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contributors and Correspondents

For the Presbyterian.

ROME TO EDINBURGH.

What a relief to get a little rest after being hustled about for three months in cage-like railway cars, steamers, trains, diligences, etc., besieged at every depot or wharf by a villainous herd of would-be guides, worried by miserable hotel and pension officials, who must be all "tipped," i.c., receive a shilling, franc, or lira, besides your regular bill,—importuned at every public place, especially in Italy,-by whining beggars and irrepressible vendors of trinkets, beads, or relies, etc. Hence how nice to be "let alone" now in " auld Reikie." Travel is not unmixed romance, though avery day is spiced by some lively rencontre with the natives. Our party of five, two Southern clergymen, a Professor, and a Canadian "Theolog," had not a little difference of temperament, and inclination, hence so susceptible to " adventures." Our companions from "Dixie" have all that American suavity, courtesy and general agreeableness only met with elsewhere, but in less degree in the French, withal each was "our own correspondent" for some anspicious paper at home, which kept him on the qui vive for things strange and new. To give your junior readers some idea of how far behind America in everything Europe is, take one or two illustrations as specimens of the state of things generally. The railway cars are divided crosswise into pens, like cattle stalls, six feet high, six seress, and five wide, "each to hold ten persons," per card on wall. Men, women, and children are huddled into these, and there locked in by the guard outside. A drinken passenger may smoke, swear, spit, or murder others, but there is no remedy Almost every daily paper contains outrages in cars, and yet half are not published. There is absolutely no provision for the necessary wants of nature, even in the longest unbroken journey, (London ' to Edinburgh, 400 miles.) Talk about ornelty to animals after seeing the unutterable agony on the countenances of women and children. A.R.R. Company on that side of the Atlantic would be prescribed for treat-ing awine, or eatitle, as the construction of the cars necessitate here in the conveyance of human beings. Then there are 1st, 2nd; and 3rd class stalls. The 1st and 2nd have satra a sort of rough pad, a cushion on the mats, while the 3rd class is simply a bare board for a seat, and the partition or wall of the ear the only back. There is so much difference in the price of 1st and 8rd tickets that nine-tenths travel 3rd class. People don't travel here except on business unless avery few wealthy ones. Prof. Blackie, the most popular and clever scholar and wit here, being asked why he travelled 8rd class, said "Because there is no fourth class," I have been told that the reason the English don't introduce American improvements in the railways is their impervious prejudice against "Yankee inventions." Hotels. pensions and cafes bear [about the same relation to American in accommodation that the Railways do. It is needless to multiply instances to show that the whole commercial appliances that render

half a century behind America. Next glance at the educational system, so world-renowned," as the Scotch guide book says. The system of instruction in the higher grade schools is clearly not on a par with that of Canada. The rooms here, as in Dublin and Belfast, are vastly inferior in size and comfort. Just think of Normal schools with backless seats or benches. At least twice as many are crowded into badly ventilated rooms as would be allowed by law in Canada. As to ventilaton I have not seen a properly ventilated thurch or other public building on this side the Atlantic. In some churches in the win-ter the want of ventilation is avowedly deproded on as a substitute for heating! I save your readers to imagine what the Primary and rural schools as well as the "thool master abroad" are. The Univerity and Theological Halls have deservedly a good reputation. Were I desirous of making a comparison, which I am not, it could be shown that it is more difficult, requiring more work, and under more strin ent conditions, to get a degree in Arts in Peronto University—that man for man the cofessors are quite equal to those here. The same could be shown in reference to the same could be shown in reference to be Halls of Theology in reference to Knox College. As many inquiries have come from that side of the water as to the dvastages in studying Theology here, I may briefly state my opinion now, parhaps iving the reasons again. By all means also your course before coming here. This is the relative metits of these If allows College and University, and those in the Vales Bished, the manimost testimony at these times who have attended University. Refer and Princeton, and other sensitive with the winds of advantage of the state of the relative way to the sensitive of the sensitive who have attended of advantage of the latter with the winds of the sensitive way the state of the sensitive way the state of the sensitive way to the sensitive way the state of the sensitive way th

home attractive and agreeable are about

estimate. Nevertheless, New College is perhaps the best school of Theology in Eu-rope. The professors are all learned and orthodox. Two of them, Dr. McGregor, (Systematic Theology) and D. Davidson, (Hebrew, I. O. T. Exegosis and Literature) are first-class men. Their lectures display originality, acute scholarship, clear and vigorous thought. Since Dr. Crawford's decease Dr. Wallace is the only lectorer of note in the University Hall. He is considered rather broad or "liberal" in his views and treating acute activity nonand teaching En passant nothing non-plussed us so much as to find the great diversity of views of doctrine among inmates versity of views of dectrine among inmates and students, even of the Free Church. There is not that unanimity in doctrine that happily prevails in Canada among ministers, students and people. Arminian and other less plausible views prevail largely among the students in spite of the thoroughly. Scriptural teaching. The Highlanders to a man stand unfluchingly to the old great. ingly to the old creed. Among not a few of so-call d "liberal thinkers," the worldwide illusion of conceit or vanity provails, viz.: that it is a sign of ability, originality, and manly independence to "have doubts," "not to swallow ready-made creeds," "to be open to conviction—not stereotyped in opinions," etc., etc., quite oblivious to the fact so clear to others, that continuous doubting, hesitancy, or inability to make up one's mind on any matter doctrinal or otherwise, is a certain indication of a weak, unbalanced, or imperfectly informed mind. I began this letter intending to describe a

I began this letter intending to describe a few objects on the continent, but have strayed so far from the track that it will not be possible to get in line again.

Your readers might be somewhat disappointed in some things. I can't endorse, much less reiterate the following narratives given there by natives or tourists from that shore. How often have we listened to some who had perhaps spent six weeks or two months going and returning, expatiate on the wonders of the landscape, expatiate on the wonders of the landscape, skies, river or lake, "the vine-clad slopes," etc., etc. Vell, now, this is all buncombe "pure and simple." Excepting the Alps, Swiss and Italian lakes, and a few other of nature's gems which can't be adequately represented by pen or brush, much less depicted coleur de rose, there is nothing "wonderful" about the scenery so far as I have seen in British. France Switzer. I have seen in Britain, France, Switzer-land, Italy, Germany, Belgium, or Hol-

The London Times, July 10th, says Quebec (city) and the St. Lawrence scenery surpasses that of Edinburgh, Naples, or Ehreubretstein (fortress on the Rhine).

These it selects as among the finest places which it supposes Lord Dufferin alluded to in his speach at Quobles. Having seen all the above places, I can readily endorse the decision of the thunderer, which is never accused of partiality to America or the colonies.

The far-famed scenery of the Rhine-150 miles partly between Mayence and Cologne considered the finest portion—is tame compared with the St. Lawrence or Hudson.

The scenery along the Erie or N. Y. Central R.R. from Buffalo to New York, is unequalled unless perhaps in Belgium and Holland.

The great value of a tour in Europe is The great value of a tour in Europe is the grand picture galleries of the old Masters, Rubens, Vandyck, Raphael, M. Angelo. The paintings of any one of these would be worth a trip to see. The marble statue of Moses by Angelo (in church at Rome), not to include his many other great works in soulpture and painting, would reany a trip agogs the Atlantic. ing, would repay a trip across the Atlantic.

I must defer notices of the art galleries of Florence and other cities, also Pisa, Pompeii—passage through and return over the Alps, ascent of Vesnyius, cathedrals of Milan, Strasbourg, Cologne, and Antwerp, big organ of Harlem, the waterstreet cities; Venice and Amsterdam, Worms, Luther's monument, ascent of Uetlieberg mountain by railway, and other sights. There are many subjects of interest in London and Paris, crowding on which might interest some of your readers, e.g., the great preachers of the metropolis, especially Spurgeon; this vast enginery, the House of Commons, these with examples of the oddities and novelties of continental home life, must pass like seedy acquaintances—unnoticed pro tem at least. The weather nose is delightful, mild as May.

Though not keeping tally as in winter. yet I can't remember even in this fine season "a whole day of sunshine." Clouds. smoke, fog, or haze seldom disappear for a day. The rural districts are at the prettiest just now, like a picture for beauty. Crops look well. Everybody talking of the Turkish war. No likelihood of the British hon being hissed into it by public opinion. Queen comes here next month to unvoil Albert Monument. Lively times in Ireland on the "12th." Of course,

fighting as usual. Edinburgh, July 14th, 1876.

Presbytery of Barrie.

A special meeting of this Presbytery summoned to meet at Barrie on Theeday, 8th August, was not held. No one re-sponded to the notices but Mr. McWhinney, elder, who brought a call from the congregations of Alliston and Carluke, in favour of Rev. J. A. McConnell, of Recurrenth and Adjala.

ROBE. MOODER, Pres. Clerk.

Moan joyfally look at the setting than at the fetting sum: Burdens are laid down by the join, which the auto consoles more than the right. He was all see now appears the rheige into plant does not the interest that the plant his fringe on the second P. I years averaged him which we have been been a later than the second P. I years averaged him which he was the second P. I years averaged him which he was the second P. I years averaged him the first of the second P. I years averaged him to the second P. I years averaged him to the second P. I years averaged him to the second P. I years a second P. I was a second P. I w

Mission Notes from India.

The following letter has been received by the Toronto Woman's Foreign Missionary Society, from Mrs. Stotherd, of Bombay, and was read at the usual monthly meeting. The members of this Society have become responsible for the support of Miss Rodger, who is at present engaged in Zon-

ana work, at Rakha-Futtogurh. My DEAR FRIENDS,-My sister has told MY DEAR FRIENDS,—My sister has told me of your Mission Association, and we are rejoiced to hear of your loving efforts in behalf of India. I am desired by my sister to tell you about our Zenana Work in Bombay, and have much pleasure in doing so. I dare say you know that the women of Bombay enjoy much more liberty than their sisters in Bengal; they are not shut up in Zenanas, hence we get easy access to them. Before visiting a house among the caste people, you must have an introducthem. Before visiting a nouse among the caste people, you must have an introduction of some kind, either from a male member of the family, arsome kiend. We have no difficulty in gatting introductions; the young men who attend our Institution are as a rule delighted when I ask thom to allow the delighted when I ask thom to allow the wight their homes. After secure as a rule delighted when A man them to allow he to visit their homes. After securing an introduction, the next thing is to call on the ladies and make friends with them. At the first visit you are always an object of ouriceity, and you have many questions to answer, such as How old are you?—How many children have you?—How much pay many children have you?—How much pay does your hasband receive?—Have you any jewels? etc., etc. After you anewer all their questions, you then tell them your object in coming to see them, namely, that you will be happy to help them in learning to foad, sew, or do any fancy work. They generall ask what pay we shall expect from them, and when we assure them that we wish no money we only wish them to list. generall ask what pay we shall expect from them, and when we assure them that we wish no money, we only wish them to listen to what we read or tell them about the True God and His Son Jesus our Saviour, they seem to think the terms easy, and agree. After we have secured several houses in this way, the next thing is to arrange our work so as to systematically get over it. One of the best plans is to take Monday as the day at home; on that day collect your Bible women (if you have any) and study some passage of Scripture to gettler, and allot so many houses for each day. We have found it a good plau to keep to the same passage of Scripture for the whole week, both in visiting schools and houses; of course, circumstances occur when we cannot do so, but as a rule we have found it a good one. For a year and a half I got ien high caste girls to come to my heuse daily, then we took a Gospel and read a few verses svery morning. These girls are all too old now to stend even a private school, although the cident is only sixteen. We now visit them at their houses and are most warmly received. Well, now, that I have laid our plans of working before sixteen. We now visit them at their houses and are most warmly received. Well, now, that I have laid our plans of working before you, suppose you accompany us in imagination to some of our houses, and I will introduce you to the inmates. The first house we shall visit is Mr. Dadobus. He is a pleasant old man, and quite convinced of the truth of Christianity, but he is afraid of the world and what the consequences would be if he made a public profession of his convictions. His wife is a kind, moth rly woman, but an orthodox Hindoo. Mr. Dadobus has always] encouraged the visits of missionary ladies, and one of his household has been brought out of darkness into light through these ladies' instrumentality. She is Mr. Dadobus' widow daughter, and is now a Mission Agent, working under Miss Bernard, the able Agent of the Church of Scotland in Poona. Mr. Dadobus was among one of the first young men who came to Dr. Wilson to hear of Christianity. Scotland in Foons. Mr. Dadobus was among one of the first young men who came to Dr. Wilson to hear of Christianity, more than thirty years ago. We ask your prayers for this dear, worldly old man. There are two daughters and two daughters-in-law living in the house, and two of them read both English and Marathi with us, and while there are host at their farmy work. while they are busy at their fancy work we talk of what we have read in our Bibles. We shall next visit a cousin's house. The mother is a very superior woman; our introduction to her was through her daughter, the came to our little private school. This lady is always ready to receive us, and while I arrange her work I ask her to read to me, which pleases her, because she reads Marathi very nicely. We then have a long conversation about what she has read. She often assures me she prays to Jeaus daily, and that He believes He is the Son of the True God. Heronly daughter, my pupil, is married and gone to her husband's house. She has many little sons; the eldest often comes to visit us. These two houses are specimens of our homes among the educated and reform party in Bombay. There are hundreds of houses among the orthodox Hindreds of houses among the orthodox Hindreds and the state of doos we date not enter, and there are also those who are not so orthodox—who will gladly admit you. At first you must be careful in what you say, or you will offend. We find it better not to with orders, tell them of Jesus and what He has done, and what He wishes us to do, and if they think at all they cannot but be sensible of an immense difference between Him and their own difference between Him and their own difference.

A native gentleman told me when I was visiting ladies not to be saying, "Oh, our ways are best," but merely to tell the ladies about our manners and quetoms shanked him for the advice, and have since followed it. It is well to encourage any little improvement you hear or see, by so doing you stimulate to something greater.

onte, Pres. Tork.

At the cetting than at me are laid down by many disappointments, and the Marathi fall me modes middle down by many disappointments, and the Marathi fall me modes middle down by language, is difficult. Nos. Schlaese laid that, but was its our compensation work the Lord Jerry Christ and the Marathi fall behind him which he do disappointments and the Marathi fall world that, but was its our compensation work the Lord Jerry Christ and the mark the Lord Jerry Christ and the mark the Lord Jerry on Mis own weeks of the Marathi disappointment of the Marathi disappointment of the market of the Marathi disappointment of the market of the Marathi disappointment of the market of the mar

Before closing, I wish to say just a word about my Vernacular schools. We have schools for high, low, and outcosts; also for the Beni Israel; will you remember

them in prayer too.

If any of your agents come to Bombay, you may assure them of a warm wolcome from Mr. Stothert and myself.

In my noxt letter I hope to tell you of the conversion of a Hindoo lady; mean-time I must stop, trusting that what I have written may prove of some use to you, and that the Lord may bless all your loving efforts to extend His kingdom. Believe me, Yours very Sincorely,
Kittie Stothert.

Singhur, 28th May, 1876.

A Trip to Waubashene.

Editor BRITISH AMERICAN PRESBYTERIAN. My DEAR Sin,-I was much pleased with the account given in the BRITISH AMERICAN PRESBYTERIAN of last week of a two days' trip by your esteemed correspondent from Pembroke. Being a pastor in this great city of ours, and requiring rest from ministerial labor, and being at the same time a comparative stranger in the Dominion, I was in a puzzle to know where to betake myself with my family for a brief susta. While engaged in the problem as to the whereabouts to spend my vacation, I was kindly invited by a warm friend of your journal, Rev. James Carmichael of Markham, to accompany him in a trip to Waubashene. I put myself into his hands, and a week or two ago we set off, and and a week or two ago we set off, and glad I am that I found myselfin good company, and went to the very spot that suited best my tastes and requirements. We travelled by the Nipissing Railway to Woodville, and there caught the Midland train going North. After awhile we found oursolves in Orillia—a place of much consequence in these parts. It is a town of but recent growth, which a few years ago must indeed, have been in the wilderness. We met the Mayor of this city, a gentleman yet hardly in middle life, a native of Sootland, who is quite as enthusiastic about the attractions of Orillia as he would be regard. attractions of Orillia as he would be regarding his native Forfarshire. Here dwells ing his native Forfarshire. Here dwells Rev. Mr. Gray, who, though still in the prime of life, is quite a patriarch in the northern regions. He has already exceeded his quarter of a century of active and useful ministerial work. He is a gentleman whose name is a household word in all the district. Orillia is beautifully situated on Lake Couchiehing, and from it there is obtained a splendid view of the hotel bearing the name of the lake, and situated on the opposite side. Lake Simon is also a germ. Mr. Gray has concentrated himself on this spot, and the fruits of his ministry are many and varied.

centrated nimes! on this spot, and the fruits of his ministry are many and varied. We at length arrived at our destination, and put up in the Dunkin House of Waubashene, of which Mr. Anderson a Scotchman, is the host. The name is significant—we mean the name of the hotel. It is called after the farous Act which the ealled after the famous Act, which the friends of Temperance have secured. To any who are seeking a pleasant and comfortable home during the heated terms, we can sincerely commend this house. We met with every attention from our kind host and hostess, and their excellent family of sons and daughters. We soon discovered our geographical position; we were on the arm of the Georgian Bay, which again is a branch of Lake Huron. Waubashene is a beautiful spot, and the climate is most delightful for those coming from the seething city. We had not been long in the place till we discovered that this is the seat of the Georgian Bay Lumbering Company, of which William E. Dodge of New York is the President. This Company was some two different true President. This Company own some ten different steam saw mills, situated on a variety of points on the great waters. Mr. Dodge we found to be greatly respected. His annual visit was expected, and suitable preparations were being made at this time for his reception. We then understood why our hotel was named after the author of the Dunkin Act, Mr. Dodge being so well known as an able and earnest advocate of Temperance, and being President the National Temperance League of

the United States. We soon discovered we were amongst friends. We were introduced to the Physician of the place, a man who, if merits were known, would we fear not be long allowed to remain in his present sphere. Then we made the acquaintance of the manager of the works, Mr. Buck, an American gentleman, of kindly and courteous manner, and whose soul was never at rest in devising ways and means for our enjoyment. He virtually put the steam tug of the Company at our command, and nothing pleased us more than to go out by steam for an excursion on the waters. Mr. Scott, the bookkeeper, was also most kind and attentive, doing everything in his power to make us feel at home. The forenon and the engineers, living in the Dun-kin House, we found to be very superior men, kind and intelligent, and ready to do everything for us. In fact, it was a real enyment to meet the people of Waubashene, and when we were taken across to the bivern we again discovered we wer amongst friends of the very same calibre.

scholars. In the evening I preached before a large congregation at the Severn, which met in another very neat chapel provided through the generosity of the Company. We found that everything was done for the in-tellectual improvement of the people, and we had proof of their appreciation by their attendance at a lecture I gave upon "An hour's trip into the Invisible World," in which I sought to disclose the wonders re-vealed by the microscope. A libertle called venical 1 cought to disclose the wonders re-vealed by the microscope. A liberal collec-tion was taken up on behalf of the Sabbath School. A large number wated to see the circulation of blood which we exhibited by subjecting the membrane of the foot of a live trog under the glass of a microscope.

Noxt day we had many visitors at the Hotel to behold the beautiful spectacle.

It gave us pleasure to learn that the Rev. Mr. Gilray, our co-laborer in Toronto, was, while a sindent, stationed in this place, and that his manager lives in the beauty of the that his memory lives in the hearts of the people. We are convinced that this mission might now be raised to the status of a regular charge. The Company and the people, we were led to understand, are willing to contribute the means, and we hope soon to hear of our Home Mission Committee. taking hold of this important field, and sending a paster who will be permanently placed amongst the people, and rightly, minister to them the Word of Life.

On Friday week Mr. Buck placed the largest steamboat of the Company at our disposel, and we were enabled to pay a visit to the Reformatory at Penetanguishene. The sail was delightful in the extreme. It was a beautiful day, and the remembrance of the refreshing breeze and the col waters and the heaviful day. of the refreshing breeze and the col waters and the beautiful sky comes in upon us like an inspiration as we write with the thermometer in the nincties. The Reformatory is well worthy of a visit, and we were glad to learn that the Lieutenant-Governor was to inspect it during last week. We were much pleased with the institution. There are one hundred and eighty boys of all ages learning valuable trades and receiving as good an education as their various terms will permit.

Lintend returning in a week or so to my family whem I left behind, so convinced were we all of the desirableness of this place for a summer retreat. We are confident that with the facilities now at our learnmand for reaching the Georgian Bay,

dent that with the facilities now at our isommand for reaching the Georgian Bay, the day is not far distant when many who are now ignorant of its many advantages will be found repairing thither for the summer recreation of which you spoke so fully in your leader of last week. The discovery of such a place we esteemed to be a real blessing, and the remembrance of the kindness we reached will live long in our bearts. received will live long in our hearts.
Yours.
D. M.

Toronto, August 7th, 1876.

How Messages are Sent by Ocean Cable.

electro magnet.

A cable operator, however, has neither of these advantages. There is no paper to perforate, no "click" of the armature, no armature to "click." The message is read by means of a moving flash of light upon a polished scale produced by the "deflection" of a very small mirror, which meter," which is a small brass cylinder two or three inches in diameter, shaped like a spool or bobbin, composed of several hundred turns of small wire wound with silk to keep the metal from coming in contact. It is wound or coiled exactly like a bundle of new rope, a small hole being left in the middle about the size of a common wooden pencil. In the centre of this is supended a very thin, delicate mirror, about as large as a kernel of corn, with a correspondingly small magnet rigidly attached to the back small magnet rightly attached to the cack of it. The whole weighs but a little more than a grain, and is suspended by a single fibre of silk, much smaller than a human hair and almost invisible. A narrow horizontal scale is placed within a darkened box two or three feet in front of the mirror, a narrow slit being cut in the centre of the scale to allow a ray of light to shine upon the mirror from a lamp placed behind a scale, the little mirror in turn reflecting the light back upon the scale. This post of light upon the scale is the index by which all messages are read. The angle through which the ray moves is double that travers. ed by the mirror itself; and it is, there really equivalent to an index four or six fee in length without weight.

To the casual observer there is nothing but a thin ray of light, darting to the right amongst friends of the very same calibre.

We enjoyed a very pleasant Sabbath in Wanbashene and the neighborhood. In the morning Mr. Carmishael presched a most excellent sermon in the nest chapel, while was built some time ago by the Company. Considering the place the attendance was large, and our beloved brother must have fait that his services were highly appreciated. We never beheld a more attentive authorise. Mr. Carmishael again presched at mother, and two mote to the right of the light. And two mote to the right in X, and the mote in X, and two mote to the right in X, and the mote in X, and two mote to the right in X, and the mote in X, and two mote to the right in X, and the mote in X, and two mote to the right in X, and the mote in X, and two mote to the right in X, and the mote in X, and the mote

Rastor and Rcople.

The Imprecatory Psalms.

In the Sunday Magazine for March, pp 881-383, is a short but comprehensive argument on the subject expressed in the argument on the subject expressed in the heading of this article, by W. Lindsay-Aloxander. Nothing that the writer over met with before so satisfied him as this has done. Dr. Hodge, in his very able article on "Inspiration, in the Princeton Review for 1857, at pp. 625-626, has given what may be deemed in general a sufficient answer to certain objections, in these words, "With regard to the denunciatory Pealms, David was the organ of God in de Psalms. David was the organ of God in de nouncing the divine judgments against the wicked. If he did this with the feelings with which a benevolent judge pronounced sentence on a criminal, so much the better for him. But if he did it in the spirit of malice and revenge, so much the worse for him. In either case, the Spirit spake by the mouth of David. How David's heart was affected by those denunciations, is a question entirely apart from his inspira-tion," etc.

Mr. Lindsay-Alexander however, has briefly given us an analysis of the whole argument, pro and con. And he has rendered a good service by so doing. Many a pious soul has been sorely troubled by sundry expressions in the Psalms, and in some other places, which he could not reconcile with his intuitive judgments. The writer can never forget what a most excellent lady, a member of the Society of the Friends, once said to him. She loved the Sacred Word. She fed upon the prec-ions Psalms. But there were passages in them that she could not see how a good man could write. She was troubled and perplexed. She only wished that David had never written them. Were she now living, a careful reading of the following would, no doubt, relieve her mind. But her gentle spirit has gone to the blessed World of Light, and she understands it all

Says Mr. Lindsay-Alexander, "An exception to the general spirit of piety and goodness that pervades the Psalms, seems to be presented in those passages in which the witer utters, often in vehement lan-guage, a desire for vengeance on those whom he considered his enemies, or ex-presses joy because of calamities that had overtaken, or may overtake them. So re-pugnant have such utterances appeared to pious feeling, that they have been a stum-bling-block to many readers of the Psalms, and have been eagerly laid hold off by those who are opposed to the claims of the those who are opposed to the claims of the Bible as supplying a reason for denyiny its divine authority. To obviate this, some have proposed to deprive the passages in question of the optative form, and render them as simply asserting what will be the fate of those who are the enemies and oprate of those who are the enemies and op-pressors of the good. That such a render-ing is in some of the passages grammati-cally possible, cannot be denied; and in some of them, indeed, it is what the best scholars are agreed should be preferred. Thus, for instance, on Paalm vi. 11, [10,] which, in the authorized version, is render-ed, 'Let all mine enemies be ashamed and sore vexed; let them return and be ashamed suddenly.' Hupfield says that the verbs are to be taken as futures, not optatively,' and he accordingly renders, 'Ashamed and affrighted shall be all my enemies, turned back, put to shame shall they be suddenly; and with this Maurer, De Wette, and Ewald agree. So also Psalm x. 15 is rendered by Thou wilt break the arm of the wicked, etc. But this cannot be carried through all the passages; c.g. Psalms lxix. 23-28, cannot be got over by this expedient; and even if those which contain imprecations could be thus disposed of, there would still remain those in which exultation and delight are expressed over the destruction and misery of those whom the poet regards as his enemies, or the enemies of his ccuntry. The fact therefore, must be admitted that there are in the Psalms utterances of a vindictive character, so strongly express-ed, sometimes, as almost to shock the feelings of readers trained in the spirit which breathes through the New Testament. The question is. Can these be reconciled with moral rectitude, or with genuine piety on the part of those by whom they are uttered? As tending to a satisfactory answer to this question, the following observations are submitted:

1. There is a broad distinction between sufferings inflicted from mere vindictiveness, or for the gratification of personal revenge, and sufferings that come upon the transgressor under the law of the government, which assigns retribution to the workers of iniquity. To desire the former, is wrong; it may be quite right to desire the latter

2. There is a distinction between wrongs done to individuals, and wrongs done to the community. A truly pious man will be ready, in his own case, to forgive the former; but he may lawfully wish the latter to

be punished.

8. Those living under the ancient dispensation, lived under a law which forbade private retaliation, and the indulgence of vindictive feelings on the part of the individuals who had been injured towards those who had injured them. On this point the law of Moses is explicit:—'The u shalt not hate thy brother in thy heart; thou shalt surely rebuke thy neighbor, thou shalt surely rebuke thy neighbor, that thou bear not sin because of him. Thou shalt not take vengeance nor bear grudge against the children of thy people; but then shalt love thy neighbor as thyself; I am the Lord.' (Lev. xix. 17, 18; compare also Exod. xxiii. 4, 5.) Good men living under this law know that private means was forbidden as sinful, and they revenge was forbidden as sinful, and they denounced it as such; compare Prov. xx. 22; xxiv. 17, 18, 29; xxv. 21, 22; also Job. xxxi. 29. Men like David had learned this lesson, and could say, as he said to his bitterest enemy. The Lord judge between me and thee, and the Lord avenge me of thee; but mine hand shall not be upon thee. . . . The Lord be judge, and judge between me and thee, and see and plead my banes, and deliver me out of thy hand, (1 Sam: xxiy, 13, 15). David knew him: to forgive an enemy, and to refere to accomp himself on one their last injured him; (2 Sam. j. 17 ff.; xvj. 10).; he knew that God abherred the bloody and descitful mar,

(Psalm v. 5.) and he could declare that, so far from injuring another, he had rescued those that were, without cause, his enemies, (Psalm vii. 4). It must be allowed to be prima facio improbable that he, or those who, like him, reverenced God's law, and had learned the lea-son of mercifulness which it inculcates, should be found indulging a spirit of ornel vindictiveness, and seeking the destruction of enemies morely for the sake of retaliation.

4. When we look to the motives assigned by the psalmists for the prayers they offer for the destruction of the wicked, we shall find that, for the most part, they are of a wholly impersonal kind. It is the offence given to religion, and the encouragement given to wickedness, by the prosperity of the wicked, that makes them desire the overthrow of the workers of iniquity, (Psalm x. 18; xeiv. 7 ft.); it is for the vindication of the divine honor, insulted by ne heathen, that they desire the blood of God's servants shed by the heathen to be avenged, (Psalm lxxix. 10); it is for the manifestation of the divine majesty and rectitude, so as to encourage and gladden the pions, and to deter the wicked, that they desire that the oppressors of God's people should be put to shame and destroyed, (Psalm xxxv. 20, 27; xl. 16; lviii. 11; lxiv. 9, 10, etc. In such utterances it is another spirit than that of vindictiveness that breather 5. Under the ancient dispensation God

had revealed himself as not only long-suf-fering and meroiful, but also as hating initering and mercital, out also as hating ini-quity, as requiting transgression, as dealing with every one according to his works, and as rendering vengeance to his adversaries. Specially he had by his prophets made known what he would do to the enemies and oppressors of his people. Is it strange, is it inconsistent with true piety, that a servent of God should avverse his apparent servant of God should express his approval of God's purpose of retribution, should ask the fulfilment of that, or should express satisfaction in the prospect of its fulfilment, satisfaction in the prospect of its fulfilment, in words often borrowed from God's own declaration by his prophets? (compare e.g. Ps. cxxxvii, 8, 9, with Isa. xiii, 16, 18; Jer. l. 15, 29.) This, so far from being strange, is only what we might expect. True piety leads a man to approve of God's purposes, and to desire their fulfilment. The blessed in heaven, we are told, say when the judgments of God 'are made manifest.' Even so, Lord God Almighty, true and righteous are the judgments,' (Rev. xv. 4; xvi. 7;) the saints under the altar are 'with avi. 7;) the saints under the altar cry with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth, (Rev. vi. 10;) and when judgment comes on Babylon, the command is given, 'Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her,' (Rev. xviii. 20.) When such utterances are found in the New Testament, need we wonder that those who tament, need we wonder that those who lived under the former dispensation, should express, in language not more strong, their desires for the fulfilment of God's threatenings against the enemies of his kingdom, and the expression of the strong terms of the strong te and the oppressors of his people, or should exult over the prospect of such fulfilment? And has been well remarked by Bishop Wordsworth, such utterances are but words of the people of God accepting, and re-echoing the judicial decrees revealed in his word.

The conclusion to which these considerations lead is, that where the psalmists utter imprecations against their personal en-emies and oppressors, they mean nothing more than to invoke Him to whom 'belongeth vengeance and recompense, to vin-dicate as he sees meet, the cause of his servants, even as our Lord himself did, (1 Peter ii. 28,) leaving it with Him to render to ter ii. 20, leaving it with min to render to them according to their deeds, even as Paul did, (2 Tim. iv. 14;) and when they call for vengeance on the enemies of God and his Church, or exult in the judgments inflicted upon them, they merely respond to what they knew to be the purpose of Him, who will not suffer the wicked always to triumph, and who, as 'the Lord God of recompenses, will surely requite.'" (Jer. li. 56.

With the exegesis involved in the above Dr. Alexander, in his work on the Psalms,

Whatever tends to vindicate the Holy Word against unfriendly criticism, and especially to relieve honest difficulties in the minds of its true friends, should be gladly accepted; and it cannot be doubted that many devout and carnest Christians will thank Mr. Tinday Alazarday for the hele Philadelphia Presbyterian.

Safe in God's service.

One day, as Luther was journeying with some companions through a forest, a band of masked and armed horsemen came suddenly upon them, seized and bound the great reformer, and carried him away. His companions mourned and lamented for him; but as soon as he was out of their sight, his captors removed their masks, and he found he was with friends, who were taking him to a safe hiding-place where he would be secure from the malice of his foes. So death may come upon us, as if he were our enemy, and bear us away in his irresistible grasp; but even in the darkness he will whisper to us: "Fear not; I also am a servant of the great King; I am carrying thee to the rest which He hath prepared for His people," and as the light from the New Jerusalem begins from afar to fall upon us, we shall see that we are in the strong arms of an angel of God. -Berlram.

Doubts.

I once told my congregation that I had passed through a season of doubt and fear. One of my elders said to me, "I am sorry One of my elders said to me, "I am sorry you told the people that. Just suppose you had been swearing or stealing, you would not have told them of it?" "No," I answered, "that would be a terrible thing." "Well," replied he, "I don's think it is mibb worse than disbelieving God, and if you go and tell them that, you set them a bad example." And he was right. It is not for the leader in any same to doubt the successful.

The Aged Pastor.

He stands at the dask, that grave old man, With an eye still bright, though his cheek is wan, And his long white locks are backward rolled From a noble brow of classic mould, And his form, though bent by the weight of years, Somewhat of its primal beauty wears

He opens the prge of the Sacred Word-Not a whisper, low nor loud, is heard, E con fully assumes a serious look. As he readeth the words of the Holy Book. And the thoughtless and gay grow rev'rent there As he opens his lips in fervent prayer

He stands as the grave old prophet stood, Proclaiming the truths of the living God, Peuring reproof in the cars of men Whose hearts are at case in their fully and sin, With a challenge of guilt, still unforgiven, To the soul unfitted, unmeet for heaven.

Oh, who can but honor that good old man, As no nearoth his threescore years and ten, Who bath made it the work of his life to bloss Our world in its wos and wretchedness, Still guiding the feet, which were wont to stray In the paths of sin, to the narrow way?

With a kindly heart, through the lapsing years, He hath shared your joys, he hath wiped your

He hath bound the wreath on the brow of the bride He hath stood by the couch when loved ones died,

Pointing the soul to a glorious heaven As the ties which bound it to earth were riven Methinks ye'll weep another day, When the good old man shall have passed away, When the last of his ebbing sands are run, When his labors are o'er, and his work is done; Who'll care for the flock and keep the fold When his pulse is stilled and his heart is com-

Ye'll miss him then; every look and tone, So familiar now, when forever gone, Will thrill the heart with an inward pain, And ye long and listen for them in vain, When a stranger form and stranger face Shall stand in your honored pastor's place.

-Presbyteman Weekly.

Luther and Calvin. Both Luther and Calvin brought the individual into immediate relation with God; but Calvin, under a more stern and militant form of dostrine, lifted the individual above Pope and prelate, and priest and presbyter; above Catholic Church and Na-tional Church, and General Synod; above tional Church, and General Synod; above indulgences, remissions, and absolutions from fellew-mortals, and brought him into the immediate dependence on God, whose eternal, irreversible choice is made by Himself alone, not arbitrarily, but according to His own highest wisdom and justice. Luther spared the altar, and hesitated to dany totally the real presence: Calvin. deny totally the real presence; Calvin, with superior dialectics, accepted as a commemoration and a seal the rite, which the Catholics revered as a sacrifice. Lutter memoration and a seal the rite, which the Catholics revered as a sacrifice. Luther favoured magnificence in public worship, as an aid to devotion; Calvin, the guide of republics, avoided in their churches all appeals to the senses, as a peril to pure religion. Luther condemned the Roman Church for its immorality; Calvin for its idolatry. Luther exposed the folly of superstition, ridiculed the hair shirt and the scourge, the parchased indulgence, and dearly-bought worthless masses for the flead; Calvin shrunk from their criminality with impatient horror. Luther permitted the cross and the taper, pictures and images as things of indifference; Calvin demanded a spiritual worship in its utmost purity. Luther left the organization of the Ohurch to princes and governments; Calvin reformed doctrine, ritual, and practice, and by establishing ruling elders in each Church, and an elective synod, he secured to his policy a represent elders in each Church, and an elective synod, he secured to his policy a representative character, which combined authority with popular rights. Both Luther and Calvin insisted that, for each one, there is and can be no other price at the content of the content Calvin insisted that, for each one, there is and can be no other priest than himself; and, as a consequence, both agreed in the clergy. Both were of one mind that should pious laymen choose one of their number to be their minister, the man so chosen would be as truly a priest as if all the bishops in the world had consecrated him.

—Bancroft's U. S.

The Preciousness of Trial.

"To know fully what Christ is, we must know something of adversity. We must be tried, tempted and oppressed—we must taste the bitterness of sorrow, feel the presminds of its true friends, should be gladly accepted; and it cannot be doubted that many devout and carnest Christians will thank Mr. Lindsay Alexander for the help he has afforded them, just where they had long felt the real need of it.—W. P. V. in Philadelphia Presbyterian. from our presence, their patience wearied, their sympathy exhausted, their counsels bafiled, perchance their affections chilled and their friendship changed, then Ohrist approaches and takes the vacant place, sits at our side, speaks peace to our troubled heart, spotties our sorrows guides our at our side, speaks peace to our trouble leart, soothes our sorrows, guides our judgment, and bids us 'Fear not.' Beloved reader, when has Christ appeared the nearest an most precious to your soul? Has is not been in seasons when you have been the most in need of His quickening counsel and of His soothing love? You once thought you knew Him, and you did in some degree; but now, in the depth of your hallowed sorrows, a sorrow into which the Man of sorrows and the brother born for adversity has enshrined His whole self, you exclaim, 'I have heard of Thee by the hearing of the ear, but now mine eye see-oth Thee!"—Winslow.

Prayer Consistent with Law.

Does the efficacy of prayer, if admitted, not rather establish, confirm, complement it? For if we suppose prayer—the highest frame, the loftiest enterprise, of the human soul—to have no consequence in the spiritual universe, we have, then, a cause with out a result, an aim without an end. All other states and acts of the mind are under the dominion of law. Thought, reflection, analysis, the flight of fancy, the aspiritions of all the higher powers of the intellect, have their commensurate revenue. Is prayer alone abnormal? On is there any, taking inconsistent spilitural law-loving philosophy in those simens of the Official's faith, "Ask, and you shall receive?" "Drawingle unto God, said law-will draw nigh unto you?"—A. P. Peakodgizon and a law-ingle unto its

The Bible in India.

At the late anniversary of the British and Foreign Bible Society, held in London, a letter was read from Sir Bartle Frere, in which he speaks as follows of the influence of the Bible among the teeming millions of Luite. ing millions of India :

"At different places, during His Royal Highness's tour, the Prince received from various bodies copies of translations of the Holy Scriptures into, I believe, no less than eleven languages, and in, I think, no less than nine cases the translations comprised the whole Bible, and some of the most im-portant portions of both T-staments were presented, which had been translated into nine other languages in which no complete translation of the whole Bible has yet been finished. This may afford some idea of the number of readers in India to whom the Haly Sovietures are new cases the internal sources. the Holy Scriptures are now accessible in their own Indian dialect; and when I mention that of all these versions four only were, I believe, complete when I first went to India, forty-two years ago, we may like some idea of the great present activity of the society's agents, in a great number of missions, scattered through such a number of nations speaking so many different dialects.

"Then, as to the effect produced, apart from direct and entire conversions from other religions to Christianity, I may men-tion the fact, which struck me greatly, that I was assured from many quarters that many thousands of Hindoos, who do not make any profession of Christianity, habitually use books of the Old and New Testaments as their models m prayer and their standards of morality. I need not trouble you with comments on the fact, but I am sure that all friends of the Bible Society will rejoice to think that the devotional portions of the Bible, and the moral teachings of our Lord and His apostles, are largely read and deeply thought on by great bodies of their fellowsubjects who are still in search of a rule of life."

Am I Doing My Duty as a Christian?

In our present condition of partial sancand imperfect knowledge, there are times when we may have great difficulty in determining what duty is, and again as to the best mode of accomplishing

We need continually to keep before us the teachings of God's word, to understand what we ought to do—what should be our highest aim, in every-day life, and in vew of the relations that we sustain to God and to our fellow-creatures, and we need also to look up continually to God, to give us wisdom, that, in aiming to do what is right, we may adopt the best way of doing it, and thus avoid doing harm. Especially is this important in our efforts to bring our is this important in our efforts to bring our fellow men under the influence of the truth. But to understand what duty is and how to perform it, is not all that is necessary. Thus far, everything may be perfectly plain, and very often is, and yet the duty is not performed, nor is there any effort made to perform it. And why? Because the inclination is wanting.

Men and women professing to be Chris-

Men and women professing to be Christians, and who have solemnly promised submission to Christ as King, habitually refuse to obey Him; for, to refuse to perform the christians to the Christians to the Christian Christi form duty is so far to refuse to obey Christ. How often, when the matter of family wor-ship is pressed upon the consideration of parents pressed upon the consideration of parents professing to be Christians, or the matter of home Christian instruction, is the answer made, "Well, I know that is duty, but—." Then follows the excuses, such as have been employed by negligent professors of religion to quiet conscience, from generation to generation.

Talk to the church member who never occurred a place in the previous presentation.

occupied a place in the prayer-meeting—who hears the bell that calls the people together for prayer, ring from week to week, and from year to year, but never heeds itwho refuses to regard it as the call of God to him or to her—talk to that church member, and most likely the reply will be, "Yes, I know it is my duty." Then ercuses are made. Excuses for the neglect of what is admitted to be a duty—and if a duty, then, that which implies moral obligation to perform. Strange that professions gation to perform. Strange that professing Christians should be so slow to learn that duty admits of no excuses. To neglect it is to sin. To neglect what is acknowledged to sin. To neglect what is acknowledged to be duty, is, for him who does so, to stand self-convoited before God and his people. Should God say, "According to thy statement, so shall thy judgment be," how wretched would be the condition of the person described!

The great need is the inclination to do duty. For this every one should pray. May God graciously teach us what we ought to do, enlightening the understanding; and may He also graciously incline us to walk in the way of His commandments, and to delight in His testimonies. Thus may we be prepared for the better country, and for the services of the upper sanctuary .- Transylvania Presby

Take Them to Jesus.

Burdens are numerous and heavy. What shall we do with them? Many are carrying them. Is that the best we can do? They cling to us with strange tenscity. They load us down by day, and worry us by night. It is thought to be a good sign for one to become sleepless under responsibilities. A shrewd financier was asked by a bank director how they could insure the success of the bank. His reply was wise from a mere worldly standpoint, "Get a president who will take the bank to bed with him." On the same principle we should seek pastors who will take their churches to bed with them. But there is a better way; take banks and churches to Christ, east all burdens on; Him, for He careth for.us, and we shall have rest, and yet not lose zeal. In no other way can we escape the Burdens without loss of interest and energy, but in this way we escape and energy, but in this way we escape worry and, increase of energy. Bieep, sweetly, and work refreshingly; feel the full weight of the burden, and find Almighty strangin, earrying it. We learn to live well, when we, spoutspecualy hacten to Christ with all our; eares; lay them all the Elim, and feel that He is our windom, and strength at all times, is, all Japons and trials.—Baptiet Union.

The Union of the Presbyterian Churches in England.

"The united Church will be a real power on behalf of Evangelleal Protestantism and Norconformist liberty, and the happy auspicos under which it commences its new career warrant bright hopes in relation to its future. Its liberal supporters, who have attested their gratitude to God for the union by general acts of consecration, evidently desire that it should be a Missionary Church, and in such a work it tion, evidently desire that it should be a Missionary Church, and in such a work it will have the sympathy and prayers of all the Free Churches, if it is observant of those rules of fellowel ip by which our relations to each other should always be regulated. An unwise compatition of the results are lations to each other should always be regulated. An unwise competition of its part in districts where success can only be secured by crippling the resources of Churches which are agreed with it in every point except that of Church government can profit no one; but there are numbers of fields open to its workers where no such difficulty can arise. Free Churches ought fields open to its workers where no such difficulty can arise. Free Churches ought to have a better understanding with each other on this point, and for lack of it they too often thwart each other's efforts when they ought rather to be a source of mutual strength. It should never be forgotten that there is a tendency in weakness to become yet weaker, and if members of the different sections of Evangelical Nonconformity cannot agree to work together where it is impossible that all can be represented without inducing everywhere a condition of feebleness which is fatal to progress, Free Churches will not obtain their true position in the country. The men who counsel this Churches will not obtain their true position in the country. The men who counsel this kind of rivalry are the common enemies of all. We, as Congregationalists, are not likely to seek amalgamation with other Churches, and, in fact, our system would prevent it; but might we not draw closer the tios of union with some of the Methodist bodies in particular? The Primitive Methodist and the Methodist Free Churches are in very intimate sympathy with us, and though formal union would neither be desirable nor possible, might neither be desirable nor possible, might there not be an alliance between us which would be eminently useful to all?"—The Congregationalist.

Random Rendings.

Our homes should be as holy as our churches, to say the least.

Every branch of the true vine produces the same kind of fruit, let that be much or little.

What are Raphael's Madonnas but the shadow of a mother's love, fixed in permanent outline forever?

WE do not believe immortality because we have proved it, but we forever try to prove it because we believe it. THE most heart-rending of all the troubles

and agonies of life is to know that some trusted friend has deceived us. What assurance can I have that Jesus died for me if I am not living truly unto

him?-Dr. Cuyler. I will listen to any one's convictions,

but pray keep your doubts to yourself; I have plenty of my own. HE that follows the Lord fully, will find

that goodness and mercy follow him con-tinually. For daily wants he will find daily grace. He that said, in the Gospel, "I fast wice a week," was a Pharisee; he that can

tell how often he hath thought on, or prayed to God to-day, hath not meditated nor prayed enough.—Donne. A MISSIONARY society is said to have adopted a device found on an ancient medal, which represents a bullock standing between a plow and an altar, with the in-scription "Ready for either—ready for foil,

or for sacrifice." A CHILD, speaking of his home to a friend, was asked, "Where is your home?" Looking with loving eyes at his mother, he replied, "Where mother is!" Was ever a question more truthfully or touchingly an-

swered? It is not faith, nor repentance, nor baptism, that actually saves, but the power of Christ. He does the saving, we do the receiving. The Word does not teach, "believing and being baptized saves;" but "he that believeth and is baptized shall be saved," by the Lord who makes the pro-

POETS know, and statesmen ought to know, it is by sentiment when well directed -as by sorrow when well used—great nations live. When sentiment dies out, and tions live. mere prosaic calculation of loss and profit takes its place, then comes a Byzantine epoch, a Chinese epoch, decreptitude, and slow decay.—Kingsley.

Since it is more important how we live than how we die, and since death is merely the arrival at the end of a journey—the beginning, progress and history of a journey determining what the arrival is to be—we shall do well to dismiss our borrowed trouble with regard to the manner of our de-parture out of the world, and be solicitors only with regard to the right discharge of

LET not mistakes nor wrong directions, of which every man, in his studies and elsowhere, falls into many, discourage you. There is precise instruction to be got by finding that we are wrong. Let a man try faithfully and manfully to be right. It is at the hottom of the condition of his help. at the bottom of the condition on which all men have to cultivate themsolves. Our very walking is an incessant falling—a falling and catching of ourselves before we come actually to the pavement! It is emblematic of all things man does.—Carlyle.

THE future of a primitive Christian was bright with one object and one event, the Lord and His advent. They know that He was to come the second time, but they did not know when. So they not only longed and waited, but they watched. His words concerning watching were always in their concerning watching were always in their cars, "Watch, for te know not when the Son of Man cometh." This is the posture in which it becomes us to be, "looking for and hasting unto the coming of the day of God." Whatever would interfere with this must be evil. Anything that would lead us to bay "My Lord delayeth His coming," must be weng.

Our Floung Kolks.

Personal Beauty.

How to be beautiful when old? I can tell you, maidons fair— Not by lotions, dyes and pigment, Not by washes for the hair.

While you're young be pure and gentle, Koop your p. slons well controlled; Walk, work, and do your duty, You'll be handsome when you're old.

Some white looks are fair as colden. Gray as lovely as the brown; And the smile of age more pleasant Than a youthful beauty's frown.

'Tis the soul that shapes the features, Fires the eye, attunes the voice; Sweet sixteen, be these your maxims, When you're sixty you'll rejoice.

Mr. Choate and the Ambitious Plough-Boy.

A great many boys mistake their calling, but all such are not fortunate enough to find it out in as good season as this one

It is said that Rufus Choate, the great lawyer, was once in New Hampshire making a plea, when a boy, the son of a farmer, resolved to leave the plow and become a lawyer like Rufus Choate. Ho accordingly went to Boston, called on Mr. Choate, and said to him "I heard your plea up in town, and I have a desire to become a lawyer like you. Will you teach me how?"

"As well as I can," said the great lawyer. "Come in and sit down."

"Their down a copy of Blockstone he

Taking down a copy of Blackstone, he said "Read this until I come back, and I

said "Road this until I come back, and I will see how you get on."

The poor boy began. An hour passed. His back ached, his head and legs ached. He knew not how to study. Every moment became a torture. He wanted air. Another hour passed, and Mr. Choate came and asked "How do you get on?"

"Get on! Why, do you have to read such stuff as this?"

"Yes."

" Yes."

"How much of it?"
"All there is on these shelves, and

nore," looking about the great library.

"How long will it take?"

"Well, it has taken me more than twen-

ty-five years."
"How much do you get?"
"My board and clothes."
"Is that all?"

"Well, that is about all I have gained as

"Then," said the boy, "I will go back to ploughing. The work is not near so hard, and it pays better."

How to Understand Poetry.

Sometimes a boy or girl says, "I should like to understand poetry; I do like to read it and repeat it, but I cannot always tell what it means."

tell what it means."

Dear children, some things go under the title of poetry which are incomprehensible to young and old, to wise and foolish alike. But the way to understand true poetry,—that of nature, at least,—is to love the picture and the song. The best poetry is simple and natural as life itself; and by listening to the sweet voices which are always floating unheeded on the sir, you will feel. floating unheeded on the sir, you will feel what it is, through all your being. Only keep eye and heart open, and never let it be possible to scorn or neglect the least thing that God has made.

Look for poetry and you will find it everywhere,—in the fairy oup moss under your feet in woodland footpaths, in the song of the robin at your window in the morning, in the patter of the rain on the roof, in the first rosy cloud on the horizon at dawn, and the last that fades out in the west at sunset. For poetry is written all over the earth by a Divine hand, before it can get into books.

The Oreator is the great poet. All that

is beautiful to eye or ear or heart is His handwriting. Wherever a bud opens a handwriting. Wherever a bud opens a rivulet slips along its pebbly path, or a leaf-shadow dances in the sunshine, there He has written a poem which He meant should be read with delight by every passer by.—From "Midsummer and the Poets" by Lucy Larcom, St. Nicholas for

Queen Elizabeth.

When the unhappy, bloody, flery, heart-broken Mary died, everybody was glad. Was there ever so sad a thing? Insstead of weeping, the people rang joy-bells and lit bonfires, to show their delight. How glad they were to be rid of her! and not much wonder. The name of Elizabeth rang joyfully through the London streets and all over England as soon as the breath was gone out of her sister's worn and suffering frame. Elizabeth was twenty-five; it has been the fashion to speak of her as old and ugly just as it has been the fashion to speak of her cousin Mary, the Queen of Scots, as beautiful; but in reality these two queens were like each other. I suppose Mary Stuart must have had more natural fascination than Elizabeth possessed; but though you may be surprised to hear it her features, according to her portraits, were very like those of the English queen, who was a handsome and splendid princess with imperious, delightful manners, frank and gracious, though easily angered and passionate, and the most popular of all English sovereigns. History is not fond of this great woman, and much ill has been spoken of her; and she did many cruel and terrible things, and probably shed much more blood in her long reign than Bloody Mary did in her short one; but the people always loved Elizabeth—loved her at the beginning and loved her at the end. This might be quite unreasonable, but still it was the fact. All that Mary did has been judged hardly, and almost all that Elizabeth did has been judged favourably. Such injustices are not nunsual; they occur still

Sintees are not administ; they occur still every day.

Elimbeth was as fond of pageantry, as her, father. Whiteivever she went it was in state, making "progressio" everywhere; it slow manular of travelling, but very manulage for the people, you may be more what that had so many and shows provided for their, such as we have members. At

Liton (which, as I have already told you, is close to Windsor), the boys and masters all came out and made Latin speeches to her, and presented her with books full of verses all beautifully written out in Greek and Latin, for which you may suppose all the sixth form had been endgeling their brains for weeks before, and in which the praises of the great Elizabeth were sung till words could go no further. Probably the fine la-dies and the fine gentlemen were often tired of those speeches; but Elizabeth, who was herself a great scholar, listened to them all, and now and then would find out a false quantity and criticise the Latin.— Mrs. Oliphant, St. Nicholas for August.

Abraham.

In how many varied and striking atti-In how many varied and striking attitudes, each worthy of the artist's pencil,
does Abraham present himself in the
course of his eventful life—leading out the
migration from Haran, crossing the Euphrates, pitching his tent at Sichem, kneeling before the altar at Bethel, standing
silent before Pharoah, heading the midnight assault, prostrate before God moaning out his prayer for Ishungel, waiting on ing out his prayer for Ishmael, waiting on his three mysterious guests at the tent door under the oak at Mamre, putting at early dawn the bottle of water on Hagar's shoulder, bowing to the Hittites in the gate, bending with a knife in hand over Isaac. Yet Abraham, as a separate figure, has not been a favorite with any of the great masters. Is it that the soft and easy flow of outline, the perfect harmony of form and colouring required for his faithful portraiture, has restrained their pencil? There is cortainly in him a want of any marked or prominent feature. Yet, looking at him among all the greatest characand at him among at the greatest characters ters of Old Testament history, does he not appear, walking among his shadowy peers, the very sateliest in form, the most finished in proportion, the most graceful in movement, of them all? We miss in him the dominant will of Moses, the passionate destant of Parish Moses, the passio votion of David, the far-sighted wisdom of Daniel-the three who came nearest to Dantel—the three who came nearest to him in spiritual stature; but there is a dignity, a benignity, a courtesy about him which none of them exhibit. About his piety there is something singularly attractive—so simple, so domestic,—the age, the country, tho tent life, throwing over it the light as of an early Eastern morning, the trackness age of a breast from the wilder. freshness as of a breeze from the wilder-

Holding his own peculiar faith with a grasp of unrelaxing firmness, there is not a tinge in him of narrowness, moroseness, or fanaticism; all is broad, open and humane. By prospects of a name so great, a seed so numerous, an influence so wide upon this earth, pride might have been inflated, desires confined, and hope concentrated on earthly blessings. But the greatest triumph of his faith (greater even tuan the one on Mount Moriah) was this: that he sojourned in the land of promise as in a strange country—confessed and felt continually that he was a stranger and a pilgrim on the earth-lived and died desiring another country, even an heavenly, looking for that "city which has foundations, whose builder and maker is God." Thus it whose bunder and maker is quot. And it is that he has obtained so good a report; and that so wide over the earth, and down through all its generations, he has been and shall be called "The father of the faithful," "The friend of God."—Rev. C. J. Elliott.

Mental Dyspeptics.

There is the dyspeptic croaker. He grumbles by rule; murmuring is his daily food. He is out of all patience with Provi-dence, and with the mass of humanity around him. He has no word of praise for any one, no complacent wish for either relative or friend. In his eyes the civilized nations are fast going back to barbarism. The Church is a hiding place for hypocrites, a resort for all who indulge in pious gush. He has no faith in progress; no faith in the development of better types of humanity.

There are others whose mental dyspensia assumes the form of despondency. They do not croak; they sigh. They do not find fault, but pine in silence. They are servants of their fears. When they lie down at night they have some doubt about the rising of the sun. Their whole life is tinged with darkness.

There is the dyspeptic weakling. This man differs from both the croaker and the despondent. He has hardly life enough to croak, he is to hopeful to die of despondency, and yet he is too weak to engage in thrifty work. These dyspeptics are hard to cure. A few hints may, however, help them, if not cure them. The dyspeptic croaker should remember two things. First. That there was a world before he was born. Second. That there will be one after he is dead. God governed the world in the past, and he will continue to do so in the future. There are many things in the future. There are many things which need to be changed, but grumbling

will not change them.
The despondent should remember that God is not disposed to make war upon them He is abundantly able and willing to help and bless them, and wants them to hope, and not fear. The weakling—the man who lacks will-power—should throw himself upon a stronger will than his own, and set himself to work under the inspiration of the sentiment expressed by St. Paul, "I can do all things through Christ, which strengtheneth me."—Presbyterian Banner.

THERE is no need that the man in a skiff amid Niegara's rapids should row toward the cataract; resting on his cars is quite enough to send him over the awful verge. to send min over the awill verge.
It is the neglected wheel that capsizes the vehicle, and maims for life the passengers.
It is the neglected field that yields briars instead of the registed field that yields briars instead. instead of bread. It is the neglected spark near the magazine, the tremendous explo-sion of which sends its hundreds of man-gled writches into elemity. The neglect glid writisher into elernity. The neglect of an oblige to throw up a rocket on a certiain night caused the fall of Antwerp, and postponed the deliverable of Holland for twenty or more years. The neglect of a sentimal to give an alarm hindered the fall of Echapterol, and resulted in the loss of many steeling lives.

Sabbuth School Tencher.

LESSON XXXIV.

Ang. 29, 1676. } THE VALUE OF WISDOM. { Prov iii.

COMMIT TO MEMORY VS. 8-6. PARALLEL PASSAGRS,-ISS. XXXII. 17; 1 Pet. i. 6-8.

SCRIPTURE READINGS .- With vs. 1,

read Matt. xi. 29, 30; with v. 18, read Rov. ii. 7, and with v. 19, Ps. civ. 24.
Golden Text.—It cannot be gotten for gold, neither shall silver be weighed for the

poic, hethor shall sheet be weighed for the price thereof.—Job xxviii. 15.

Central Truth.—The testimony of the Lord "makes wise the simple."

One may study the rules in grammar and not apply them. We learn the lesson of arithmetic that we may be accurate in accounts. Students work in the elements of things in chemistry, that they may know how to compound drugs, make colors, gas, steel, and other necessaries of human life. We learn religious truth that we may do it. A true life is applied Christianty. Our

We are to study two of the three divisions of this chapter, each beginning with the kindly oriental form of addrers, like "beloved" in a sermon, or "dear friends" in an address. in an address. Two verses describe the benefits of wisdom or true religion, in a very orderly and winning way, a counsel and a promise being linked together; and this prepares for an eloquent eulogy— summing up and enforcing the advices given. The connection is not very close— it is the Book of Proverbs—but it is close enough to warrant our helping our memory by this order.

Our one may follow another order, and

study:

(a) The Religion of Childhood (vs. 1, 2). It is the period for learning. God's law is the lesson. The memory is to be put to its highest use in remembering it. The tendency to forget is suggested by the form. "My son forget not." It is a caution. The mind is to be stored with truth. The Hebrow parallelism, in which a thing is said twice, with a little variation—a new idea suggested—is here. "Law" corresponds with "commandments," and these "the said twices," with "forget not." We know the said twices. corresponds with "commandments," and "keep" with "forget not." We keep things in places adapted to their n ture a coach in a coach-house, money in a purse, the memory of our friends in our hearts We do not keep books in the field. So the heart is the fifting place for the commandments. (See Jer. xxxi. 38.) The heart is the seat of affection. As the heart is the child is. One may recollect what God says, as he recollects what the devil.said (Gen. iii. 4; Job i. 9, 10); but God's commandments are to be in the devil.said (Gen. iii. 4; Job i. 9, 10); but God's commandments are to be in the "heart" like a mother's last words, to be treasured and acted on. Mark the promise (v. 2). One may have a beautiful view, with meadows and cornefields lying near, and beyond the hills rising one above another. The eye, as it travels to the hills, flast means corn, fields. first ranges over the nearer corn-fields. So here. "Long life and peace" are the benefits close to us, as we look away and up to the heavenly Jerusalem. Keeping the commandments tends to these—breaking them in vice and sin, to ruin. Children! hear God apeak to you here. See how He loves His children in Isa. xlviii. 17, 18.

(b) THE RELIGION OF EARLY YOUTH (VS 2. 8). It is the time when we see beauty. love ornaments, feel the charms of what is lovely. Yet the taste is not formed. The lovely. Let the taste is not formed. The judgment is unripe. Mistakes are easily made. The fitting counsel is, "Let not mercy and truth"—the same cautionary form—"forsake thee." The eastern youth form—"forsate thee." The eastern youn bound ornaments on neek and arms. Here are the best "mercy and truth, either God's mercy and truth, as in Ps. lxxxv. 10, or the gentleness and sincerity which the young should study, and which we gain as we become like our Saviour. In Him these graces are perfectly embodied. This is the way to favour and good understanding before God and man, as the history of Joseph, Samuel, David, Solo-mon, when young, so well shows. But the mercy and truth must not be, in form only. It is not enough that we are good-mannered and polite. As the ancients wrote on tablets, as God's finger wrote on the tables of stone, so must these be on the heart 12 Cor. iii. 8) He reaches the

heart, and his writing stands. (c) THE RELIGION OF LATER YOUTH (vs. 5, The young man rejoices in his strengththe young man resolves in the strength-the young woman feels the influence the can exert. He can do—she can persuade. But "trust in the Lord" is the best truth. (Study Jer, i. 6-8; Moses, Ex. iii, 12; and (Study Jer. 1. U-S; MOSES, Ex. iii. 12; and Ps. xxxvii. 8.) Learn caution from Eve (Gen. iii. 5, 6). She leaned to her own understanding. Young men! you can do much—you are strong. So is the "horse or the mule" (Ps. xxxii. 8, 9). Learn "by heart" (Ps. cxivii. 10).

This is the time for making decisions as to pursuits, interests, associations. all thy ways acknowledge—direct thy ways acknowledge—direct thy hs." Consult His word; think of His paths. preferences; plan for His glory; so He will direct.

(d) Now we come to the religion of Men and women (vs. 7-10). They want two things-health and prosperity. and riob, or in health and poor, will not satisfy. Here is the double prescription. Remember we are studying "Proverbs," in which the "naval" may well, stand for in which the "naval" may well stand for the body, and the marrow for its utmost powers (see the phrase "feel it in my bones"). For all this—be not wise in thine own eyes, but defer to the Lord. Self-wisdom and evil are together on the one side, God is on the other.

Then as to prosperity. "Honor the

Lord," etc. (v. 10). "Sow bountifully."
Give proportionately, in the right spirit, to the Lord, not for the newspapers, or the reports, or the sompliments, or the credit, but for Christ's cake. (See Matt. vi. 1, and 2 Cor. v. 14.) This course tends to abundance. "New W...e" was to tende to abundance. "New wille Orientals as tea and edites to us:

(c) Then we have the Rullich of the Surranne (vs. 11, 12). A men may say,

Shall I on this plan escape all pain?" No. In love God may afflict, and here is the proof (v. 12), with loss of health means, favor of friends. And here are means, favor of friends. And hore are two dangers—making little of it and sinking under it "Oh! it is nothing," says a man under God's hand. That may mean, "I did not need discipline." That is one danger. Take it for what it is—God's voice. God's needed and "GOL's that is one danger. danger. Take it for what it is—God's voice, God's needed rod. "Oh! it is of no use to try or hope"—that is, "being weary," fainting," as it is rendered in. Hob. xii. 5. (See Ps. lxxvii. 2, and the better thought of v. 10). That is the other danger. We "go astray," like the silly lambs, and the shepherd's crook is at once one one needs: or we trust in our own powor, or we are in danger from pride (2 Cor. xii. 8-10), or we need purifying and patience, or God is to be glorified in our submission. But all he does is as a father—"my son." (See meaning of again in Heb. xil. 5.)

This is practical godliness—the "wisdom," the "understanding," of v. 13, dom," the "understanding," of v. 18, which Paul found to be better than even Jewish birthright and Pharisaic virtues, Jewish Dirinfigit and Friarisale virtues, and which, in like language, Job praises (Job xxviii, 12-19), and Christ exalts as trensures and goodly pearls (v. 14, 15). Then, as the end of a sermon gathers up and enforces the points made in the beginning, so do the next three verses—"Length of days" (v. 10) is found on the nlan of vs. 1, 2, riches and honor of vs. 9, 10, ways of pleasantness in vs. 7, 8, and

paths of peace in vs. 5, 6.

Remember (1) Wisdom is identified with Remember (1) Wisdom is identified with Christ (see Lesson VII.). To have Christ is to have this wisdom, or true religion; to be without Him is to be without it. Believing in Him we are one with Him in His deam (Gal. ii. 20); in His place of favor before God (Eph. ii. 4-6); in His confidence before God (Eph. ii. 12); and we shall be with Him in heaven (John vii. we shall be with Him in heaven (John zvii.

(2) This godliness is profitable for all things (1 Tim. iv. 8). This is made sure by Rom. viii, 29, founded on Ps. lxxxiv. 11.

Life cannot be a failure with it.
(3) Nothing, therefore, can make up for the want of it. If we have not Christ we have no true righteousness, no life, no peace, no safety. We are without God and without hope in the world (Eph. ii.

12). Wisdom, therefore, is the cipal thing" (Prov. iv. 7). All life is well-laid out in getting it. A man is lost for time and eternity who dies without it. And it does not grow naturally in us. It has to be "found" (v. 13). (See Isa. lv. 5, 6).

SUGGESTIVE TOPICS.

Meaning of wisdom-bject for learning meaning of wisdom—bject for learning divine truth—duty of childhood—use of memory—of youth—meaning of heart—religion of men and women—way to health and peace—way to wealth—uses of affliction—sent by whom—two-fold dangers—benefits of true religion—penalty of lacking—and responsibility on us.

How to Study the Lesson.

BY THE REV. H. A. HARLOW.

The lesson is a portion of the Bible, "given by inspiration of God." To study it, is to try to learn the mind of the Spirit in that place. How to study is determinated the study is determinated to the study is determinated.

ed by the object in view.

There are four classes of students, each having its own object. Scholars, teachers, superintendents and pastors. The scholar studies for his own benefit. The teacher for his class and himself too. The superin-tendent for the whole school as well as himself; and the pastor for the congregation, in which is merged the interests of all.

THE SCHOLAR.

The scholar should first of all commit the lesson to memory—a verse or two each morning. Then try to understand it, or what is better, find out and mark each word and sentence that he does not understand, with the determination to ask his teacher

with God. The Sunday school teacher co-cupies this exalted position. His object is to benefit his class. That benefit is threeto benefit his class. That benefit is three-fold. He instructs, he impresses, and he moulds. One hour of one day in seven is his opportunity; his own mind and heart and example are the means; the lesson is his instrument. The problem is, how to make the instrument most efficient.

To impact sound religious instruction, he must commit the lesson to memory. Then anticipate the scholars' questions respect to the general and special meaning of words, the situation of places, the relations of persons, customs, manners, prom-ises, predictions, and other circumstances which concern the events of the lesson. Marginal references, Concordance, Bible Dictionary, etc., faithfully used, will furnish satisfactory information on all these.

This merely intellectual preparation however, is but setting the types and fig-ures and spaces, that the truth may make a clear impression. To produce this im-pression, the teacher must bring his heart i to sympathy with the Holy Spirit, imploring him to guide into all the truth concerning God and the soul, and the way in which they may be reconciled. As the heathen mother folds her infant's hands before her idol, so the teacher must impress the idea that " my teacher's Saviour must be my Saviour, and his God my God."

To do this, his example as well as his To do this, his example as well as his mind and heart must be enlisted. He must therefore study the lesson with a view to its reaction upon his own life. H's power of forming correct religious habits in his scholars will be proportioned to the extent to which his own habits are moulded after the pattern shown in the lesson. The oder of a tender's breath may confirm a had habit which the weeks because

upon it are impotent to change. To have mind and heart and life in suitable condi-tion to make the lesson efficient in instructing, impressing, and moulding his class, the teacher will be compelled to use all the helps he can got, to warm his heart in the glowing radiance of the Mercy-seat, and to examine himself, lest his example contra-dict his teaching.

School, scholars and teachers thus propare, surely our Sunday-schools would flourish, and "how to retain the older scholars," "how to make the Sunday-school interesting," and "how to insure regular attendance of teachers and scholars," would cease to be problems.

THE SUPERINTENDENT.

The superintendent's opportunity, means and instrument are the the same as the teacher's. His method of study, however, should correspond to the different object he has in view, which is, to benefit the whole

He must seize the leading thought, and make it the key for opening and closing the school. The hymne should present it as praise or thanksgiving; the Scripture read should shed fresh light upon it, and the prayers embody the same mind of the Spirit revealed in the lesson. He must study to be able to respond to every call for aid from the teachers. Moving on a higher plane, and free from the confusion incident to teaching, he can more readily see the true relation of the word, incident, prophe-sy, or purpose of the sacred writer, and eatch the thought which may clude the teacher. He must also study to find some simple practical truth adapted to the understanding of all, which may be briefly presented at the close of the school; gathering some bright flower or rich cluster which other explorers would be likely to miss, and by its beauty and sweetness add-ing new pleasure, and sending all away rejoioing in the truth.

THE PASTOR.

The pastor's opportunity is not confined to one hour or one day in the week. His means are the same as those of the teacher, but more efficient by reason of superior but more efficient by reason or superior oulture; and his instrument the same Sun-day school lesson for the day. His object is the spiritual benefit of the entire congre-ist the spiritual benefit of the study of the gation. He commences his study of lesson where others leave off. With telescon where others leave off. With telescope of higher power, and with observatory more elevated, his field of vision is not only broader, but deeper into the boundless firmament of truth. He sees what others see, but more clearly, and discerns much what they fail to discover., He learns that "the deeper things of God"

He learns that "the deeper things of God" often interpret or modify things which appear upon the surface of the text, as motions of planets are rightly understood only by estimating the influence of others beyond their orbits.

The pastor, therefore, must study the lesson with reference to the analogy of faith on the one hand, and the salvation of souls on the other. He must quarry out the virgin ore of doctrinal truth, melt it in the glow of personal consecration, work it out into the coin of the kingdom, and stamp it with the image and superscription of ous into the coin of the singdom, and stamp it with the image and superscription of Christ. Then from the pulpit, or lecture-deak, or Bible-class chair, he must circulate the golden truth for the benefit of all. This the golden truth for the benefit of all. This he can do, and have left small coin of the same genuineness for conversational intercourse through the week. In this way he may make many poor sinners rich unto salvation, instruct and encourage superintendent and teachers, and indirectly furnish material for the inculcation of truth in the minds of the children.

Recent Discoveries at Rome.

Among these the archmological commission, instituted by the municipal council of Rome, describes a statue, recently discovered, of Hercules as a child, which is considor of Herenes as a time, which is considered very rare. It, together with a statue of the earth, was discovered last spring, at Campo Verano, the cemetery of the city. The circumstances of the discovery were with the determination to ask his teacher about them in the class. He should cherish the belief that it contains truth which is "able to make him wise unto salvation, through faith which is in Christ Jesus." Both statues were found within an ancient inclosure, the greater part of which is still the scholar's object is to benefit himself, he should study the lesson so as to store his memory, inform his mind, and impress his heart with that which the Holy Spirit reveals.

The teacher.

The idea of benefitting others raises us immensely in the scale of being; we become workers together with angels and with God. The Sunday school teacher ceverage of the discovery were peculiar, originating from the prosecution of the municipal works in the cemetery. Both statues were found within an ancient inclosure, the greater part of which is still preserved. The place may be seen, near the grand portion at the foot of that rook, anciently cut in sepulchres, which front the right side of the church, occupying the centre of the cemetery. This is supposed to bave belonged to the residence of some ancient religious society, a similar ruin existing at Ostia. The buildings of such colleges were frequently decorated with statues and images of Gods, presented as statues and images of Gods, presented as votive offerings by the inmates. This statue of Hercules is of life size, repre-senting the son of Alemena and Jove in childhood. It is the same representation of the god, of which the Capitoline Museum possesses a fine example in the colossal statue of green basalt, discovered on the Aventine. The child deity is represented under the type of Hercules the Conqueror; that is, in an attitude of repose, and holding in his hand the apple of the Hesperides, regarded by some as his last labour.
The lion-skin, which seem too rough for his tender limbs, covers his head and back, and is tied on the bosom by the skin of the legs. The little Alcides leans on the club reversed, placed under his left arm, which is somewhat extended, as he holds out the is somewhat extended, as he holds out the fatal apple, while the right arm is bent upon the thigh. On the youthful face, which already has a heroic expression, is stamped a smile full of ingenuousness and joy, which expresses the satisfaction he feels in the possession of those terrible instruments.—Ladies' Repository.

THE every-day cares and duties which men call drudgery are the weights and counterpoises of the clock of time, giving its pendulum a true vibration, and its hands a regular motion, and when they cease to hang upon the wheels, the pendulum no longer swings, the hands no longer move, the clock stands still.—Longfellow.

move, the clock stands still.—Longfellow.
PRAYER is a haven to the shipwrecked mariner, an anchor to them that are sinking in the waves a staff to the limbs that totter, a mine of jewels to the poor, a security to the risk, a healer of diseases, and a guardian of health. Prayer at eace secured the countermance of our teleminist, and distipates the cloud of our teleminist.—
Chryscotom.

A Company

Orifish American Bresbyterian. 192 BAY STREET, TORONTO.

FOR TERMS, RTC., SER EIGHTH PAGE. C. BLACKETT ROBINSON, Editor and Proprietor.

TO CORRESPONDENTS.

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

All communications puret be accompanied by the Writer's name, other n.v.o they will not be insorted.

Articles not accopted will be returned, if, at the time they are sent, a request is made to that effect, red sufficient periago stamps are enclosed. Manuscripts not accompanied will not be preserved, and subsequent requests for their return cannot be compiled with

British American Bresbuterian. FRIDAY. AUGUST 11, 1876.

IT is instructive to learn that Queen Vic toria takes an active part in the work of the Sabbath School at Windsor.

THE attendance at the Centennial Exhibition thus far has not much exceeded two and a half millions, being about a quarter of the estimated number of visitors. September and October are expected to fetch up the remaining seven and a half millions.

Now comes the Labour Union in Toronto. This is the age of organization. We think we can see in this movement something that is promising. Let there be a Labour Bureau by all means, and lot those who have to earn their bread have every advantage given them.

Another severe term of heat has been upon us. Very high temperatures have been reached during the present season. While the weather is very hard upon all kinds of workers, it will create untold wealth to the country by the immense produce which will thereby be brought to maturity.

DURING the last year Dr. McCosh, President of Princeton, received no less than \$800,000 as voluntary contributions to the College. Ever since his inauguration an unbroken stream of benevolence has flowed in upon the President. During his incumbency the donations to Princeton amount to one and a half million dollars.

THE Canadian Medical Association has also favored our city as their meeting-place. Their papers and discussions were full of practical instruction. Divines are supposed to be the only class who differ in convention. But the Doctors have an occasional sparring match over their various theories. They were a unit in their trip to Couchiching, and well they might be with their feast of reason and flow of soul, not to speak of the good things which their excursion to the North afforded.

THE crop of seventy-six promises to be much more than an average one both in the Dominion and the United States. The Centennial Thanksgiving Day will with our neighbours doubtless partake of the enthresiasm begotten by this year. But the national gratitude of Canada will be no less full and earnest. Some complaints are made about rust on the Fall wheat, but the damage thus incurred will be much more than counterbalanced by the superior quality of all other cereals, and also of the root crops.

Ir is understood that Mr. Moody will commence his labours in his own city of Chicago. A conference composed of upwards of three hundred ministers and others with the great evangelist has taken place at Boston. The work will be divided this winter to a large extent between Boston and Chicago. At this rate we fear it will be a long time before Messrs. Moody and Sankey favor Toronto or any other city in the Dominion with their presence. We are thankful that we are not without reports of much religious interest amongst our Churches of all denominations. While we would gladly welcome those who have been so greatly blessed in their evangelistic labors, we have great faith in the ordinary work of the Churches in converting sinners and building up congregations.

IT gives us sincere pleasure to see the Rev. F. H. Marling once more amongst us. The Rev. gentleman was present at the Sabbath School Parliament, held on Well's Island, and took an active part in the Convention. He has been ministering to his former flock, who if possible evince a greater attachment to him than ever. The Canadian Independent is afraid to tell how sucnessful Mr. Marling has already proved himself in New York, in case of some other of the brethren be carried over to the States, and be turned into excellent Presbytorian ministers. Our cotemporary will need to look after Brother Dickson who has been cocupying Mr. Marling's pulpit in New York with much acceptance. Why do not our Bond Street Congregational brothren take Dr. Castle's advice, and call a first-class Presbyterian minister from New York, or some ather city of Uncle Sam? That is the way to bring about the union of the Congregational and Presby. terian Churches.

THE SCIENCE CONGRESS.

Dr. Vincent, who seems to be the prime moving spirit of the Chatauqua Assembly, has this year astonished every one by the important addition to the exercises of the Convention, which no calls the Science Congress. This is, indeed, a new and valuable feature of these religious assemblages. The very best scientific men are secured for the purpose of giving lectures in the line of their own speciality bearing upon the elucidation of Scripture. We find that Professor Doremus, Dr. Winchell, Dr. Burr, and other scientific lecturers of world-wide fame, have been discoursing on their favourite themes to large and intelligent audiences. It may be mentioned as rather remarkable that though there was quite a disastrous fire in the vicinity, it did not draw away the crowds of eager listeners to these prelec-

The lectures, as a whole, seem to have commanded the deepest attention, but those of Professor Doremus must have been exceedingly attractive. We forget how many tons of apparatus and material for experiments he and his son brought to the Assembly, but it was something almost incredible. The Professor while deeply learned in his science, has the valuable faculty of bringing it down to the level of the plainest intelligence, and of interspersing experiments which are simply wonderful and always successful. Of course the object of these scientific jectures was to throw further light upon the knowledge we have concerning God in His works of creation and providence. The science of astronomy was well and ably handled by one of those gentlemen, and its revelations as illustrating many obscure passages in Scripture were ably and eloquently described. The Science of Geology was treated also with the view of aiding our conceptions of the cosmology of the Bible. Dr. Vincent deserves much credit for the creation of the Scientific Congress, but far more for the energy and zeal with which he brought all his men into line: and he must, indeed, be delighted with the valuable results. The people literally hung upon the lips of these lecturers. Here was the scene of the Grecian philosophers with their perepatetic method of instructing their disciples revived with a glory far exceeding that of the ancient philosophy. When we consider the days of scientific instruction in relation to Biblical themes which have dawned upon us, we almost feel sorry that we are not beginning our college apprenticeship, and envious of those favoured ones who are just entering upon the acquirements of knowledge. We trust the young and rising generation will show their appreciation of the invaluable privileges which are set before them in this the meridian period of scientific in-

For one thing the Christian public must feel deeply grateful, namely, that no longer do we hear of the names of scientific men as on the side of skepticism and infidelity. There has been a marvellous parade of this supposed fact that the best educated minds are against the Scriptures. We question the truthfulness of what has been asserted with far too much confidence, and believed in too readily by an over confiding people, that the most distinguished of scientists have been on the side against orthodoxy. But certainly in our day this cannot be maintained. The greatest scholars, the most successful scientists. even the most distinguished discoverers, are all on the side of Scripture and God. This is a wholesome lesson for the people which is read by the Chatauqua Assembly. And it will be seen, we are confident in saying, that as the years roll on science and religion are one, and the teachers of both can live in perfect agreement.

COMPARATIVE STATISTICS.

By comparing the published tables of statistics of the three great American Presbyterian Churches, we find that there are in the Northren Church in the United States 4,744 ministers, in the Southern : Church about 1,000, and in our Church in Canada 664. The respective membership of the three is -North 585,210; South 112,188; Canada 82,186. The total contributions of these denominations foot up as follows:-North \$9.810.223; South \$1,138,681, and Canada \$989,690. The number of children of parents who are not members is quite a feature in the statistics of the Southern Church, being for 1875 21,075, and for 1876 22,280. The practice of baptizing such children does not exist to anything like this extent in the Northern Church. Wa should think that in our branch of the Church comparatively few cases of this kind occur. When we put these figures together and remember that we have not before us the statistics of all the other hi ... ches of the Presbyterian denomination that belong to Canada and the United States, we may thus have some idea of the fertilizing and blemed agency of this great section of Christians who dwell' on the North American continent.

SABBATH SCHOOL CONVENTIONS.

The attention of the public has been very thoroughly called to the large number of conventions which have recently been held in the interests of Sabbath Schools. On Well's Island, one of the Thousand Isles, the International Convention of Sabbath School workers was so prominent and attractive as to be considcred worthy of being called by the dignified name of a Parliament. The arrangements made for this great gathering were very complete. A large structure capable of bolding an immense audience was itself a suggestive feature. A city—we may say -sprung up in a moment with all its varied resources. And although, like the mirage, it was destined to disappear as quickly, it, yet answered important ends whose influence can never pass away.

At the present time another similar convention is being held at Chatauqua Lake, by four neighbours over the way. This place is described as exceedingly beautiful, and admirably adapted for the purposes of a Sabbath School gathering. Every thing has been done in true Yankee style to provide suitable accommodation. There is a great assemblage of distinguished persons from all parts of the States and from our own Dominion. But besides the Chatauqua jassembly, and the Well's Island Parliament, we observe that similar meetings are being held in many other portions of the United States. And we rather think that such conventionsthough of a different style, and bearing other names—are being patronized in various places in the mother country.

The camp meeting is a familiar idea. Though it is so closely identified with our Methodist brethren, we think we are not mistaken when we claim for it a Prosbyterian origin. It is significant that the Presbyterian Church, even in the United States, has ceased to take an active part in camp meetings, and has almost put the mark of disapproval upon them. So far as we can judge, these parliaments are free from the objections which, not without reason, have been made against camp gatherings. Some prominent place is chosen, suitable for the erection of a temporary city, and of sufficient attractions to draw people together from many different parts of the country. The Well's Island Parliament followed immediately upon the International Convention of Y. M. C. Associations held in this city, and drew to it in consequence many of the leading spirits who so delighted us with their presence. The Chatauqua assembly seems to be a magnificent success, judging from the numbers who have, flocked thither, and who are crowding the various meetings, and looking also to the distinguished men and women who have come from every part of America.

Provided it can be managed well, we think that such conventions held on some beautiful and attractive spot, are of great value to our earnest Christian workers. These are carried [away from the busy hives in which they earn their bread, to contemplate the beautiful and sublime in nature. They enjoy the very rest that is calculated to do such persons good-we mean rest in activity. They meet brethren of a kindred spirit from all parts of the world, and by the interchange of thought, by the discussion of theories, by the suggestions arising from their practical work in different spheres, by communion with God and fellowship with one another, and by living for the time in the presence of the glorious works of nature, they are enabled to go back to their fields of labour with strengthened limb and brightened eye. We can well conceive that a convention, held on some beautiful spot, and at a season when life in the city is an intolerable burden, may subserve very important ends. And the rapid increase of such meetings, which is taking place every year, and the fact that they are so extensively patronized by the leading Christian workers of our day, seem to argue that they are an institution possessing the necessary vitality to last, and that is calculated to do much good.

Let us glance a moment at the kind of exercises which characterize these meetings. These are not merely sensational. The sensational in religion is always and only dangerous when it is without the accompaniment of solid instruction and earnest prayer. The revivals whose principal element consists in appeals to human fears and human passions, are necessarily followed by dangerous reactions. When these are accompanied by nervous prostrations and hysterical utterances, they are much to be deplored. But the conventions of which we are speaking are the very opposite of this. The Bible is the central book. It is there not to be used as the ground-work of sensational appeal, but as the revelation of God to the souls of men. It is set up on a commanding pinnacle of the temple. It is read and studied. Intellectual discussions on the meanings of disputed passages follow. Scripture is sought to be studied with the aid of all the light which comes from the well-known sciences of the day. Scriptural geography, ground-work of sensational appeal, but as

the manners and customs of the East, questions fronnected with philology, are made the matter of debate and instruction. At the same time, the most practical good arises from the interchange of thought upon the best plans, and [methods of teaching in the Sabbath School. We have read many valuable papers which were delivered at the Parliament. We observe on the docket of the Chatauqua Assembly, the announcement of assays and addresses by many well-known names in Church and State. And we cannot but entertain the hope that from these various conventions called in the interests of Christian work, there will grow an influence that will tell upon our Churches and Sabbath Schools for all time coming.

THE DOG NUISANCE.

We feel certain that were any one to write home to friends in the old country, or to any representative paper, that the civilized community of Toronto allowed the practice of poisoning dogs in the public thoroughfares, we would not be believed. An assault would certainly be made on our veracity. It is so clearly against common sense to place poisoned meat on the street, to make it a matter of mere chance whether useless curs or valuable dogs shall be destroyed, to create the spectacle of brutes struggling and dying in agony, that we question if any one out of Toronto could believe that such a practice would for a moment be permitted. It is equally atrocious with the evil which at one time prevailed in the Capital of Scotland, of casting every kind of offal from the windows on the streets. And we can fancy that the good people of Edinburgh would find it as difficult to believe that we in Toronto get rid of our dogs in the atrocious manner referred to, as we would if we were told that the practice of making sowers of the streets still existed in the beautiful Athens of Scotland.

Think of the danger to the public health that is incurred by this monstrous method of thinning the Canine population. Carcasses are left rotting on the streets to pollute the air with their poisoned exhalations. The thing is a direct, willful and most senseless violation of the laws of physical health. We have too many deadly poisons filling the atmosphere from other causes without creating an additional evil which has only to be mentioned to call forth universal condemnation. We trust that some person, who has lost a valuable dog through the insane practice of placing poison on the street, will take the city to the law. It is almost seriain that a good case for damages could be made out. We think it would hardly fail... But we urge this, that if possible we may have immediate deliverance from a source of disease so prolific and so dangerous. Any one who opened a suit of this kind and gained it, or whether he lost it even, would prove himself a benefactor by thus for once opening the eyes of the public to the evil to which during these

heated terms they are so wantonly exposed. On religious grounds we condemn such a practice. It sets a pernicious example before our children, and before the community generally. We have only to live in the midst of cruelty to become cruel ourselves. Let barbarous customs prevail, and the evil will not stop with simply polluting the physical atmosphere; it will fill the moral and religious atmosphere with the deadliest spiritual poison. The Society for the Frevention of Cruelty to Animals has been established in nearly every Christian land to restrain cruelty towards the lower animals, and this for the reason that we believe such practice is in direct violation of the humane laws of scripture. This society that accomplishes so much good in other ways, have a clear path of duty before them in regard to the evil complained of, and on religious grounds they should join the press in condemning the evil, and doing everything in their power to put it down.

We are glad to see that a petition against the nuisance is being widely circulated, and numerously signed. Let all who have the chance append their names to it. The agitation should not be allowed to cease until we have sufficient guarantee that the evil complained against has become a thing of the past. Meanwhile by the action of the Police Commissioners which ad interim puts an end to the nuisance of dog poisoning, we are encouraged to believe that the indignation of the unblic has been thoroughly aroused, and that we shall soon have an Act to prevent any such barbarity in the

To clean jewelry rub a brush—a tooth-brush is best—first on a piece of common chalk, then on the jewelry, dampening the latter by breathing upon it.

Roors of black hellebore strewed on the floor frequented by black-beetles will prove certain death to them. They eat it with avidity, although a deadly poison.

Ministers and Churches.

On Monday, the 81st ult., Rev. D. Me-Gregor was inducted into the pastoral charge of North Mara and Carden. Rev. Mesers. Paul, MoNabb. Hastic, McDonald. and Murray took part in the sorvices, which were solemn and impressive through. out. Though North Mara congregation has had an existence for more than a quarter of a century, they are now for the first time rejoicing in a settled paster, The rejoicing is all the more cordial from the eminent fitness of Mr. McGregor for his new charge. He speaks in the Gaella language as fluently as in the English. and well understands that mystery which bailles so many of our English-speaking ministers, viz.: a Highland heart. Mr. McGregor is a gospel preacher who has met with no little success in his former spheres, He is unquestionably given to the people of North Mara in answer to prayer,-Cox.

A SOMEWHAT surprising incident occur. red in Malcolm, on Tuesday evening 25th inst. A committee of the North and West Brant congregations called at the manse premises, and removed the minister's horse to the village, and after arranging him in a new set of harness and attaching him to a handsome new buggy, they drove back to the manse, accompanied by about fifty of the members and friends of the congregation, when Mr. and Mrs. Duff were called out, and a cordial and affectionate address was presented to Mr. Duff, and the buggy, harness, and whip handed over as a tangible proof of the esteem of the people for him as their pastor, to which Mr. Duff made a feeling and appropriate reply. The ladies of the congregation then took possession of the manse, and having provided an ample supply of the good things of this life, the company drank tea together. After singing and conversing pleasantly for an hour or two. the meeting was concluded by prayer and the benediction.

Book Reviews.

THE SUNDAY MAGAZINE: July, 1876.

This attractive periodical fully maintains. under the able editorship of Professor Blaikie, the character stamped upon it by its illustrious originator, the late Dr. Guthrie. The matter is as instructive, the tone is as cheerful, the contributions are as carefully selected, as of old. Some of the early contributors, like the first editor, have been removed by death; but their places, like his, have been worthily filled, and many are still on the list. The present number contains four chapters of a -"story" we suppose it must be called : but it reads much more like a lively and wellwritten narrative of facts, entitled "In the Fort," by Sarah Tytler, author of "The Huguenot Family," etc. The scene, for the present, at least, is laid in India. The principal characters are connected with mission school work, and their conversation is very instructive. "Lessons from Sea-Weeds," by W. Powell James, M.A., are well worth learning; while some of the illustrative engravings are so true to nature as to make an exiled sea-shore man feel home-sick. The article on "Daniel," by W. Lindsay Alexander, D.D., establishes the antiquity of that sacred book, and triumphantly rescues its genuineness and authenticity from the insinuations of modern rationalists. The account of "A Visit to the Bosnian Refugees," by Priscilla Johnston, is almost as opportune to us as the actual visit was to them. Here is just one sentence from "The Old Garden of Delights and the New Vision of Peace," by Dr. Boardman. He is speaking of the river that watered the Garden of Eden. "Parted into four heads, like the river of truth, one in Christ, four in the Evangels, it rolled on, over golden sands and precious stones, and mirrored both heaven and earth." "An Old Woman's Story," by the author of "Episodes in an Obscure Life," gently deprecates over-strictness in parental management. "Madamo Feller" was a Swies lady who in 1835, for the sake of the gospel, left her beloved country, her attached relatives, the charms of a polished society, and the comforts and amenities of a

comparatively elevated position in life, to

teach seven Roman Oatholic children in the

garret of a log but, in the suburbs of Mon-

treal. She is now held in loving and grate-

ful remembrance by hundreds of converts

as the foundress of the Mission Institutes of

Grand Ligne and Longueuil. The article

is illustrated by three engravings-one of

the original log-hut at Montreal, one of the

present Mission Institute buildings at Grand

Ligne, and one of the very handsome mon-

uments erected to the memory of Madam

Feller by the French Canadian converts.

The remaining articles are "Here a little

and there a little," by the Dean of Chester;

"Work and Play," by F. Rachat; "The

Victoria Hospital for Children," by H. A.

Page ; "Miss Cotton's Coffee Room," by the

editor; " Death and Sleep" (after Erum-

macher;) "Poems of Real Life," by Dera

Greenwell and Rev. G. B. Outrain, M.A.

some other places of postry, and the w

Good Words, for July, contains Dean Stanley's sermon on the "Continuity and Discontinuity of the Church," preached in Westminister Abboy on Ascension Day, May 25th, in behalf of the restoration of St. Alban's Abbey. The "Sketch of a Journey across Africa," by Liout. L. V. Cameron, R. N., with its beautiful illustrations of strange scenery, is very interesting. Lieut. Cameron's explorations render it extremely probable that the waters of Lake Tanganyika are discharged by a river which is either Livingston's "Lualaba" or a trib. utary tolit; and that the Lualaba is the Congo. Many of the natives on the west side of the Bambarre, Mountains inquired after the "old white man," and seemed vory sorry to hear of his death. Iceland has been "done" before, but this time it is by a lady. Her account of her visit is quite refreshing to read in this hot weather. "What She Came Through," by Sarah Tytler, is a serial tale of rustic village life in England. Professor Wyville Thomson entertains us with an account of "A Morning Ride," in the country inland from Bahia, in South America. And what did he find in that out-of-the-way place? The Professor is evidently a botanist; and he found many rare plants and flowers to attract his attention; but he also found that "flower that blooms in every clime,"—a Scotchman running a line of steamboats and constructing a railway. The remaining contents are "Art Clubs," by Louis Greg; "The Laurel Bush : an Old-fashioned Love Story," by the author of "John Halifax, Gentleman"; 'District Visiting," by Octavia Hill; "Sunday Evening Readings," by Rev. E. V. Hall, M.A.; "National Health," by B. W. Richardson, M.D., F.B.S.; and a liberal allowance of Poetry in short pieces.

The remarks made above, regarding the Sunday Magazine, apply with equal force, and in every particular, to Good Words. There is a remarkable similarity in the history of these two periodicals.

The Canadian News Company, Toronto and Clifton, are prepared to supply booksellers throughout the country with these magazines, in any required quantities.

Cheap Opinions.

Editof British American Presbyterian.

Sir,—The following thoughts from Dr Holland in Scribner's Monthly are well worthy of consideration. In an article entitled "Cheap Opinions," the author has been showing how opinions are usually formed by the accidents of birth and educa-

tion.
"Opinions acquired in the usual way are nothing but intellectual clothes left over by expiring families. They do not touch the springs of life, like food or cordial. Opinions acquired in this way have very little to do with character. The simple fact that we find God-fearing, God-loving, good, charitable, conscientious, Christian men and women living under all forms of Christian opinion and church organization, shows how little continues to do with the shows how little opinion has to do with the heart, the affections and the life. Yet all our strifes and all our partisanships relate to opinions which we never made, which we have uniformly borrowed, and which all Christian history has demonstrated to be of entirely subordinate import—opinions of-ten which those who originally framed them had no reason to be proud of, because they had no vital significance.

"When we find, coming squarely down upon the facts, what cheap stuff both our orthodoxy and our heterodoxy are made of; when we see how little they are the proper objects of personal and sectarian pride when we apprehend how little they have to do with character, and how much they have to do with dissension and all unchar-itableness; how childish they make us how sensitive to fault-finders and criticism how they narrow and dwarf us, how they pervert us from the grander and more vital issues, we may well be ashamed of our selves, and trample our pride of opinion in the dust. We heard from the pulpit recently the statement that when the various branches of the Christian Church shall become more careful to note the points of sympathy between each other than the points of difference, the cause of Christian unity will be incalculably advanced; and statement was the inspiring word of Which the present article was born.

"We can never become careless, or comparatively careless, of our points of difference, until we learn what wretched stuff they are made of: that these points of difference reside in opinions acquired at no cost at all, and that they often rise no higher in the scale of value than borrowed prejudices. So long as "orthodoxy" of opinion is more elaborately insisted on in the pulpit than love and purity, so long as Christianity is made so much a thing of the intellect and so subordinately a thing of the affections, the points of differences between the churches will be made of more importance than the points of sympathy Pride of opinion must go out before sympathy and charity can come in. So long as brains occupy the field, the heart cannot find standing-room. When our creeds get to be longer than the moral law; when Christian men and women are taken into or shut out of, churches, on account of their opinions upon dogmas that do not touch the vitalities of Christian life and character: when men of brains are driven out of churches or shut away from them, because they cannot have liberty of opinion, and will not take a batch of opinions at second-hand, our pride of opinions becomes not only ridiculous but oriminal, and the consummation of Christian unity is put far off into the better future.

form an opinion of their own. They are engaged in a grand work. There are but few of us who are able to cut loose from our belongings. Alas I there are but few of us who are large enough to apprehend the fact that the opinions of these men are only worthy of respect as opinions. We can look back and respect the opinions of our fathers and grandfathers, formed under the light and circumstances of their time, but the authors of the coming opinions we regard with distrust and a degree of uncharitableness most heartily to be deplored. Yours, etc., CLIPPER.

Presbytery of Whitby.

INDUCTION OF THE REV. ROBERT CHAMBERS

The Presbytery of Whitby met in St. An Church, Whitby, at half-past ton a.m., on Tuesday, 25th July, to induct the Rov. Robert Chambers, and transact other businose. A communication was read from Dr. Cochrane, stating that the sum of \$206.55 Whitby as a just apportionment of the amount required to discharge the indebtedness of the Home Mission Fand. It was agreed to consider the matter at the after-noon sederunt. Mr. Rodger was appointed to read the edict to the congregation assem-bled in the Church, and having done so, reported the same, when it was moved and agreed that the Fresbytery now proceed to the induction of the Rev. Robert Chambers.

The Rev. James Little then ascended the

pulpit, and, after the usual devotional ox-ercises, preached an able and appropriate sermon from Ezekiel xliii. 11. "Show them the form of the house and the fashion thereof," etc.; and then put to Mr. Cham-bers the questions to be answered by ministers at their induction, to which satisfactory responses were given. He then by prayer, in the name of the Lord Jesus Christ, admitted him to the pastorate of St. Andrew's Church, Whitby, and gave him the right hand of fellowship, in which act he was followed by the members present. Both minister and people were then addressed in suitable terms by Messrs. Hogg and Edmondson. The services being concluded, the congregation gave to their new pastor a most cordial welcome. The Presbytery then adjourned to meet again at three o'clock. On resuming, the Presbytery discussed the communication from Dr. Cochrane, when it was agreed, on motion by Mr. Edmondson, "That the Clerk communicate with the Kirk cessions of the Presbytery; inform them that a deficit of \$10,000 has occurred in the Home Mission Fund, and that \$266.55 from our Presbytery will be a proportional amount, and ask a contribution for liquidation of said debt." The Olerk read a communication from the congregation of Kendal aneut the resignation of Mr. Calder, and appointing Messrs. Boyd and Anderson commissioners to the Presbytery. Mr. Calder reported the citation of the congre-gation by him to appear in their own ingation by him to appear in their own interests. It was then moved and agreed that parties connected with the resignanation of Mr. Calder be heard, when there compeared Messrs. Boyd and Anderson, who spoke in terms of the resolution of the Kindal congregation. Parties having been heard, Mr. Calder was also heard, and explained the absence of commissioners from Orono, that after citing the congregation he had informed them of his adhesion to his resignation as he now did before sion to his resignation as he now did before Presbytery. It was then moved and agreed that Mr. Calder's resignation be accepted. Mr. Little was appointed to preach at Orono and Kendall and declare the church vacant on the first Sabbath in August. It was also agreed that Messrs. Kennedy, Edmondson and Spenser be a committee to draw up a minute anent Mr. Calder's resignation. Mr. Chambers being present was asked if he was ready to sign the formula, and replied in the affirmative, and his name was added to the roll. The Presbytery was then closed with the benediction. There was a soirce given by the congregation of St. Anin connection with the induction of Mr. Chambers. It was in every respect a success. Speeches were delivered by Messrs. Hogg, Little and Ross, members of Presbytery, and by the clegy of the town. A most happy evening was spent, and all returned to their homes gratified with the events of the day.

WALTER R. Ross, Pres. Clerk.

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Ormiston and Mr. Laing proceedings, are obtained to the platform, and on behalf of the congregation, presented Rev. Wm. Ross with a purse containing fifty dollars, for his kindness and attention as Moderator of Session during the vacancy, accompanied by the following address: "REV. AND DEAR SIR,—On behalf and in

the name of the Presbyterian congregation of Whitby, allow us, on this most auspicious occasion, to thank you most cordially for the interest you have taken in this congregation since the union last fall, and also for the care and earnestness you have ever evinced as Moderator of Session in providing supply for the pulpit, and in attending the several meetings of the congregation under cir-cumstances often very difficult and

laborious. "We will all likewise remember with gratitude and pleasure how, on all occa-sions, you did your utmost so to conduct ers as to soothe and conciliate and to combine into one the two elements of which this now large and influential con-gregation is joined, and with impartiality you decided any points of difference that happened to arise, acting ever as we all believe, from the pure sense of right, and not for favor or popularity. And you have on former occasions more than once filled a similar position in connection with the congregation worshipping in this church to their entire satisfaction. Yet we cannot express a desire that you may ever again stand to us in the same relation, but we will ever be most pleased to meet you either socially or in church affairs, and sincerely desire and hope that such relainto the better fature.

"With the dropping of our pride of opinion, which never had a respectable basis to stead up—our respect for those you amongst us and hear your vice raised in the condomnation of who are heasely keying to farm an opinion for themselves should be greatly immeased. There are men who are heasely trying to guides the church may long spare you for

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work in His vineyard, and give you strength for the duties laid to your charge, and great success in labouring for Him is the sincere prayer of this entire congregation.

Mr. Ross, in reply, said something as follows:

That it gratified him very much to know that what little he had done had mot with the approval of the congregation, and if it had contributed in any way to the happy consummation witnessed to-day, it would be a source of increased pleasure to him.

During his connection with the congre-

gation as a Moderator of Session, he had fully appreciated the trust committed to fully appreciated the trust committed to him by the Presbytery, and had endeavored by all means in his power to propare the way for the complete union of the two congregations under one pateorate; he had seen that accomplished to day under the most prominent auspices, and his prayer was that the congregation fully organized and equipped, would take its place in the ranks of the church's workers, and in the ranks of the church's workers, and show that indeed union is strength. His best wishes would always go with the pastor and themselves, and if ever his services could in any way avail for their benefit, they would always be at hand.— Con.

The Early Closing Movement.

Last Sabbath night the Rev. David Mitchell delivered a discourse in Shaftes-bury Hall on benalt of the early closing movement, selecting as his text, "Bear ye one another's burdens." Applying the words to the early closing movement, he said he regarded that movement as a hopeful and progressive one. He spoke of the difficulty with which a similar movement was inaugurated in the old country. This country and the United States were far behind England in this matter. He regarded it as very satisfactory, however, that the agitation in Toronto sprang from the employers. They would not be the losers in the long run. It was not only desirable, but an absolute necessity, that this great evil of late closing should come to an end. To his mind it would be a practical blessing effectives was some act or law which hind England in this matter. He regarded ing if there were some act or law which would compel all stores to be closed at a certain hour, for until something like this were done, there would always be a pres-ance mon storekeeners to keep open. He sure upon storekeepers to keep open. dwelt upon the great and irreparable injury done to the health of the young people of both sexes by long hours of labour. With reference to the argument frequently advanced that more time for recreation would only give young men greater opportunities for yielding to temptation, he contended that there was far more temptation placed before those who felt the necessity for stim-nlants by constant labour and confinement. Those who possessed full and robust health seldom wanted stimulants. He spoke of the desirability of employers and employees both having time to cultivate the social enjoyments of the family circle, to indulge in the exhilirating delights and the interesting studies of nature, to improve the mind, and above all, to attend to the offices of the Christian religion, from all of which our bad business habits now precluded many. He closed an eloquent discourse by commend-ing the movement to the Church, and particularly the ladies, whom he urged assist it by doing their shopping early.

Presbytery of Lindsay

A pro re nata meeting of this Presbytery was held at Woodville, on the 20th day of July 1876. Rev. J. McNab presented a call from the congregations of North Mara and Carden, to Rev. D. Mc-Gregor. It was signed by fifty-seven members and one hundred and forty-two adherents. The call was thoroughly cordial and unanimous, and was accompanied J. Hastie preach in English, and Rev. D. McDonald in Gaelic, that Rev. J. T. Paul address the minister, and Rev. J. L. Murray the congregation. Another call was presented by Rev. J. I. Murray, which was from the congregations of Kirkfield and Victoriaville, in favor of Rev. J. D. Murray, of Buctouche, N.B. It was signed by forty-one members and ninetyfour adherents, and was accompanied with a promised support of \$750, a free house and fuel. The call was sustained as a regular gospel call, and ordered to be transmitted to the Presbytery of St. John without delay.—J. L. Murray, Pres. Clerk.

The committee who had the important duty of finding suitable accommodation for the members of the Assembly, held their final meeting last week, and made their report, which showed that the cordial hearty co-operation of the churches had been given them. A considerable num-ber were entertained in private houses. Several, who from various causes could not conveniently entertain members at their own homes, paid the board of one or more at hotels, or first-class private boarding houses; others paid sums of money into the hands of the committee for like purposes, over \$800 dollars having been contributed in this way. So that though the committee were empowered to draw the amount of \$600 from the Assembly Fund, they only required and have drawn \$350 from that source. The committee regret that so many had to be sent such long distances, while several comfortable homes nearer hand were empty, owing to members who had signified their intention members who had significent enter intension of being present, and at the latest moment either did not come to the city at all, or went to other homes without notifying the committee. The Rev. J. M. King, chairman, deserves great praise. He was inman, deserves great praise. He was in-defatigable in his endeavours to make every one comfortable, and was ably assisted by the Secretary, Rev. J. M. Cameron, as well as by their associates.

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Presbytery of Ottawa.

the late W. McKenzie, of St. John's church, Almonte, was adopted —"At this the first

death of our beloved prother, air. alchen-zie, we would express our high appreciation of his worth, and our deep sense of the loss we have sustained by his removal. We have reason to thank God for giving him to us and rotaining him among us so long. Nearly eighteen years he continued in the one field in which the Lord called him to labour. It was his first and only field as an ordefined minister, and during that whole time, while attending to the work of a gospel minister, he exhibited the characteristics of a workman not needing to be ashamed—a brave soldier of Christ—a skilful and successful fisher of mon-and a tender shepherd in tending and feeding the flock. For one thing, he was especially careful in the preparation of his sermons, never permitting the least appearance of slovenliness, but taking the utmost pains to express clearly, truthfully and attractively the gospel of Jeans Christ; for, without overlooking doctrinal and practical sub-jects of discourse, he especially sought to present a personal and loving Saviour to lost and perishing sinners. This he did, too, not only in the pulpit, but whenever an opportunity presented itself. Indeed, an opportunity presented itself. Indeed, few exceeded him in the close, kindly and personal dealing by which he generally succeeded in bringing the undecided and wavering to a decided acceptance of the Saviour. With the young he was peculiarly winning, both in the family and the Sabbath Salved so that they loved as a sabt bath School, so that they loved and sought him rather than feared him. On the platform, he was always happy at Sabbath School Conferences, meetings of the Bible Rociety, missionary and social meetings, his face and form were hailed with welcome. His genial character, affection and courtesy shone out on such occasions. Nor were these characteristics confined to meetings of his own denomination, or even to unsectarian assemblies, for he delighted to assist and encourage pastors and churches of other denominations. While understanding and maintaining the distinctive doctrines of the body to which he belonged, he knew there was a very large field of truth common to all, in which they could unitedly and harmoniously ac', thus giving to the world an illustration of brotherly love and Christian fellowship. One thing which we must not omit is the prominent part he took in evangelistic work—a work in which he felt unbounded delight, and in the prosecution of which he appears to have sacrificed his health and shortened his days. Principally through his instrumentality the plan of special evangelistic services was formed and put in operation, which has wrought so successfully in this Presbytery, as well as in other sections of our Church. Nor can we forget the active part he took in the work of the Preabytery. His frank, genial, manly bearing endeared him to all, while his administrative ability and experience made him a most useful member. Deeply do we sympathize with his bereaved and sorrowing family, knowing that in his home the gentle disposition and winning manners that made him a favourite in public endeared him especially favourite in public endeared him especially in his domestic relation, making him a husband and a father tender and well-beloved. His widow and his children we would affectionately commend to Him who is a Father to the fatherless, and who says, 'Thy Maker is thy husband.' With the congregation also we have to express our sympathy in their heavy loss; hoping that they have seen and enjoyed the infin. that they have seen and enjoyed the influences of the godly life of one whose memory is dear to us all, as well as profited by his public ministrations, they may speedily receive from the Lord of the harvest, in answer to prayer, a labourer who shall follow up the work which our beloved de parted brother has so hopefully begun." The Rov. D. W. Cameron was received and his name ordered to be forwarded to the Committee on the Distribution of Probationers. A committee was appointed to prepare a circular anent the debt resting on the Home Mission Fund, to be sent to the various congregations and mission stations within the bounds. The supply of St. John's church, Almonte, was left in the hands of the session till the middle of October. Mr. Hughes was examined, and his trial discourses heard, and they being sustained, he was licensed to preach the gospel. Arrangements were also made for his ordination as a missionary to Alice and Pettawawa—an adjourned meeting for that purpose was appointed to be held at Alice on Wednesday, the 23rd inst., at 10 o'clock a.m.; Mr. Ballantyne to preach and preside: Mr. Sinclair to address the missionary, and Mr. Fraser the people. A scheme for conducting missionary meetings was adopted, and the clerk instructed to get a sufficient number of bills printed for in-timating said meetings to do the whole Presbytery. Power to moderate in a call was granted in favour of St. John's church, Almonte, and Metcalf. The various mis-ion stations within the bounds were put under the care of the ministers residing nearest to them, and he along with his elders were appointed to organize them where necessary and dispense scaling or-dinances. It was resolved that in all cases of the induction of a minister the congrega-tion be required to pay the expenses of the members of the Presbytery appointed to take part in it. The standing committees on Sabbath Schools, State of Religion, and Examinations were appointed for the year. A committee was also appointed to examine the statistical and financial re turns, and report at next meeting. The next regular meeting was appointed to be held in St. Andrew's church, Almonte, on:

JOHN CARSWELL, Pres. Clerk.

NEVER eat when very much fatigued. Wait until rested.

Tuesday, the 7th November, at 8 o'clock

THE man who is honest from policy is the most dangerous customer we have to deal with. The Disruption Worthies.

This Presbytory held its last regular meeting in Bank Street church, Ottawa, on Tuesday and Wednesday, the 1st and 2nd Aug. Mr. Bremner was elected Moderator for the next six months. The following minute in regard to the death of the Let W. McKonzie of St. Labric above. The Disruption of the Scottish Church in 1848 is an event which is fading into the distance as belonging to another genera-tion; but it has taken its place in our histion; but it has taken its place in our hig-tory, and its direct results are becoming more evident every year. The origin and progress of the Free Church of Ecutand teach important lessons to all the Churches, and are fitted to instruct even the bundest of our politicians. The principle of spirit-ual independence, which promises to save from utter worldliness the Church of the ordinary meeting of Presbytery after the death of our beloved brother, Mr. McKenfuture, has been nobly and momorably vin-dicated by the Free Church of the North, while the whole subject of ecclesiastical fuance has been quickened into now life by that Church's wonderful Sustentation Fund. Just as the heroic struggles of the Scottish Covenanters have been glorified by our literature as having powerfully conduced to the triumph of constitutional liberty, so has the progress of the Scottish Free Church exterted the admiration of all who take an interest in that spiritual freedom which pertains to the very essence of vital Christianity.

But while the fertures and lessons of the

Scottish Disruption must often occupy thoughtful Christian minds, the horoes of that great event must not, indeed cannot, be forgetten. All who know recent Scottish history admit that the origin and success of the Free Church owe almost everything under Providence to the noble labours of certain remarkable men, raised up and qualified for the great work committed into their hands. The founders and fathers of the Free Church were picked Scotchmon and noble-minded Christians. Such mon as Chalmers and Welsh, Candlish and Cunningham, Buchanan and Dunlop were pro eminently fitted to inspire and guide that extraordinary movement which, while characteristic of the genius of Scotland, has given a salutary impulse to the religion of Christendon. A number of other true-hearted Presbyterians, hardly inferior to those we have named, powerfully contribu-ted to those moral and spiritual triumphs which men have learned to associate with the Free Church of Scotland. Of the leading "Disruption Worthios," spiritual heroes who fought so well in their day, and knew how to turn apparent defeat into real victory, the public has at length been favoured with a becoming momento, in the shape of a sulvandid relation published by Mr. Greise splendid volume published by Mr. Greig, of Edinburgh. No fewer than forty-eight eminent men of the Discuption are fittingly celebrated in that publication. The best accessible portraits of them are given by means of a new and brilliant photographic process, and these are accompanied by brief but comprehensive memoirs, mostly written by personal friends. The publisher has succeeded in producing a beautiful and pleasing memorial of a series of men whom the Church of Christ will delight to

hold in honoured remembrance.

Of the portraits and memoirs given in the volume it may be said, of course, that they differ considerably in merit; but all of them are valuable and interesting. By the wondrous power of art, the features and expressions of the departed worthies are, in general, faithfully presented; while the pen of literature has, with a few exceptions, done justice to their lives and labours. Of the memoirs that have struck us as specially happy in matter and style we may instance that of Dr. Chalmers by Dr. Couper, of Burntisland, of Dr. Candish by Sir Henry Moncreif, and of Dr. Guthrie by Dr. Ker, of Glasgow. The memoir of Dr. Guthrie is written with all that grace and finish which might have been expected and finish which might have been expected from its distinguished author. But the entire literary work in the volume is creditable to the skill and feeling of the living men who have undertaken to honour the memory of the faithful dead. Hence this publication, while peculiarly gratifying to those who knew the departed worthies whose lives it records, will be reckaned a valuable treasury of historical facts by future historians. We must also notice with high approval the introduction to the future historians. We must also notice with high approval the introduction to the volume, contributed by Lord Ardmillan, himself a distinguished Disruption worthy. In a few well-written pages the eminent judge defends the leading principles of the Free Church, and warns her members against the seductive arts of those who en-deavour to shake their steadfastness.

It has often been remarked that the Free Church of Scotland owes much to the eminent men who presided over her formation, and for many years guided, her counsels. It is certainly undeniable that men like Chalmers and his fellow-labourers were fitted to adorn any Church and advance any Christian cause. But these lights and ornaments of the Free Church, while large hearted and, in the best sense, liberalminded men, were thorough Scotchmen and Presbyterians. They form a strking contrast to the Macleods and Tulicohe, the Cairds and Wallaces of the Established Church, men whose culture has been strongly tinged with those Broad Church and Episcopizing tendencies which are peculiarly foreign to the genius and religi a of the Scottish people. The leaders of the Free Church, while in point of intellectual power unsurpassed if even equalled by their rivals in the Establishment, have all been true Scotchmen and staunch Pres-byterians. The same thing cannot be said of the men who have been taking the lead in the Established Church, and whom Dean Stanley delights to salute as brethren. Under the plastic hands of such artists as Tulloch, Caird, and Wallace, the Scottish Establishment would rapidly lose all remaining traces of the Church of Knox, and become the most wonderful hybrid the world over saw. But the worthies of the Disruption did a work and set an example which will go far to check that tide of feeling which threatens the very existence of Scottish Presbyterianism. They know how to combine intellectual culture with a firm faith in Evangelical religion, and how to maintain the liberty of the State without Some leading men in the Established Church begin to speak in a conde-seending way of Chalmers, and to scout many of his dootrines; but that great man will survive attacks which only resemble a few foaming waves recoiling from the lim-movable rock.—The Weekly Review, Lon-

Choice Biternture.

The Bridge Between.

CHAPTER X 1111. - DENEATH THE SUMMER SAY.

The grasshopper sangits love song to the summer night, un stars came out and stared blindly down at her, and a gentle broezo roso and watled among the tall grass and the tange d underwood; but still she did not move or stir. Dorothy under-stood it all now. For the past two years, nay, all her life it seemed to her, she had been dreaming, but now she was wide awake, and would never dream again. Yet she could not realise, after all, the time he had known her, and all he had said, and had known her, and all he had said, and after there happy days just before her grandfather died, that he did not love her more than Netta. She had not scrupled too to let him see her own feelings, she had been too much of a child, and too innovent, to hide them, but now that she understood that her own heart and its knowledge had chased her out of her Eden into the world's beaten track, the remembrance of all she had said and done flashed upon her. And, so suddenly, pride was born to her, and she stood, her face still resting in her hands upon the fence, and atruggled with that bitter sorrow which sometimes comes into a girl's life, yet only once, and while the world is sull new and strange to her, and which is as keen and bitter as any that is placed on the world's long list of tropbles. It was so dreadful, too, she had nowhere to hide herself, no one to tell, or to sympathize with, and the summer and the sun, and the world, and all it held, seemed to have lost their beauty for ever. She, who had waited for his return, and remembered his rords and treasured his letter, to be forgotten for Netta, who had only been six or seven weeks in the house, it seemed ornel; and every time she thought of her sister a beautiful face, she knew how hope-less it was to think that he might ever re-turn to her. There seemed nothing left to live for; no one loved her—no one save her brothere, and sister Sally, and even they were getting new tastes and newideas, and learning to live their lives without her. She would have given anything in the world if some one would have cared for her if only a little, it seemed such a blessed thing, and she shivered in the warm air as she thought of Adrian Fuller's tender tone when he spoke to her sister, and remem-bered how different had been his manner to herself only that afternoon. She looked up presently, and stared back across the garden at the house, then went slowly down the pathway, and in-doors. She listened for a moment, and heard the sound of cheery voices in the sitting-room, it seemed like a world out of which she was shut, and and then she went up-stairs to her own room again, and locked herself in.

"! No one will miss me now," she thought;
"and I feel as if I could never see him again.'

CHAPTER XIX .-- THE SCENT OF THE ROSE.

It seemed to Dorothy when the morning came, that she was years older. "The world was under my feet the other day," she said; "but now I feel as if I carried it on my shoulders;" and the old vexed question came back to her, "What do we live

for, I wonder?"
"Dorothy, what is the matter?" Netta asked—there was something in Netta's manner that made Dorothy recoil from her manner that made Dorothy recoil from her

"you look as white as a ghost. I expect
Mr. Fuller this morning, and want you to
put the study nice and neat." It used to
be Dorothy who expected him once.

"I won't!" and she turned round and
faced the Beauty with a firm set face.

"Dorothy, what's the matter?"
"Nothing is the matter, only I won't do

as you tell me, and I won't let you order me about. You have come home and spoilt my home for me, even the garden, and the tears came into her eyes, for she had so loved the garden; "and you have turned every one against me; no one cares for me, no one at all, and—and you have taken even Mr. Fuiler away from me.' " I ! how can you be so foolish, Dorothy!

I have not taken Mr. Fuller. I have only tried to prevent you from making yourself foolish; why, he could see you were in love with him, and knew it as well as I did."

"He didn't !" said Dorothy, with flashing eyes and throat dyed crimson, as she stood almost chained to the spot on which she stood, while a faint sick feeling cent a chill into her very heart. Presently, slowly and deliberately, she turned round, and looked at Netta, at her beautiful face and golden hair, at her small white hands and the graceful snowy frill round her white throat. and (for she was so great a lover of all that was beautiful) she found an excuse for her old companion, though she read her own hopelessness in her sister's soft blue eyes. "He didn't !" she repeated coitly, her head drooping, and the pride that was new stinging her till she felt almost cowed. "He did," repeated Netta; "he told me

Then the pent-up passion in the girl's

heart found expression.
"It is too bad!" she exclaimed, bursting into passionate tears. "And he shall see how mistaken he was, for I will never see him more! And Netta!——" for she dehim more! And Netta!——" for she de-termined to tell her sister all she had overheard. "Last night—"
"Netta!" called Mrs. Woodward; "Mr.

Faller is here, waiting for you."
"Say I am not very well," said Dorothy, pleadingly; "and let me lie down a little while; I am so very tired," she added, in a sorrowful voice, that touched even Netta, for she bent over and kissed her sister, though Dorothy shrank from the embrace

"Lie down a little while," she said, and went down-stairs. "Poor little thing!" she said to herself, as she went; "I wish I had not been so cruel to her. She little

thinks how well I understand it all !"

"Mr. Fuller is in the study, Netta," Mrs. Woodward said, meeting her at the foot of the stairs, "and I have a note for you from

Sir George Fineh," and she held it out.

Netta's fingers trembled as they took it,
and she sat down on the stairs to read it, and having done so, went into the study to Adrian Fuller.

There was not much painting done that

morning; they eat and talked—Adrian Fuller and Netta Woodward—not the Netta who domineered over the household, •

but a softer, better, more womanly one

who seemed to have taken her place.

"Do you know that I am not half so good as you imagine," she was saying, gravely looking out at the wild old garden not hair. I should not make you happy, as you think I should, and poverty—and she almost shuddered—poverty would kill me.

"You shall never know it, my darling," he said; "I will work for you, and make a home worthy of you."

"You only love me in idea," she said calmly; "and because you think I am pretty; I believe in reality that you care

for my little sister Dorothy. "Sho is a mere child," he answered im-

patiently. "No, she is a woman, and you know it, Adrian," her voice was almost sad, for she thought of the weary face she had left above. "And she would love you far bet-ter than I should, and not mind being poor, and though you say you would work for

"Work!" he interrupted, "I would do anything for you, Netta. Oh, my darling I' he said, going over to her, and looking down into the clear blue eyes that turned shirly from their long gaze into the garden to need his own. "There is nothing in the world I would not do for you, if you

would once say that you loved me.

She seemed to be struggling against her fate, as she answered—and there was no acting or make-believe in her voice -"I do love you, Adrian, but—" and she almost hold him from her—" I must not be bound by these words, remember, and there is no engagement or anything like one between us. She gave a sigh of relief as she said the words, and let her head droop for a single moment on his shoulder—"I loved you from the very first, as you did me." How strange it was, that even as she said what he had so longed to hear, there crept over him facilities of all the shades of the said what he had so longed to hear, there crept over him facilities of all the said angularing some him a feeling of doubt and misgiving, something that was almost like regret, as he thought of the Dorothy whose rose was yet treasured, and whose happy feet had wan-dered by his side through the summer fields not three months since.

CHAPIER XX. -ON HER WAY.

I will take it, mamma," she said, eagerly; "it is the day all the people come, you know, and you must not be out, and I do so hate visitors."

What is the matter?" asked Notts. "An important letter has come for your father, sent here by mistake, and I thought I had better take it to him."

"Oh, you can't go," the Beauty said;
"we shall have some people here presently;
let Dorothy go." It was four in the after-

And I should like it," said Dorothy, eager to get away; "it is a long, long way to the Strand, but I shall walk it, and then I shall go into Covent Garden coming back, and walk down the centre aveaue and look at the flowers. Yes, do let me go, mamma.' So Dorothy went.

It was a long way, but she was so thankful to be out of the house and thoroughly alone, and she drew her hat, a little black straw absurdity, with a tuft of black feathers, over her eyes, and trudged along. She was so wretched; so utterly lonely and miserable, and so tired with fretting; she longed to lie down by the way to sleep. "I am sure it would be a blessing," she thought; "and I am of no use in the world now at all," and pondering over that thought, she went into her father's office, and delivered the note. Mr. Woodward was engaged; she did not ask to see him,

and came away at once.
"I am glad papa was engaged," she said to herself, as she made her way from the Strand to Covent Garden. She delighted in the centre avenue, most of all at springtime though, when the primroses and the snowdrops and violets first came; but it was a pleasant dreamy walk always. There were summer flowers in profusion, though it was late for them, but they all seemed to Dorothy as if they belonged to a world she had left. She was getting angry with Adrian Fuller, more and more every time she thought of him, for even if he had seen she liked him he might have kept the knowledge to himself, and not have talked about it to Netta, and have told herself, as he had in manner it not in words, that it was useless. It was a terrible thing to remember, and pride and sorrow struggled for a mastery, till her cheeks burnt, and yet the sorrowful tears were in her eyes.

"I must go home," she said, with a righ, and she took a last look at the masses of flowering shrubs and trees, all heaped together in a small space at the end of the avenue. Suddenly some one touched her

" Miss Dorothy," said a quiet voice. She turned round quickly. It was George

Blakesley.

"I am so glad to see you again," he said; "I called at your house this afternoon to apologise for not coming last night, and I heard where you had gone, and that you should come and look at the flowers, so I told them I would try and find you,

and bring you home again.
"No," she said, hesitatingly, for she had so wanted to be alone.

"Yes, do let me," he pleaded; and then she laughed a little, she could not help it, for he seemed to think it would be such a treat, and so she assented, and they went up the avenue once more, and he bought her a cluster of roses at one of the grand shops, though Dorothy protested against it; he seemed so pleased to see them in her hand, though he said little, and Dorothy could not help—it was not in woman's na-ture to help it—being a little flattered and pleased, and contrasting his manner and that of the others, who let her live among them unnoticed and uncared for. He came at a time, too, when she was so unconsci-ously longing for sympathy, or to be soothad, and raised from all to which the past few days had lowered her.

So they set out together on their way back. It was nearly half-past six when they left the centre avenue, and it was a long way to Hampstead, but they both

liked walking.
"I was so glad-when I saw you," he "I was so glad when I saw you," he said; "I sanght sight of that little funeral-like plume on the top of your hat, and thought you were beneath it. They had got a good way on their journey when he said this.

He was always quiet, and did not talk very much, even that evaning, and Dorothy looked up at him, at his broad shoulders and faded straggling heard, and at his untidy dress—he was always careless in his personal appearance, and yet he could not be mistaken for anything but a gentleman. He talked to her, as Adrian Fuller never did now, of books, (but of books that were altogether of another type from those she had loved to linger over in the shady garden) and of his work and studies, and many things that were beyond Dorothy, until at last she wondered if after all he might not be able to understand her and to anywer. be able to understand her, and to answer that question which she was always vainly asking herself. They were nearly at Haverstock Hill before she found courage to ask him about it. He had been silently walking by her side for some minutes, as

he was thinking of her presence, and yet he was thinking of her intensely.

"You are so fond of work," she said wonderingly; it seemed strange that any one should find happiness in what so many tried to shirk.

"Of course I am; and if I were not I would make myself so.'

"Do you know, Mr. Blakesley," she said, at last, with a sigh, "I do so often wonder what we live for!"

"The old question, Dorothy, in another form," he said; "we live chiefly to be of use to others, to do some good which shall repay the world for its life and light and

"The old answer," she said, fretfully; "you think every one should work. Yet, for instance, what could I do?"

"You can help those around you, and try to make their lives better, if only in little things; and you can do a great deal."
"No, there is 10thing I can do, excepting just reading and playing, and things like

other girls."
"Do what you can do best, or learn something and strive to do it as best it can be done, and improve upon it and make it useful to others. There is always plenty of work for those whose hands are willing, depend upon it, it is one of the keys to happiness. Everything must be paid for, Dorothy, and the good we do and works we leave, are the means with which we pay for our place in the world. We cannot even rest till we have earned the right to enjoy it."

"But I do so hate work." she said: "and it isn't wrong to do nothing, is it?

"I think it is," he answered; "certainly, from a religious point of view it is. Half the teaching of Christ may be summed up in helping those around us, and working. Nay, if we do these two things properly and theroughly, we shall have accomplished half of our duty towards our fellow-men. We have no more right to squander away our lives in idleness than we have to squander away our own or even another person's money with which we are entrusted

"I shall never be of any use," she said, hopelessly. They were near Hampstead now, and she was wondering if Adrian Ful-ler was there as usual. "Did you see now, and she was wondering it Adrian E di-ler was there as usual. "Did you see Notia?" she asked, changing the conversa-tion suddenly—"I mean this afternoon?" "Yes, I went out into the garden to her,"

he answered; "she was sitting under the sycamore-tree with Mr. Fuller."

She turned away with a quick move-

ment of impatience. There is a short cut this way," she

said, presently, about to turn off.
"Let us go the long way," he answered. taking her hand, and drawing it tightly through his arm. "I want to talk to you," taking her hand, and drawing it tightly through his arm. "I want to talk to you," he said, awkwardly, but she only shrank away from hum. "You know what it is about without my telling you. Don't you think you could give me a different answer from last time?"

"No chapt in 2-2-2"

"No, oh no! indeed!"

He did not reply, only still kept hold of the hand upon his arm. They were among the Hampstead lanes by this time, and no one could see them, so they went a little farther on their way; she thinking how different this was from the tone of those at home. They did not care for her; and here was George Blakesley by her side longing to spend his whole life with her. She turned round and looked at him, as if to see whether he was different from other He was not handsome like Mr. Fu ler, that was certain, and she remem-bered that Tom had said he was "washed out," and she understood what he meant. No, he did not look like a hero, and yet there was something gentle about him that pleased her, especially then, when she tor stin' down into her face, and he had soft kind eyes. "Well, my dear little child," he said, softly, "what is it?" There was comething so grateful to the girl in his manner, and he called her child, too, just

manner, and he called her child, too, just as Adrian Fuller always did.

"I was wondering," she said, in a dazed manner, "if you——" but she stopped, and could not finish the sentence. He did for

her.
"If I love you? was that it, Dorothy? I love you more than any one in the world," he said; " and the greatest desire I have in life is to marry you."

No one had ever loved her but he, this

clever man beside her, who said he cared for her more than for any one in the world She could not help being touched by it and it soothed her pride too, which had been so wounded, and for a moment the thought shot through her, that if she mar-ried George Blakesley, Adrian Fuller could never again think and tell Netta (her cheeks burnt with shame as she remembered it) that she was in love with him The tears came into her eves, and rolled slowly down her cheeks, and he, seeing them, bent over her, saying tender things and soothing ones, begging her to care for him as he did for her, his dear little innocent girl, whom he had not been able to

forget.
"Try and care for me, dear," he said "You shall not be married yet, or annoyed, and I will wait till you have learned to think I am not so dreadful as you do now."
"It isn't that," she said; "I don't think

you dreadful, but I should never do, indeed, and I hate work! "Then you shall do nothing, my child, till some day you have learns to hate that,

and then we will plod on together. We sannot live our whole lives in day-dreams." "And I should be so sorry to leave them" -the was thinking of heere, but suddenly

she stopped, for she knew how little they would miss her; she was nothing much to them, and though George Blakesley said

shem, and though George Blakesiey said she was the world to him—"I mean Will and Sally and Tom."
"They should come and see you and you them as often as you please."
She went on a little way farther. They had walked about so long; it was getting dark, and the shadows were clinging about the trees, and lingering low over the fields —the trees and fields among which she had walked with Adrian Fuller only three months ago.

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

"Well?" he said; and he came to a standstill, and stood looking at her.

She looked back at him long and wearily. She was so tired of the world and of all in it, that she did not care much what came of her; but she thought it would be something great to have the power of making a whole life happy, as he said she could make his; she, a simple girl who knew nothing beyond her own faucies and dreams, and scraps of knowledge picked up in the wild weedy garden at home, and he, a clever man, sought for in society, and listened to with attention by the thoughtful and educated men of the day. She thought, too, of his words long ago, that in life we should all try to make something peantiful, and that she could make his

"Would it make you so very happy?" she asked, slowly and sadly; for it was like taking yet a last farowell of the old life and the old dreams.

"My dear child," he said, gravely, held-

ing down her hands and looking into her face, "it would make me more happy than words can tell." any

She made no reply, only let her head droop low down on her breast to hide the

"Vory well," she said, faintly, at last; and then George Blakesley know that he was accepted, and so Dorothy was en-

She almost tottered on, clinging to his arm, not that she repented yet, at any rate, only the feeling was so new and strange. Then suddenly, when they got to the gate, she began to realise all that had

happened, and to feel afraid.
"Don't tell them," she said; "don't let any one know,"
"Why not?" he answered. "They must

be told, you know."
"Oh, but not to-night," she pleaded. "You are not ashamed of me,

"No, oh no; only they will all be in the garden;" and she was almost thankful— when she thought of how Netta and Adrian were probably together—for what she had

Well, I am not going to stand up and make a speech, dear; you must leave things to me now;" and he touched her hand. And then, with a caged feeling, and a frightened step, she entered the house.

(To be Continued.)

The Authority of Human Testimony.

The testimony of our fellow-men is continually a source of knowledge, and rules or criteres, for estimating the value of testimony, are as important as rules for testing the results of observation and the deductions of logic. The testimony may be concerning observations of what has been seen, heard, touched; or it may be concerning belief, feeling, disbelief, and the grounds thereof. And we ground our esti-mate of the value of their testimony, not simply on our confidence in their truthfulness, but also on our confidence in their soundness of sense and judgment, and on their opportunities for observation and for knowledge. The authority of witnesses is, thus, carefully estimated; and may range, in its value, from absolute worthlessness to

absolute certainty. Nor is any sphere of human thought exempt from the authority of testimony. Even the lowest spheres, in which it has been often said that authority is not recognized at all; it is, on the contrary, true that without constant and complete trust in the authority of testimony, none of the mathematical and physical trumphs of modern science had been possible. The greatest masters of the sciences of space and time continually build their most sublime deductions partly upon confidence in the results of inferior men, partly on the theorems of their fellow masters. It sciences. In the psychological and theo-logical departments the value of testimony may he less, but it does not become vero There is no break in the grand hierarchy of sciences; the higher departments are simply less fully developed than the lower.

A child accepts his parent's authority in moral and religious matters; it is reasonable that he should do so. He may in after years become wiser than his parents, and his children will accept in turn his authority. And he will, in his own higher wisdom, see that the general consent of wise and judicious persons to an opinion oreates a presumption in favor of that opinion. Man is, in all countries and tribes, a religious being; which is a very strong presumptive proof that man sees some real truths in religion. This insight in religion may also be justly presumed to be, in some degree, proportionate to the religious character of the individual. The agreement in religious doctrines among the boliest and most saintly men in all de nominations of Christendom, and even in Mohammedan and heathen lands, is much greater than a careless observer might suppose. Men of religious character, even among pagans, have held monotheistic views, have believed in the wisdom, beneficence, and holiness of God, in his providence over individuals, in his answer to prayer, in his dipleasure at sin, in the forgiveness of the penitent, in the inspiration of our holiest and best thoughts, in human immortality, in future retribution, in the obligations of piety and charity. These glorious doctrines of the Christian faith have been held in all ages by saintly men, even among pagans; and this sonourren testimony certainly creates a presumption in favor of their truth, and throws the burden of proof upon those who would deny them.—Thomas Hill, D.D., in Bibliothesa Sacra

Scientific and Asecul.

PLANTS.

Lay some thin elices of sour apple around the plants that are troubled with white worms, and the worms will work up on to the apple, and they can be easily removed

POTATO PUDDING.

One pound (eight large) potatoes, boiled and weil mashed; add one quarter pound of butter, two ounces of sugar, half a lemon chopped fine, one teacup of milk; butter the tin and bake in a moderate even half an hour. Two oggs may be added.

TO PURIFY WATER.

A plum-sized lump of alum attached to a string and swung around a few times slowly through a putcher of water will cause the sediment to fail to the bottom in a few minutes. The neutral sulphate of alumine will make hime water perfectly pure, destroying at the same time all organic compounds. Almost all water has lime in

MOTHS IN CARPETS.

Wring a coarse crash towel out of clear water, spread it smoothly on the carpet, iron it dry with a good hot iron, repeating the operation on all parts of the careet suspeoted of being intested by moths. No need to press hard, and neither the nor the color of the carpet will be injured, and the moths will be destroyed by the heat and steam.

CEMENT.

A coment which is insoluble, and is unaffected by acids, may be made by mixing glycerine and litharge to the consistency of paste. This is adapted for fastening iron upon iron, for two stone surfaces, and especially for attaching iron to stone. Cloth can be cemented to polished iron shafts by first giving them a coat of best white lead paint; this being dried hard, coat with best Russian glue dissolved in water, containing a little vinegar or acetic acid.

HYDROPHOBIA.

Hydronhobia is not confined to what are called "dog days," by any means. It may occur at any other time. Nor do mad dogs always exhibit a furious appearance. Whenever a person is bitten by any dog, no matter how small or slight the wound, spirits of hartshorn should be immediately applied and continued for at least half an hour—hartshorn being one of the most acceptable antidotes that can be used.

BLACK WALNUT STAIN.

To impart to common pine the colour and appearance of black walnut, the fol-lowing composition may be used: One-quarter of a pound of asphaltum, one-half a pound of beeswax, to one gallon of turpentine. If found too thin, add beeswax: if too light in color, add asphaltum, though that must be done with caution, as a very little will make a great difference in the shade, and black walnut is not what its name implies, but rather a rich dark brown. Varnishing is not essential as the way vives a good class. wax gives a good gloss.

HOW TO GET RID OF FLIES.

The Rev. G. M. Drought, writing from Ireland, says: "For three years I have lived in a town, and during that time my sitting-room has been free from flies, three or four only walking about my breakfast table, while all my neighbour's rooms were crowded. I often congratulated myself on my escape, but never knew the reason until a few days ago. I then had occasion to move my goods to another house. Among other things moved were two boxes of geraniums and calceolaries which stood in my window, the window being open to full extent, top and bottom. The boxes were not gone half an hour before my room was as full of flies as those around me. This. as full of fites as those around me. This, to me, is a new discovery, and perhaps it may encourage others in that which is always a source of pleasure, and which now proves also to be a source of comfort, viz., window-gardening,

CARE OF THE FEET.

Concerning this subject, the Scsentific American very truly says: Many are careless in the keeping of the feet. If they wash them once a week they think they are doing well. They do not consider that the largest pores are located in the bottom of the foot, and that the most effonsive They wear stockings from the beginning to the end of the weck without change, which become perfectly saturated with offensive Ill health is generated by such t of the feet. The porce are not treatment of the feet. The poros are not only repellents but absorbents, and fetid only repellents but absorbents, and fetid matter, to a greater or less extent, is taken back into the system. The feet should be washed every day with pure water only, as well as the arm-pits, from which an offensive odor is also emitted, unless daily ablution is practiced. Stockings should not be worn more than a day or two at a time. They may be worn one day, and then aired and sunned and worn another day if necessary.

CACTUS PAPER.

Dr. Babb writes to the Herald and Presbyter: "In California there are mountains covered with cactus—thousands of acres that even the gnats avoid, so dense are these vegetable porcupines. The cactus deserts have been regarded as worthless. But we are learning not to judge hastily that anything is worthless that God has made. Captain Walker, of Soledad, has just started a ninety horse-power engine, crushing cactus into pulp for making paper. He sends twenty tons of this prepaper. He sends twenty tons of this pre-pared fibre every week to George W. Childs, of Philadelphia, the publisher of the Daily Ledger in that city. Mr. Childs has a paper mill of his own, and will use the cactus pulp from the deserts of the Pacific slope instead of straw. Hitherto Pacific slope instead of atraw. Hitherto California has imported nearly all its paper from the East. But this discovery will lead to the arcetion of paper mills here, and the production of paper sockeaply that it will bear shipment to the Atlantic coast. The supply of eactas in our mountains is almost unitialited, and probably its use may even reduce the price of paper in the markets of the world.

Little Needed.

AUGUST 11, 1876.

A little farm well tilled, A little house well filled, A little wife well willed,

The philosophy of success is found in trivial transactions. These point out the way to greater results. A merchant who is above selling pins is not to be successful in the exchange of gold. All laudable business may be a source of happiness, if success is attained; but no occupation will pield beginness that her not the clean will yield happiness that has not the ele-ments of success in it. Man is compounded of body and mind and must have attainments answering both.

1. "A LITTLE FARM WELL THILED."

The good performance of a single opera-tion constitutes the best farmer. Every-thing must move with clock work regu-larity, even in the most busy season of the year. The ground will not wait any more than an animal will wait or do without than an animal will wait or do without food for a long while. Starvation commences where waiting begins, and death soon follows a continuation of waiting. The farmer who takes time by the foretop, doubles the bushels per acre and gets one-third better quality than the one who delays until the last hour to plant or cultirate. This few better to come out at the delays until the last hour to plant or outtivate. It is far better to come out at the
end of the year with a moderately sized
farm well tilled and in fine order, with
money in pocket, than a larger one in debt
and taxes unpaid. Many tarmers overestimate the yield and underestimate the
expenses. This causes them to take fifty
acres when twenty-five would do. The
yield of the fifty is twenty-five, and the
twenty-five is fifty. twenty-five is fifty.

2. "A LITTLE HOUSE WELL FILLED."

It is in the domestic circle around the home fireside that life is sweetened and tis in the domestic three around and that rich entertainment is found. The house is not only full of neat furniture, every room well arranged, but good government is in that house. Every one has his proper standpoint, and the family is permanently happy. The man was wise in the choice of a wife. He did not trust love to fate or destiny. He cultivated it in every look, and all his neighbours praised him, and never thought that his earthly blies depended upon a large house, and it full of fine things. His wife is there, and that fills up the spirit of his dream. Both seek by all proper means to promote each other's happiness. The son is there and is devoted to his father; the daughter loves her mother, and with a daughter loves her mother, and with a father's blessing and a mother's love they move around like the angel; above. The training and well-being of their children, in view of time and eternity, is the all-absorbing thought of their life. Want never enters that house; no darkness there; the lamp of heaven is bright. Religion has made this home a paradise No time spent in unrest about the fashions or laying up money for worldly amusements; no complaining of neighbours, churches or ministers. Contentment reigns supreme.

8. "A LITTLE WIFE WELL WILLED."

A woman who rules her house with discretion, exerts a fine moral influence upon both husband and children; one who does both husband and children; one who does not quarrel with St. Paul for giving good advice, "Wives, submit yourselves to your own husbands." Such a wife will not presume too much upon the patience of her husband; will not look cold and sour when things have gotten a little deranged. No jealousies indulged or fearful prophesies as to how things will turn out. A man can hear the chaffings of the world's contest bear the chaffings of the world's contact with such an angel in his house. When he is driven with disgust from the outer world, he turns confidently to home, sweet home, where he finds quietness to soothe all his troubles. But suppose his angel be a demon, and his paradise a garden of briars and thorns, no kind look, no loving words, no clean house, no well-managed pantry and kitchen, nothing neat and tidy in dress and person, never ready for family prayers or dressed at the right time for ohurch, or pleased when her husband's friends accidentally call upon him. Hell and heaven, the wide extremes of good and evil; meet in the house of the living man! —Selected.

Tax-Payer, Does it Pay?

Some persons you can reach only some persons you can reach only through their stomachs; other people, less valuable to society, through their pockets; while all true persons should be willing to be governed by what is right. This would be manly, noble, and generous. But as we find anything, so must we take it, even though it be society, and improve as we can. Enfor the avenues opened. even can. Enter the avenues opened, even though it be through the pocket. If a man cannot be reached in any other way, it is best to do so in this way.

It has been demonstrated by statistics that intemperance is the primary cause of nine-tenths of the crimes committed in this country, and that a larger proportion than country, and that a larger proportion than this of paupers owe their condition to the effects of intemporate habits. Take Pennsylvania for an example, which has a criminal and pauper population of 24,000—nine-tenths from intemperance—which costs the State \$1,259,610,66, or \$5.80 for mine-tenths from intemperance—which costs the State \$1,259,610.66, or \$5.80 for each votor. The State revenue license is \$816,742.75. By the stime all is paid for keeping criminals and paupers, the State pays \$2,250,910.66 for them. Does it pay? Look at this, tax-payers, business men. Can you not see that the license business does not pay? Never did it pay. Never will it. All of this must come out of your pockets to keep up a system that makes drunkards, robs children, and brings misery and crime. Shall we do it? Every State, like Pennsylvania, where the figures are brought forward, shows the same facts. Alcohol, under this system, has become the most potent agent for evil in our country; 50,000 victims go to a drunkards grave annually. Our daughters are robbed by it; our sons are destroyed; noble men of generous impulses are ruined by the social cup. Will we not, shall we not, stop it? Shall we not do away with the license system?—Amboy Journal.

Horn never burt any one-never yet in-terfered with duty; may always struggles to the performance of duty; gives courage and clears the judgment.

Saxon Hospitality.

Onr Anglo-Saxon forefathers were a hospitable race, although some of the laws that governed the relations between host and guest were extremely curious. If any one entertained a guest in his house three days, and the guest committed any orime during that period, his host was obliged either to bring him to justice or answer for it himself. By another Law, a guest, after two night's residence, was considered one of the family, and his entertainer was to be responsible for his actions.

On the arrival of a stranger, he was wel-

comed, and water was brought him to wash his hands; and his feet also were washed in warm water. At meals, the parties sat at large, square tables on benches, according to rank, and by a law of King Canute, a person sitting out of his proper place was to be petted from it with bones at the discretion of the company, without the privilege of taking offence. The mis-tress of the house sat at the head of the table, upon a raised platform beneath a conppy, and helped the provisions to the guests. From this came the modern title of lady, softened with the Saxon lief dien, or server of bread. The tables were coveror server of bread. The tables were covered with fine cloths, some of them very costly. A cup of horn, silver, silver-gilt, or gold, was presented to each person. Other vessels were of wood, inlaid with gold; dishes, bowls and basins were of silver, gold and brass, engraved. The benches and seats were carved and covered with applications and seats were of the tables were of the sales were of the sales were of the sales were or the sales were of the sales were or the sales wer embroidery, and some of the tables were of silver. All tables were square at this period; but they were afterward replaced by the old oaken table of long boards upon trestles.

The food of the period consisted of meat and vegetables, and the tables were plentifully but plainly supplied. There were fully but plainly supplied. There were oxen, sheep, fowls, deer, goats and harcs, but hogs yielded a principal part of the provision. On this account, awine were allowed by charter to run and feed in the royal forests. All the kinds of fish we have now were eaten at this time, but herring were preferred. The porpoise, now no longer caten, was then a favorite dish. Bread was made of barley, and wheaten flour was a delicator. Baking was underflour was a delicacy. Baking was understood as well as cookery; and if a person ate anything half-dressed ignorantly, he was to fast three days; if he knew it, four. Roasted meat was a luxury, but boiling was general, and broiling was in uso. Honey was used in most of the meals of the period, on which account, added to that of sugar not having been brought into Eugland un-til the fifteenth century, the wild honey from the English woods became an article of importance in the forest charters. Fruite, beaus and herbs were commonly eaten, but the only vegetable was kale-wort. Peppered broths and soups, and a kind of bouille, were esteemed, and butter-milk or whey was used in monasteries. Salt was employed in great quantities, both for preserving and seasoning all sorts of provisions.

In representations of Anglo-Saxon feasts In representations of Anglo-Saxon toasts, the men and the women were seated apart at the table. A person is usually seen outting a piece of meat off the spit into a plate held underneath by a servant. Cakes of bread upon oblong, square, and round dishes are on the table. The company and on forms, the chief visitors seated in the middle and the next in rank on the right. middle, and the next in rank on the right and left. A dish on the table was set apart for alms for the poor, and when our Anglo-Saxon kings dired, the poor sat in the streets, expecting the broken victuals from their table.

At private parties, two persons eating out of the same dieh was a peculiar mark of friendship. Forks were not invented, and our ancestors made use of their fingers; but, for the sake of cleanliness, each person was provided with a small silver ower containing water, and two flowered napkins of the finest luen. The dessert consisted of grapes, figs. nuts, apples, pears, and almonds. Festivals were given to the people on religious accounts. They kept them up the whole day on state occasions, and the feast was accommanied by music.

The Sioux War.

We imagine many of our readers will have but little idea of the nature and magnitude of the difficulty connected with the Indian trouble in the United States. There appears to be no way of peace open to the contending parties; and, in all probability, before a final set-tlement takes place thousands on thousands of lives will be lost, and several hundred millions of dollars will be spent. Some among us have been speculating on the consequences that may result from the Sioux Indians being driven from the United States Territory and finding a refuge in the Dominion. That, however, would appear to be a very remote contingency indeed. Some years of fighting among vast piles of mountains, but little known to the white man, will probably pass over before such an event can be possible, The cause of all which is to be sought in the rapacity of the white man; and the greatest possible advantage will be, the possession of tracts of wild land which will not be

wanted for many a year to come.

In order to arrive at some idea of what has to be done, we may mention a few facts which may impart some light on the subject. In the Modoc war about one hundred comparatively tame Indiaus defied the military power of the United States for some time, and were at last overcome only through the treachery of some of their own people. The fee that has now to be overcome numbers many thousands of the fiercest and wildest savages on the continent, who are headed by chiefs, thoroughly versed in strate-The Modocs were hemmed in by lava beds; but the Sioux Indians have an area of thousands of square miles abounding in natural fortresses, where they may defy all the armies in the world. According to the New York

Sun there are forty thousand square miles in the great Sioux reservation alone, and a population of thirty thous-and upon it. There are also fifteen or twenty thousand of this warlike nation, the fiercest on the continent, upon other reservations, besides several thousands who have steadily refused to enter into any relations at all with the United States government, refusing to make any treaties with it, or to acknowledge it in any way whatever.

A few years ago, the Cheyanne war cost the United States Government one utillion of doilars for every Indian that was killed. In Florida, about forty years ago, a few Seminoles held out for seven years against the military forces of the United States commanded by some of the ablest generals that people ever had. That contest cost the country ten million dollars and about lifteen hundred

lives. But other and still more important matters have to be taken into account. We are told that a general uprising among the red skins may be expected, because other Indian nations besides the Sioux have been deprived of their treaty rights for a number of years; and if they carry the war-as it is not improbable-into the unprotected frontier settlements, the consequences will be frightful beyond all former precedent. At any rate, there will be no exaggeration in anticipating an addition of hundreds of millions of dollars to the national debt, and the loss of a multitude of innocent lives

We have it from United States authority that this war is a most unrighteous one, that it has grown "out of gross violations of treaty," in order "to gratify the avarice of speculators and political jobbers." The most recent intelligence indicates that all the young men of the different tribes are on the war path; their numbers are swelled every day from several different directions; and it is estimated that there are already, with "Sitting Bull," at least ten thousand men; so that a general Indian war is expected in the West.

I READ the other day that no phase of evil presented so marvollous a power for destruction, as the unconverted misister of a parish, with a £1200 organ, a choir of ungodly singers, and an aristocratic congregation. It was the opinion of the writer, that there could be no greater instrument for damnation out of hell than that. People go to their place of worship and sit down comfortably, and think they must be Christians, whon all the time all that their religion consists in, is listening to an ora-tor, having their ears tickled with music, and perhaps their eyes amured with graceful action and fashionable manners; the whole being no better than what they hear and see at the opera-not so good, perhaps, in point of esthetic beauty, and not an atom more spiritual. Thousands are con-gratulating themselves, and even blessing God that they are devout worshippers; when at the same time they are living in an unregenerate Christless state, having the form of godliness, but denying the power thereof.—O. Spurgeon.

Answers to Correspondents.

In answer to "Alphabetical" in your last issue, for a remedy for consumption in its first stages, I can recommend Dr. Picroe's "Golden Medical Discovery," if taken according to directions, for it has been thoroughly tried in my family, and the results were glorious. "Alphabetical" must not expect one bettle to do the work my wie took three bottles before she could discover any change, but after the third bottle every dose seemed to strengthen the lungs, and now she is well and hearty. If "Alphabetical" will write to me I will

get witnesses to the above.

HENRY. M. PATTON.

Lawrence, Marion Co., Ind

—Cincinnate Temes, F-b. 4, 1875.

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92.50 PER BOTTLE, OR THREE BOTTLES FOR 96.50. We want one intelligent Arent in each county in New Brunswick, Nova Stotia, P. Br. Idand and Canada rroper. As this is an imported article, we do not commission our remedies; but will be pleas-ed to make cash agents. Address:

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PILLS, LIVER

FOR THE CURE OF

Hepatitis or Liver Complaint, DYSPEPSIA AND SICK HEADACHE.

Symptoms of a Diseased Liver.

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

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Dr. C. M'Lane's Liver Pills, in cases OF AGUE AND FEVER, when taken with Quinine, are productive of the most happy results. No better cathartic can be used, reparatory to, or after taking Quinine. We would advise all who are afflicted with this disease to give them A PAIR TRIAL.

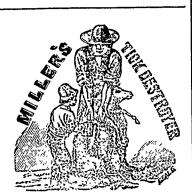
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chould be kept in every nursery. If you would have our children grow up to be HEALTHY, STRONG, and WOMEN, give them a few doses of M'LANE'S VERMIFUGE,

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EFFECTUALLY DESTROYS TICKS

penetrating to the vermin in all grades of development, extinguishing both intelled and unhatched life. It also improves the growth and quality of the wool adding weight and fustre; and one bies shoop to rest will and thrive. No flock muster who values his stock should be without it. Proc 35c, 70c., and \$1.0) per tin. A 35c, tin will clean about 20 sheep or 30 lambs. Sold everywhere.

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Cannor be curred by snuffs, washes or local applications. It is a weakness of the constitution, developing itself in the mast organs first, afterwards extending to the threat and laugs, ending generally in Consumption, if not checked by proper remedies. Peins in head, back, loins, and weakness of kidnova are its attendant diseases. More people have Catarrit than any other disease. It is easily cured. Thousands of cases, some of four years stending, have been entirely cured in New Hampshire and the Dominion the past three years, by the Constitutional Catarrit Remedy Certificates to back the above, and a treatise on Catarrit sont free on application to T. J. H. Harding, Chemist, Brockville, Ont, Send name on postal card, and it will cost only a cont. Prios, 31 per bottle, or six betties for \$5. Sent to any address on receive i money.

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Br. CULERIEM'S specific or French Remedy, for Nervous Bebility, etc., attended with any of the following Symptoma:—Deranged Digestion; Loss of Appette: Loss of Flesh; Evitul and Nervous or Heavy Sloep; Inflammation or Weakness of the Kidneve: Troubled Breathir; Failure of the Eyes; Lorender Action of the Heart. Eruptions on the Face and Nock; Headache; Affections of the Eyes; Loss of Memory; Sudden Flushings of Heat and Birshings; General Weakness and Indelence; Aversion to Society; Melancholy, etc. Clerymen, Physicians, Lawyers, Students, and persons whose pursuits involve great Mental Activity, will find this preparation most valuable.

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FITS! FITS! FITS!

CUME OF EPILETAY; OR, FALLING FITS, BY HANCE'S EPILEPTIC PILES,

Persons laboring under this distrosing malady will find Hance's Epileptic Pills to the only remedy over discovered for curing fielders or fall for the first person of the control of the control of the first person of the

A MOST REMARKABLE CURE.

A MOST REMARKABLE CURE.

PHILL PRIPITAL, June 28th, 1857.

RETH HANGE, Baltimor, Md.— Dear Sire. Resolve your severtisement, i was unideced to try your hyperpart little, I was attacked with Bullerpay in July 1883. Immediately my physician, was summoned, but he could give me no reised. I then consulted another physician, but i seemed to grow worse. I then tried the treatment of another, but without any good effect. I sagain returned to my family physician; was cupped and bled several different times. I was generally affected without any premonitory symptoms. I had from two on the return the property of the sagain of the sagai

IS THERE A CURE FOR EPILEPSY?

There A cure for epilers?

The subjoined will answer.

Grex that Miss, June 20.—Seves B. Lace. — Dear Six.

You then the course of the subject of the cure for the cure when the send you for two who tried your Fills in this part of the courty. By sen was badly afficted with fits for two years. I wrote for and received two boxes of your Fills, which he took according to directions. He has never had a fit since. It was by my persuasion that Br. Low tried your Fills. His case was a very bad one, is and it howly all hid life. Fersons have written to a from Alabamas and high proposed the course of the c

ANOTHER REMARKABIR CUME OF EPILEPSY: OR, FALLING FITS,

CURE OF EPILEPSY; OR, FALLING FITS,
BY HANCE'S EPILEPTIC PILLS.
MONTOOMER, Texas, June 20th, 1867.
TO SETH S. HANCE.—A person in my employ had been afflicted with Fits, or Epilepsy, for thirteen years; he had these attacks at intervals of two to four weeks, and often-times several in quick succession, sometimes continuing for two or three days and often sometimes continuing the several in quick succession, sometimes continuing the several continuity of the

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The Coming Struggle.—Union in the Camp.

The following earnest appeal from the N. Y. Christian Wookly should not fall on unhucus ears. Christians, in view of the great work to be done without, may well cease to turn their fire into their own ranks, or to seek in any "ay to harrass or disable go d soldiers of th. Lord Jesus Christ, because they may no. see all the truth which

go.4 soldiers of the Lord Joses Chiles, because they may not see all the truth which others see, or because others may not see all the truth which they see.

"When we turn i om the perusal of such a work as Professor Haeckel's "History of the Creation" to a survey of the American religious press, we are filled with inefiable sorrow; but for our faith in God and His Word, we should be filled with a well-grounded alarm. The very foundations of the faith are being mined, and the defenders of the faith are ignorant of the fact—at least they appear to be so. Prof. Haeckel is telling thousands of readers that there is no God and no soul but force; and he finds all ecclesiastical England convulsed over the question whether a dissenting minister may put "Rey." on a tombstone, and whether a man who doubts the personality of the devil may take the Communion. ality of the devil may take the Communion. In this country he finds a more united church, and, perhaps, a more earnest Chris-tianity, but he finds the old questions dividing our churches into secte, and the sects themselves debating whether they will not split up into still smaller asteroids. It sometimes seems to us as if the condition of the church was like that of Jerusa-lem in the days of its siege. The factions within busying worrying with one another, while pagan infidelity is advancing with his legions that he may whelm them all in

a common destruction.
"We do not assert that the questions which threaten our Protestant sects with still further disentegration are unimpor-tant. What we do assert is this, that their settlement should, by common consent, be settlement should, by common consent, be postponed till these fundamental questions are settled; that in comparison with the issue whether there be any basis for reverence in God, or virtue in man, they are pitifully trivial; that the old arguments against atheism, however conclusive, are not practically convincing; that Mr. Paley's watch does not satisfy the disciple of Hackel, who believes that it was nover of Haeckel, who believes that it was never made, but was evolved out of a stone like that which lies by its side; that the argument from the design to the designer, in its old-time form, is ineffications with the man who accounts for his own origin by Topsy's theory, 'I spec I growed,' and that until this new philosophy, which not only decries Christianity, but denies the reality of religion and the basis of virtue, be effectually and finally laid away to its long rest, the Christian Church has no time and should have no energies for 'doubtful dis-putations.' While Goliah defies the armies of the living God, the tribes ought not to be contending with each other about their boundary lines."

The Danger of the Age.

I suppose if we could get at the full record of the Assyrian consciousness in the times of the greatest material splender of the nation, we should find that they were quite confident that they were the greatest people in the world by virtue of their riches, their luxury, their numbers; yet how easily were they destroyed by a people of higher intelligence! Now, when it is held that railroads, telegraphs, and weather reports constitute a beatific state, weather reports constitute a beatific state, it seems to me that we are as much mistaken as the Assyrians were. What connection exists between railways and good nection exists between railways and good conduct? Or between telegraphs and national probity? I hope I do not seem to undervalue great inventions; but I would suggest that honesty is no sense superseded by inventions, nor intelligence by the wea-ther reports. The inventors have not shown us jet how to clevate character by means of a steam life; nor are any virtues, I believe, fostered by the perferating tele-graph. Yet people rely upon these things; they put aside the remark that they are essentially a failure as yet, so far as the more valuable results are concerned, and call it discontent or deletantism, or the "anti-patriotic reaction." Is is neither; it is a much more serious thing; it is a warning not to neglect the spirit of civilization during this era, in which we are so taken up with its forms.—The Galaxy.

Irish Honorary Degree. Some class or other of Irishmen is always discovering a fresh grievance. The latest which has been found out is the manner in which has been found out is the manner in which Trinity College, Dublin, confers its degrees. There are two ways in which such degrees as D.D. or LL.D. may be properly conferred—either as a recognition of acknowleded merit without examination, or as a mark that a very high examination has been passed. A correspondent of a Dublin paper complains that Trinity Colledge frequently grants its honors without ledge frequently grants its honors without reference to either of these conditions. Acreference to either of these conditions. According to this gentleman, it too often thinks, not of intellectual attainment, but solely of the very different question, whether a candidate has a sufficient supply of cash. "I look upon it," he says, "as decidedly disparaging to the dignity of such a learned body as the University of Dublin enjoys the world-wide reputation of being, that she should place her highest honors within the easy reach of those who have more money at command than any remarkable literary status acquired by talent or industry." We do not know how far this may be true, but if the facts are as represented, the grievance if the facts are as represented, the grievance is more real than many of those with which public time is occupied in Parliament, and the University authorities cannot too soon institute reform. The Scotch Universities are sometimes accused of being rather lavare sometimes accused of being rather lavish with their chief honors, but they have never lain under the suspicion of selling them to the highest bidder. At the worst, they have only been thought occasionally to overrate the literary attainments of a elergyman who may have published a volume of assemble, or a philosophar who was ume of sermons, or a philosopher who may have favoured the world with a few misty have favoured the world with a few misty speculations. Of late years they have im-mensely raised their standard, and the Dublin Senate will do wall to follow their good wassagle, and find other means of suraing an homest penny,

The Pest of Rome.

We do not mean the Plague, the Ma-Wo do not mean the Plaque, the Malaria, or other epidemic. We mean the chronic, ever-present, never-yielding attack of the professional beggar. The door-ways of churches within and without are lined with beggars. These never assail the priest nor the citizen. But woo to the tourist—he is the victim of the professional beggar. The means and cries, and grimaces expressional beggar. sive of hunger and want, the eloquent gesticulation; the positive refusal to "take no for an answer;" all this awaits the Americans and Englishmen, known as such at

sight.
We learn that the stereotyped cry is:—
"I am starving for bread." Well, we do something original, but take out no patent therefor. We are driving past the house of Scipio—where lived the conqueror of Hannibal—on the Appian way. We have filled our pockets with rolls of "bread." As the carriage is beset, and hat or hand lifted with the acquisionned cry, we denosit listed, with the acoustomed cry, we deposit that in lack of which the beggar is starving. There is evident disappointment. But we make our escape.—Dr. Emerson's European Correspondence.

A LAMP CHIMNEY may be made almost indestructible by putting it over the fire in a vessel of cold water and letting it remain until the water boils. It will be found that boiling toughens in this case.

THE PRODUCE MARKETS,

TORONTO, Aug. 9, 1876. Liverpool quotations were unchanged. TORONTO.

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Straw		8	Ø	"	9	0

Official Announcements.

MEETINGS OF PRESBYTERIES.

MEETINGS OF PRESBYTERIES,

PETERBORO.—In St. Paul's Church, Peterboro,
22nd August, at 2 p.m.

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

At Cobourg on the 26th September, at 10 a.m.
Kingston.—In St. Andrew's Church, Belloville,
on the second Tuesday of September, at 7.30 p m
FARIS.—In Knox Church, Ayr, on Tuesday, 18th
September, at 2 p.m.
BARBLE.—Next mooting at Barrie, last Tuesday
in August, at 11 a.m.
BARBLE.—At Barrie, on the last Tuesday of September, 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.

MANITOR.—At Winnipog, on the 2nd Wednesday
of October.

CHANHAM—In St. Andrew's Church, Chatham,
on Tuesday, 2sth September, at 1 a.m.

HANILTON.—In the Central Church, Hamilton,

Hamilton.—In the Central Church, Hamilton, on the last Tuesday of September, at 11 o'clock,

London.—Next regular meeting will be held in First Presbyterian Church, London, on last Tues-day of September, at 2 p.m. LindsaY.- Next regalar meeting of the Presby-tery of Lindsay takes place at Camington, on the last Tuesday of August, at 11 a.m.

TORONTO.—In the lecture room of Knox Church, foronto, on the first Tuesday of September, at 1 a.m.

GHATHAM.—A pro rc nata meeting of the Prosby-tery of Chatham will (D.V.) be held in Wellington street Church, Chatham, on Wednesday next, 16th August, at 11 o'clock sharp, to receive the resigna-tion of the Clerk, apportion the Home Mission deficit, etc., etc.

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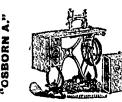
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