





Pastor and People.

The Imprecatory Psalms.

In the Sunday Magazine for March, pp. 381-393, is a short but comprehensive argument on the subject expressed in the heading of this article, by W. Lindsay-Alexander. Nothing that the writer ever 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. 685-686, has given what may be deemed in general a sufficient answer to certain objections, in these words, "With regard to the denunciatory Psalms, David was the organ of God in denouncing the divine judgments against the wicked. If he did this with the feelings with which a benevolent judge pronounced sentence on a criminal, no 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 spoke by the mouth of David. How David's heart was affected by these denunciations, is a question entirely apart from his inspiration," 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 precious 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 now.

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 writer utters, often in vehement language, a desire for vengeance on those whom he considered his enemies, or expresses joy because of calamities that had overtaken, or may overtake them. So repugnant have such utterances appeared to pious feeling, that they have been a stumbling-block to many readers of the Psalms, and have been eagerly laid hold of by those who are opposed to the claims of the Bible as supplying a reason for denying 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 oppressors of the good. That such a rendering is in some of the passages grammatically 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 Psalm vi. 11, [10] which, in the authorized version, is rendered, '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. 16 is rendered by 'Thou wilt break the arm of the wicked,' etc. But this cannot be carried through all the passages; e.g. Psalms lxxix. 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 country. The fact therefore, must be admitted that there are in the Psalms utterances of a vindictive character, so strongly expressed, 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 divine 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.

3. 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:—"Thou shalt not hate thy brother in thy heart; 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 thou 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 knew that private revenge was forbidden as sinful, and they denounced it as such; compare Prov. xx. 23; xxi. 17, 18, 29; xiv. 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 cause, and deliver me out of thy hand." (1 Sam. xxi. 12, 13.) David knew how to forgive an enemy, and to refuse to avenge himself on one that had injured him: (2 Sam. i. 17 & xv. 24); he knew that God abhorred the bloody and deceitful man;

(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 facie improbable that he, or those who, like him, revered God's law, and had learned the lesson of mercifulness which it inculcates, should be found indulging a spirit of cruel vindictiveness, and seeking the destruction of enemies merely 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; xlii. 7 & 8); it is for the vindication of the divine honor, insulted by the 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 pious, and to deter the wicked, that they desire that the oppressors of God's people should be put to shame and destroyed, (Psalm xxv. 26, 27; xl. 10; lviii. 11; lxxiv. 9, 10, etc. In such utterances it is another spirit than that of vindictiveness that breathes.

5. Under the ancient dispensation God had revealed himself as not only long-suffering and merciful, but also as hating iniquity, as requiring 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 servant of God should express his approval of God's purpose of retribution, should ask the fulfillment of that, or should express satisfaction in the prospect of its fulfillment, in words often borrowed from God's own declaration by his prophets? (compare e.g. Isa. cxxvii. 8, 9, with Isa. xlii. 16, 18; Jer. l. 15, 20.) 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 fulfillment. 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 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 lived under the former dispensation, should express, in language not more strong, their desires for the fulfillment of God's threatenings against the enemies of his kingdom, and the oppressors of his people, or should exult over the prospect of such fulfillment? 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 enemies and oppressors, they mean nothing more than to invoke Him to whom 'belongeth vengeance and recompense,' to vindicate as he sees meet, the cause of his servants, even as our Lord himself did, (1 Peter ii. 23,) leaving it with Him 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. 50.)

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

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 earnest 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.

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 we 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.—Bertram.

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 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't think it is much 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 sense to doubt the success of the enterprise.—Sawyer.

The Aged Pastor.

He stands at the desk, 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 page of the Sacred Word— Not a whisper, low and loud, is heard, Even fully assumes a serious look As he reads the words of the Holy Book, And the thoughtless and gay grow rovtout there, As he opens his lips in fervent prayer.

He stands as the grave old prophet stood, Proclaiming the truths of the living God, Fearing no proof in the case of men, Whose hearts are at ease in their folly and sin, With a challenge of guilt, still unforgiven, To the soul untried, unmet for heaven.

Oh, who can but honor that good old man, As no nearth his threescore years and ten, Who hath made it the work of his life to bless Our world in its we 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 tears, 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 you'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 still and his heart is cold?

You'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.

—Presbyterian 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 doctrine, lifted the individual above Pope and prelate, and priest and presbyter; above Catholic Church and National Church, and General Synod; above indulgences, remissions, and absolutions from fellow-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 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. 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 purchased indulgence, and decried worthless masses for the dead; 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 Church 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 representative character, which combined authority with popular rights. Both Luther and 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 presence of want, tread the path of solitude, and often be brought to the end of our own strength and of human sympathy and counsel. Jesus shines the brightest to faith's eyes when all things are dark and dreary. And when others have retired from our presence, their patience wearied, their sympathy exhausted, their counsels baffled, perchance their affections chilled and their friendship changed, then Christ approaches and takes the vacant place, sits at our side, speaks peace to our troubled heart, 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 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 seeth Thee!'"—Winstlow.

Prayer Consistent with Law.

Does the efficacy of prayer, if admitted, conflict with the reign of law? Does it 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 without 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 aspirations of all the higher powers of the intellect, have their commensurate revenues. Is prayer alone abnormal? Or is there any thing inconsistent with a law-loving philosophy in those seasons of the Christian's faith, "Ask, and ye shall receive;" "Draw nigh unto God, and He will draw nigh unto you?"—A. P. Postled, in Baptist Union.

The Bible in India.

At the late anniversary of the British and Foreign Bible Society, held in London, a letter was read from Sir Bartolo Frere, in which he speaks as follows of the influence of the Bible among the teeming 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 important portions of both Testaments 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 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 have 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 mention 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 in 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 fellow-subjects who are still in search of a rule of life."

Am I Doing My Duty as a Christian?

In our present condition of partial sanctification and 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 it.

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 view 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 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 Christians, and who have solemnly promised submission to Christ as King, habitually refuse to obey Him; for, to refuse to perform duty is so far to refuse to obey Christ. How often, when the matter of family worship is 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 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 it—who 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 excuses 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 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 be duty, is, for him who does so, to stand self-condemned 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 Presbyterian.

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 tenacity. 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, cast 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 worry and increase of energy. Sleep sweetly, and work refreshingly; feel the full weight of the burden, and find Almighty strength, carrying it. We learn to live well when we spontaneously hasten to Christ with all our cares; lay them all on Him, and then He is our wisdom and strength at all times, in all labors and trials.—Baptist Union.

The Union of the Presbyterian Churches in England.

"The united Church will be a real power on behalf of Evangelical Protestantism and Nonconformist liberty, and the happy auspices 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 will have the sympathy and prayers of all the Free Churches, if it is observant of those rules of fellowship by which our relations to each other should always be regulated. An unwise competition on 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 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 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 ties 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 there not be an alliance between us which would be eminently useful to all?"—The Congregationalist.

Random Readings.

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 continually. For daily wants he will find daily grace.

He that said, in the Gospel, "I fast twice 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 inscription "Ready for either—ready for toll, 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 answered?

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 promise.

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 mere prosaic calculation of loss and profit takes its place, then comes a Byzantine epoch, a Chinese epoch, decrepitude, 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 departure out of the world, and be sollicitors only with regard to the right discharge of present duty.

LET not mistakes nor wrong directions, of which every man, in his studies and elsewhere, 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 bottom of the condition on which all men have to cultivate themselves. 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 knew 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 ears, "Watch, for ye know not when the Son of Man cometh." This is the posture in which it becomes us to be, "looking for and hastening unto the coming of the day of God." Whatever would interfere with this, must be avil. Anything that would lead us to say "My Lord delayeth His coming," must be wrong.



Our Young Folks.

Personal Beauty.

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

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 did. 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.

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." Dear children, some things go under the title of poetry which are incomprehensible to young and old, to wise and foolish alike.

Queen Elizabeth.

When the unhappy, bloody, fiery, heart-broken Mary died, everybody was glad. Was there ever so sad a thing? Instead 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.

Elon (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 outdoing their brains for weeks before, and in which the praises of the great Elizabeth were sung till words could go no further.

Abraham.

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 Sichern, kneeling before the altar at Bethel, standing silent before Pharaoh, heading the midnight assault, prostrate before God moaning 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.

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.

Mental Dyspeptics.

There is the dyspeptic croaker. He grumbles by rule; murmuring is his daily food. He is out of all patience with Providence, 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.

There are others whose mental dyspepsia 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.

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."

THERE is no need that the man in a skiff amid Niagara's rapids should row toward the cataract; resting on his oars is quite enough to send him over the awful verge. It is the neglected wheel that capsize the vehicle, and maims for life the passengers. It is the neglected leak that sinks the ship. It is the neglected field that yields briars instead of bread. It is the neglected spark near the magazine, the tremendous explosion of which sends its hundreds of mangled wretches into eternity.

Sabbath School Teacher.

LESSON XXXIV.

THE VALUE OF WISDOM. (Prov. iii. 1-19.)

COMMIT TO MEMORY vs. 3-6. PARALLEL PASSAGES.—Isa. xxxii. 17; 1 Pet. i. 6-8.

SCRIPTURE READINGS.—With vs. 1, 2, read Rev. xxii. 14; with vs. 3, 4, read Pa. lxxxix. 14; with vs. 5, 6, read 1 Chron. xxviii. 9; with vs. 7, 8, read Isa. i. 10; with vs. 9, 10, read 2 Cor. ix. 6; with vs. 11, 12, read Pa. cxxx. 67, 71; with vs. 13-16, read Matt. xiii. 44-46; with vs. 10, 17, read Matt. xi. 20, 28; with vs. 18, read Rev. ii. 7, and with v. 19, Pa. civ. 24.

GOLDEN TEXT.—It cannot be gotten for gold, neither shall silver 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 necessities of human life. We learn religious truth that we may do it. A true life is applied Christianity. Our lesson to-day magnifies the use of it.

We are to study two of the three divisions of this chapter, each beginning with the kindly oriental form of address, like "beloved" in a sermon, or "dear friends" 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 forgot not." It is a caution. The mind is to be stored with truth. The Hebrew parallelism, in which a thing is said twice, with a little variation—a new idea suggested—is here. "Lay" corresponds with "commandments," and "keep" with "forget not." We keep things in places adapted to their nature—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 fitting place for the commandments. (See Jer. xxxi. 33.) 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 "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 corn-fields lying near, and beyond the hills rising one above another. The eye, as it travels to the hills, 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—break them in vice and sin, to ruin. Children I hear God speak to you here. See how He loves His children in Isa. xlviii. 17, 18.

(b) THE RELIGION OF EARLY YOUTH (vs. 2, 3). It is the time when we see beauty, love ornaments, feel the charms of what is lovely. Yet 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 these." The eastern youth bound ornaments on neck and arms. Here are the best "mercy and truth," either God's mercy and truth, as in Pa. 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, Solomon, 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 (2 Cor. iii. 8). He reaches the heart, and his writing stands.

(c) THE RELIGION OF LATER YOUTH (vs. 5, 6). There is apt to be self-confidence. The young man rejoices in his strength—the young woman feels the influence she can exert. He can do—she can persuade. But "trust in the Lord" is the best truth. (Study Jer. i. 8-9; Moses, Ex. iii. 12; and Pa. xxxvii. 3.) 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" (Pa. xxxii. 8, 9). Learn "by heart" (Pa. cxlvii. 10).

This is the time for making decisions as to pursuits, interests, associations. "In all thy ways acknowledge"—direct thy path. Consult His word; think of His 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. Sickly and rich, 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 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 compliments, or the credit, but for Christ's sake. (See Matt. vi. 1, and 2 Cor. v. 14.) This course leads to abundance. "New wine" was to Orientals as tea and coffee to us.

(e) THEN we have the RAZOR OF THE SURNAME (vs. 11, 12). A man 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 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 rod. "Oh! it is of no use to try or hope"—that is, "being weary," "fainting," as it is rendered in Job. xii. 5. (See Pa. 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 on our necks; or we trust in our own power, 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. xii. 6.)

This is practical godliness—the "wisdom," the "understanding," of v. 13, which Paul found to be better than even Jewish birthright and Pharisaic virtues, and which, in his language, Job praises (Job xxviii. 12-13), and Christ exalts as treasure 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 plan 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 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 death (Gal. ii. 20); in His place of favor before God (Eph. ii. 4-6); in His confidence before God (Eph. iii. 12); and we shall be with Him in heaven (John xvii. 24).

(2) This godliness is profitable for all things (1 Tim. iv. 8). This is made sure by Rom. viii. 28, 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).

(4) Wisdom, therefore, is the "principal 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—object 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 determined 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 superintendent 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 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." If 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 benefiting others raises us immensely in the scale of being; we become workers together with angels and with God. The Sunday-school teacher occupies this exalted position. His object is to 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 impart sound religious instruction, he must commit the lesson to memory. Then anticipate the scholars' questions in respect to the general and special meaning of words, the situation of places, the relations of persons, customs, manners, promises, 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 figures and spaces, that the truth may make a clear impression. To produce this impression, the teacher must bring his heart 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 mind and heart must be enlisted. He must therefore study the lesson with a view to its reaction upon his own life. His 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 odor of a teacher's breath may confirm a bad habit which the words borne

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

School, scholars and teachers thus prepared, 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 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 school.

He must seize the leading thought, and make it the key for opening and closing the school. The hymns 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, prophecy, or purpose of the sacred writer, and catch the thought which may elude 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 adding new pleasure, and sending all away rejoicing 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 culture; and his instrument the same Sunday-school lesson for the day. His object is the spiritual benefit of the entire congregation. He commences his study of the lesson 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" 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 Christ. Then from the pulpit, or lecture-desk, or Bible-class chair, he must circulate 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 superintendents and teachers, and indirectly furnish material for the inculcation of truth in the minds of the children.

Recent Discoveries at Rome.

Among these the archaeological commission, instituted by the municipal council of Rome, describes a statue, recently discovered, of Hercules as a child, 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 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 portico at the foot of that rock, anciently cut in sepulchres, which front the right side of the church, occupying the centre of the cemetery. This is supposed to have 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 votive offerings by the inmates. This statue of Hercules is of life size, representing the son of Almena 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 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. There is a heaven 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 rich, a healer of diseases, and a guardian of health. Prayer at once secures the continuance of our blessings, and dissipates the clouds of our calamities.—Oroonoko.



## British American Presbyterian, 192 BAY STREET, TORONTO.

FOR TERMS, ETC., SEE EIGHTH PAGE.  
C. BLACKETT ROBINSON,  
Editor and Proprietor.

### TO CORRESPONDENTS.

Letters and articles intended for the next issue should be in the hands of the Editor not later than Tuesday morning.  
All communications must be accompanied by the writer's name, unless they will not be inserted.  
Articles not accepted will be returned, if, at the time they are sent, a request is made to that effect, and sufficient postage stamps are enclosed. Manuscripts not so accompanied will not be preserved, and subsequent requests for their return cannot be complied with.

## British American Presbyterian, FRIDAY, AUGUST 11, 1876.

It is instructive to learn that Queen Victoria 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 let 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 \$300,000 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 enthusiasm 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.

It 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 successful 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 Presbyterian ministers. Our cotemporary will need to look after Brother Dickson who has been occupying Mr. Marling's pulpit in New York with much acceptance. Why do not our Bond Street Congregational brethren take Dr. Castle's advice, and call a first-class Presbyterian minister from New York, or some other city of Uncle Sam? That is the way to bring about the union of the Congregational and Presbyterian Churches.

### THE SCIENCE CONGRESS.

Dr. Vincent, who seems to be the prime moving spirit of the Chataqua Assembly, has this year astonished every one by the important addition to the exercises of the Convention, which we call 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 prelections.

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 lectures 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 peripatetic 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 instruction.

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 overconfident 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 Chataqua 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 Northern 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. We 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 branches of the Presbyterian denomination that belong to Canada and the United States, we may thus have some idea of the fertilizing and blessed 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 considered 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 holding 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 Chataqua Lake, by our 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 Chataqua assembly, 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 conventions—though 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 Presbyterian 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 Chataqua 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 lives 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,

the manners and customs of the East, questions connected 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 Chataqua Assembly, the announcement of essays 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 sewers 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 certain 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 Prevention 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 numerous signatures. 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 public has been thoroughly aroused, and that we shall soon have an Act to prevent any such barbarity in the future.

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

Roots 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.

To make plaster images look like new, boil one pound of white wax in a quart of milk till the wax is dissolved; pour it into some vessel large enough to hold the figures; dip them in this, and any part that is not touched by it must be brushed.

Wax or powder gets into the flesh, by explosion or otherwise, it can be removed by a mixture of sweet oil and alum, mixed in equal quantities applied to the surface.

### Ministers and Churches.

ON Monday, the 31st ult., Rev. D. McGregor was inducted into the pastoral charge of North Mara and Carden. Rev. Messrs. Paul, McNabb, Hastie, McDonald, and Murray took part in the services, which were solemn and impressive throughout. 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 pastor. The rejoicing is all the more cordial from the eminent fitness of Mr. McGregor for his new charge. He speaks in the Gaelic language as fluently as in the English, and well understands that mystery which baffles 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.—*Com.*

A somewhat surprising incident occurred in Malcolme, 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 Blake, 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 well-written narrative of facts, entitled "In the Fort," by Sarah Tytler, author of "The Huguonot 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 Evangelists, 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. "Madame Feller" was a Swiss 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 Catholic children in the garret of a log hut, in the suburbs of Montreal. She is now held in loving and grateful 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 monuments erected to the memory of Madame 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. Raehat; "The Victoria Hospital for Children," by H. A. Page; "Miss Cotton's Coffee Room," by the editor; "Death and Sleep" (after Krusmacker); "Poems of Real Life," by Don Greenwell; and Rev. G. S. Outram, M.A.; some other pieces of poetry, and the usual "Monthly Survey."



Good Words, for July, contains Dean Stanley's sermon on the "Continuity and Discontinuity of the Church," preached in Westminster Abbey on Ascension Day, May 25th, in behalf of the restoration of St. Alban's Abbey. The "Sketch of a Journey across Africa," by Lieut. 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 tributary to it; and that the Lualaba is the Congo. Many of the natives on the west side of the Bambarro Mountains inquired after the "old white man," and seemed very 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 Tylor, 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.R.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.**

EDITOR 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 education.

"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 opinion has to do with the heart, the affections and the life. Yet all our strifes and all our partisanship 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 often 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 uncharitableness; 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 ourselves, 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 that 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 difference 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 criminal, and the consummation of Christian unity is put far off into the better future.

"With the dropping of our pride of opinion—which never had a respectable basis to stand upon—our respect for those who are honestly trying to form an opinion for themselves should be greatly increased. There are men who are honestly trying to

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! 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."

**Presbytery of Whitby.**

INDUCTION OF THE REV. ROBERT CHAMBERS.

The Presbytery of Whitby met in St. Andrew's Church, Whitby, at half-past ten a.m., on Tuesday, 25th July, to induct the Rev. Robert Chambers, and transact other business. A communication was read from Dr. Cochran, stating that the sum of \$266.65 had been allocated to the Presbytery of Whitby as a just apportionment of the amount required to discharge the indebtedness of the Home Mission Fund. It was agreed to consider the matter at the afternoon sederunt. Mr. Rodger was appointed to read the edict to the congregation assembled in the Church, and having done so, reported the same, when it was moved and agreed that the Presbytery now proceed to the induction of the Rev. Robert Chambers.

The Rev. James Little then ascended the pulpit, and, after the usual devotional exercises, 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. Chambers 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. Cochran, when it was agreed, on motion by Mr. Edmondson, "That the Clerk communicate with the Kirk sessions of the Presbytery; inform them that a deficit of \$10,000 has occurred in the Home Mission Fund, and that \$266.65 from our Presbytery will be a proportional amount, and ask a contribution for liquidation of said debt." The Clerk read a communication from the congregation of Kendal about the resignation of Mr. Calder, and appointing Messrs. Boyd and Anderson commissioners to the Presbytery. Mr. Calder reported the citation of the congregation by him to appear in their own interests. It was then moved and agreed that parties connected with the resignation of Mr. Calder be heard, when they compared Messrs. Boyd and Anderson, who spoke in terms of the resolution of the Kirk 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 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 about 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 soiree given by the congregation of St. Andrew's in 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 clergy 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.**

At this stage of the proceedings, Mr. Ormiston and Mr. Laing proceeded 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 circumstances often very difficult and laborious.

"We will all likewise remember with gratitude and pleasure how, on all occasions, you did your utmost so to conduct matters as to soothe and conciliate and to combine into one the two elements of which this now large and influential congregation 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 relations may continue to exist between you and our newly inducted pastor; that we may often see you amongst us and hear your voice raised in the condemnation of error, and the defence of truth, and in the praise and glory of God, and that He who guides the church may long spare you for

work in His vineyard, and give you strength for the duties laid to your charge, and great success in labouring for Him in 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 met 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 congregation as a Moderator of Session, he had fully appreciated the trust committed to him by the Presbytery, and had endeavored by all means in his power to prepare the way for the complete union of the two congregations under one pastorate; 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 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.—*Cor.*

**The Early Closing Movement.**

Last Sabbath night the Rev. David Mitchell delivered a discourse in Shaftesbury Hall on behalf 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 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 pressure upon storekeepers to keep open. He 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 stimulants 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 exhilarating 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 commending the movement to the Church, and particularly the ladies, whom he urged to 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 Mars and Cardon, to Rev. D. McGregor. It was signed by fifty-seven members and one hundred and forty-two adherents. The call was thoroughly cordial and unanimous, and was accompanied with a promise of stipend to the amount of \$650 annually, with manse, glebe and fuel. The call was sustained as a regular gospel call, and Mr. McGregor being present, signified his acceptance of it. It was arranged that his induction take place D.V. on Monday, the 31st July, at 3 p.m., and that the Rev. J. McNab preside, that Rev. 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. L. Murray, which was from the congregations of Kirkfield and Victoriaville, in favor of Rev. J. D. Murray, of Bucouche, N.B. It was signed by forty-one members and ninety-four 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 and hearty co-operation of the churches had been given them. A considerable number 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 to 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 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 indefatigable 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.

Never eat just before you expect to engage in any severe mental or physical exercise.

**Presbytery of Ottawa.**

This Presbytery 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 late W. McKenzie, of St. John's church, Almonte, was adopted:—"At this the first ordinary meeting of Presbytery after the death of our beloved brother, Mr. McKenzie, 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 retaining 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 ordained 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 men—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 Jesus Christ; for, without overlooking doctrinal and practical subjects 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, 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 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 Society, 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 act, 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 Presbytery. 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 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 influence 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 departed brother has so hopefully begun."

The Rev. 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 about 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 intimating 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 mission 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 sealing ordinances. It was resolved that in all cases of the induction of a minister the congregation 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 returns, and report at next meeting. The next regular meeting was appointed to be held in St. Andrew's church, Almonte, on Tuesday, the 7th November, at 3 o'clock p.m.

**JOHN CARSWELL, Pres. Clerk.**

Never eat when very much fatigued. Wait until rested.

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

**The Disruption Worthies.**

The Disruption of the Scottish Church in 1843 is an event which is falling into the distance as belonging to another generation; but it has taken its place in our history, and its direct results are becoming more evident every year. The origin and progress of the Free Church of Scotland teach important lessons to all the Churches, and are fitted to instruct even the wisest of our politicians. The principle of spiritual independence, which promises to save from utter worldliness the Church of the future, has been nobly and honorably vindicated by the Free Church of the North, while the whole subject of ecclesiastical finance has been quickened into new life by that Church's wonderful Sostentation Fund. Just as the heroic struggles of the Scottish Covenanters have been glorified by our literature as having powerfully conducted to the triumph of constitutional liberty, so has the progress of the Scottish Free Church extorted the admiration of all who take an interest in that spiritual freedom which pertains to the very essence of vital Christianity.

But while the fortunes and lessons of the Scottish Disruption must often occupy thoughtful Christian minds, the heroes of that great event must not, indeed cannot, be forgotten. 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 Scotchmen and noble-minded Christians. Such men as Chalmers and Welsh, Candlish and Cunningham, Buchanan and Dunlop were pre-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 Christendom. A number of other true-hearted Presbyterians, hardly inferior to those we have named, powerfully contributed to those moral and spiritual triumphs which men have learned to associate with the Free Church of Scotland. Of the leading "Disruption Worthies," 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 monument, in the shape of a splendid volume published by Mr. Greig, of Edinburgh. No fewer than forty-eight eminent men of the Disruption 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 especially happy in matter and style we may instance that of Dr. Chalmers by Dr. Couper, of Burntisland, of Dr. Candlish by Sir Henry Moncreiff, 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 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 reckoned a valuable treasury of historical facts by 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 endeavour 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, liberal-minded men, were thorough Scotchmen and Presbyterians. They form a striking contrast to the Macleods and Tullochs, the Cairds and Wallace 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 religion 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 Presbyterians. 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 ever 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 knew how to combine intellectual culture with a firm faith in Evangelical religion, and how to maintain the liberty of the State without sacrificing the independence of the Church. Some leading men in the Established Church begin to speak in a commendable way of Chalmers, and to doubt many of his doctrines; but that great man will survive attacks which only reasonable men survive waves recoiling from the immovable rock.—*The Weekly Review, London.*



Choice Literature.

The Bridge Between.

CHAPTER XX.—BENEATH THE SUMMER SKY.

The grasshopper sang its love song to the summer night, the stars came out and stared blindly down at her, and a gentle breeze rose and rustled among the tall grass and the tangled underwood; but still she did not move or stir. Dorothy understood 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 realize, after all, the time he had known her, and all he had said, and after those happy days just before her grandfather died, that he did not love her more than Nettie. She had not scrupled too to let him see her own feelings, she had been too much of a child, and too innocent, 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 struggled with that bitter sorrow which sometimes comes into a girl's life, yet only once, and while the world is still new and strange to her, and which is as keen and bitter as any that is placed on the world's long list of troubles. 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 words and treasured his letter, to be forgotten for Nettie, who had only been six or seven weeks in the house, it seemed cruel; and every time she thought of her sister's beautiful face, she knew how hopeless it was to think that he might ever return to her. There seemed nothing left to live for; no one loved her—no one save her brothers, and sister Sally, and even they were getting new tastes and new ideas, 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 remembered 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 then she went up-stairs to her own room again, and locked herself in.

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?" Nettie asked—there was something in Nettie's 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 spoiled 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 over Mr. Fuller away from me." "I know you can 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 sent a chill into her very heart. Presently, slowly and deliberately, she turned round, and looked at Nettie, at her beautiful face and golden hair, at her small white hands and the graceful snowy fill 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 softly, her head drooping, and the pride that was new stinging her till she felt almost cowed. "He did," repeated Nettie; "he told me so." 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 Nettie!—for she determined to tell her sister all she had overheard." "Last night—" "Nettie!" called Mrs. Woodward; "Mr. Fuller 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," also added, in a sorrowful voice, that touched even Nettie, 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, Nettie," Mrs. Woodward said, meeting her at the foot of the stairs, "and I have a note for you from Sir George Finch," and she held it out. Nettie'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.

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 half. 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 more for my little sister Dorothy." "She is a mere child," he answered impatiently. "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 better than I should, and not mind being poor, and though you say you would work for me—" "Work!" he interrupted, "I would do anything for you, Nettie. Oh, my darling!" he said, going over to her, and looking down into the clear blue eyes that turned shyly from their long gaze into the garden to meet 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 held 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 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 wandered by his side through the summer fields not three months since.

CHAPTER 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 Nettie. "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 afternoon. "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 avenue 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 spring-time 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 Nettie, 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 sigh, 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 shoulder. "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 nature 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 unconsciously longing for sympathy, or to be soothed, 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 said; "I caught 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 evening, and Dorothy looked up at him, at his broad shoulders and faded straggling beard, 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 answer that question which she was always vainly asking herself. They were nearly at Hampstead Hill before she found courage to ask him about it. He had been silently walking by her side for some minutes, as if almost forgetful 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 shelter." "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 nothing 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, and, depend upon it, it is one of the keys to happiness. Everything must be paid for, Dorothy, and the good we do and the 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 thoroughly, 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 Fuller was there as usual. "Did you see Nettie?" she asked, changing the conversation suddenly—"I mean this afternoon?" "Yes, I went out into the garden to her," he answered; "she was sitting under the eucalyptus-tree with Mr. Fuller." She turned away with a quick movement 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," he said, awkwardly, but she only shrank away from him. "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, 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 people. He was not handsome like Mr. Fuller, that was certain, and she remembered 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 longed so much for sympathy. He looked down into her face, and he had soft kind eyes. "Well, my dear little child," he said, softly, "what is it?" There was something so grateful to the girl in his 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 she thought shot through her, that if she married George Blakesley, Adrian Fuller could never again think and tell Nettie (her cheeks burnt with shame as she remembered it) that she was in love with him. The tears came into her eyes, 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 learnt to hate that, and then we will plod on together. We cannot live our whole lives in day-dreams." "And I should be so sorry to leave them"—she was thinking of home, but suddenly

she stopped, for she knew how little they would miss her; she was nothing much to them, and though George Blakesley 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 became 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 fauces and dreams, and scraps of knowledge picked up in the wild woody 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 beautiful, and that she could make his life so. "Would it make you so very happy?" she asked, slowly and sadly; for it was like taking yet a last farewell of the old life and the old dreams. "My dear child," he said, gravely, holding down her hands and looking into her face, "it would make me more happy than any words can tell." She made no reply, only let her head droop low down on her breast to hide the tears on her cheeks again. "Very well," she said, faintly, at last; and then George Blakesley knew that he was accepted, and so Dorothy was engaged. 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, Dorothy?" "No, oh no; only they will all be in the garden," and she was almost thankful—when she thought of how Nettie and Adrian were probably together—for what she had done. "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 criteria, 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 estimate 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 triumphs 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 is so also in physics, and in the historical sciences. In the psychological and theological departments the value of testimony may be less, but it does not become zero. 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 high wisdom, see that the general consent of wise and judicious persons to an opinion creates 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 holiest and most saintly men in all denominations 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 displeasure 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 concurrent 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 Bibliotheca Sacra.

Scientific and Useful.

PLANTS. Lay some thin slices 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 well mashed; add one quart pound of butter, two ounces of sugar, half a lemon chopped fine, one teacup of milk; butter the tin and bake in a moderate oven half an hour. Two eggs 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 pitcher of water will cause the sediment to fall to the bottom in a few minutes. The neutral sulphate of alumina will make lime water perfectly pure, destroying at the same time all organic compounds. Almost all water has lime in it. 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 carpet suspected of being infested by moths. No need to press hard, and neither the pile nor the color of the carpet will be injured, and the moths will be destroyed by the heat and steam. CEMENT. A cement 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 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. Hydrophobia 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 following 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 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, 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 Scientific 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 offensive matter is discharged through the pores. They wear stockings from the beginning to the end of the week without change, which become perfectly saturated with offensive matter. Ill health is generated by such treatment of the feet. The pores are not 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 Presbyterian: "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 prepared 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 California has imported nearly all its paper from the East. But this discovery will lead to the erection of paper mills here, and the production of paper so cheaply that it will bear shipment to the Atlantic coast. The supply of cactus in our mountains is almost unlimited, and probably its use may even reduce the price of paper in the markets of the world."





The Coming Struggle.—Union in the Camp.

The following earnest appeal from the N. Y. Christian Weekly should not fall on unheeding 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 way to harass or disable good soldiers of the Lord Jesus Christ, 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 from the perils of such a work as Professor Haeckel's 'History of the Creation' to a survey of the American religious press, we are filled with ineffable 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 'Rev.' on a tombstone, and whether a man who doubts the personality of the devil may take the Communion. In this country he finds a more united church, and, perhaps, a more earnest Christianity, but he finds the old questions dividing our churches into sects, 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 Jerusalem in the days of its siege. The factions within busy worrying with one another, while pagan infidelity is advancing with his legions that he may overwhelm them all in a common destruction.

"We do not assert that the questions which threaten our Protestant sects with still further disintegration are unimportant. What we do assert is this, that their 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 disciples 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 inefficacious 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 denies 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 disputations.' While Goliath 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 splendor 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 beauteous state, it seems to me that we are as much mistaken as the Assyrians were. What connection 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 weather reports. The inventors have not shown us yet how to elevate character by means of a steam lift; nor are any virtues, I believe, fostered by the perforating telegraph. 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 defeatism, or the "anti-patriotic reaction." Is it 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 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 acknowledged merit without examination, or as a mark that a very high examination has been passed. A correspondent of a Dublin paper complains that Trinity College frequently grants its honors without reference 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 degrading 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 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 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 clergyman who may have published a volume of sermons, or a philosopher who may have favoured the world with a few misty speculations. Of late years they have immensely raised their standard, and the Dublin Senate will do well to follow their good example, and find other means of raising an honest penny.

The Pest of Rome.

We do not mean the Plague, the Malaria, or other epidemic. We mean the chronic, ever-present, navoryielding 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 woe to the tourist—he is the victim of the professional beggar. The moans and cries, and grimaces expressive of hunger and want, the eloquent gesture; the positive refusal to "asko 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, who do something original, but take out no patent therefor. We are driving past the house of Scipio—whose lived the conqueror of Hannibal—on the Appian way. We have filled our pockets with rolls of "bread." As the carriage is buset, and hat or hand lifted, with the accustomed 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.

Table with columns for commodity names and prices. Includes items like Wheat, Barley, Oats, Peas, Beans, etc.

Official Announcements.

MEETINGS OF PRESBYTERIES. PETERBORO.—In St. Paul's Church, Peterboro, 22nd August, at 2 p.m. OWEN SOUND.—The next meeting of the Presbytery of Owen Sound will be held on the 2nd Tuesday of September, in Division Street Church, Owen Sound. At Cobourg on the 26th September, at 10 a.m. KINGSTON.—In St. Andrew's Church, Belleville, on the second Tuesday of September, at 7.30 p.m. PARIS.—In Knox Church, Ayr, on Tuesday, 19th September, at 2 p.m. BARRIE.—Next meeting at Barrie, last Tuesday in August, at 11 a.m. BARRIE.—At Barrie, on the last Tuesday of September, at 11 a.m. SARNIA.—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. MANITOBA.—At Winnipeg, on the 2nd Wednesday of October. CHATHAM.—In St. Andrew's Church, Chatham, on Tuesday, 20th September, at 11 a.m. HAMILTON.—In the Central Church, Hamilton, on the last Tuesday of September, at 11 o'clock, a.m. LONDON.—Next regular meeting will be held in First Presbyterian Church, London, on last Tuesday of September, at 2 p.m. LINDSAY.—Next regular meeting of the Presbytery of Lindsay takes place at Cammington, on the last Tuesday of August, at 11 a.m. TORONTO.—In the lecture room of Knox Church, Toronto, on the first Tuesday of September, at 11 a.m. CHATHAM.—A pro re nata meeting of the Presbytery 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 resignation of the Clerk, apportion the Home Mission deficit, etc., etc.

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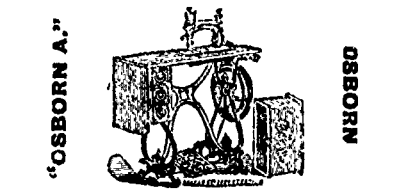
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