of Mull. Perhaps we are judging too severely; our readers can see the book for themselves; but we hope no one will form his opinion of their celebrated author from these "excerpts" alone.

THE CANADIAN MONTHLY AND NATIONAL REVIEW; August, 1876. Adam Stevenson

The article by "Fidelis" on the "Divine Law of Prayer," professes to be a final summary of the issue of the question regarding the physical efficacy of prayer, which has for some time been under discussion in the pages of this periodical. The subject is ably and dispassionately discussed; and the combatants appear to entertain feelings of the greatest respect towards each other. Such discussions in a magazine of this class will undoubtedly do good, especially when they are the occasion of calling forth such articles as the present one. Those who have given their minds almost entirely to the pursuit of physical science usually place such doctrines among the superstitious notions of the ignorant; but when they find them firmly held by men whose scientific knowledge is at least equal to their own, they will perhaps be inclined to reconsider their hasty conclusions. "As Long as She Lived," by F. W. Robinson, proceeds with increasing interest. "The Faithful Wife," is an old Norse legend, tolerably rendered into English verse. There are two articles on Summer Travel, one on " Kingston and the Thousand Isles." and one on "Lake Memphramagog."
"Dreamland," a short poem by Sarah Keppel, Hamilton, is truthful in sentiment, but somewhat faulty in execution. There is an able review of "The Poetry of Charles Heavysege," by Daniel Clark, M.D., of Toronto. By the reviewer's shewing, this Canadian was a true poet; and his writings ought certainly to be better known and appreciated among his countrymen. Besides the copious extracts given by Dr. Clark, the present number of the Monthly contains a short poem entitled "The Dark Huntsman," supposed to be about the last that Mr. Heavysege wrote. The remaining articles are "A Woman before the Mast:" "The Climate of Newfoundland:" "A Texan Barbecue;" "Current Events;" "Book Reviews;" "Annals of Canada;" "Current Literature;" "Music and the Drama;" "Literary Notes," and some short pieces of poetry besides those men-

THE Rov. Alexander McKay, D.D., Pastor of Duff's Church, East Paslinch, preached in the Free Church, Hope Street, Glasgow, on the last Sunday of July. Rev. Mr. Urquhart is the pastor of this church. It is said to be the largest congregation in Glasgow.

THE Rev. James M. Douglas, of Cobourg, who has been appointed by the Foreign Mission Committee to establish a Mission in Central India, and intends proceeding thither in the autumn, has kindly consented at the request of the W. F. M. Society to take charge of a box of ladies' work, to be disposed of at India for the benefit of the disposed of at India for the benefit of the Zenana Mission. We have no doubt this will commend itself to many ladies throughout the country who may feel themselves able to do something in this way to help on the cause of Foreign Missions. Contributions to this object will be received by Mrs. McLaren, President; Mrs. Ewart and Miss Topp, Secretaries; Mrs. King, Treasurer; or any member of the Committee of the Woman's Foreign Missionary Society. Sermon on the Transfiguration. MATT. XVII. I. .

BY REV. DAVID MITCHELL, TORONTO.

The very first expression in the passage of Scripture now read connects the transfiguration with the declaration, which the Lord made concerning his approaching sufferings. "And after six days," (the Evangelist narrates), "Jesus taketh Peter, James and John, his brother, and bringeth them up into a high mountain apart." St. Mark says the same thing; and St. Luke with a slightly different expression. "It came to pass about an eight days after these sayings," signifies the same thing. There is no contradiction between St. Matthew and St. Mark on the one hand and St. Luke on the other-Matthew and Mark recording six clear days as having clapsed, and St. Luke taking into his summation the day preceding and the day following this hiatus of six days, as the days on which the two events which are connected respectively occurred. We know not what happened between the prophecy the Lord made regarding his final doom, and the event of the Transfiguration. But it is one of the examples with which the Scriptures are filled, of the human and divino nature of our Saviour being placed side by side in vivid contrast. At the one time we find him showing "unto his disciples, how that he must go unto Jerusalem, and suffer many things of the Elders and Chief Priests, and Scribes, and be killed," and then we have to follow the footsteps of our Lord and his disciples as they strike into the solitudes of the mountain, on which the wonderful event of the Transfiguration took place. Let us draw near and gaze with reverence upon the scene so beautifully depicted by the three Evangelists. St. Luke states the purpose of the Saviour

in thus retiring into the mountain, "He

went," he says, "to pray." This should be borne in mind in considering the Trans. figuration, for we think it goes far to explain it. It would seem that Christ was in the habit of going into the mountains for prayer and meditation. It was on a mountain Ho preached to his disciples the greatest of sermons, and there he taught them to pray after the manner of his own model prayer. The sacred historian informs us that after performing the miracle of feeding the multitudes, "When He had sent them away, He went up into a mountain apart to pray, and when the evening was come He was there alone." And so on many other occasions we have reason to believe that Christ secluded himself in the deep recesses of the mountain sides, and there unseen by human mountain sides, and there unseen by human eye, let his hearts' desires and meditations ascend to His father. It is probable that the solitariness of the Redeemer was brightened by many Transfiguration scenes, and that in the event before us as recorded, we have a glimpse of what he was in His spiritual exaltations. At all events we should not overlook the important lesson here presented, viz: that Jesus Christ was in fullest sympathy and accord with nature, that the mountain side, or wilderness, or lonely sea-shore afforded to Him a congenial retreat where Ho might pour out His heart before the father, and that with Himitneeded not the cloistered cell or some sequestered or consecrated spot, to commune with heaven. not the cloistered cell or some sequestered or consecrated spot, to commune with heaven. This habit of the Saviour we should regard as a worthy example. There is without doubt great value in stated seasons and places for retirement and solitary thought. We are the creatures of labit, and must We are the creatures of habit, and must ever associate the routine of duty with fixed appointments. But there is danger connected with this, that we become cold, methodical, uniform, and crush within us those human impulses and instinctive propulsions which give to prayers and meditations the zest of a genuine enjoyment. If we cannot pray but in the closet, if we cannot meditate except in the hermitage, we suspect we are except in the hermitage, we suspect we are still at some distance from the Kingdom of God. We will substitute monasticism for faith. But let us have the spirit of the Master, and all nature will rescent herself as a Temple in which we may offer the incense of prayer, the lonely mountainpeak may become a consecrated altar, the solitudes of the wilderness will be enjoyed as our confessional, the stars will be joyed as our confessional, the stars will be regarded by us as the very windows of heaven, through which ministering angels are watching us, the winds and the waves will sing to us with celestial strains. Whereever we are placed the still, small voice

will be always whispering in our ears.

Jesus took with Him Peter, James and John into an exceeding high mountain. With the question as to whother this was Mount *Tabor* or Mount *Hermon*, we will only say that the balance of evidence seems to be in favour of Hermon. Hermon is an exceeding high mountain, while Tabor was inhabited to the very top. Hermon lay close to where Jesus was at the time of the cross to where Jesus was at the time of the Transfiguration, while Tabor was at a considerable distance. Hermon's lofty peak was crowned with the snows of ages, suggesting evidently St. Mark's description, "His raiment became shining, exceeding white as snow," Turn from this to the persons by whom our Lord was accompanied on the occasion of the Transfiguration. These were three of His disciples, who by their differing tempers and mental qualities were peculiarly fitted to act the part of witnesses as to the grand transactions about to take place. Here we have not only the number of witnesses required by law, but so constituted that if the event had not occurred, and was only imaginary or a mere vision, they must have contradicted one vision, they must not be written as a count of it. Without having been present at an actual occurrence, Peter—the fearlessly honest—could not have written as he afterwards did concerning it, "We were witnesses of His Majesty, for He (Jesus Christ) received from God the Father, honor and glory, when there came such a voice to Him from the excellent glory.

This is my beloved Son in whom I am well

pleased, and this voice which came from heaven we heard, when we were with Him in the Holy Mount." James was the first in the Holy Mount. James was no arst martyr, who died for his faith in Christ. He is thus to be esteemed for his bold and unwavering truthfulness. John, again, as the disciple whom Josus loved and who lived to the age of upwards of a hundred years, in faithful and affectionate witnessing to Christ, furnishes testimony most precious to all who like Him, rost on the Saviour's to all who like Him, rest on the Saviour's breast. These three witnesses severally commend themselves to the Heatlen, the Scoptic, and to Believers, and their united testimony is of great value in determining the reality of the Transfiguration May we not well exclaim, in view of the special favor conferred upon them, what a privilege to accompany Jesus and see Him in the act of praying! It was night; and now that deep shadows had wrapped the mountain and the sublime silence of the hour was felt—unbroken except by the rustling tain and the sublime silence of the hour was felt—unbroken except by the rustling leaf, the whirr of the startled bird, or the dripping of water from the projecting crag,—what a precious opportunity was afforded for beholding Christ in the highest exercises of His scul! Yet, strange to say, as St. Luke tells us, that "Peter and they that were with him were heavy with sleep." What! exclaim some of you, asleep in such company! Yes, the frailties of the flesh are indeed great, that sleep should overtake one when about to receive the such company! Yes, the fraittes of the flesh are indeed great, that sleep should overtake one when about to receive the greatest boon. But they were doubtless worn out with the fatigues of the day. They were overcome with the journey. They shared not the spiritual exaltation of the Master. The sweat breath of a summer's wind, and the gentle rays of stars—as well as the holy engagements of the Lord,—all sung with monotonous cadence their souls into deep sleep. Meanwhile the praying manner of their Lord is lost to sight. Precious words fell soundless on their slumbering cars. While it was natural to sleep at such an hour, yet it involved the loss of these lofty thoughts which were poured into the Heavenly Father's ear. What a contrast between the sleeping disciples and the vigilant Master! But let us not blame them—who when our souls are blunted with worldly engagements and our bodies drag on our jaded minds, sleep away the valuable moments of divine worship, or become unconscious while we are listening to the words of some valued friend. ship, or become unconscious while we are listening to the words of some valued friend. Jesus does not rebuke them by word or look, and perhaps it was because He, feeling for them, allowed them to rest awhile that they might be well prepared to witness the sublime spectacle that was about to pass before them.

St. Luke informs us, "that as he pray-St. Luke informs us, "that as he pray-cd the fashion of his countonance was alter-ed, and his raiment was white and glisten-ing." The words of St. Matthew are, "he was transfigured before them; and his face did shone as the sun, and his raiment was white as the light." While St. Mark says, "his raiment became shining, exceeding white as snow, as as you faller on earth white as snow, so as no fuller on earth can white them." The disciples awaking out of sleep, now witness this wonderful change. We are to remember in attemptchange. We are to remember in attempting to explain this event, that Jesus went up to the mountain to pray, and that he was thus employed when sleep fell upon the eyes of his three followers. If we connect the Transfiguration with the fact that he was praying, we will at once concede that the change was brought about by some external cause. The rationalist makes easy work of the explanation by saying that the rays of the setting or rising sun fell upon Him, and list up his face, and were reflected from his garments. But the Apostles would not have been awe struck as they were, at sight of their transformed Master, though it must be confessed, that light at were, at sight of their transformed Master, though it must be confessed, that light at certain seasons is followed by strange and magical results. We have seen it throwing a weird like mantle of beauty over scenery, which at another time would scarcely attract attention. Has it not to the eye of the traveller changed the desert into a sea of glass, or robed the barren mountain with garments of silver and gold? But something more than this is involved in the Transfiguration of our Lord. He had risen through his praying moods, from one degree through his praying moods, from one degree of spiritual intensity to another, till all that was Divine within him was expressed in his countenance and form. We have seen intense excitement of sorrow or joy, and they were so changed to our eye that we could hardly recognize them. Does not conversion often produce a marvellous change in the appearance—imparting a new light to the eye and irradiating the countenance? . Take the Christian as he is engaged on the Lord's Day in the exercises of the sanctuary, and it may be that in the sacred bynn, or by a thought from the preacher, his soul is wafted upwards, and catching the light of Heaven, there is given to the eye a peculiar brilliancy, which it knows not in its ordinary moods. Let knows not in its ordinary moods. Let any one engage in some ennobling work of charity, and all his love seems to sattle upon his countenance, and to impart to it a new expression. Or look at the transforming power of mind in the arlist at the mo-ment he conceives the living idea which his skilled hand will afterwards impress on canvas ;or on marble; or in the poets when words give wings to he athoughts, and they are poured forth in forms that will live forever; or, in the inventor as he dis-covers some hidden principle in nature, and applies it to the capable machine or instrument. They are changed for the time, from their ordinary look and expression. Their thoughts looking out at the windows of the eyes, fills them with a wondrous light. Now, apply this well recognized principle to the Saviour, and suppose him to have been what some persons say, a man, namely, but the noblest and the best of men,—a man reaching in his Transfigu-ration prayer the loftiest altitudes of spiritual excitoment, a man whose one thought was to fulfil in his lifetime the mission of doing good, now approaching the throne of God in the utterances of his the throne of God in the utterances of soul. At such a moment would he not be transformed indeed! We cannot imagine the appearance he would have presented. transformed indeed! We cannot imagine
the appearance he would have presented.
His eye turned heavenwards and enkindled
with the light of God's love, his countenance irradiated by the intensity of an inward joy, his frame electrified with endtional excitement. What a sublime 'spectional excitement. What a sublime 'spectable! But, when we add to this, that He
was the Beloved Son of God, that He was the brightness of the Father's glory, that in Him the human and the divine existed in perfect harmony, that when at such a moment all that was Divine in Him rose mement all that was Divine in Him rose through the spiritual law of affinity to the Father on his throne, when for the time He was reinvested with all the glory He had from the beginning with the Father, when His soul exulted in the contemplation of that infinite Love which gave Him to this world, when before his ambitings and this world, when before his ambitious mind there rose the grand and glorious kingdom of redeemed souls He was to conquer and make His own, when there was was presented to His gaze the honor and glory that would be gained from His completed work, when for the time being the spirits of enmity could not touch Him, and He was ministered unto by His heavenly He was ministered unto by His heavenly legions, we may well conclude it is no exaggerated description which the Evangelist gives when he says, "His face did shine as the sun, and His raiment was white as the light." Was it not this heavenly light that shone in the face of Moses when he came from the mount and that make down from the mount, and that made Aaron and all the children of Israel afraid to come unto him? Was not this the holy light that was reflected from Stephen when all that sat in the council, looking 'steadall that sat in the council, looking stoad-fastly on him, saw his face as it had been the face of an angel? But how much more startling and brilliant must it have been with Jesus, when the rays of the Divine Glory fell upon Him from Heaven, and there was enkindled to its highest point of intensity the divine light that was within of intensity the divine light that was within Him. It was the first view these disciples had of what the Lord was in his divine nature, of the honor and glory which belonged to Him, and of the greatness and majesty that would be His forever after his redeeming work was done. It was a re-velation of what the angels and redeemed velation of what the angels and redeemed in heaven were at that moment, of their exalted rank, of their glorified countenances, and it was a foretaste to them of the happy time when they "as the righteous would shine forth as the sun, in the Kingdom of their Father." Some may require the aid of physical light to help them to realize the suegiscle of the transformed Lord: of physical light to help them to realize the spectacle of the transfigured Lord; but surely we may conceive it to have been for these disciples a passing glimpse of what Christ is now in the kingdom of glory, seated at the right had of the majesty on high, surrounded with attending legions of angels, bearing in His hand the sceptre of righteousness, and crowned with the everlasting crown of countless ransomed souls saved by the precious blood of Calvary.

Immediately upon this manifestation of the glory of Christ, "behold there appeared unto him Moses and Elias talking with them." This may be viewed either as an actual occurrence, or as a vision. Considered as merely a vision, the lesson conveyed is appropriate and significant. Indeed, it is the very same lesson that would be

it is the very same lesson that would be taught on the theory of this being a real occurrence. The objection to this being considered only a dream, is that the disciples were now wide awake, having probably been aroused out of sleep by the extraordinary We incline rather to the explanation that in this universe of sublime mysteries there are ever near and around us the beings of another world, who might be ane pengs of another world, who might be perceived by us were there given to us an increase of spiritual vision. Samuel after death appeared to Saul the King. Angels visited our earthly scenes during a large portion of O. T. history, and held intercourse with many of God's children. It was no wan heast that Christ acred annual. no vain boast that Christ could aummon to his aid twelve legions of angels, for had they not ushered in His advent by their swelling song, "Glory to God in the highest, and on earth peace and good will amongst men." Angels came and ministered unto Him after the signal triumph he gained over Satan. Were there not bright heavenly messengers watching the holy place
where his dead body lay? In the same
way Stephen beheld the Lord Jesus when
He was being stoned to death, and he
cried to him, 'Lord Jesus, receive my And what of Saul when with rage and hatred he pursued his way to Damas-cus to put to death all who professed to be-lieve on the Lord Jesus Christ, and he suddenly beheld the Lord Jesus looking upon dealy behein the Hord a voice, saying, "Saul, him, and heard a voice, saying, "Saul, Saul, why persecutest thou me?" We prefer, then, the interpretation that Moses and Elijah were really present with Christ in the midst of the scenes of his transfiguration. Had this visitation not occurred, the tableau of Christ attended by Moses and Elijah must be viewed as a grand conception of the hu-man mind. But as we doubt not its reality, let us now endeavor to point out its purpose. Let us for a moment imagine the group as they appeared to the eyes of the disciples. There is Christ the central figure in a blaze of heavenly light. Here Moses, whose body was spirited away from the idolatrous Israelites, and there Elijah, who tasted not of death, but mounted up to the Heavenly Kingdom on a flaming chariot of light! Moses and Elijah, shining with the light which fell from the Lord's countenance and garments! These are fit companions for the Lord in the midst of His transfiguration glory. Moses, on the one hand, the illustrious lawgiver, in his meekness and wisdom, a striking type of Christ; Moses and Christ in loving council the exponents of John's suggestive commentary, "the law was given by Moses, but grace and truth came by Jesus Christ." Moses, Christ and Elijah in happy concourse, an embodiment of what the Lord uttered in his sermon on the mount, "Think not that I am come to destroy the law; I am not come to destroy, but to fulfil." Moses in this group, pointing to Christ, intimates that the law which he from God is fulfilled in the Messiah. Elijah, as the worthy representative of all the prophets gives Peter scope to say in his memorable address to Cornelius, at ne memorane address to Cornenns, 4. To Him give all the prophets witness, that through His name whoseever believeth in him shall receive remission of sins." For you will notice, my brethren, the important water that the contract of the you will notice, my brethren, the impor-tant words in the description of St. Luke, "and behold there talked with him two men, which were Moses and Elias; who ap-peared in glory, and syake of his decease which he would accomplish at Jerusalem." These words explain the joy and glory of Christ at this moment, as reflected in his face chining and his garment white as light. It was the death which he was to accom-

plish at Jerusalem, which during the past week he had so clearly intimated to his disciples, that was filling his soul with hold excitement and ennobling desire. It was his death, which was the theme of his converse, the death that had been prefigured in the the death that had been prefigured in the sacrifices made under the appointment of Moses when he was in the flesh. It was that death which had inspired the souls of prophets when they sung as did Isaiah, "He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." If the angels desire to look into these things, what more lofty theme could have occupied the attention of Jesus, Moses and Elijah than the death which was to accomplish the deliver-ance of mankind from sin and guilt. And it is a most suggestive part of this narrative which tells us that after the voice of God was heard saying. "This is my beloved Son," Moses and Elijah disappeared, and left the central figure standing alone in all the conscious dignity and majesty, which had been inspired in him in his manifested glory. The light of the Lawgiver and Prophet merges in the bright shining of rropnet merges in the bright shining of the Savioux, and is no longer seen in presence of Him who is the Light of the World; even as the feebler rays of the stars can no longer be discerned when the sun has arisen in his splender. The grand central truth of the Transfiguration scene may be summed up in these words." "This is Christ, who is far above all principality and power and might and dominion. and

and power and might and dominion, and every name that is named, not only in this world, but also in that which is to come. (To be continued.)

#### In Memoriam.

At Streetsville, on the 81st of July, at the ripe age of seventy-five, there passed away from earth Ephraim Steen, Sen'r., deeply regretted by a large circle of relatives and friends. The life and character of the deceased were such as to deserve a passing notice. Born in the north of Iraland, when quite a young man he came to this country and began life without a shilling in his pocket. After working for some time as a laborer on the Welland Canal, time as a laborer of the vicinity of Streets-ville, and by patient and careful manage-ment, he succeeded in making not only a home for himself, but in settling his sons around him on farms of their own. A few years ago, he left the farm and took up his residence in this village, that he might be near the church and enjoy the ordinances of religion in their fullest extent. He was ordained an Elder in this congregation at its first organization, and faithfully dis-charged the ducies of the office, under succharged the dwies of the office, under suc-cessive pasturates, till his death. For several years before his decease, he held the office of Deacon, as well as Elder, and by his good sense, judgment and piety, commanded the respect of all. In his younger days he was frequently a repre-sentative of the congregation in the church courts, and when unable to discharge this duty; by reason of advancing years, he was duty; by reason of advancing years, he was none the less useful in the home sphere. Day after day you might find him at the bedside of the sick and dying of every debedside of the sick and dying of every de-nomination, consoling them by his counsel or commen-ling them to God in prayer. He was a man of deep and earnest piety, blameless life, and a holy walk and conver-sation. His views on religious questions were liberal, while faithful to the truth, and careful to hold fast the form of sound words, he was less conservative in nonwords, he was less conservative in non-essential matters than men of his age usually are. He was liberal also in his contributions to charitable and religious purposes, giving largely according to his means for the support of religious ordinances, and the various schemes of the church, as well as to every other good cause whose claims were presented to him. In every movement in the church, or in his own locality, calculated to promote the glory of God and the good of men, he took a deep interest, so that every good enterprise in this neighborhood lost a valuable friend when he passed away. He has made some bequests in his will to various religious purposes, which will be available at the decease of his widow, who survives

His death was a peculiarly happy one. Indeed to say that it was happy would be to say only half the truth—it was triumphant. With faltering lips and stammering tongue, he praised and blessed continu-ally the God of his salvation. He spoke often of going home, and said that he had a large foretaste of eternal glory. For years past he never seemed to be troubled with a doubt, and in his last moments not a shadow seemed to pass over his mind, but he seemed to be as sure of heaven as if already in it. Those who had the privilege of being present at his death bed felt constrained to say with the poet:-

"There is no death; what seems so is transition:
This life of mortal breath
Is but a suburb of the life Elysien,
Whose portal we call Death."

His funeral was one of the largest ever seen in this place. In the inneral services, held in the Presbyterian church, Methodist held in the Presbyterian church, Alcinodist and Episcopalian churches took part. Now that he is gone, he will be very much missed both in this community, and in the church to which he belonged; but he has latt behind him the savour of a good name. The influence of his pious, consistent, the influence of his pious, consistent, and the latter and a consistent. Christian life will be long and powerfully felt in this community, and by it "he being dead yet speaketh."

Streetsville, Aug. 11th, 1876.

THE human soul, in youth, is not a ma-chine of which you can polish the cogs with any kelp or brick-dust near at hand; and having gotten it into working order, and having gotten it into working order, and good, empty, and oiled servicesbleness, start your immortal locomotive at twenty-four years old or thirty, express from the Strait Gate, on the Narrow Road. The whole period of youth is one essentially of formation, edification, instruction—I use the words with their weight in them—intaking of stores, establishment in vital habits, hopes, and faiths. There is not an hour of it but is trembling with destinies note or is out is trembling with destinies— not a moment of which, once past, the ap-pointed work can never be done again, or the neglected blow struck on the cold iron. Ruckin.

#### Female Missions in India.

The following is from Miss E. A. Blunt, Fattengurh, India: —"My sister and I have been going on steadily with our work, and hope our Father has been working with us; without His blessing, we know and feel that ne good will come of any efforts. I need hardly say that the one great wish of my life has been realized. May the blessed Master let me live and die in his service!! It is a great priviledge to fight under the command and banner of such a Captain!
The total number of visits I have paid to schools and zenanas I find to be 861.

from January 1 to November 19, 1875. Of these visits about 146 have been to zenanas, where Bible stories have been told and portions of Scripture explained. The re-maining 215 have been to schools, Sabbath morning talks, and a weekly Scripture roading. The visits to native women, I think, must include some fifty different families.

My schools number three, and in them thirty-seven children are taught. Of these, thirtoon are boys under the age of twelve years; the rest are girls between nine and twelve years. Seven of the elder ones can read the New Testament in Hindi; seven, Worth's Scripture History; two, the Hindi Third Book; the remainder are in the second and first books. They are being taught, besides, to write, and sing hymns; the catechism is also repeated by them. Two of these schools have been going on for two and a half years; one has been in existence only a twelvementh.

We are trying to induce the women we visit to learn to read. They offer so many excuses that it seems doubtful whether we shall succeed. Those of the poorer classes shall succeed. Those of the poorer classes have a good deal of work to get through. They have to sweep their own houses, grind the corn, and cook for their husbands. Many have to gain their own living by doing kind turns for others. The middle classes are better off, and keep a woman to do their work. We do not go to see any of the richest families; that is, not unless we are acked to go. As a rule, they are we are asked to go. As a rule, they are more bigotted, and really see less of the world than their poorer neighbors. The veiling of the face from a brother-in-law or a father-in-law is a trying piece of business. Sometimes, while talking, one of these will chance to enter the house, and instantly the sheets will be drawn down, and the at tention is taken off the subject. The wo men themselves with one consent want evening visits, because their day's work is then over, and their masters out, either marketing or talking with their friends. Another drawback to our success is the young children in each family—one year and two year old ones. Almost every woman who is called in to see or hear us brings a baby with her. But I must not go on with such talk, lest you should think I am feeling down-hearted and discouraged. No; far from it. Though often weary in the work, I am not weary of it. I could of course, desire to see some sheaves gathered for Jesus; but He will ripen and bring them to light in His own good time."

The following interesting letter from native convert who is also a zealous and foithful missionary to her countrywomen is cheering evidence of the fruits of Female Missions in India.

JANKRE, A BIBLE READER. (CORRECT TRANS-LATION.)

Prothers and sisters in Christ hear the account of my simple life—in what manner the Lord led me to take refuge at the feet of Jesus. It is now about ten years since my husband was employed in the service of a Nawab (in English, nabob), and was thus constantly going from place to place, attending various courts of justice in the interests of the nabob. In one of these journeys it chanced that he came in possession of a copy of the Gospels. He began to read it, but kept me quite in ignobegan to read it, but kept me quite in ignorance of the good news he therein read, upon which he himself was thinking deeply. I only knew that my husband's disposition and manner of life became much changed. I inquired of him the cause of the change which it gave me so much pleasure to observe. He replied, "I have found a book which is none other than the worl of the one true God and in readratiofaction of my heart is that I may found sheltered in my Lord Jesus Christ. apart from whom my soul dwells in darkness and distress."

I understood then nothing of these things, and I began to say, "Why are you thus sad and mournful? Your work is honorable and important; many men bow before you as you pass. God has given you food and clothing in abundance, and you have servants for all your requirements. The world considers those happy and fortunate world considers those nappy and fortunate who possess what you enjoy. Be satisfied with your good estate, and enjoy yourself in all these things." "True," replied my husband, with feeling; "but without the Lord Jesus, that pleasure which abides can never be attained. We enjoy to-day the blessings of earth—to-morrow they take their departure, or we pass away from them." To this I answered, "Well, then, do those things which will secure the hapof God, and I observed that when the was telling me of the Lord Jesus, his heart was affected with such deep grief as these in deep affliction ex-perionee, and his eyes were filled with tears. Then my hard heart became like wax. I said at once to him, " Leave all and close with the Lord Jesus. And when the Lord has sent to us in love for our souls, why should we remain away from Him, and wander here and there in sorrow and sin?" So we both began to think and speak continually of the Lord Jesus, and since we saw that all our Hindoo worship and service was vain, we ceased to observe the rites of our former religion.

of our former religion.

Soon the news spread among our relatives and friends that we were no longer observing the Hindoo religion, and believed in Jesus Ohrist. They all met together to appostulate with us. "Why," they saked, "have you thus left your ancestrale faith and rites, and put this great repreach upon your whole family circle? We have long

considered you the light and honor of our connection, and will you so not that we will become like dead men, and neverable able to lift up our heads for shame? We know well that you already possess all that you require, but if there is anything you especially wish or have set your hearts on attaining for which money is required, we attaining for which money is required, we could raise some thousands of rupees for you. Let us know what you wish; we are ready to do anything for you that is possible. Only this wo beg of you, that you will not become Christians "But, blessed be the Lord who so helped us! the more our friends and relatives pressed us to abide with them, the more on hearts were soparated from the things of the world, and the more the fire of Jesus' love burned brightly and steadily in our hearts, until at length we both told them all that we could never rest satisfied away from Jesus, who had given His life for us, and that we were resolved to follow Him at all costs, should ovr lives be required for sacrifice; yet we could never foreake the Lord, nor consent to cemain in our old religion, but that it was our decision to follow Jesus in all things. At length my husband, believing with all his heart in the Lord, was baptized in Futtehgurgh, by the Rev. Mr. Johnson, on the 8th of July, 1865. Then he returned from Futtengurh. I gladly accompanied him, and with steadfast heart left my friends and kindred weeping and lamenting for me as I went. With me was my son, aged eight, length we both told them all that we could mg and memoring for me as I well.

With me was my son, aged sight,
and my daughter, aged six, Four mouths
later I too was baptized by the same minister, and soon after our two children were
baptized by Mr. Kellogg.
On account of our conversion, my husband's applicant soon became his enemies.

band's employers soon became his enemies, and in their displeasure reduced his salary to a mere fraction of what they had given before. Mr. Johnson then advised that he should relinquish his position, and devote his time to the proaching of the Gospel, and from that time my husband has been constantly engaged in preaching. My work is to oversee zonana schools. of which we have in and about the city of Forrukhabad eleven, and in these are nearly two hundred pupils. There are also about a hundred families which I am allowed to visit, for the purpose of preaching to the women Some of these are wealthy families of position; others are poor, and lower in the social scale. In all of them I repeat and explain the Word of God. On the Sabbathdays Hindoo women come to my house into a room in which they can hear the preaching infour church, without themselves being observed, and I have much conversation observed, and I have much conversation with them there. Each week I am able to visit from twenty to twenty-eight families, and I firmly believe that if our schools and other work continue, I shall yet be permitted with my own eyes to see great things. There are many women among these families in whose hearts the love of Christ has found a lodgmont, but for various reasons they are held fast in the meshes of this world's entanglements, like fish in a net. I pray ever to God for them, and I beg you also to pray for them, that those who do love the Lord may find deliverance from this great net of the world,

and escape for refuge to Jesus Christ. Great advantage is gained in our schools especially because through them we get entrance to the houses of the people, and gain their friendship. The hearts of many women are already won. One of these women, named Ronusila, has now for two months been living with me. She was baptized by the Rev. Mr. Wyckoff, and I am further instructing her daily in the love of Christ. My husband is now studying in the Theological School of the Synod of India, at Allababad, and I am at my home in Furrukhabad engaged in my customary work, and from the day when my Lord called me to Himself in mercy and love, I am living in great peace and happiness, and my soul is ever magnifying and praising the Lord.'

# Presbytery of Kingston.

This Presbytery held adjourned meetings on the 3rd and 8th days of August. A satisfactory decision could not be arrived at in regard to Mr. Watt's claim for arrears have found a book which is none other than the word of the one true God, and in readthis my heart has become broken and contrite; the things which once pleased me have lost their charm, and I rather wish to avoid them; my only desire and the full satisfaction of my heart is that I may be James Cormack compeared to undergo his satisfaction of my heart is that I may be James Cormack compeared to undergo his ordination trials. These were heard and sustained. He was ordained and inducted at Harrowsmith into the united charge of Glenvale, Harrowsmith, and Wilton. The attendance on the occasion both of ministers and people was very encouraging, and the exercises interesting and impressive. Mr. Young preached, Mr. Wilson addressed the minister, and Mr. Chambers the people. Mr. Cormack entered on his ministerial work under very promising auspices. The Presbytery granted permission to solicit subscriptions within the bounds to aid in the erection of a church in the village of This is new ground taken possession of this summer for the first time. The Committee on the augmentation of stipends recommended that a visit be paid to the congregations of Storrington and Pittsburgh anent this matter, and a deputation was appointed to attend to the duty. The Clerk was instructed to correspond with the several congregations, and urge them to contribute at once their quota to pay the Home Mission Debt. The Treasurer was authorized to direct the attention of certain congregations to the arrears due the Presbytory fund. There was presented and sustained a cali from the congregations of Roslin and Thurlow in favour of Mr. Donald Kelso. The people offer a salary of \$500 with manse. The vacancies in this Presbytery are being rapidly filled up. The first hour of the next meeting is to be spent in special devotional exercises, to which the people are to be invited.—THOMAS S. CHAMBERS, Pres. Clerk.

THINK you that judgment waits till the doors of the grave are opened? It waits at the doors of your houses—it waits at the corner of your streets; we are in the midst of judgment—the orestores whom we crush or judgment—the creatures whom we crush are our judges—the moments we fret away are our judge—the elements that feed us judge as they minister—and the pleasures that deceive us judge as they indulge.

### Presbytery of Hamilton.

An adjourned meeting of this court was held on the 8th inst., in Central Church, Hamilton. When the Induction of fac. Gordon of Dorchester, into the pastoral care of the congregation at Clifton, was appointed for August the 24th, Thursday; appointed for August the 24th, Thursday; Mr. McBain to preside, Mr. James Frazer to preach, Mr. McNoil to address the pastor, and Mr. Yeomans the people; also a call from West Flamboro to Mr. George Chrysfrom West Flamboro to Mr George Chrystal was reported, austained and accepted, and the induction was appointed to take place in Flamboro on Tuesday, the 22nd inst.: Mr. Laing to preside, Mr. Clarke to preach, Mr. J Campbell to address the paster and Mr. Watts the people. The Moderator was appointed to prescribe subjects for trial to Mr. Mr. Memberson student. It was appointed to prescribe subjects for trial to Mr. A Howlerson student. Mr. A. Honderson, student. It was resolved that a sermon on Missions should be preached by the Moderator on the evening of the day in which the Presbytery meets in Saptember. A petition was presented from Port Dalhousie, asking for supply of preaching with a view to settlement, stating that they could raise at least \$400 per annum, and asking a supplement. Supply was granted as requested, and the petition was laid on the table that a committee then ap-pointed could consider this matter and the interests of a new station lately opened in the castorn part of the city of St. Catherines. A call was reported from Knox Church, Hamilton, to Bro. George Millican of Dotroit. It was signed by 278 communicants and 65 adherents. The stipend promised was \$2000. The call was sus-tained and it was ordered to be transmitted to the Clork of the Presbytery of Detroit.
A report on the best mode of mining the Presbytery's proportion of me Home Mission debt was submitted and steps were taken to facilitate action in the matter by a united effort throughout the bounds. Joun Laing, Presbytery Olerk.

#### The Chinese Queue.

This dangling braid of hair is to the Chinaman what his scalp-look is to the Indian. He is proud of it. He regards it as his national badgo of manhood. He would almost as soon lose his life as his would almost as soon lose his hie as his quoue. But we have a law in San Francisco that prisoners under judgment of a court of final jurisdiction shall have the hair elipped within an inch of the scalp. This, of course, cuts off the queue of the Chinaman, and great is their grief and indignation thereat. They do not object to going to jail, for then they are fed and don't have to work, but to be deprived of their national appendage, this breaks their spirit, and it is hoped that the dread of this will deter them from crime.

It is well known that in the Florida war, after the massacre of Mrs. Monigomery, of Major Dode's command, our soldiers scalped every Indian that they killed, and that their treating the savagos as they treated us did more to subdue them than anything else. They don't mind being killed, but they could not endure the thought of being

scalped. How the Indian custom of wearing the scalp-lock, and their regard for it originated, we know not. But we do know the history of the Chinaman's queue, and it is worth telling for the lesson it teaches. Rev. Justus Doolittle, in his work on China,

The first Emperor of the present dynasty. The first Emperor of the present dynasty, who began to reign in 1644, having usurped the dragon throne, determined to make the tonsure of Manchuria, his native country, the index and proof of the submission of the Chinese to his authority. He therefore ordered them to shave all their head excepting the crown, and allowing the hair on the translate or the grant to grow the state of the state o that part to grow long, and to dress it according to the custom of Manchuria. The Chinese had been accustomed, under native Emperors, to wear long hair over the whole Emperors, to wear long hair over the whole head, and to arrange it in a tuft or coil on the head. As might be expected, the arbitrary command to change from the national custom to the shaven pate and daugling queue was quite unwelcome. The change was gradual, but finally prevailed through the Empire—so gradual that at the commencement of the reign of Kaughai, the scend Texter Emperor, very few at the second Tartar Emperor, very few at Fuchchau had adopted the custom of their conquerors. At first those who shaved their heads and conformed to the laws received, it is said, a present of a tael of silver, after a while only half a tael, and then only a tenth of a tael, and afterward only an egg, finally even an egg was not allowed. The law requiring the people to shave their heads and braid the queue was not often rigidly enforced by the penalty of immediate death, but it because very manifest that those who did not conform to the wishes of the dominant dynasty would never become successful in a lawsuit against those who did conform, nor would they succeed at the literary ex...m. nations. Government favors, as regards lawsuits and literary examinations, were shown to those who conformed to the regulations of the Government. Some of the proud literati and gentry absolutely refused to conform to

THE DEGRADING AND FOREIGN CUSTOM, and the result was that they had lost not only their long hair, but their heads. It has been facetiously remarked by somebody in regard to this matter that there was more than one example of a man strangled by a hair. At the end of the long reign of Kanghai the change was not completed, but during the reign of his successor the cell of long hair, according to the fashion of the Ming dynasty, completely gave place in this part of the Empire to the shaven pate and braided queue, such as are worn by the chief of the Manchu dynasty. Ever since, in sections of the Empire loyal to the reigning family, the present fashion of the tensure and the queue has been accepted by the Chinese as the badge of servitude to the Tartars.

So the queue of which the modern Mon-

golian is proud is a sign and symbol, not of his manhood, but of his subjection. He his manhood, but of his subjection. He probably is ignorant of the origin of the custom, and thinks because it is universal it is handarable. it is honorable. So with many a habit among us.—California Correspondence of the Herald and Presbyter.

Prince the less to the smallest assemblies. Josus presched to one woman at the well, and got all Samasia out to hear him the next time.

# Choice Literature.

#### The Bridge Between.

CHAPTER XXI.-DOROTHY ENGAGED.

I cannot bear September; there is always something vary sad about it," Dorothy said, wearily, as no sat with her betrethed beneath the boust a of the sycamore-tree.

She never had anything to talk to him about—or very sidon, at any rate—and when he talked to her of a hundred things she neither cared for nor understood, she quietly sailed off in a day-dream.

He used to think she would awake some day to the realities he saw so keenly, and so he waited patiently till the time should

"Yes, dear," he said, quietly, in answer to her remark, but without the slightest

shade of curiosity in his voice, or even looking up from his book.

"It is the month in which the leaves begin to fall, you know, just as if they were

trying to make a pall for the dead summer."
"Yes, dear," in the same tone.
"I hate being called 'dear!" she broke

out, passionately. He looked up then.

"My dear child," he said, kindly, "what is the matter with you?" and he put down his book on the end of the seat, and, taking her hands in his, looked at her face, and at the two brown eyes into which the tears were clowly stealing. "Don't call me 'child' either," she said.

It used to be Adrian Fuller's term of endearment, and now she could not bear that

he should use it.
"Then I'll ca you my little girl," he said, tenderly; "and so tell me what is the matter."

"Nothing," she answered; only the summer has gone, or nearly so, and I feel as if all the past summers belonged to me, and I lived in them, but the future ones will belong to others, and I may look on, but shall never feel they are mine any more. "Where did you get your strange fancies

from, Dorothy "I don't know."

"You must read more, and learn to think more, on hard, healthy subjects, and get all those miserable ideas out of your head. You should learn to occupy your-Belf.

"That is what you always say," she answered. "But what can I do?'

I'll find some work for you by and by We will study together, dear. You shall write for me sometimes, too; you write such a nice hand. Dorothy.

"Yes," she said, not at all delighted with the prospect or propitiated by the praise. "Shall you always work?" she asked, after a minute or two.

"Yes, I hope so." And then, seeing that the tears had van-ished from her eyes, hali absently he opened his book again, and she sat thinking

She had been engaged a month, and she was so tired of it. It was like being in school, she thought, though school was a thing she had never known. She thought when she accepted George Blakesley, too, that after all Adrian Fuller would be sorry and even his sympathy would be gratefu to her; but no, he had only seemed a little surprised—that was all. And Netta had been delighted; it was a step towards the prosperity of the family, she considered; and her mother and father had been pleased also, and kissed her, and told her that now she must leave off her wild roving habits, and behave like a young lady; and her rebellious spirit rose at the speech. As for Tom, he had chaffed her in no sparing terms, and it had fretted and worried her; and Will and Sally seemed to think that as she was engaged she was no longer one of themselves, and so they left her to her own devices; and the old happy life went for

George Blakesley was always with Loralways bringing her books to read, and talking to her of things she could not and would not understand or like, and she got impatient, and angry, and fretful. He was always kind, always affectionate and paand willing to explain things, but still she shrank from him. She was grateful to him; for, did he not love her? Yet she was not satisfied, and longed-oh. how wildly she longed !- to be free; but she felt

chained and bound. He shut his book presently. "It is etting dusky," he said. "Get your hat, dear, and let us go a little way.

She meekly obeyed him; and they saun-tered out at the garden gate, and on through

the dim lanes.
"Dorothy," he said, presently, "will you come to tea to-morrow at my house. You have never seen it yet, you know, and I want you to meet my aunts. We have been engaged a month, and they have not

seen you yet."
She had always put it off. "Oh no, no!" she answered, shrinkingly.
"Why not? You shall come to early tea, with your mother, in the afternoon. My aunts are nice old ladies, and they will be so fond Netta too." so fond of my little girl. We'll invite

"Not to-morrow," she pleaded. "Yes, dear; I have asked them already, so you must manage it. I saw them to day, and they were so anxious to see you." Then there came a dead silence, and they walked on. "Don't you think we might be married this year?—" he began.

"Oh no, no!"
"Why not, dear!"

"Oh please don't!" she broke out; "oh pray let me off! I don't want to be mar-ried, and I shall never do—indeed I shall not! I am not half elever enough; and I would give the world to be free again. Oh, George, do let me off! I am not old enough yet, and want to be by myself a

My dear child!" he said, when a pause came, and reverting in his surprise to the old phrase, "you musn't go on like this. You quite distress me. It is all strange to

you yet, dear."
"Oh no—it is not that," she said, sadly;
"but I shall never be reconciled to it.
Won't you let me of?" she pleaded. He looked at her with a long, long grave

look.

"No, dear," he answered. "I could not bear to do that new. You will get reconsiled in time. I cannot let you off."

CHAPTER XXII. - DOROTHY A HYPOCRITE.

It came about that Tom secorted Dorothy to her lover's tea-party the next day. Mrs. Woodward was not well, and, to Dorothy's reliof, Netta excused herself, on the plea of expecting visitors at home. A change had come over Tom lately. What it was Dorothy did not know; but he seemed more taken up with binself and a little reace. taken up with himself, and a little prece-cupied, and almost selfish. He used to be so very unselfish at one time—ready to buy her anything he could afford out of his pocket-money, and to help her in a bit of fun, or sympathise with her in any of the trifling troubles that came to her, in the old happy days.

1 suppose as we get older we get more solfish, all of us," she thought, as they trudged along, "and more taken up with our own individual troubles and pleasures. I am. I used to think of all sorts of things once, and now all my time is taken up in thinking how much I would give if my life were different."

"What an awful 'gig' you look, Dorothy I" said her hopeful brother, arousing her with a start from her reverie, and recalling her to the terrible ordeal before her -i.o., the first visit to her future home (as she supposed it would be), and the meeting of the maiden aunts.

she exclaimed, ruefully; "and 'Do I?' I have got on all my best things. Netta made me put them on, and they are so uncomfortable."

"Made you do it on purpose, you may depend. This is Blakesley's house, Doll. Awfully prim-looking crib, isn't it? and you have no idea what it's like insidespider-legs and crockery, chairs you can't sit upon, and clocks that won't go—t get-up which he calls Old Style. He'll make you got up like a Dresden china image when you are married, to complete the picture."

It was a prim-looking house—a square squat little place, standing under the shel ter of a much larger house which was next to it, and enclosed on three sides with a neatly-kept garden. There was a rustic porch-"so make-believe countrified," she thought, as they entered. A middle aged servant opened the door, and showed them into a peculiar-shaped drawing-room, which was reached by ascending a steep little staircase, lighted by a diamond-paned window. It was a quaint room—only a man of culture and refinement could have collected and arranged the things in it—and yet it had a hard uncomfortable look everythere, save in one corner by the fire, where there was a large old-fashioned easy chair, into which Dorothy longed to creep and hide herself.

"The old cats haven't arrived, that's evident," said Tom, with his usual want of politeness.

There was no one in the drawing-room when they entered.

-" she began; but "Oh Tom, don't-" she began; but George Blakesley entered, and Dorothy shyly before him, awkward with the weight of her best clothes and the shining glory of the bracelet Netta had given her long ago, and some additional ornaments which the beauty had insisted upon lending her (to do her justice, Netta had tried to make her sister look nice, and had suc-ceeded), and shrinking from the ordeal of meeting strangers as the acknowledged fiancee of the master of that house.

"How pretty we look!" he said. The words would have given such new pleasure to her once, no matter from whose lips they fell, but now she hardly cared. The faint sound of a door bell was heard, then a rustle of silk, and Dorothy retreated into an uncomfortable arm-chair in a corner (there were lots of arm-chairs), just half a second before the door opened, and three ladies entered. From her corner and the arm-chair, from which she suddenly realized that it was impossible to rise, Dorothy first looked at her future relations. Tom was perhaps the only self-possessed person in the room for a moment.
"Aunt Milly" George Blakesley said,

when he had saluted the elderly spinsters, this is Dorothy, and this is your Aunt Milly, dear."

She was the eldest of the threeold lady, with a bright sunshiny smile, and a voice as crisp and clear and sweet as the

"I am very glad to see you, my dear," she said; but Dorothy hung her head, and had nothing to say in reply to her.
"I feel such a dreadful hypocrite!" she

This is Aunt Josephine." And the second lady (she could not be called old yet) came forward; but she only bowed. A handsome woman still was Josephine; she had been a beauty in her lay, and she carried the conscious remembrance of it about with her. She was not a sunshiny happy-faced thing, like her elder sister, nor was she as gentle, though her heart was every bit as kind, perhaps. But she was stiff and proud, and sometimes perhaps a little hard when she meant to be only just. Then Dorothy was introduced to the third aunt, Minnie, who was not more than forty-five; she was a smaller woman than the others, and had a nervous little laugh. She came forward and kissed

Dorothy. "I am so glad to see you, dear," she said; and Dorothy sank back into the ugly chair again, relieved.

Tea was brought up, and some more cople arrived. Grorge Blakesley had people arrived. quite a party, and every one looked at Dorothy, who felt herself getting more and more frightened.

"I only wish I dared make a face at that man sitting on the sofa!" she thought. The man on the sofa was handsome, but looked miserable (it was a way he had Dorothy found out afterwards); "and I would give all the world to do something ontrageous, and horrify every one. Of course, they all think I'm dreadfully in love, and I'm not-not a bit; I'd give the world to go away and never see any one as long as I live!" Then a half sad. a half comis train of thoughts came floating through her brain. Never to see any one again why she must be a Robinson Crusce to accomplish that! And she thought of Mr. Fuller, and the summer day on which he had told her, carelessly enough, that she should be "Man Friday," and the tears came into her eyes. "I shall never he so happy again," she thought; "never, never, as long as I live!"

40 34 14 14

"I have brought you some ten dear," a low voice said; and she looked up.

It was the man to whom she was ongaged, whom she ought to love more than any one in the world, and whom, oh sorrowful thought i she did not love even the least bit. Presently the miserable young man rose, and went, and the other visitors followed his example, all but the aunts, each pointedly shaking hands with her, to show

that they recognized her position.
"Tom," said George Blakesley, "I want
to show you some fossils I have in my
study." Dorothy rose to her feet also, but
he went over and put his hand upon her
shoulder, and wondered why she trembled so. "I dare say she is norvous, poor little thing," he thought. "No, dear," he said, in the kind voice her ungrateful heart would not answer; "you slay and talk to our aunts a little while."

And he vanished with Tom, and left her to their tender mercies.

CHAPTER XXIII. - TABBY, TORTOISESHELL, AND BLACK-AND-WHITE.

So they gathered round her-those three stiff spinsters, in their old-fashioned rustling silk gowns; the youngest (Minnie) did not wear silk either, but something soft and clinging, with a dead-white collar

about her threat.
"And are you very happy, my dear?"
began the eldest, in her purring sort of

way.
"Yes—I don't know—I suppose so, Miss
Mil—" stammered Dorothy, feeling that
she was about to undergo a cross-examination, and fearing lest she should betray what a rank imposter she was.

"You must call us all aunts, my dear I am Aunt Milly," you know," the old lady

said, kindly.
"You must let me tell you, Dorothy," said Josephine, grandly, "you have every reason to congratulate yourself. I can assure you I do not know a more worthy young man than our nephew George. A most clever, upright, conscientious——"
But Minnie (among their friends they

were always addressed by their Christian names, preceded by the title of Miss) inter-rupted her sister with a nervous little laugh. Von muen't frighten her, dear Josephine. she said; and then, feeling it was her turn to put a question, she asked, "and when do you think it will be, Dorothy?" They all carefully called her Dorothy to show that she was considered a future member

of the family.

But Dorothy only looked still more afraid, and said she didn't know, but "not for a long time she hoped;" and they thought it only natural that she should be

shy.

Then they asked her if she was musical, and if she was fond of reading, and how long she had known George, and all sorts of questions, which poor Dorothy answered to the best of her ability till Tom and the hero of the occasion appeared, and the aunts got up to go.

"You must let us see you often, Doro-thy," Josephine said; "I dare say George will bring you to dine with us one evening next week," and she swept grandly out of the small room, rufiling a tiger's skin, and nearly upsetting a valuable and singularly

ugly old china vase on her way.

"Good-bye, dear!" said Miss Milly, kindly, and she whispered, "Be a good little wife to my George; he has always been my boy since he lost his mother, and now you must belong to me, too,' when she looked up, surprised at receiving no answer, she saw two wistful brown eyes and so sad an expression on the sweet girl face, that it haunted and puzzled her for many a day afterwards. She stooped and kissed her, and the third sister followed her example, and then they vanished, and the

dreadful tea-party was over.

The September days were drawing in when Dorothy and her brother and George Blakesley left the prim cottage.

"We'll go and make Netta sing to us in the twilight," the latter said, as an excuse for returning with them; and then he ask-"well, how did my little girl like the

"They were very kind," she began.
"Nice old cats!" said Tom, approvingly. "Tom!" exclaimed Dorothy, norrified

"Well, so they are; I don't mean it dis-respectfully, do I, Blakesley?"
"No, of course not!" he answered. "No, of course not!" he answered.

"Do you know," continued the youth, blithe at finding himself encouraged, "the eldest makes me think of a nice kind old purring tabby. I like cats," he added; so does Dolly; I remember she blubbered

like anything over Venus's funeral two or three years ago."
"I'm sure I didn't, Tom I" said his sister, indignantly; and then she added, "do you know, I think Aunt Minnie is something like what Venus was—so very gentle and

soft, and all black-and-white. And what is Aunt Josephine?" asked

Blakesley.
"Tortoiseshell, of course!" said Tom. "She's handsome and grand, and wags her tail just like a tortoiseshell."

"Very well then, we'll call them Tabby, Tortoiseshell, and Black-and-white, in future," he said; and thus, without one spark of disrespect, and in no uncomplimentary spirit, the aunts were generally spoken of afterwards.

"Now I shall trudge on," said Tom, obligingly, and give you two a chance to spoon in the twilight."

Dolly tried to hold him back (being alone with her fiancec always distressed her). but he said he wanted to get on faster, and left them to their fate.

# CHAPTER XXIV .-- " DOROTHY."

"We might take a walk," George Blakes-

ley said.
"No," she pleaded, humbly.
"Yes, come a little way," h
went on under the dim trees. he said, and "I want to ask you something. Can't it really be this vear. Dorothy?'

"No, no! oh no!"
"Why no!?"

"I don't know; I can't tetl you. Let me be free a little longer. And I must go in. Turn back, oh do turn back, George!" She had hardly ever called him by his Christian name before, and he gave in to her immediately on hearing it. Yet when they reached the house he was still loath to

"Will you come into the garden and talk there?" he added.

"Yes, if you will let me go in and speak to them all first," she answered.

She wanted to see what they were doing. "Then I will wait for you under the sycamore-tree;" and he passed through the house and out into the garden.

Dorothy opened the door of the sitting-room, and walked in. It was dark, and yet there was the sound of some one within.

"Netta," she said.

"It is I," said a voic, e that in her present mood made her almost shiver. "Come in Dorothy." It was Mr. Fuller. "I am alone," he said. "Your father is in the study, and has called Netta to him for a minute or two, and your mother has a headache, and is lying down. Come in, child, and don't stand like a frightened ghost by the door!"

"It is so dark," she said; "and I am going into the garden; Mr. Blakesley is waiting for me."

"Never mind him," be suswered, impapatiently; "I want to know how you like your new relations?"

"Very much," she said, awkwardly, thinking how strange his manner was.

"Come in," he said again, impatiently or are you afraid Blakesley will if he catches you talking to me?"

"No," she answered; "I am not a bit afraid."

"Well then," he said; and going up to her, he took her hand, and drew her further into the room, till in the grey light he saw her pale face and flashing eyes. "Come and tell me how you got on with your new relations. You have quite forgotten me; I said Blakesley would cut me out, you know, dear."

"No, he never did, never!" she exclamed. "You forgot me, and liked Netta better because she was beautiful and—"
"No," he said," remember how I kept

your rose." 'I don't care," she answered, proudly :

"that was no sign you remembered me perhaps you merely forgot to throw it away, and afterwards, you know, you liked Netta."

"How can you be so silly, child! I only wanted her to sit for me because she was wanted her to sit for me because she was prefty. You were always my friend. Don't you remember what chums we used to be, Dorothy? You were quite fond of me till the interloping Blakesley came and cut me out."

He had roused the fire sleeping in the girl's nature at last, and she turned round and faced him.

"I was very fond of you when I was a child!" she exclaimed. "You were very kind to me, and the dearest friend I ever had, and I shall never forget you as you were then." Her voice softened as she spoke of the old days; but she put her hand to her throat for a moment, as if to steady and then went on as hard as before "But when you came back, though I was
the same, you had changed. I had the
old feeling still, and you pretended to be
the same, though you were not. And then
you told, or as good as told me, that I was
in love with you, and you told Netta so as
well, and tried plainly to make me under. well, and tried plainly to make me understand that it was hopeless. I wonder you dared! If it had been true!"—she could not say that it had not been; but this he never guessed—"if it had been true you should have died rather than said so—it was mean and cowardly and contemptible !'

"Dorothy !" "So it was. I have never forgiven you for it. I never shall! I shall never like you again as long as I live; I could not; and you have given me the bitterest remembrance of my life. It has spoilt my world too; for I used to think you such a hero, Mr. Fuller; and when I lost my faith in you I lost it in all others as well; you dragged down everything in your fall."
"Why did you tell me this to-night? I

have-"Why, because you dared to talk to me

"YMY, because you cared to take to me in a manner to which you had no right, forgetting that I am engaged too, and perhaps shall be married soon;" she felt cold at the very thought; "and that you are in love with my sister."

"No——"

"Yes you are, you are, and engaged too, I believe!"

"Dorothy, your sister will be married to Sir George Finch in less than a month, and is going to India. She told me so to night, and I am waiting here to say good-bye to

her."
"Netta going to be married, and going to India!" exclaimed Dorothy, the meaning of his strange manner flashing on her now. She stood dumb with surprise. " Yes."

"But she doesn't care for him. Why, I heard—" she hesitated. She did not like to confess what she had overheard.

"He is rich," he said, scornfully; "and she cares for that." It was such a pained voice in which he spoke, though he tried to steady it; and the girl before him understood his feelings better than he imagined. Things had been altogether rough on Adrian Fuller that evening. "I so sorry for you, Mr. Fuller," she said,

"You need not be, child. I dare say if is much better. She will be here again directly, to say good-bye to me, Dorothy you won't see me again for many along day.

I shall go abroad for a couple of months, or a couple of years, if I can get anything to

"Good-bye," she said, the old feeling rushing back for a minute; "I am sorry I told what I did to-night; but I didn't know

of this then.' "No, Dolly, of course not," he answered, using the old pet name, which only Tom gave her now, "I have been a great scoundrel to you. Perhaps we shan't see each other again; good bye;" and he shook her hands, and then, unable to say more, Dorothy turned and went; but when she got to the hall he spoke, and she stopped, and he came out. "I shall keep the rose," he whispered; "I shall keep it as long as I live, Derothy."

And all this time George Blakesly was in the garden waiting for her. (To be sontinued.)

Scientific and Aseful.

CHOCOLATE PASTE,

One cup milk boiled, and when boiling stir in it two tablespoonfuls corn starch dissolved in half our cold water; then add two onness Baker's favorite chocolate grated, the yolk of an egg beaten, twelve tenepoons vanilla; stir this over the fire, and when a little cool add one oup powder-ed sugar. This will make a thick paste to spread between the layers of cake.

#### GOLD CAKE.

Take the yelks of six eggs, beat them to a froth and mix them with a cup of sugar; three-fourths of a cup of butter, previously stirred to a cream; add two cups of sifted flour, and a half teaspoonful of soda, dis-solved in a cup of milk; when well mixed, add a teaspoonful of cream of tartar. Flavor with the extract of peach or lemon, and bake in square tins.

REMEDY FOR SORE-BACKED HORSES.

Prepare a wash of vinegar, one quart; four drachms; mix, and apply three or four times a day. The bruised part should be washed with warm water and carbolic soap every morning, and well dried before the lotion is applied. The saddle should not be put on his back until the wounded

#### WHY POTATOES DEGENERATE.

Everybody knows that when a new variety of potatoes makes its appearance, the yield is large. The reason is that seed potatoes cost from two to five dollars a bushel, and, out of motives of economy, we plant scientifically. We out a potato into small bits, with not more than two eyes in a piece. When these potatoes become cheap, we plant whole potatoes, big and little, generally little, and the result is just the same as if we planted from ten to twenty grains of corn in a hill.

#### SOFT GINGER DREAD.

One and one-half cups molasses, one egg, one-half cup shortening, three-fourths oup of boiling water, one teaspoon sods, dissolved in the boiling water, two cups dissolved in the boiling water, two cups flour, one tablespoon ginger, a little pinch of salt if the shortening is fresh. This one is probably a little the better: Two-thirds cup molasses, one tablespoon lard, one tablespoon butter, the lard and butter melted together; one teaspoon ginger, one large teaspoon soda, one-haif oup sour milk. For ginger snaps, leave out the milk, and roll thin.

#### SLICED TOMATO PICKLES.

To one gallon of sliced tomatoes that are just turning white, and have been scalded in salt and water sufficient to make them a little tender, mix a tablespoonful of ground pepper, one of mace, one of cloves, one of ground mustard, one of cinnamon, four of white mustard seed, two of colery seed or celery salt, one pod of grean peppers, four onions chopped fine, half pint grated horse radish. Mix all to-gether, and put a layer of each alternately; add one pound of sugar, and cover with vinegar.

# EXERCISE FOR CONSUMPTIVES.

The Herald of Health answers the question, What form of exercise is best for consumptives? "Riding on horseback will probably suit most cases best. Rowing on quiet waters with an easy-going boat is also very excellent. Swinging is very good, too, as when the body is aupported by the hands it raises the shoulders up, gives more room to the lungs, and more air is absorbed. Hunting and fishing are good. Gymnastic exercise with light dumb-bells, wands, clubs, and rings, are all good if wisely used—bad if improperly used. Walking is good, but not so good as the other exercises.

# WHITEWASH.

For outside work the following can scarcely be surpassed: Slack one peck of new white lime with boiling water, covering during the process to keep in as much of the steam as possible. Strain the liquid, and add to it half a peek of salt previously dissolved in hot water; one to one and a half pounds of rice paste, and half a pound of finely ground whiting. Add two and a half gallons of hot water; atir wall and apply quite hot: halfar of glue dissolved and stirred in will be a great improvement. For barns, and, indoed, any sort of buildings, and whether inside or outside, the foregoing is very superior. The only objectionable ingredient is the salt, which has the property of attracting sheep, cattle, etc., causing no little annoyance. As the salt is not an essential ingredient, it were wise, perhaps, in such instances, to omit it.

# ALCOHOL AS A MEDICINE.

There is a large and increasing number of physicians in this country who entirely discard alcohol from their prescriptions, while there are thousands more who bind themselves by no positive rule. In Eng-land the subject has been submitted to the test of experiment. A "Temperance Hospital" was opened in London in 1978, the rule in which is that alcohol is not to be prescribed. Latterly, even alcoholic tinctures have been ruled out. At the opening the power of prescribing alcohol aswas reserved to the visiting medical staff, but it is stated that only in one instance has this permission been used. Up to the end of April the number of in-door patients received was 325, of whom 185 were discharged cured, and 121 relieved, and 18 had died. The out-door patients numbered 2,906, and the ratio of cured and relieved (about 80 per cent.) was the same. These data are very imperfect, since the character of the disease treated is not given, and every one knows that there are diseases in which no practitioner would prescribe alcohol in any form. As remarked above, alcohol in any form. As remarked above, the comens of American physicians would show a large majority who practically exclude alcoholic prescriptions, while they leave themselves discretion to resort to their whom necessary. The danger is that one discuss may be replaced by another. This designs physician and patient must estimate as best they may.

#### The Moth

This little insect, so destructive in our households, is known to naturalists by the name of tinea, and belongs to the family of the Ispidoptera, or scaly-winged insects, of which it is the smallest, the most beautiful, and the most destructive. It is second cousin to the canker-worm, the apple-worm, and the turpentine most, but among its aristocratic and honorable rela-tions is the silk-worm. The immediate fons is the Sik-Worm. The immediate family relatives of the common moth are the bee moth, the carpet moth, the hair moth, the grain moth, and the pack moth. As soon as the egg laid by the mother-moth is hatched, straightway the tlny worm proceeding from it begins to feed upon the fabric to which it is fastened, and spins itself a cocoon, in which it moves freely and uncorn and from which it emerges in due seen, and from which it emerges in due time a butterfly. In May or June these winged insects deposit their eggs. Before this time everything they can harm should be placed beyond their reach. Before put-ting away fur or woollen goods they should be thoroughly beaten to dislodge any eggs that may have been deposited on them, and exposed to the sun and air for hours. It is said that brushing over their retreats with turnentine will dislodge them; that camphor, black pepper, tobacco, shavings of Busia leather, will disgust them; that camphor wood and cedar trunks are free from their visitations; and that corresive sublimate washings, sulphur fumigations, and the action of heat and steam, will destroy them. Prevention is the best cure. If furs and woollens are carefully sealed up in paper cases, or put away in chests and trunks which the moth-fly cannot penetrate, they are safe. Fabrics already attacked by them should be beaten and sunned repeatedly, and the ravages will be checked. This little insect loves darkness, and hides its evil doings from the light of To keep it from plush furniture, twice a year, on a bright sunny day, take the furniture out of doors, remove the botsoms from the chairs if they can be removed, and give the cushions a good switching with long, pliable switches, till the dust is removed. Then brush them thoroughly. While the cushions are being sunned, give the frames a coat of varnish. Let the fur-niture remain in the sun nearly all day.

#### The Arabian Nights.

In one of the opening paragraphs of an artitle on "Henry Stephens' Greek Thessaurus," in the July number of the Princeton Review, Professor Jacob Cooper ventures the statement that "Haroun Alraschid "Literal to that most parvellons and nonlistened to that most parvellous and popular of all romances, The Thousand and One Nights." One Nights. What evidence is there that this renown-

ed Caliph ever listened to any of these delightful stories, or indeed that they were delightful stories, or indeed that they were ever written in his day? He was born about A.D. 765 and died A.D. 309, while the earliest known date connected with the copy of the "Arabian Nights," first translated by M. Galland, to whom the world is indebted for the work in its modern form, 24 A.D. 1584. The same to which we refer is A.D. 1584. The copy to which we refer, was an Arabic manuscript, which M. Gallwas an Arabic manuscript, which M. Cau-and brought with him from Syria, and on which was a marginal note by Wasaba, a Syrian Christian of Tripoli, in Syria, with the above date. This date is not, however, by any means to be assumed as that when the work was originally written, since doubtless, it was written much earlier than then. Nevertheless there is abundant evidence in the "Arabian Nights," that it was written—or at least that several of the stories comprised in the collection were written after the time of Haroun Alraschid. One of the points insisted upon by the the learned oriental scholar DeSacy against an early date for the "Arabian Nights" is the fact that coffee is spoken of in some of in some of the tales, whereas it is an historical fact that coffee was not introduced in Arabia till A.D. 1454. Tobacco is also spoken of, and this we know was not known in England, where its was first introduced from America, till 1564. By some critics, the sole mention of tobacco in the tales is explained away as being an interpolation ; and the explanation is a reasonable one. But the reference to coffee, and the fact that the work was not written in pure Ara-bic, but in the ordinary spoken language of Syria and Egypt, and other internal evidence, have led to the general agreement among critics that must have been originally written about A.D. 1450. If then Professor Cooper has any evidence that it was written as early as 765-809, the period of Haroun, it would be interesting to scholars to see it. The probability is from the references to the Caliph and his celebrated Grand Vizier Giastar, which occur in the tales, that these personages bore the same relation to the composer or composers of the Arabian Nights as the personages of English or other romance bore to the ages is which they were written—they were the heroes of popular ballads, folk lore, and legendary tales, which were composed after the characters who are celebrated in them had passed away into the region of romance. It is reasonable to suppose that Arthur and Haroun Alraschid had both become legendary and historical characters, before the one was celebrated in Morte d' Arthur and the legions of the "Round Table," or the other in the "Arabian Rights."

A GERMAN savant has been making some very interesting experiments on pulse and flower seeds, a knowledge of which may be of some service to our city ladies who take pleasure in raising and tending flowers at the control of at home. He takes seeds three or four years old, the residual vitality of which years old, the residual vitality of which must be very weak; but on placing them between folds of blotting paper, moistened with water in which asmall portion of camphor has been dissolved, the seeds germinate promptly and grow freely. This is not the case when like seeds are treated with simple water. The experimenter regards the camphor as holding the same relation to vegetation as alcohol does to the animal system, and such ladies as are not particular about their flowers and herbacecus pets being total abstainers, will be likely to try it for themselves by sprinkling around their plants with camphorated water.

#### Sympathy.

A year or two ago there was an Arabian baboon and an Anubis baboon confined in one cage in the Zoological Garden, adjoining that which contained a dog-headed ba-boon. The Anubis baboon passed its hand boon. The Anubis baboon passed its hand through the wires of the polition in order to purion a nut which the large dog-headed baboon had left, within reach—expressly, I bolieve, that it might act as a bait. The Anubis baboon very well knew the danger he ran, for he watted until his bulky neighbour had turned his back upon the nut, with the appearance of having forgotten all about it. The dog-headed baboon was, however, all the time slyly looking around with the corner of his eye, and no sooner was the arm of his victim well within the cage, than he sprang with astonishing rapidity and caught the retreating hand in pidity and caught the retreating hand in his mouth. The cries of the Anubis babbon quickly brought the keepar to the resoue, when by dint of considerable physical per-suasion, the dog-headed baboon was induced to let go his hold. The Anubis baboon then retired to the middle of his cago, moaning pitcously, and holding the injured hand against his cheat, while he rubbed it with the other one. The Arabian babcon now approached him from the top part of the case and while making sections. the cage, and while making a soothing sound, very expressive of sympathy, folded the sufferer in his arms, exactly as a mother would her child under similar circumstances. It must be stated, also, that this expression of sympathy had a decidedly quieting effect upon the sufferer, his moans becoming less pitcous so soon as he was enfolded in the arms of his comforter; and the man-ner in which he laid his cheek upon the bosom of his friend was as expressive as anything could be of sympathy appreci-

#### The Origin of Newspapers.

Who thought of the newspaper first ? It seems to have had its birth in that land of vivid gesture and grave gossip, Italy; and the first paper of which we have any record was a monthly, published in Venice, by order of the government, in manuscript, as printing had not been invented. It was called a Gazotta, which word is a derivative of Gazzera, the name of a magpie or chatterer. In the Magliabechian library, at Florence, are now to be seen thirty volumes of Venetian gazettes, in manuscript, the last of which is dated in the sixteenth century. The Venetian conservatives clung to their script after printing was an accomplished fact.

fact.

The epoch of the Spanish Armada, in England, was the epoch of the first English newspaper. In the British Museum are preserved several newspapers which were printed 1588, while the Spanish fleet lay in the British Channel. The earliest of these is entitled The English Mercuric, which by authority "was imprinted at London by her Highness's printer, 1688." In this early journal are the news of the day and by her Highness's printer, 1088." In this early journal are the news of the day, and a well-written article, designed to arouse and stiffen timid loyalty, tells of the discovery of a Spanish plot to murder the Queen. There is a heroic poem, too, called "Elizabethe Triumphans," by one James Asker; a critical article on any informatic article article. a critical article on an unfortunate author, entitled, "Father Parson's Coat Well Dusted," and various witty sayings, all printed in Roman letter.

· To a physician of Paris, Renaudot, belongs the credit of having first collected in fugitive sheets the news of various countries. This first venture was a weekly, issued in healthy seasons, when patients were few, and the doctor at leisure. He Hе

# obtained a license to do this in 1682. Coffee.

The oldest mention of coffee that can anywhere be found does not go further back than 800 years. Nobody knows when it was first used in the East. There is nothing to go upon, except a tradition that the angel Gairrel invented coffee for the especial behoof of Mahomet in his old age, to enable him to renew his youth, and be happy in his loves. Whether it had this effect we are not told, but it is to be supposed that Gabriel did his best for the prophet. In any case, it is certain that coffee is incomparable as a stimulant, and will even make up for the want of food. Rossini used to say that it could keep him up for a fortnight, the time he required for the composition of an opera. There is no other stimulant that can sustain such a niteh. Onium is wonderfi ılly sustaining but it has bad effects, and it tends too much to dreaminess, with a lack of con-centration. Alcohol has a force of its own, as we all know; but it requires frequent renewal, and is too speedily followed by reaction and collapse. Tea comes nearest to the Arabian berry as a stimulant, but it often excites without invigorating. Coffee seems, while wakening up the brain, to seems, while wakening up the brain, to make one, for a time at least, independent of food. It is, indeed, most enjoyed on short rations; and taken on a full stomach, as was pointed out, it neither pleases the palate, nor refreshes the system. Nor is it always quite harmless. Brillat Savarin gave up coffee because he found that it turned his head into a mill whirling round without ideas to avied. turned his head into a mill whirling round without ideas to grind. To some people it gives a shaking of the hand and a trembling of the knees. Stories are told of the people who have become cripples through excessive love of it; other stories of people who have become imbedie. Brillat Savarin is particularly earnest in forbidding it to children. It must be confessed that black tea is less dangerous, but it is much more of a feminine drink; it wants the masculine qualities of coffee. it is much more of a feminine drink; it wants the masculine qualities of coffee. Balzae wrote a little treaties on modern stimulants full of his usual enthusiasm and minute analysis, in which he maintained that by a certain mode of preparation, chiefly by quick infusion, whatever is hurtful in coffee may be avoided.

A CANDLE does not belong to the candle-stick that holds it, but to every one in the room where it shines; and the knowledge of God, the precioumes of the Divine re-velation, does not belong to the nation it which it is first and most clearly disclosed. They hold it as a torch; but it is that all may have the benefit of its shining.

ABOUT Eggs .- About one third of the Weight of an egg is solid nutriment. This is more than can be said of meat. There are no bones or tough pieces that have to be left aside. A good egg is made up of ten parts shell, sixty parts white, and thirty parts yolk. The white of an egg contains eighty-five per cent. water, the yolk lifty-two per cent. The average weight of an egg is about two ounces. Practically an egg is animal food, and yet there is none of the disagreeable work of the butcher necessary to obtain it. The vegetarians of England use eggs freely, and many of those men are eighty and unety years old, and have been remarkably free from illness. Eggs are best when cooked four minutes. This takes away the animal taste that is freely to the same and the same and the same and the same and the same are same are same and the same are same ar offensive to some, but does not so harden the white or yelk as to make them hard to digest. An egg if cooked very hard is difficult of digestion, except by those with stont stomachs; such eggs should be eaten with bread and masticated very finely. An egg spread on teast is food fit for a king, if kings deserve any better food than anybody else, which is doubtful. Fried eggs are less wholesome than boiled ones. An egg dropped into hot water is not only clean and handsome, but a delicious morsel. Most people spoil the taste of their eggs by adding pepper and salt. A little sweet butter is the best dressing. Eggs contain much phosphorus, which is supposed to be useful offensive to some, but does not so harden phosphorus, which is supposed to be useful to those who use their brains much.

MINISTERS must pray much if they would be successful. The apostlos spent their time this way. Yea, our Lord Josus Christ preached all day, and continued all night in prayer to God. Ministers should be much in prayer. They reckon how many hours they spend in reading and study. It were far better both for ourselves and the church of God if more time was great in preser. Tuthey's three hours daily spent in prayer. Luther's three hours daily in secret prayer, and Bradford's studying on his knees are talked of rather than imitated .- Trail, 1696.

#### A Wrong Custom Corrected.

It is quite generally the custom to take strong liver stimulants for the cure of liver complaint, and both the mineral ad vegetable kingdoms have been diligently searched to produce the most drastic and poisonous purgatives, in order to produce a powerful effect upon the liver, and arouse the lagging and enfeebled organ. This system of treatment is on the same principle as that of giving a weak and debilitated man large portions of brandy to enable him to do a certain amount of work. When the stimulant is withheld, the organ, like the system, gradually relapses into a more torpid or sluggish and weakened condition than before. What then is wanted? Medicines, which, while they cause the bile to flow freely from the liver, as that organ is toned into action, will not overwork and thus debilitate it, but will, when their use is discontinued, leave the liverstrengthened and healthy. Such remedies are found in Dr. Pierce's Golden Medical Discovery and Purgative Pellets.

A CURE OF LIVER DISEASE. Rusk, Texas, May 10th, 1878. DR. B. V. PIERCE, Buffalo, N.Y.:

Dear Sir,—My wife last year at this time was confined to her bed with Chronic Liver Disease. I had one of the best doctors to see her, and he gave her up to die, when I came upon some of your medicine. I bought one bottle and commenced giving it. She then weighed 82 its; now she weighs 140 lbs., and is robust and hearty. She has taken eight bottles in all, so you see I am an advocate for your Medicines. WILLIAM MEAZEL.

FROM THE NOTED SCOUT, "BUFFALOBILL. Holland House, Rockford, Ill., April 20, 1874.—Dr. R. V. Pierce, Buffalo, N.Y.:
Sir.—I have now taken four bottles of your
Golden Medical Discovery in connection
with your Pellots, and must say that nothing I have ever taken for my liver has done me as much good. I feel like a new man. Thanks to your wonderful medicine. W. F. Copy, ("Buffalo Bill").

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A DOCTOR'S OPINION.

Mesers. Croddck & C , 1082 Race Street, Philadelphia,

You will perhaps remember that I sent for three bottles of East India Hemp about ten years ago, when I had a savere couch. and every one thought I was fast going into Consumption, especially as my physinto Consumption, especially as my physician told me I could nover get well. After taking your medicine I found myself cured. Lately I have not been feeling well, and, having good faith in the Cannabis Indica from what it did ten years ago, I again order three bottles.

Respectfully, HENRY B. SPANGLER. MONTROSEVILLE, Lycoming Co., Pa., \
Sept. 20, 1875.

N.B.—This remedy speaks for itself. A single bottle will satisfy the most skeptical. There is not a single symptom of Commption that it does not dissipate. \$2.50 per bottle, or three bottles for \$6.50. Pills and Ointment, \$1.25 each. Sent at our risk. Address, Craddock & Co., 1082 Race Street Philadelphia.

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THE countenance is pale and leadencolored, with occasional flushes, or a circumscribed spot on one or both cheeks; the eyes become dull; the pupils dilate, an azure semicirc't rars along the lower eye-lid; the nose is initiated, sweds, and sometimes bleeds a a swalling of the apper lip; occasional i ...daci ., with he.nming or throbling of the ear; an unusual recretion of saliva; slimy r turred tongue; breath very foul, particularly in the morning; appetite variable, sometimes voracious, with a gnawing sensation of the stomach, at others, entirely gone; fleeting pains in the stimach; occasional nausea and vomiting; violent pains throughout the abdomen; bowels irregular, at times costive; stools slimy; not unfrequently tinged with blood; belly swollen and hard; urine turbid; respiration occasion ally difficult, and accompanied by hir cough; cough sometimes dry and convulsive; uneasy and disturbed sleep, with grinding of the teeth; temper variable, but generally irritable, &c.

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in every instance where it should prove ineffectual; "providing the symptoms attending the sickness of the child or adult should warrant the supposition of worms being the cause." In all cases the Medicine to be given IN STRICT ACCORDANCE WITH THE DIRECTIONS. We pledge ourselves to the public, that

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in any form; and that it is an innocent preparation, not capable of doing the slightest injury to the most tender infant.

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# FITS! FITS! FITS!

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i blance a Epiler to limit be the only roundy extent
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#### A MOST REMARKABLE CURE.

THE HAY F 1 all men Med Dear Principles of the State of t I then consumed another physician, but I seemed to the straight any cool offset. I grain returned to be trailly cool offset and there were a different consumer to the straight and bleed several different consumer. I say the straight and bleed several different consumer to the straight and the straight and a straight and the straight and a straight and the straight and the straight and a straight and the straight and straight and the straight an

#### IS THERE A CURE FOR EPILEPSY?

IN THERE A CURE FOR EPILEPNY?

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will find enclosed five dollars, which "so nd you for

reduced your Epine Pills. I was tree first person

uses badly afficied with fits for tweeters. I wrote for

clickers of two boxes of your Limit of the county. My sex

uses badly afficied with fits for tweeters. I wrote for

cliffing to directions. He has never the since. It

is as by my persons into that Mr. I and the meanty all life

for a wax weyly bad one; he wad his meanty all life

the means on the subject, for the purpose of ascertain
k my opinion in regard to your Pills. I have always

incommended them, and in no instance where I have

bed a chance of heating from their effect have they

faired to cure. Yours, etc... C. If Gry.

Grenada, Yalabusha Gounty, Miss.

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BY HANDER SPULEPTTO FILLS,

MAXIMORERS, Texas, Jano 28th, 1887.

T. Sayri S. Hande. —A person in my employ had been from d with Fits, or Epilepsy, for thirteen years; he had a healt mid table of the of four weeks, and often times several in quick succession, sometimes continuing for to you mere days. On several occasions they lasted to would continue for a day or two after the his ceased. In the development of the property of the second in the continue for a day or two after the his ceased. In the continued for a day or two after the his ceased. In the continued to try your rounds? Johaned two seconds in the continued to try your rounds? Johaned two seconds in the continued to try your rounds? Johaned two seconds are the property of the second directions, and they effected a permanent cure. The person is now at a, in airly man, about 3) years of age, and has not a life in the continued to the property of the control of the

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### Individuality in Rooms.

Our own home should not be like the one mext door, or the one around the corner, press the character of its especial immates. And I would choose for its living room the largest, sunniest room in the house; I would array it with the most beautiful things our largest, enumiest room in the house; I would array it with the most beautiful things our means could afford, and there should be nothing in it too good to be used; and if the family comprised a man, wife and seven children, every one of the nine should have a chance to but his or her own life speak in it; the piano should be there, and the work basket and the writing deek; and somewhere should be a corner for Totty's baby-house; and there should be a shelf in the book-case for juvenile reading, and there must be plenty, plenty of flowers. And that room should be the heart of that home, the place whore the new magazines are, the place to find mother, the place for the cpen fire, the place to make a circle for the family song or hymn before bedtime, the place to long for when at boarding-school, the place to keep a heart-picture of when away in foreign lands; the central jewel in the crown of social life—an economical, well-managed American home.

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### Ancestral Worship in China.

Ancestral Worship in China.

There is one form of idolatry, originating neither with Buddhism nor Tanism, that is universal throughout China—the neglect of which by anyone brings upon him the contempt of all. This is ancestral worship. To repudiate this worship, as converts are compelled to do, is a very serious matter. Filial piety is perhaps the chief virtue taught in China. A disobedient child may be punished by the civil authorities; if persistent in his rebellion, he may be condemned and executed; and certainly the respect of children for their parents, and of the young for the aged, is a remarkable and beautiful trait of the Chinese character. Certain duties towards a parent after death are just as binding as affection and obedience during life. These attentions are offered at the grave and the tablet. The ancestral tablet consists of three pieces of wood; two, fitting into each other, are about eighteen inches long and four or five inches wide; on one of these the name, with the dates of birth and death of the parent or grandparent, are written; these two pieces are then fitted together and placed in the third piece, which forms the base. The tablet is set in a niche, or on a shelf in the wall, where incense is burnt before it, and offerings of rice, fruits, etc., are made to it at regular times. It is supposed that a person has three souls. After death one enters the spirit world, another remains in the grave, and the third dwells in the ancestral tablet. On all important occasions at the house, such as marriges, deathe, birthday-feaste, starting on a journey, etc., special offerings are made to the ancestral tablets; also, at stated times, feasts are spread out, and incense, papermoney and clothing burned at the grave. The failure to attend to any of these duties is a great sin. Buddhist, Taniste, Confucianists, and the Son of heaven himself, are alike bound to observe this ancestral worship. Even Buddhist priests, who forsake father and mother, repudiating all obligations to them during life, are no l There is one form of idolatry, originating eareful than others to pay all due respect to them after death. So in the temples and monasteries we find the ancestral tablets of the parents of the priests set up and earefully worshipped. You cannot fail to see how binding this ancestral worship is, and how much it must cost our native Christians to give it up. It is, perhaps, the least offensive form of idolatry, being associated with those who were dear to them during life. From their earliest years they have been taught that the careful observance of these rites is their e. satest privilege and highest duty. The neglect of this worship brings upon them the terrible charge of want of filial affection, than which nothing can be more dreaded, and for which the severest punishments are threatened. What wonder that men and women, only partially enlightened, still seeing "through a glass, darkly," should hold on to this precious ancestral worship as long as they possibly can? When they do yield up the sacred tablet to be destroyed, they are indeed putting a great gulf between themselves and their heatters released themselves and their beatters and ed, they are indeed putting a great gulf be-tween themselves and their heathen relatives and neighbors. How little do we in Christian lands know of the cross of Christ.

# Thoughts-New and Old

DEATH is the last line in the chapter of

Ir thou would'st know who dwells within the heart, watch well at Lip-gate.

SMALL things are not small if great results come of them .- John Damascus.

FREEDOM of religion is not freedom from

religion, as many seem to suppose. THE school of the Cross is the school of

light, and lets us see more of God's mind.

OH! the wondrous wisdom of using Christ for all the little emergencies of our every day existence !

TROUBLE and perplexity drive to prayer, and prayer drives away perplexity and trouble.

THE true Christian is ever ready to reeaive on himself the blow aimed at the cause of Christ.

It is a higher exhibition of Christian manliness to be able to bear trouble than to get rid of it.

THERE are no sins we can be tempted to commit, but we shall find a greater satisfaction in resisting, than in committing them .- Watson.

Max want more than a bare knowledge of the facts of religion. A man may utter the whole truth, and be as cold as an icicle. It is the reaching out of the heart's anxiety

for them that moves men. No secure had man fallen than started be seener had man fallen than started facth the grand promise—that promise of promises, that promise which contains all other promises; and this, before one ary for many was uttered—before one tear of real positiones fell. It burst forth from the long-pufficing of Ged.

Consider what heavy responsibility lies upon you in your youth, to determine, among realities, by what you will be delighted, and among imaginations, by whose you will be led.—Ruskin.

THERE is nothing so effectual to obtain grace, to retain grace, and to regain grace, as always to be found before God, not otherwise, but to fear; and happy art thou if thy heart be replenished with three fears—a fear for grace received, a greater fear for grace lost, and greatest fear to recover

Farm is a communicating grace. It can give courage to a coward, can tame a lion, can draw a man from his strongest attachments, can lead him to see sin where he had no conception of its existence. As faith deals with the blood of Christ, it quickens spiritual vision, and shows a man the mote where he could not discover the beam.

As the sontinel, when he sees the enemies approaching, does not attempt himself to assail them, but at once gives the alarm to the commander, that he may repel their attack, so the Christian does not attempt his own strength to fall the south the sees the commander. in his own strength to fight temptation, but finds his safety in perceiving its approach, and seeking by prayer for Divine help to overcome it.—Mason.

#### THE PRODUCE MARKETS.

Tononto, Aug. 10, 1876 Liverpool quotations were unchanged

1	TORONTO.
	Wheat, fall, per bushel
	Barley. do 0 60 " 0 61 O 61 O 61 O 65 O 65 O 65 O 65 O 65 O
	Poss, do 0 74 " 0 00
	Dressed Hogs per 100 lbs 0 00 " 0 00
'	Beef, hind quarters
	Mutton, by carcass 8 00 " 9 00 Ohiokons, per pair 0 30 " 9 50
	Ducks, per brace 0 .0 " 0 60
	Turkeys 0 50 " 1 00
	Butter, lb rolls 0 18 " 0 21 Butter, large rolls 0 18 " 0 18
	Butter, tub dairy
	Eggs, packed
	Potatees, per bushel 0 co " 0 70
,	Hay, 8 00 " 10 75 Straw 8 00 " 0 00

#### Official Announcements.

#### MEETINGS OF PRESBYTERIES.

PRIZEBORO.—In St. Paul's Church, Peterboro, 22nd August, at 2 p.m.
Owen Souno.—The next meeting of the Presbytery of Owen Sound will be held on the 3rd Tuneday of September, in Division Street Church Owen Sound.

At Cobourg on the 26th September, at 10 s.m. Kingston.—In St. Andrew's Church, Belleville, on the second Tuesday of September, at 7.30 p.m. Panis.—In Knox Church, Ayr, on Tuesday, 19th September, at 2 p.m.

Septembor, at 2 p.m.

BARNIE.—At Barrie, on the last Tuesday of Septembor, at 11 a.m.

SAUGEEN.—Special meeting at Clifford, on the first Thursday of September, at 4 p.m. Regular meeting at Durham, on the Third Tuesday of September, at 7 p.m.

BRUCE.—In Knox Church, kincardine, on the last Tuesday of September, at 4 p.m.

MANTONA.—At Winnipeg, on the 2nd Wedne sday of October.

CHATHAM.—In St. Andrew's Church, Chatham, on Tuesday, 26th September, at 11 s.m. HAMILTON.—In the Central Church, Hamilton, on the last Tuosday of September, at 11 o'clock,

a.m.
LONDON.—Nort regular meeting will be held in First Presbyterian Church, London, on last Tuesday of Septembor, at 2 p.m.
LINDBAY.—Next regular meeting of the Presbytery of Lindbay takes place at Cannington, on the last Tuesday of August, at 11 a.m.
TORONTO.—In the lesture room of Knox Church, Toronto, on the first Tuesday of September, at 11 a.m.

BROWNILLE —In First Presbyteria Church

BROOKVILLE.—In First Presbyterian Church, Brockville, on the 3rd Tuesday of September, at 2 o'clock p.m.

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