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## Contributors and Correspondents

[For the Presbyterian.]

### THREE OLD SCOTCH WORTHIES.

BY REV. J. A. R. DICKSON, TORONTO.

#### III.—ROBERT BLAIR.

Robert Blair was the son of John Blair, as William Row tells us, "a gentleman living in the town of Irvine and grandson of Robert Blair of Windgedge, a brother of the Laird of Blair, the ancient and honorable family of that ilk." Like both Ruthersford and Dickson he came of a worthy stock. His mother was Bessie Muir of the equally "ancient and honorable family of Rowallan." He was born in the year 1598. He was tenderly reared and piously educated; he tells us that his father was "much addicted to prayer." A grand thing in a father! the root and power of every religious principle and of every righteous action. He tells us too "how tenderly he walked, refusing to enrich himself by buying commodities from pirates, as his neighbors did, and also that he was twice spoiled at sea by pirates. He was left an orphan, and his mother a widow when he was only six years of age. At that time his mother was, in his own words, "only civil" (only decently and outwardly religious), but "many years after the Lord showed her mercy under the ministry of his worthy and famous servant, Mr. David Dickson, for she lived near fifty years a widow after his father's death." During his early years he took great delight in "reading Holy Augustine's Confessions," and accounted it an honour to repeat Mr. Welsh's Catechism before Sermon, both before and after noon, in church. At one Communion season he was greatly ravished in his spirit, so that he earnestly desired to communicate, but, he says, "having gotten my breakfast I durst not; for it was then generally received opinion that the sacrament behoved to be received fasting." This was a relic of popish superstition that still lingers among the people, but was discontinued by the ministers. However, at the second table he was so deeply moved that he determined to communicate upon this ground—"After supper" I thus reasoned with myself: Did Christ and his disciples celebrate this sacrament after supper, and can it be a fault of mine to celebrate it after breakfast? Sure it can be none, so at the next table I sat down and communicated. This was thy work O Lord, to thy poor child, to make me thy covenant and sealed servant." This was under the ministry of David Dickson, a ministry of which Ruthersford wrote: "It is but little that I know of God; yet this I dare write, Christ shall be glorified in David Dickson, howbeit Scotland be not gathered." "I am glad that the dying servant of God, famous and faithful Mr. Cunningham, sealed your ministry before he fell asleep; grace, grace be with you." O that we had more sealed ministers. After a careful training in philosophy under the hands of his brother, Mr. William Blair, he entered the University of Glasgow in 1611, and in 1614 took his degree of Master of Arts, and after two years spent in teaching in a public school, he was appointed regent in his own college, and the same year, 1616, he was licensed to preach the Gospel. Fleming has preserved an anecdote of this period which is well worth repeating. "Upon his first coming forth to preach, he by a remarkable providence had Mr. Robert Bruce of Edinburgh to be his hearer; and I have heard himself declare, it was his desire to have the judgment of so great a man upon his discourse, whose censure he said he would never forget, it has been so much blessed. It was this, I found," said he, "your sermon very polished and digested, (which has indeed easy tones of his parts) but there is one thing I miss in it, to wit, the Spirit of God; I found not that." This Mr. Blair often repeated afterwards, it made a deep and lasting impression on himself, and led him to see this, what many do not see, that it is something else to be a minister of Jesus Christ than to be a knowing and eloquent preacher. While in the ministry he was colleague with Mr. Dickson for some time, for Mr. Dickson went to Irvine while Mr. Blair was regent, and entered on that work so blessed of God to multitudes of souls. He often went to Stewarton to assist in that work, especially in the College vacations, and had much converse with the people, "and profited, he tells us, more by them than I think they did by me, though ignorant people, and proud secure lives, called them, 'the deaf people of Stewarton.'" I bless the Lord that ever I was acquainted with that people, and for the help I had by interchanging letters with blessed Mr. Dickson after he left the College." In the College he sought earnestly to form the young men under his care, to virtue. Robert Baillie blessed the goodness of God, who in his rich mercy, did put the almost white and raised table of his spirit under his hand to be engraven by his example and labors with the first most sensible and remaining impressions, whether of piety or of good letters or of moral virtue. In 1628 being wearied of teaching philosophy, and on account of a dispute with the principle of the University, he accepted a call to the ministry at Baugor, Ireland. Though this was the Episcopal Church into which he entered, he did so without question. In 1638 he was called to be colleague with Mr. William Amund, at Ayr, and about the same time to go to St. Andrew's. The contention between Ayr, where Mr. Blair had been some time, and where he had endeared himself to the people, and St. Andrew's was not without much feeling, however. St. Andrew's being the most important place, and where he could "insinuate the fear of God in the hearts of young scholars," he was ordered by the General Assembly to go there, whereupon he said: "I content

am in the hands of the Assembly, but I protest here in God's presence, that I had rather lay down my life than be separated from my flock at Ayr." Beautiful twin graces, humility and love! Here he exercised his ministry with great success, till ejected in 1632.

Of the character of his ministry we have no memorial left. Dr. McOris says, "the literary remains of Robert Blair, once so famous for his wisdom and learning may be said to have been lost to posterity." But while this is the case we are not without some precious hints of what it would be. Mr. Blair while regent, recorded in a notebook many passages of God with his soul which were the spiritual preparation for his life's work; these give us inkings, if no more, of what his ministry, so wise, so tender, so strong, so evangelical, would be. Take these extracts: "I perceived that many who make right use of faith in order to their justification, made not directly use thereof to sanctification," "but I had not, before that, learned to make use of faith as a means and instrument to draw holiness out of Christ, the Well of Salvation, though it may be I had both heard that and spoken that by way of transient notion; but then I learned to purpose that they who receive forgiveness of sins are sanctified through faith in Christ, as our glorious Saviour taught Paul, Acts xxvi. 28." "In conference with me, he, (Primate Usher of hallowed memory) desired to know of me what my mind was concerning the nature of justifying and saving faith. I told him my mind, that I held the accepting of Jesus Christ as He is offered in the Gospel, etc. With this he was well satisfied." "The Lord is pleased by trials to find the faith of his servants, teaching them to trust alone in him who quickeneth the dead. Gifts and graces, example in others, and experience in ourselves, may be pinnings, as it were, in a wall, to further, encourage and advance our faith; so may also the diligent use of the means and ordinances of life. All these, though in their own place, may and do prove useful to our faith and living thereby; yet if we offer to make all of these, or any of these, the object for our soul to rest or rely upon, in order either to our salvation, our sanctification, or our escape from trouble, they are not able to support and bear 'up the weight. As pinnings laid into the foundations, these all will be crushed, for they are out of their place and office. The Lord Jehovah, in whom alone is power—the Father, I say, in his Son and Spirit—without partners and colleagues—will be the only object of our faith to rest on. For this, see Ps. lxxii. 2, 5, 6, and in all these verses compare the word only with the word truly in the first verse, and thence we will learn that we do not truly wait, trust, or hope in God, when we do it not only, excluding from being the object all means and helps, outward and inward." "Who that knows anything of God can be ignorant of this, that every good duty must be performed by strength and furniture from the Lord himself." "This true and spiritual knowledge is affectionate and practical, as it floweth from the Spirit of grace, so it carries with it a stream and current of holy affections, and stirreth up to endeavors and earnestness in holy practice. A little of this reacheth very far."

These are the grand key-notes of a ministry. We know that the men of those days were not superficial, but deep, spiritual, and very Scriptural. The warrant of the word was necessary to every utterance, hence "their light shines and their influence is felt in Scotland still. Yes, with the ever widening waves of Christian teaching and example, and energy, they are being felt in all the world."

In 1640 he was sent to London along with Henderson, Baillie, and others, to attend to the affairs of the church during the formation of the treaty of peace. In 1646 he was appointed chaplain to the king. An anecdote is told connected with this portion of his life by Mr. William Vilant, of St. Andrew's, who after stating that scarcely did he ever know a more rare conjunction of these things more eminently shining in any one minister, than in Mr. Blair, viz., eminent piety, prudence, and learning, and a most peaceful, calm temper of spirit, tells us that in Oliver Cromwell's time, when he was called before the English Council, they intended to take his place from him as King's Chaplain, but he made such a wise appearance before them, that the President said to the rest, "It is well that this man is a minister, for if he were not a minister, he might vex us all with his great wisdom and policy; therefore, let us not take his pension from him, but let him keep it." And so they dismissed him with great respect.

After a season of annoyances at the hands of the Council, in which he was confined to Musselburgh, Kirkealdy and Aberdeen, and where he was ever engaged in the work of God—he died in the Castle of Couston, in the parish of Aberdeen, Aug. 27, 1666, aged 72. He was buried in Aberdeen churchyard, where he now awaits the morning of the resurrection of the blessed.

#### LETTER FROM SCOTLAND.

Editor BRITISH AMERICAN PRESBYTERIAN

DEAR SIR,—I would not have troubled you with my ideas on the subjects mentioned in an article in your paper of 11th Aug., headed "Rome to Edinburgh," but some of the strictures are so severe I cannot let them pass. I don't know what kind of ears your correspondent has reference to in his letter, but I have travelled a good deal between Aberdeen and Torquay, and I never saw any such as he describes. To be sure, I generally travel in second class, but I have been a good deal in third, and a little in first. I consider the Canadian railway system superior to the British in many re-

spects. The first-class carriages are luxurious, inasmuch as they were just well-stuffed arm chairs, and only six in a carriage, three on each side. The second are well cushioned, both seat and back, and many of the third are cushioned too, though many are not. If people smoke where they should not, the guard will stop the nuisance as soon as he is informed of it; but a smoking car in Canada beats anything I have seen here. With regard to school-houses many of the old ones are poor enough, but not quite so poor as still abound in Canada, and the new ones being built everywhere are very handsome, both in town and country, and generally have a house for the teacher. The new churches in Scotland, too, are very handsome, and are being well arranged for heating and ventilation. Some of the old ones are not very comfortable, but I think a good many in Ontario can be very honestly placed in the same category. I think the great fault in Britain now is the advance in luxury in every thing almost, and it is pretty much the same in Ontario. I went a short time ago to Athelstanford in this country, expecting to see a venerable little old church where the author of "The Grave" used to preach, but instead, there was one of the prettiest little new churches I have seen in Scotland, and built after the correct episcopal fashion, with the ten commandments behind the raised platform on which, in a corner stood the little pulpit. There was no preacher's box or seat. There were texts in old English letters over the doors and windows, and there was a box on the front of the platform with I. H. S. on it just like the Episcopal table, and this is the "Parish Church." With regard to scenery the countries are so different that it is not easy to make comparison, but as I lived about four years in Quebec, I know it pretty well. As a town, to compare it with Edinburgh would only make one laugh, but the views of the river and country are very beautiful. Still, I think the views from the castle of Edinburgh or Arthur Seat on a fine, clear day, are superior not only to Quebec, but to a y place I have seen as yet. Then the poor Scotch weather. Your correspondent can't remember a "whole day of sunshine." Well, I can't think where he lived, but in Howe Street which is nearly the lowest ground in the new town. I saw many a whole day of sunshine in the months of May, June and July. From the 8th of May till the 22nd July, I was in the good town, and a finer summer I never saw either in Scotland or Ontario, where I lived some forty years. I heard of great heat in England, but my thermometer in the shade never reached eighty, and only seventy-five these or four times. It was very dry in some parts, but we had some nice showers now and then in Edinburgh, and the gardens were beautiful. By the bye, two more statues have been put up since last I wrote you. One to David Livingstone is erected close to Scott's monument, and will be seen by thousands every day on their way to the great North British railway station. It is a very handsome and striking statue, and is the production of Mrs. D. O. Hill, a very talented lady. The other is a splendid equestrian statue of the "Good Prince Albert," erected in Charlotte Square at the West end of George Street. It stands on a solid pedestal of Aberdeen granite, and is a very fine piece of sculpture. I think George Street, Edinburgh, with St. Andrew's Square and its fine monuments at its East end, and Charlotte Square with the Prince's monument at the West end, to say nothing of Pitt and George the Fourth's in the middle, is equal to any street either in Canada or the United States. Yours faithfully,  
SCOTCH CANADIAN.

Dunbar, 7th September, 1876.

#### THE PASS WORD OF THE CATACOMBS.

BY PROFESSOR JULES DELAUNAY.

The glory of Rome lies with the dust of her catacombs. Amidst the martyrs' bones are the martyrs' names. On the tombs is the record of their faith, their obedience, their victory, the palm, the crown, the triumph—for they overcame! Never did I walk the streets of Rome without feeling that with every footfall I was awakening an echo in the caverns of the precious dead! I had come to Rome in search of the light of the apostles' doctrine, and I found it (eureka) in the caverns beneath her. A hermit (don Geronimo) once employed by the Roman Congregation of Belios as a conservator of the catacombs, said, "Come, and I shall be thy guide." "Ed io sarò la tua guida." We both tied a lamp around each other's ankle, and as did David, who 3000 years before us, went exploring under Mount Zion, the foundations for the temple, and set his harp to the tune, "Thy word, O Lord, is a lamp on my feet," and so with our small lamps, we peered through the gloom that shrouded once the infant church. "Pause," says Geronimo, "here every outsider to gain admittance in these catacombs had to give a certain pass word." It was that form of doctrine once delivered unto the saints. The angels of the church, from A.D. 65 to 815, Linus, Cletus, Ana Cletus, Clemens, Evaristus, etc., succeeded each other as the guardians of that doctrine. Each wore a bridal ring on his finger, and on that ring was a signet, and on the signet was that pass-word or form of doctrine. None understood the word except he that received it, and that

word was "IOHTHYS," or Fish which contains the initials of JESUS, CHRIST, THEOTI, UROS, SORRE, or Jesus Christ, God's Son, Saviour." Thus, every church of Asia had a sign, seal, or pass-word. When the disciple of John—(Poly-carpe) angel of the church of Smyrna—sent to the banks of the Rhone at Lyons, the two missionaries, Irenaeus and Pothinus, he sealed their commission letter with the seal of the Church at Smyrna, and on it was "the crown of life" (Rev. ii. 10), and the letters which Timothy sent to Paul at Rome were sealed with the seal of Ephesus, and on it was the tree of life (Rev. ii. 7). That seal of the angel of the Church of Rome, now worn by the Popes, is yet called the seal of the fisherman, because of the mystic fish. It is commonly believed that the fish on that ring was the sign of the prophet Jonah—typifying the death, burial, and resurrection of Christ. And this was the form of doctrine once delivered to the saints buried in these catacombs, said Geronimo. The access to the catacombs which we first visited was by a narrow flight of steps, almost perpendicular. We were in the cemetery of St. Priscilla. On one of the first tombs we read the two words "Oro nos." Don Geronimo reminded me of this frequent exclamation upon tombs (words of the charges of Paul to the churches); the Pauline, "I beseech you," as in Rom. xii. 1, and the oro nos, seem to bring fresh to the memory of every one that entered, "Now, I beseech you (oro nos) brethren, mark them which cause divisions and offences contrary to the doctrine which they had received, and avoid them." It is thus that the fish became the conventional form of doctrine, and meant "Christ" in every eye. Hence, says Geronimo, a ship upon a Dolphin, signified a church of Christ, i.e., a church built upon Christ. The fish shibboleth of fellowship, was served to the Christians at their love-feast. It was deposited into the baptismal font, which they called *Piscina*, from *Piscis*, fish.

In this form of doctrine, or apostles' doctrine, the church of Rome continued steady, full of faith, and obedience, and generous heroism unto blood for 800 years. Bride of Christ, she walked after the Spirit, not after the flesh, and stood not under condemnation; and adorning the doctrine of Christ with the lives of her saints, she kept her garment unspotted from the world till the day when sitting upon the lap of the emperors, she committed fornication with the kings of the earth, and ceasing to be a spiritual became a secular and political power. An offspring was born to the adulteress, and history called her "Popery." From henceforth the form of doctrine became deformed, till the day when it became reformed by Luther, and Calvin, and the other Reformers.

#### A COLLECTOR'S EXPERIENCE.

No. one greets us with "what, begging again: I never saw the like; its give give forever; one might just stand with their hand in their pocket all the time. But you won't be contented without I give you something so here's fifty cents, and I think I do pretty well when I give that."

No. two says "well, really it is too bad: you have caught me at home, for I have been fortunate enough to be out every time the collectors called for the last year and a half. Well, since you have caught me, I suppose I must give something, and I think fifty cents should satisfy you."

No. three meets us with: "No, you need not ask me for anything. I think it would be more like the thing if you came with something to give me, and besides four times a year is too often: now I will give you twenty-five cents, and I do not want to see you again for a year."

"Surely," says No. four, "you do not mean to ask me for anything; I have just begun business, and you must let me have a fair start before you come begging from me."

"Please let me see the book," says No. five, "and then I can better tell what is expected of me; I want to be thought as respectable as my neighbors, but I see no necessity for being more generous than they—well here is thirty cents; that is neither less or most that has been given, but that will do for me."

"So you have found me, have you?" says No. six. "Well I am on the saving list just now, and so I must economize, and this giving is the best thing to begin with, as I will give you fifty cents instead of my usual dollar, and as that is as much as those rich fellows give that you have the names of. I will keep it at that after this."

No. seven says, "No I have nothing to give, times are too hard, and charity begins at home, (charity does a flourishing business at home too, for she is dressed in silk, lace, and jewelry) so you must really excuse me this time."

No. eight runs out the back door as we enter by the front, and thinks he is so smart to have escaped us in that way.

Now dear friends, is it any wonder that the Mission Board have ever and anon to cry out "Poverty," when members of our church give in such a stinted and begrudging manner? Is it any wonder that we hear of cold and dead congregations throughout our noble Dominion when the Mission Board have to tell us that she is in

debt? Is it not a disgrace that our congregations had to be taxed that that debt could be cancelled. And what better will it be next year? none unless we are roused to a sense of duty in this matter of giving. God could easily carry on the great and glorious work of the ingathering of the heathen to himself without our puny assistance, but he has honored us by allowing us to give—the means he has given us to help on this work.

Search the Scriptures and you will be surprised at the many blessings, promised for the cheerful performance of this one duty. God claimed the tenth from the Israelites of old; and can we expect his blessing who throw our paltry cents to him as to a beggar? surely not. O that the spirit of liberality would descend on us, to quicken us; then would the dry bones rise up an exceeding great army to fight the battles of the Lord.

#### Senior and Junior Pastors.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—It appears from the proceedings of the last meeting of the Toronto Presbytery, that an attempt is being made to extend the system of double pastorships, to an extent that is calculated to become injurious to the churches. It is the part of wisdom to narrowly scan any change that is attempted to be made on our old and wisely established customs.

It appears that one of the oldest and most respected ministers of the Presbytery has been compelled, through increasing bodily infirmity, to tender the resignation of his charge. The churches interested, through their representatives, for the reasons assigned, did not oppose his resignation, and after bearing testimony to the high esteem in which their minister is held, giving substantial proof of it, by promising (according to their means) a liberal retiring allowance.

Instead of carrying out the thus expressed wishes of both Pastor and people, the Presbytery has for the purpose of honoring the retiring pastor, referred the case back to the parties, to see if an arrangement can be made, whereby the retiring minister may, for the sake of the honour, still retain the position nominally as senior Pastor.

It has been customary for large churches, especially in cities, when, through the increasing infirmity of the Pastor, he is unable to keep up with the work required of him, to call an assistant to labour with, and succeed him in his pastorate. Few I think, would call in question the wisdom of such a course. But it is quite a different thing to the retaining the name of a retired minister on the roll as senior Pastor, merely for the sake of conferring honour upon him, when all the duties and responsibilities are to be undertaken by the junior Pastor. Now, common equity, not to speak of Christian courtesy, would decide that the man who undertakes all the responsibility, and performs all the duties, is entitled to whatever honour there may arise therefrom.

No one acquainted with the highly, and deservedly respected minister in question, would object to the Presbytery conferring upon him all the honour within their power, provided it be not at the expense of the churches under consideration or his successor.

Were the plan adopted, suggested by those zealous brethren in the Presbytery, the people would be deprived of offering his successor a certain consideration, evidently set much store by, by those brethren, viz., the honour of being chief Pastor of those churches. It does not require much knowledge of human nature to know, that an active, zealous, and talented young probationer, who would have no hesitation in accepting a call as the sole Pastor of the churches, would refuse to take the position of junior Pastor of two small country congregations, it may be for ten or twenty years to come. It would be unjust to the junior pastor in another respect, inasmuch as he would be deprived from taking his rightful position amongst other ministers in the Church Courts, as the senior Pastor would still be entitled to that honour.

Were this case to be decided in the way desired by those members of the Presbytery, we would find that the next infirm minister retiring from active duty, would consider himself slighted, if not honoured in the same way. And so the evil would keep increasing, until a new order of church office-bearers were established, at present unknown to Presbyterianism.

Feeling confident that the parties to whom the matter has been again referred, will give the Presbytery intimation in unmistakable language, that they know best what is for their own interests, I shall not therefore at present take up more of your valuable space, in combating the introduction of this anti-Presbyterian system.

King, Sept. 19th, 1876. EQUITY.

#### A Palpable Mistake.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—In a short paragraph at the bottom of the middle column of the 8rd page of your latest issue, I find certain figures given as the number of Protestant churches in Palestine, of Protestants in Jerusalem, and of children attending Protestant schools in the same city. The numbers are evidently greatly exaggerated, though I do not pretend to be able to give the correct figures. The fact that the total population of Jerusalem at present is set down in Smith's Bible Dictionary at 17,000 is sufficient proof of the error.

These current paragraphs which go the round of the periodical press are so often unreliable that it would take Argus himself to take note of, and correct all the blunders they originate and perpetuate.

Yours Truly, SCRUTATOR.

Toronto Sept. 25th, 1876.

Pastor and People.

On the Use of Illustrations in Preaching.

Illustration includes everything which is employed to make an argument intelligible, attractive, or convincing; but in more recent times it has been restricted to such rhetorical figures as the metaphor, simile, allegory, and parable. In this narrower sense I use it now; and in treating of it we must bear in mind at the outset, that illustrations ought not to form the staple of a sermon. There must be something to be illustrated. The beauty of a similitude in its pertinence to the point you design to brighten by its light; but when illustrations are employed purely for the sake of the stories in which they consist and to hide the poverty of thought, they are a snare to the preacher and an offence to the hearer. We may paint a picture, but we must never do that simply for the sake of the picture. We must not construct ornament, but seek only to ornament construction.

But, presuming that you have in your discourse a body of substantial thought or a closely linked argumentative chain, what is the use of illustration? Various answers, all equally true and equally important, may be given. It helps to make the matter in hand more plain. It uses that which is known and acknowledged to be true in such a way as to lead the mind of the hearer to the acceptance of something else, of which hitherto he has been in doubt. It employs the imagination for the assistance of the judgment, and brings the material to the aid of the spiritual, using the one as a diagram for the demonstration of the other.

But there is more than an illuminating power in a good illustration. There is a force of proof as well. Wherever similes rest on the unity between God's world and man's nature, they are arguments as well as illustrations. The "like" is intimately connected with the "likely." The similitude is a ground of probability; and, as a physical philosopher by analogy has been led to some of the finest discoveries, so the preacher, by the use of illustration, may lead his hearers to the discovery of new truths. There is a principle of unity running through Revelation, Nature, and Providence, such that what is found in one has its "double" in the others. This is the principle that gives the Saviour's parables their power. They are not merely felicitous yet arbitrary illustrations. They are outward symbols of inward realities. And, though we may not claim the same force of argument for every analogy which we discover, yet in so far as the analogy is true, the illustration we use has a force of proof, and even when it may fall short of establishing a probability it is invaluable, as Butler has shown in his immortal work, in answering objections.

But the employment of telling illustrations is of great service in awakening the interest of an audience. The "like" leads to the "likely," and it is that for which men have a "liking." Every one delights in a vivid and effective illustration. And just as the child reads the book to find out what the picture means, so a hearer will listen to learn what you are going to make of your analogy. While you are dealing with the story he is all attention, and it will be your own fault if before his interest flags you have not insinuated your lesson or pointed your application.

Moreover, impressions thus produced are never forgotten. You may find difficulty in recalling an intricate argument; but that which has been fastened to an illustration fixes itself in your memory. Guthrie has put the whole thing into a nutshell when he says—his own words illustrating the very principle he lays down: "By awakening and gratifying the imagination, the truth finds its way more readily to the heart and makes a deeper impression on the memory. The story, like a float, keeps it from sinking; like a nail, fastens it in the mind; like the feathers of an arrow, makes it strike; and, like the barb, makes it stick."

But how are we to get illustration? In answer, let me say, first, that no one should be discouraged here; for, judging from your own experience, there is no faculty more susceptible of development by culture than that of discerning analogies. The study of the sermons of those men who are most remarkable for the pertinence of their illustrations will be of service to you—not by furnishing you with analogies ready made, but by showing you what treasures are lying all around you. We may paraphrase here the inscription on Wren's monument, and say, "si illustrationes quaeris circumspice." You will find them everywhere—in the talk of the children and the shouts of the schoolboys; on the street and in the store; on the ship and in the railroad car; in the field of nature, and on the page of literature. Only compel yourself for a time to look at everything with the question uppermost, "What use can I make of that in commending the truth of Christ to my fellow-men?" and by and by you will have formed the habit that, unconsciously and without any effort on your part, the finest analogies will strike you.

But a few cautions must be observed in the use of illustrations. For one thing we must not attempt to illustrate that which is already perfectly plain. You cannot handle crystal without leaving on it the mark of your touch, and they will mar its transparency. Again, do not use too many illustrations for the same purpose. The effect of such a course will be to bewilder and dazzle rather than to enlighten. One lamp is worth a million fireflies. When, therefore, you have obtained a good illustration, leave it to do its work, and so on. Still further, do not use as illustrations things which are in themselves recondite and obscure, needing to be explained. Take the familiar to brighten that which is strange; but, just because you are dealing in the familiar, take care that you have got it accurately, for if your hearers see that you cannot be depended on in describing things in their department, they will place no reliance on you when you are talking of matters in your

own. Finally, be careful always that the full force of the illustration goes to illuminate the truth which you are expounding. The footlights are studiously veiled from the eyes of the spectators; but they throw a lustre on the actor's face. Like them, our illustrations must not draw attention to ourselves, but to the truth we have in hand. We must not turn them on ourselves, but on the Master and his work. It is as criminal to hide him beneath gorgeous illustrations as it is to ignore him altogether. We may and ought to cover our faces before him; but we must never put a veil, no matter how exquisite may be its texture, over his countenance.—Dr. Taylor's Yale Lectures.

The Psalms in History.

Alfred the Great, we are told, not only read the Psalms, and that in those days was a wonderful thing, but made a copy of them, which he always carried with him. Not satisfied either till all his subjects could enjoy the same privilege, he commenced a translation of them, which at the time of his death he had not completed. How many times he knelt on the cold floor of the chapel at night, and poured out his soul in the words of the Psalmist, no chronicler informs us. But they write of the hushed voices and footsteps of those passing by, who sometimes perhaps stopped to listen as they heard the sublime words of old come with earnest voice from their noble king. Others, since Alfred's time, have found their greatest pleasure in the Psalms. Lady Frances Hobart read them twelve times a year, and Salmasius said if he had one more year to live it should be spent reading the Psalms and Paul's Epistles.

Of all, perhaps, which have been read under circumstances most interesting, and often most saddening to us, there is none so often used as the fifty-first—the Misereere—appointed by the Roman Catholics for penitential purposes. When Henry V. of England was dying, as the solemn tones of the priest fell for the last time on his ear, with the words, "Build up the walls of Jerusalem," he murmured—his last recorded words—"If I had finished the war in France, and established peace, I would have gone to Palestine to redeem the holy city from the Saracens." Many years after, Lady Jane Grey, whom all the world has known and loved as the innocent victim of a conspiracy, read the same Psalm on the scaffold. "Joy and gladness were beyond the reach of the sharp-edged axe, and almost before the echoes of the prayer had died away, the work of the masked headman was done, and God had truly restored unto her the joy of His salvation. How different from Lady Jane Grey's innocence is the guilt of Norfolk a few years later? He stands upon the scaffold a traitor to his Queen. A hundred acts of treason are pressed upon his memory. He calls to mind his unrealized dreams of honor and daring; he thought to draw his country from the ignominy into which she was falling, and to settle for ever the troubled question of succession. Above him now is a traitor's grave. His whole soul was in the words which he read: "Have mercy upon me, O God, according to thy loving kindness; according unto the multitude of thy tender mercies, blot out my transgression. For I acknowledge my transgression, and my sin is ever before me. Cast me not away from thy presence, and take not thy Holy Spirit from me. Do good in thy good pleasure unto Zion; build thou the walls of Jerusalem." Let us hope when, a moment after, the axe fell and cut away the cord which bound Norfolk to this world, it released him too from the bondage of sin, and, entering into life, he tasted the mercy of God.

There is scarcely any more touching chapter in Scottish history than that which records the life and death of Darnley, the unfortunate's husband of Mary Stuart. His servants only could tell aught of the last sad hours of his life. His Queen had left him to attend the brilliant wedding of one of her maids of honor, and her last words had made him anxious and uneasy: "It is a year to-day since David Rizzio died." He tried in vain to rest, but the sleep he coveted would not fall upon him. At last he turned to read over again the lesson of the day, the fifty-fifth Psalm: "My heart is disquieted within me, and the fear of death is fallen upon me. Fearfulness and trembling are come upon me, and a horrible dread hath overwhelmed me. It is not an open enemy that hath done me this dishonour, for then I could have borne it. It was even thou, my companion, my guide, and my own familiar friend." A moment later came the terrible explosion which startled all Edinburgh, and Darnley was found lying dead in the garden.

In the sixteenth century a vessel founded on the Barbary coast. The night was, doubtless, dark, and the air full of wind and tempest. The crew were in the same state of danger that promoted David to write the twelfth Psalm. They too were destitute of human comfort, and craved help from God. How grandly must the words, "Help, Lord, for the faithful fall among the children of men," have swelled out from their lips, with never-faltering tone, till, at the fourth verse, the waves "had stopped the breaths of most."

Cromwell and his army never gained a victory without giving thanks to the God of battles, and often they chose, as the best medium to express their thankfulness, one of David's songs. On September 3rd, 1650, the famous Ironsides defeated the Scottish army at Dunbar, and ten thousand Royalists were taken prisoners. Cromwell had held his commission as commander-in-chief about four months, and this was his first decisive victory. But, returning thanks to God, he led his soldiers in chanting the 17th Psalm, called afterwards by the Puritans the Dunbar Psalm: "O praise the Lord, all ye nations; praise him, all ye people. For his merciful kindness is great toward us, and the truth of the Lord endureth for ever. Praise ye the Lord."

The forgiveness of sins is like the burying of Moses.

It Might Have Been.

Full often in our lives has come a day When, pausing where two paths divergent lay, We pondered, deep and long, which one to choose. Fearful that, either followed, we might lose The rare enjoyment of a happy hour, Or grateful income of a fragrant flower, Or glimpse of some fair land whose shores the sun On giant groves, and where the rivers run Through furrowed fields and through the shadowy ranks Of cypress trees that weep upon the banks.

We fear to lose so much; but knowing not The fearful chances of our future lot, We set out boldly on the chosen track; And then, so often, comes the looking back; The mournful strife our cherished goal to win, The baffled, hopeless cry, "It might have been."

Sometimes the soul, when with great sorrow wrung, Recalls a time, long fled, when lightly hung The course of future years in Fate's great scale; And see how, all unwittingly, an influence fall As morning dews that on the grasses gleam Destroyed the even balance of the beam, Unknown to us the deep decision made, And turned our path from sunshine into shade.

A passing thought, a look, a trifling deed, A word unspoken in an hour of need, Or spoken when 'twere better left unsaid, Some written line that we by chance have read—All these, can shift the scene with subtle hand, And round our future draw an iron band.

We never think that such a little thing Can over such tremendous sequence bring, Until too late: and then we backward turn The page that we have filled, and dimly burn The light of other days, in vain regrets For opportunities gone by. The spirit frets Against its destiny, and deep within Our hearts we mourn for what we might have been.

Oh, soul, look upward, trusting, kiss the rod, And know there is no "might have been" with God.

From Him, whenever lowly we draw near, We learn of love which casteth out all fear; We find a faith that, in oblivion's sea, Whelms every dread and doubt eternally. A hope unfeaturing to us is given, A tender charity, as broad as heaven, A perfect peace, a calm, untroubled rest—Through these all things seem ever right and best; We rise triumphant over death and sin, All pain and sorrow in our joy forgot, And, looking backward on our "might have been," Thank God that it was not. —N. Y. Observer.

"The Lord Careth."

He cares for me! Why do I fret At every little ill, And vex myself so needlessly? O heart, be still! Resting on Him, then let me stay Upon His hopeful word; Faithful are all the promises Of our dear Lord.

Peace in my heart, what shall I fear While I sojourn below? He will defend me in the fight From every foe.

Let friends be cold, or foes be wroth, And bitter malice cast— My Saviour, midst a hating world, Loved to the last.

He cares for me! O wondrous care! Lord, fill my barren heart With love divine for all Thy love; Bid sin depart.

The lilies and the snowdrops grow In lowly beauty rare; But he will clothe me with a robe Surpassing fair.

I come to thee! Jesus, I cast My cares and fears on Thee; Rid me of self and earthliness, From sin me free.

Then to thy Father's house me bring, That holy dwelling-place, To love, and serve, and praise Thee there, And see Thy face. —Sunday Magazine.

The Whole Bible in the Book of Job.

A man once asked me if I ever studied Job. And he said there was something remarkable about Job. If you got the key to Job, you got the key to the whole Bible. "How do you make that out?" I asked. "Well," he said, "I divided Job into seven heads. 1. Job untied. God pronounced him a perfect man. He is Adam in Eden—perfect before his trial. 2. The trial came—and adversity came to Job; that is the second head. Trial came just as it came to Adam, and like Adam he fell. 3. Then the third head—the wisdom of the world came to try and soothe Job. You never heard such wisdom; but they made poor work of it. Job could stand his scolding wife and complaining children, but he couldn't stand the wisdom of the world. 4. They couldn't state anything about forgiveness, and that is what Job wanted. 5. Then Job cries out, "Oh, that I had a dayman betwixt me and God!" That is Christ. 6. Then God speaks and Job learns his lesson; and fiat he comes down upon the dunghill. 'Behold I am vile: what shall I answer Thee? I will lay my hand upon my mouth, etc. There is a man coming to see his lost and ruined condition by the fall. 7. Job learns his lesson and God now lifts him up, and that is the last. And Job's last estate was better than his first.' Why, man after he is restored is better than Adam was in Eden ten thousand years and then the devil might have come and taken every thing that Adam had; but now "our life is hid with Christ in God" and Satan can't get at it? A man once said to me, "Did you ever notice that God promised to give Job double of everything he had possessed? And did you notice that he didn't give him double children? He had ten, and God didn't give him twenty; he gave him ten. God wouldn't admit that Job had lost his children, so he had ten on earth and ten in heaven."

You that have departed children and friends, don't say that you have lost them; they have only gone on before you, and by and-by you shall meet them.—Moody.

FAITH without repentance is not faith, but presumption; like a ship all sail and no ballast; that tippeth over with every blast. And repentance without faith, but despair; like a ship all ballast and no sail, which sinketh of her own weight.—Sanderson.

How Long Should Sermons Be?

One who has a taste for the curiosities of sorn literature has been gathering opinions from ministers and laymen as to the proper length of the sermon, and has received some fifty replies about twenty from the former, and about thirty from the latter. Many capital suggestions are made, some of which we suppose to set before our readers.

Of thirty of these opinions (about two-thirds of them from laymen) there are two which prescribe 40 minutes for the outside length; two prescribe 35 to 40 minutes; two, 30 to 35; eight, 30 minutes; seven, 25 to 30; two, 25 minutes; one, 22 to 25 minutes; one, 22; minutes; one, 21 to 30; one, 20 to 30; two, 20 minutes; and two, 15 to 20 minutes.

A layman, "a chief supporter of his society, a very worthy gentleman and successful manufacturer, who means business," says, "My opinion about these things (preaching services) is, begin early, have them short, and few of them." Another says, "In order of time—short and sweet." Another, a physician, says, "If the sermon has some traces of brain-work, and the minister is really awake, and has some backbone and muscle power, 35 minutes is long enough—10 minutes less if the qualities named are wanting." On the other hand, one layman says, "The length of a sermon cannot be determined by the time occupied in its delivery. The same sermon preached by two ministers might appear very long in the hands of one and very short in the hands of the other. The manner of delivery has very much to do in making the sermon appear long or short." Another says, "Certainly one-half hour is not too much to devote to a discussion of the great truths of the Gospel. Fifteen or twenty minutes may be sufficient for an exhortation or an extemporaneous talk, but for thorough instruction and a careful exposition and application of Bible truth, more time is required." And still another says, "When nearly an hour is spent in the preliminary services of prayer, reading God's Word, praise, etc., and only fifteen or twenty minutes allotted to the great business of preaching the Gospel, the right proportion of things is sadly disturbed."

Again, one minister gives this rule: "Have something to say, say it, and stop when you get through." And one layman says, "Every hour that a minister takes before his audience—if of two hundred for instance—is as if he used two hundred hours of precious time. Let him then work fast and hard, and get through as soon as possible. . . . The best length for a sermon is to bring it to a close as soon as the minister falls to hold a majority of his hearers." And still another layman protests against "any conventional limitation of the length of the sermons. . . . If the preacher be full of his subject, and all aglow with it, why should he be in any way reminded from the pews that his time is up? . . . Every thing is at high-pressure speed, and Church services should be so conducted, with decency and in order, as to counteract, if possible, this evil tendency."

We have now to remark that the large majority of these answers would seem to indicate that both pulpits and pews are demoralized. The cultivated ministry, it would almost appear, cannot preach so that its intelligent and godly people can listen for over half-an-hour with pleasure or profit—nay, it would appear that twenty-five, or even twenty, or lower still, fifteen minutes of preaching, is all that the piety of some congregations can endure. Is the fault with the ministers, in that they are handling other subjects, and not the simple Gospel? Or is with the people, that they want entertainment rather than teaching? And is the fundamental idea of public worship, as a Divine institute, all the parts of which are revealed, lost and swallowed up in the miserable notion of a mere gathering to have the ear tickled with sweet melody, and the taste and fancy delighted with eloquent speech?

Let us quote a few more sharp things said in these answers:—1. "Be brief, but do not leave out the most essential things in order to be brief." 2. "Leave out all the long-tailed words in—city and—ation." 3. "A good healthy Scotch audience of the seventeenth century would wear out several preachers before they had enough of it. Six sermons at one sitting merely whetted their appetites for another fast-day just like it. . . . But we live in another age. We have milk condensers and beef condensers and sermon condensers. Arguments must be clear, conclusive and brief. Exhortation should be brief, narrative, vivid and brief. Sermons must be densely packed, the sentences sharp and picturesque, with a most careful choice of words." 4. "Somebody ought to preach to the pulpit on this subject. For example (with utmost respect): Text, 2nd Kings xiii. 17. 'Shoot.' First, the game—It is the main thing. You must get within shooting distance; to shoot human souls get close to human souls. Go right in amongst tolling, suffering, dying men, till you are in thorough heart-sympathy with them. Secondly, the charge. Don't fire bombshells at a sparrow. Small shot for small game, and we of the pews are mostly of that size. Don't shoot with a big M.S. between you and the mark—nothing to stop balls like paper. Tairly, fire. Just that and nothing more. No man ever made 'apologies,' 'introductions,' or 'personal explanations' to a duck before shooting. No hunters, after he has fired, goes whacking away with stones, sticks, or brickbats. In conclusion, stop; amon!" 5. "The writer has often seen in the Episcopal denomination a congregation as weary of a sermon twenty minutes long as the Baptists or Methodists of that place were of one of half an-hour or more in length. . . . We have usually found the sermons long in an ill-ventilated church, and that the longest of all preachers was the one who hitohed and hesitated in his speech."—Weekly Review.

It is the water of mere human opinion which men mingle with the pure wine of the Gospel that makes so many weak and wavering professors in these days.

God is the builder of this temple—the work is his, and he that does but touch a pebble in his own strength is sure to let it fall and wound himself.

Random Readings.

FAITH is the hand of the soul, to hold and to work.

"How pleasant it is to have the bird in the bosom sweetly!"—Matthew Henry. It is a higher exhibition of Christian manliness to be able to bear trouble than to get rid of it.

"Oh, how sweet to work all day for God, and then lie down at night beneath his smile."—M. Cheyne.

In scorning thy brother less gifted, take heed that thou findest not fault with God. God means that everyone should be happy; he sure He sends us no sorrow that Heaven will not heal.

PRIDE is an extravagant opinion of our own worthiness; vanity is an inordinate desire that others should think of us.—Omnings.

The highest rule in a kingdom of this world is not so honorable as the meanest service in the kingdom of Christ.

Nor anything done by me, nor anything wrought within me, but simply the testimony of God concerning Jesus is my warrant for believing.

"No man is a better merchant than he that lays out his time upon God and his money upon the poor."—Bishop Taylor.

THERE is too much of the legal, and too little of the filial, spirit among believers. Many act more as hired servants, than as adopted children.

We often speak of being settled in life. We might as well think of casting anchor in the midst of the Atlantic ocean, or talk of the permanent situation of a stone that is rolling down hill.

No physician ever weighed out medicine to his patient with half so much exactness and care as God weighs out to us every trial: not one grain too much does He ever permit to be put into the scale.—Cecil.

THE Bible tells us there is a great gain in contentment. Yes, what a joyous comfort is contentment. One who possesses that enviable quality has indeed a precious treasure, and more to be desired than piles of gold, or earthly fame. It shines like a meteor in the dark night of sorrow, not only blessing the fortunate possessor, but radiating all that may come in contact with it.

"I could write down twenty cases," says a pious man, "when I wished God had done otherwise than he did; but which I now see, had I had my own will, would have led to extensive mischief." The life of a Christian is a life of paradoxes. He must lay hold on God; he must follow hard after Him; he must determine not to let Him go. And yet you must learn to let God alone. Quietness before God is one of the most difficult of all Christian graces—to sit where He places us, be what He would have us be, and this as long as He pleases.

Your time is redeemed; therefore use it as a consecrated talent in His cause. Your minds are redeemed; therefore employ them to learn His truth, and to meditate on His way—thus make them armouries of holy weapons. Your eyes are redeemed; let them not look on vanity; close them on all sights and books of folly; but gaze on Him only who is the chief among ten thousand, the altogether lovely. Your feet are redeemed; let them trample on the world, and climb the upward hill to glory, and bear you onward on the march of Christian zeal. Your tongues are redeemed; let them only sound His praise, and testify of His love, and call sinners to His cross. Your hearts are redeemed; let them love him only, and have no seat for rivals.

THE idea has been transmitted from generation to generation, that happiness is one large and beautiful precious stone, a single gem so rare, that all search after it is vain, all effort for it hopeless. It is not so. Happiness is a Mosaic, composed of many smaller stones. Each taken apart and viewed singly, may be of little value, but when all are grouped together, and are judiciously combined and set, they form a pleasing and graceful whole—a costly jewel. Trample not under foot, then, the little pleasure which a gracious providence scatters in the daily path, and which, in eager search after some great and exciting joy, we are so apt to overlook. Why should we always keep our eyes on the bright, distant horizon, while there are so many lovely roses in the garden in which we are permitted to walk? The very ardor of our chase after happiness, may be the reason that she so often eludes our grasp. We pantingly strain after her when she has been graciously brought nigh unto us.

Science and Prayer.

I do not believe any theory of prayer can be framed which will satisfy either the believer or unbeliever. There is a whole universe to rove through, and we know very little about it at all. It is not only that the stars in their course fight shy of us; but we are living every day in close contact with forces, of whose nature, origin and ends, we are almost totally ignorant. It is not only we, the people, who walk "in a vain show," but the scientists hold their knowledge by the most insecure tenure. The learning of one generation is the rubbish of the next. "God cannot contravene His own laws," says the philosopher; "why pray that He should? But tell me, O my philosopher, what are God's laws? Once it was a divine law that heat was caloric, a latent substance in all bodies; now it is divine law that heat is no substance at all, but a mode of motion. Once the law bade the sun go around the earth; now it sends the earth spinning around the sun. Once the law made light to be the emanation of matter from luminous bodies; then it was the undulation of ether, pervading all bodies; now it looks as if light were decreed to be the vibrations of the molecules of matter itself. Once the law made sharp and essential distinctions between mind and matter; now the correlation of forces transmutes bread and butter into thought, and philosophy is but phantasmia on the brain. Surely the condemnation of Christian devotion is premature. Further investigation may yet discover prayer, too, among the creations.—Sermons to the Clergy by Geo. Hamilton.

Our Young Talks.

Weeding the Onion Bed.

The days were long, and the sun shone hot Upon Farmer Goodson's garden spot, Where corn and cabbage, beans and peas, Melons and cucumbers, those and those, Grow and spread in the sun and light, Wrestling upward and downward with might, While in and among them, flourishing still, As only weeds can, weeds grow with a will.

"Wee! grow up, you," the old farmer said, Loitering yonder on a garden bed; "Well—the plow for the corn, for the cabbage the hoe—"

But then, in some places, 's I ought to know, There's nothing so certain the weeds to destroy As the fingers and thumbs of a trusty boy. So, raising his voice, he shouted, "Nod! Hoo, sonny, come, weed out this onion bed!"

The day was hot, and the beds were dry, As garden beds are in late July; And Ned was reading his Fairy Book, In the cool, sweet shade by the orchard brook. While wondering whether he'd come with grace, Or with frown and pout on his bright young face, I looked, and lo! there was plucky Ned Tugging away in the onion bed.

Off and again as the day wore by, Till the sun went down in the western sky, I glanced toward the garden, and always there I caught the gleam of his gold-brown hair, As, under the hat, his curly head Bowed low o'er the weeds in the onion bed.

Al, years have journeyed and gone since then, And Ned is a man in the world of men! With heart and hand and a steadfast will, He is pulling the weeds of evil still. A shining record and noble fame Belong to-day to his honored name. Yet nowise grander he seems to be, Than long ago he appeared to me, When promptly bending his curly head, Patiently weeding the onion bed.

The Windsor Castle of To-Day.

The Queen still comes to Windsor for some part of the year, and now and then a foreign prince makes a brief visit, and the Castle wakes up to something like the gaiety of old; but it is not the same. Now and then, too, the married sons and daughters come and fill the old house with their children—fresh voices, always cheerful, with again and again a new Victoria, to renew the recollection of the others. I cannot tell you how many these children are; already they have grown beyond counting, and make a little tribe in themselves. But better than the stately towers of Windsor the Queen loves Highland Balmoral, with its Scotch-French turrets—"this 'dear paradise,' as she calls it, 'where all has become my dearest Albert's own creation;'" or Osborne, by the sea, where "he delighted in the song of birds."

But our Castle, hospitable and calm in its stately old age, does not resent even this desertion. The trees rise round the grey walls as green as ever; the music peels as sweetly through St. George's; the sun shines as in its bright days. These towers reign in a tranquil, unbroken sovereignty over the broad rich country as far as eye can reach; more proudly royal when the great standard floats from the Round Tower, yet never less than kingly; as fine an embodiment of state and strength and beauty as ever was made in stone. How many lives have come and gone under their shelter! How many touching stories of happiness and suffering, and love and pity cling to the old walls, which are so much older than most things; older than steamships and railways, and all the modern discoveries which we are so proud of; older than your America—nay, older than Shakespeare and all our poets! England had no literature, and the great Republic of the West no existence, when the circle of the Keep first wore the English flag to show that the king was there; and we shall all of us be moldered into dust and forgotten, before decay will be able to gnaw away this almost everlasting stone.—Mrs. Oliphant, St. Nicholas for October.

The Morning and Evening Star.

"Fairest of stars, last in the train of night If better thou belong not to the dawn, Sure pledge of day, that crown'st the smiling morn With thy bright circlet, praise Him in thy sphere." —MILTON.

All through the spring months, and onward to the end of June, the evening star shone brightly in the west, slowly passing downward along the track which the sun had followed. She had been growing brighter and brighter up to the end of May, and for a week or so longer, but then she began to lose lustre, night after night. She also drew nearer and nearer to the sun's place on the sky, so as to set sooner and sooner after him. At last she was no more seen. But if, during this September and October, and afterwards till next spring, you get up before sunrise, you will see the morning star in the east, shining very brightly in September, but gradually with less and less splendour, until at length, late in spring next year, it will be lost to view. This morning star is the same body which before had shone in the evening. It shines half the time as an evening star, and half the time as a morning star; or, to be more exact, I ought to say that after shining for a long time as an evening star, and being lost for a time from view, it shines for just as long a time as a morning star, then is again lost from view, then shines for as long a time as before in the evening, and so on continually. It also changes its brightness all the time, in this way:

For rather more than eight months you see it in the evening, getting brighter and brighter, slowly, for the first seven months, and then getting fainter much more quickly, until at last you lose sight of it. In about a fortnight you see it as a morning star, getting brighter and brighter quickly during rather more than a month, and then getting slowly fainter and fainter during seven months, after which it can be no more seen. So that it shines about eight months as a morning star. After this it remains out of sight for about two months, and is then seen as an evening star. And so it goes on changing from a morning to an evening star, and from an evening star to a

morning star continually, and always changing in brightness in the way just described.

The star which shows those strange changes is called by astronomers Venus, and is the most beautiful of all the stars. Venus was called the Planet of Love; and in old times, when men thought that the stars rule our fortunes, the rays of Venus were supposed to do a great deal of good to those who were born when she was shining brightly. But in our time men no longer fancy that because a star looks beautiful like Venus, it brings good luck; or that because a star looks dim and yellow, like Saturn, it brings bad fortune. They know that Venus is a globe like our own earth, going round the sun just as the earth does. Our earth seen from Venus looks like a star, just as Venus looks like a star to us. And if there are any creatures living on Venus who can study the stars as we do, they have quite as much reason for thinking that the globe on which we live brings them good luck, as we have for thinking that their globe brings us good luck.—Professor Richard A. Proctor, St. Nicholas, October.

Intelligence of Female Missions.

Extract from a letter written by Miss Crouch, of the American Presbyterian Board:—

You ask if I will write to you about the different departments of our work, or ask some of the other sisters to do it. I talked with Mrs. Happers and Miss Mattie Noyes about it, and we thought it would be nice for us each to take up our department of the work. You know, perhaps, that since Miss Mattie Noyes left, her work has fallen into our hands. Mrs. Happer has charge of three day-schools and her Bible-woman; Miss M. Noyes has charge of two day-schools, and I have charge of two. This, with mine, makes our eight day-schools. Miss Mattie Noyes has charge of the girls' boarding-school, while I have charge of the training-school for women; and we thought it would be well for Mrs. Happer to write about the day-schools, as she has the most of that part of the work, and also thought best for Miss Noyes and me to write about the departments over which we are placed.

These schools, ten in all, are our work and our working force of three seems rather weak, but, as dear Mrs. Happer says, we will "hold the fort;" "we are strong in the Lord." Do not worry about us. With your help, and leaning on the everlasting Arm, we will go bravely on. But now for the required letter.

The dear training-school is my chosen work. Its great design is to train women for teachers and Bible-readers, but we often take them for a short time, when we do not expect them to become such helpers. Indeed, they are all taken on trial, and if they are good students, and give promise of making good helpers, we keep them until they are fitted for their work. I have now in the school eight women, and expect two or three more next week. Eleven is all that I can take in our present building, and with my present allowance of funds. They have a Chinese woman to teach them to read and write. I hear their lesson four days in each week. Those that are being fitted for Bible-women study only our Christian books; but those who think of teaching, study the Chinese classics also. Under the head of Christian books I mean the New Testament and the Bible stories of the Old and New Testaments, Pilgrim's Progress, and our different question-books on the doctrine of salvation, and the Old and New Testaments.

I have a class two mornings in the week, that take up a part of a chapter, and explain it, or rather they do the best they can, and then I do the best I can to help them out of their difficulties. They go through the Gospels in regular order in this way; they become familiar with the life of our dear Saviour. The women meet with the girls of the boarding-school in the chapel every morning for prayers. Miss Noyes and I meet them for morning prayers, and always conduct the exercises, but in the evening they have prayers alone in their own school-rooms. These two schools, you know, are in the same building—the girls upstairs and the women below. They all meet again on Sabbath and Tuesday afternoons for prayer-meeting. On Friday they have prayer-meetings in their separate school-rooms, which they conduct. We give the women their food, but they furnish their own clothing. One servant does the cooking for both schools. Two women are expected to occupy one room. Their beds are the regular Chinese bed, consisting of two broad boards, resting on two little benches. A bamboo mat is laid over these boards, and with their head resting on a wooden pillow with a mat pillow-case, they seem to sleep just as well as we do on our softer beds. In winter they have one large covering, like our "comfortables," but the cotton in them has a woven net work over it that keeps the cotton in its place, and the outside is put on and taken off at pleasure, just like a pillow-case. It makes it very convenient about washing. In warm weather they use the outer covering alone, and put the cotton aside.

The most of our women are widows, but a few are women that have never been married. Most of them are from the middle class in society. Many of them can read and write quite well when they come, and then they have only to study the Christian books and learn the way of salvation. Many of them are also deeply interested in the way of salvation before they come, and only need to learn the way more perfectly to receive Christ as their Saviour. —Lucy A. Caoucn, Canton, China, April, 1876.

A DWARF Negroid people have been discovered in New Guinea, who may be classed with the Bushmen and Akka of Africa.

BISHOP WILLIAMS, the missionary bishop of the Protestant Episcopal Church in Japan, is devoting two-thirds of his own small income to carry on the mission work, and he lives in a poor little Japanese house, hardly better than a hut, which is the best he could buy, and this insignificant dwelling is church and school-house.

Sabbath School Teacher.

LESSON XL.

Oct. 1. } STEPHEN'S DEFENCE. { Acts vi. 1-19.

COMMIT TO MEMORY VS. 1-5. PARALLEL PASSAGES.—Gen. xii. 1-3; Ex. i. 1-8.

SCRIPTURE READINGS.—With v. 1, compare Matt. xxv. 02; with vs. 2-1, read Heb. xi. 8; with v. 6, read Gen. xvii. 8, with v. 6, 7, read Ex. iii. 12; with v. 8, read Gen. xvii. 10, 11; with v. 9, read Gen. xxxvii. 27, 28; with v. 10, read Gen. i. 20; with v. 11-14, read Gen. xliii. 2; with vs. 15-19, read Ex. i. 8-11.

GOLDEN TEXT.—Whoso are the fathers, and of whom, as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.—Rom. ix. 5.

CENTRAL TRUTH.—"The Lord sent redemption unto his people." We now resume New Testament studies. The history is in two parts, that of Christ in the Gospels, and that of the apostolic church, contained in a connected form in this book ("The Acts"), and illustrated by many allusions in an unconnected form in the Epistles.

We have reached the point where other defenders of the truth are raised up to extend the work of the apostles (Stephen's history should be recalled from lesson on Acts vi.), and to-day we have to examine a most important speech made in defence of Christianity, and which the martyr witness bore) was not allowed to finish.

The charge against Stephen, and with him against the new doctrine, is that of changing (Acts vi. 14), "the customs." One of two answers would be sufficient. Either it might be replied, "We do not change," or it might be alleged, "Yes, and change was always intended by the Lord." This latter is Stephen's plea, and is supported by a lengthened abstract of Jewish history as his hearers received it.

At this point the pupils ought to be shown: (a) How complete is the defence of the early Christians to the Old Testament; (b) How they take it, not as parable, but as simple history;

(c) How the Scriptures were in use among the Hebrews in the Greek translation, and how a translation into the language of the people is thus sanctioned by the Holy Ghost. Stephen uses this Greek translation, known as the Septuagint, from the supposed number (seventy) engaged in preparing it.

(d) The manner of Stephen was inoffensive. There is no insolence, or contempt, which never advance a good cause. He begins respectfully to the High Priest (v. 1), who presided as chief magistrate, and put the question to the prisoner (as in John xviii. 19), with "Men, brethren, and fathers." Peter used the two words (Acts ii. 29), and Stephen adds the third in reference to the judges, as does Paul (Acts xxii. 1). He asks a patient "hearing" (see Acts xiii. 16). He means to show that the history of the Church of God has been one of change made at the divine command. We may note the steps.

I. ABRAHAM'S CALL.

from Mesopotamia (the region between the rivers Tigris and Euphrates), his native country, afterwards more precisely renewed. It came from the "God of Glory" (see Ex. xiv. 10). He uses the phrase to show how little thought he has of blaspheming Moses. Stephen quotes the Septuagint of Gen. xii. 1, in v. 3, of which the real meaning implies great faith in Abraham. "Come unto whatever land I shall show thee." He moved according to intimation from God at the time.

See Illustration, Terah's Age, p. 155. The argument on this is in v. 5. "You blame us for change, as if this whole system had been from the beginning! Why, no. Instead of this land, temple, service, and priesthood being all fixed from the call, Abraham did not have even a foot of land, only a promise to his seed, and that when he was childless."

V. 6 strengthens this point. There were other changes—his seed sojourning in a land not their own, being enslaved and ill-used for a period in round numbers of four hundred years—which includes the whole period (it was exactly 480 years) of their being shut out of Canaan. So Josephus and the oldest versions read (Ex. xii. 40, 41).

Still another change in v. 7—the enslaving nation punished and the people set free to serve God in Canaan. All this is quoted, ("said God"), as in Acts ii. 17.

(V. 8.) Still another change—the setting up of circumcision, as a sign in the flesh of the patriarchs that they belonged to God. And mark, as Paul does, Abraham was called and accepted before he was circumcised (Rom. iv. 10-12). It cannot therefore be essential to pardon and favor with God. "Gave" implies authority—gave to be kept. Under this covenant all the patriarchs lived, though Abraham was not under it when he was called.

II. THE GOING DOWN INTO EGYPT.

V. 9 introduces another change—Joseph sold in envy. This is a new line, not so much dwelt on as suggested. Patriarchs envied—as did their children; and they sold Joseph, as Jesus was sold. Stephen means to suggest that the Hebrews now in rejecting Jesus were travelling over the same line as their fathers; at the same time he specifies one more step. They sold him and Ishmaelites brought him into Egypt (Gen. xxxvii. 29). "But God was with him," as with Jesus, to turn the envious rejection into honor.

V. 10 expands this idea. See the history of Joseph in proof.

Vs. 11-16 records the steps by which Joseph's removal to Egypt led to the whole family going thither, as we have the narrative at length in the closing chapters of Genesis. There was a famine in Egypt—all too common in lands often without rain—and starvation threatened the patriarchs. Jacob heard the "corn"—a general name for grain, here being wheat—in Egypt, and sent his sons once and again, the second visit issuing in a recognition of Joseph's brethren, their introduction to Pharaoh (v. 18), and (v. 14) the migration of Jacob and all his kindred into Egypt, where he and they died (v. 15), and were buried, he in Machpelah (Gen. i. 18), the patriarchs in Shechem (Joshua xiv. 22).

As to the difficulty—"which Abraham," when it was Jacob that bought from the Shechemites (Gen. xxxiii. 19), it is easiest and most free of difficulty to regard it as a concise and general allusion, well enough understood by the hearers, to both purchases—"which Abraham (and Jacob) bought of the sons of (Heth and) Emmer." (See Alexander.)

III. THE PREPARATION FOR MOSES.

One more step—as the time for fulfilling the promise or oath (Gen. xxii. 17) drew nigh, the Lord's blessing prospered and increased the people, so that when a new king, reigning family, probably, came to the throne, ignorant of Joseph's services and the history of the Hebrew settlement in the land, their growing numbers raised fear and provoked steps from repressing and enslaving them.

So far was this atrocious cruelty carried that the young children were cast out to die. The language of Stephen leaves it an open question whether this came from the despair of the parents or the barbarity of their oppressors. We know the facts from Exodus. But it is known that oppression and misery in all lands deaden the parental instinct, and mothers to whom life is a burden feel little compunction in sparing its miseries to the children. For continued life itself, what multitudes are indebted to Christian civilization!

The aim of Stephen in recalling and so arranging these facts, seems to have been to show that through manifold and most startling changes God had already fulfilled His plans, and no surprise need be felt if yet other changes were a part of that plan. That new things were being introduced by the apostles was no proof of their being bad or contrary to the divine will. What now, strange and unlooked-for things he had already done!

Learn: (1) The place and value of Old Testament History. We should be at pains to know it. Defences of the New Testament doctrine rest upon it. He is better fitted to defend the truth who is most mighty in the Scriptures.

(2) The mystery of providence. It requires time, often long time, to unfold its purposes. Christians have to wait. But they wait not in vain. "God moves," &c.

SUGGESTIVE TOPICS.

Stephen—his character—office—ability—schemes—the tone of his defence—style of address—nature of argument founded on what—the book quoted—why—the lessons from use of Greek Scriptures—changes dwelt upon—truths suggested though not uttered—the lessons to us.

LESSON XLI.

Oct. 8. } STEPHEN'S DEFENCE. { Acts vi. 35-50.

COMMIT TO MEMORY VS. 47-50. PARALLEL PASSAGES.—Deut. xviii. 15-18; Josh iii. 14.

SCRIPTURE READINGS.—With vs. 35, 36, read Ex. xiv. 19; with vs. 37, 38, read Isa. lxiii. 9; with vs. 39, 40, read Ex. xxxii. 1-4; with vs. 42, 43, read Amos v. 25, 26; with v. 44, read Heb. vii. 5; with v. 45, read Ps. xlv. 2; with v. 46, read 1 Kings viii. 17; with v. 47, read 1 Kings vi. 1; with vs. 48-50, read 1 Kings viii. 27.

GOLDEN TEXT.—Lo, I come to do thy will, O God. He taketh away the first, that He may establish the second.—Heb. ii. 0.

CENTRAL TRUTH.—"The law is a shadow of good things to come." When we remember the situation in which Stephen stood, we can the better see the point of the argument which the rage and malice of his persecutors cut short. That it was a telling argument, and that its force was felt, is best proved by the opposition it provoked. It could only be met with violence.

Having stated at length the preparation and care of Moses, and the declared divine will in reference to the people, he proceeds, as a follower and preacher of that Jesus whom they had rejected, to exhibit the parallel pursued by their fathers.

We shall see the meaning as we follow the several verses.

(V. 35.) Moses is emphasized by "this." He whom God chose they refused. One man spoke the common thought. He was a specimen of the rest. His aims were opened by Moses, and so he questions Moses' claims. But for all that, God had sent him for a "ruler and deliverer," or redeemer—a word well fitted to suggest the resemblance to their treatment of the Christ. They would not let Moses judge in a single case. God made him by the angel's commission and presence a national redeemer.

(V. 36.) THE REDEMPTION—a type of rescue from sin, by the same Moses, whose life is divided into three memorable periods of forty years each (v. 23 and v. 30), the third of which is given to leading the people. The redemption came by wonders and signs, which attested his divine commission (Christ's miracles no less did so), and led to, accompanied, and followed the deliverance of the people from Egypt. The destruction of the Egyptian army in the Red Sea (a well-known and general name of which the origin is obscure, for the gulf across a northern arm of which the Hebrews passed, at a spot to which tradition has given the name, "Sea of Destruction") is naturally mentioned as a most impressive judgment. Round numbers are employed to describe the wanderings in the wilderness, which continued thirty-eight years (Deut. ii. 14). But Stephen is not peculiar in this (see Numb. xiv. 33, for example).

(V. 37.) Already one of Moses' words had been in the controversy between the disciples and the Jews (Acts iii. 22). Moses did not regard himself as the end, but a means towards it. He was to prepare for another "like him," in coming from the people; "like him," in revealing divine truth; "like him," in being God's instrument of deliverance; and "like him" in his claims to be heard, as from God. In His prophetic work, Christ extends and continues the work of Moses. In His priestly work He is set forth by Aaron. They could see for themselves whether they had heard "this prophet" or not. They could now judge, also, whether they or he most truly blasphemed Moses (Acts vi. 18).

Vs. 39, 40, show the different estimate put on Moses by God, and by the slow and unbelieving Israelites. God made him the means of communicating His mind to the people; by him gave the lively (life-giving) oracles, and sent His angel with him. The people, on the other hand, were stiff-necked and rebellious, constantly grieving His Spirit, and at length actually darding his leadership, at the time when God was putting on him the highest honor. How like all this to the treatment Jesus received at the hands of the Hebrews. Whom the Father honored they took and slow!

The particular instance of apostasy mentioned is in (v. 40); turning to the ways of Egypt—idolatrous ways. They wished for visible gods to lead them, not indeed to Egypt (though they did contemplate that step, Numb. xiv. 4), but on their way, although the God who led them till now could not be trusted, and as for Moses, they did not know what had become of him, "wot not" (old English). The ancient Egyptians and the Greeks carried sacred symbols before their armies.

V. 41 specifies the form their sin took. Man must have a supernatural leader, and he invents but little. The winged bulls of the East are now well known. They were worshipped as representing nature, and in a later time were copied by Jeroboam (1 Kings xii. 28). The ox is a symbol indeed of strength and labor, and it is the devil's way so to copy Gods ways as to caricature them and dishonor Him.

Their symbol was an idol-received worship and sacrifice. It was a mere creature, their creature, yet they rejoiced in it, and sacrificed to it. And this was a type of their way, a specimen of their temper.

V. 42 describes the result. "He was turned to be their enemy." "They were joined to their idols, and he let them alone." This statement and the quotation "from the book of the prophets" (the minor prophets are sometimes so described, so are the prophets as a whole), implying (see Amos v. 25-27) that much evil mingled with the sacrifices of the wilderness, both in the objects regarded, the aims of the worshippers, and the want of a single eye to God. The question is a bitter taunt. "Was it to me, forsooth, or to the host of heaven, and the work of your hands, ye offered during those forty years?"

St. Illustration, Idolatrous Worship, p. 150.

V. 44 has apparently a double bearing. (1) There was no excuse for the idolatry of Israel. They had been provided by God's direction to Moses with fitting means of grace in the tabernacle with its "holy place," and its "most holy," where God promised to meet with them.

But (2) the tabernacle was a new institution, unknown to the patriarchs, and not permanent, but allowed to give place to something else, which he afterwards describes. It is a part of the same argument, or defence rather—another evidence that a change was not necessarily to be condemned.

For (v. 45) when our fathers came to Canaan with Joshua, of which the Greek form Jesus is here used, they brought the tabernacle into the territory of the Gentiles, which they occupied. This reference to the territory introduces the idea that they did not all at once acquire the entire land. Not until David's time was it secured, and during all this time God abode with the people in a movable tent, and then another change was contemplated, and without any blame.

For (vs. 46, 47) he (David) found favor, was acceptable before God, and sought leave to build (not a tabernacle, as opposed to a house) a fixed abode for the Lord. If it had been of such transcendent importance as is supposed by you (Stephen seems to say, though he does not put it in form), strange that David was not permitted to build it, but it was the work of Solomon.

Nor (vs. 48, 49) is it of transcendent and necessary value. God does not dwell in temples made with hands. There is no inherent sacredness in them. The forms of His service are by no means immutable. Solomon owned this (1 Kings viii. 27). "The very man who built the temple did not estimate it as you do." Then comes a quotation from Isa. lvi. 1, 2, which follows up and corroborates the language of Solomon. The whole passage admirably suits and confirms Stephen's argument. A temple was not needed. It has no inherent sacredness. It is not an internal fixture. It may give place to something else. God intimates that it will be so; that He will dwell in and with each true servant, that He will discard these very rites, and treat them as idolatrous, for (v. 50) nothing material can be of so much value in His holy eyes as the work of His Spirit in an immortal soul.

We have taken pains to bring out the argument, and instead of indicating reflections, we shall enlarge a little the number of suggestive topics.

The time of Moses—the condition of the people—the preparation of the prophet—the periods of his life—his call of God—his reception by the people—his treatment by God—honor put on him—his rejection by the people—likeness to Christ's rejection—his prediction of Christ—how "like me"—the sin of Israel—how shown—how continued—how punished—the tabernacle—its displacement—its successor—built by whom—Solomon's views of the temple—Isaiah's—and the plea of Stephen founded thereon.

God's Family Mark.

Thanks be to God that we pass not through this world as if belonging to it. If branches of the Living Vine, we need pruning and cutting; if vessels meet for the Master's use, cleansing and purifying; if followers of the lowly Jesus, humbling and casting down; and if heirs of heaven, we need much tribulation before our robes are made white, and we can appear before the throne of the Lamb. Let us then rejoice when the chastening hand of love is upon us, and pray earnestly that no affliction may be lost, but that each sorrow may leave its lesson upon the heart, weaning us from earth, educating us for heaven. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Who then would wish to pass through life without this token of a Father's love?

British American Presbyterian,  
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FOR TERMS, ETC., SEE BIRTH PAGE.

C. BLACKETT ROBINSON  
Editor and Proprietor.

TO CORRESPONDENTS.

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

OUR GENERAL AGENT.

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

British American Presbyterian.

FRIDAY, SEPTEMBER 29, 1876.

The old South Church of Boston is at last saved. It is to be converted into an historical museum. The price agreed upon was \$400,000 for site and edifice.

We deeply regret to learn that the Rev. Mr. Straith, of Paisley, recently met with an accident by which several of his ribs were broken.

The raid of Canon Liddon upon the Disraeli government, in the matter of the atrocities in the East, has caused a great sensation. The fearless ecclesiastic will lose nothing by boldly assailing such a crying wrong, as was done by the ill-advised words of the Premier.

We are pleased to learn that Dr. Field the editor of the New York Evangelist, has consented to publish his letters, descriptive of his tour around the world. They will be given to the public in two volumes, the first to be published at once, and the other about half a year hence, when the letters the author has yet to write are completed.

The following appears as a letter in a contemporary:—"The union in England between the United Presbyterian Church and the English Presbyterian Church appears to have been consummated with wonderful unanimity, and under most auspicious circumstances. No one can doubt that it will act most beneficially in the central parts of England."

PROFESSOR HUXLEY has been lecturing before large audiences in the United States on his favourite theory of "Evolution." It is noticeable that no longer do these scientists openly attack the authority of the Scripture. They now profess to be its friends. This shows there is no room for dogmatism in a realm where there is so much uncertainty and ignorance.

THERE seems little room to doubt the report of the capture of Tweed, the magnificent thief of New York. The ways of transgressors are thus again proved to be hard. The "Boss" is said to be on his return journey, after making a long tour in search of oblivion and secrecy. The plunderers of New York revelled awhile with their ill-gotten gains, but like the chaff they are driven before the wind.

GRANTS FROM THE IRISH PRESBYTERIAN CHURCH.—The Rev. Dr. Cochrane, Convener of the Home Mission Committee, has received the sum of one hundred pounds for Home Missions in the western district, and fifty pounds for the French Evangelization Society, from the Irish Presbyterian Church. The continued kindness of our friends in the Irish church is encouraging, in the prosecuting of our Missions in Canada.

THE British Association for the Advancement of Science held its annual meetings this year in Scotland, and in the commercial city of Glasgow. The address of its President, Dr. Thomas Andrews, a native of Belfast, has given much satisfaction, as being rather a condensed history of science than a speculative treatise on the unknown. Glasgow has displayed her usual large-hearted hospitality in the entertainment of her distinguished guests, and her citizens have evinced the keenest interest in their scientific discussions.

A WICKED *canard* has gone the round of the press, to the effect, that like Paul and Barnabas of old, the evangelists Moody and Sankey have quarreled and separated. Were this scandalous report confirmed, it would of course give satisfaction to the opponents of religious revivals. Fortunately the rumour is utterly false, as will be seen from the fact that the Evangelists are announced to begin their fall work in the city of Chicago. Very extensive and costly preparations are being made for this work, and we may look forward with much interest to the spiritual harvest which awaits these honoured labourers.

HOME MISSIONS.

As announced in our advertising columns, the Home Mission Committee for the Western Section meets in the Deacon's Court Room of Knox Church, Toronto, on the evening of Monday next. At this meeting the grants to all supplemented congregations and mission stations will be revised, and in the present state of the fund, it is most important that the representatives of each Presbytery should be present, prepared to spend several days (if necessary), in careful discrimination of the various applications for aid to be laid before the committee. In June last, as our readers are aware, the Fund was in debt to the extent of \$9,000. The General Assembly appointed a committee to allocate this deficit among the several Presbyteries of the Western Section of the church. This has been done, but with what success we have not learned. Congregations who have not yet sent their quota, should at once forward the amount to the treasurer, so that this special effort may not injuriously affect the usual contributions for Home Missions for the current year. In regard to securing funds in future for the energetic prosecution of this department of the church's work, there are in some quarters gloomy forebodings. We see no room for such fears. True, the debt in June was \$9,000, but it must not be forgotten that \$2,000 of this was contracted a year previously, so that the expenditure of last year exceeded the receipts only by about \$7,000. Nor must it be forgotten that union had just been effected, and one section of the church was in a large measure unacquainted with the vastness of the scheme, and with the strong claim it had upon the liberality of our people. This has now been remedied, and doubtless a considerably increased revenue to the fund this year will be the result. Again, Manitoba College by the action of the Assembly, is now no longer a charge on the Home Mission Committee, so that the fund will hereafter be relieved by about \$4,000 annually in that direction.

Besides all this, there is reason to hope that the Eastern Section of the church will bear a portion of the expenses of mission work in Manitoba, the Assembly having instructed that at least one joint meeting of the committees of the two sections be held annually chiefly for the purpose of securing the co-operation of the Maritime Provinces in mission work in the Northwest territory.

While, however, we write thus, in order to show that there is no ground whatever for fear as to the requisite funds being forthcoming to carry on the work, we would, on the other hand, desire to impress on our congregations receiving aid, the necessity of increased liberality in the support of ordinances among themselves, so that as soon as possible they may become self-supporting, and thus allow the grants they now receive to go towards fostering weaker stations and opening up new ones in destitute localities. The probability—almost certainty—is that before five years elapse we shall have an expenditure annually of thousands of dollars from our Home Mission Fund towards the supply of stations that now have no existence. All along the line of the Canada Pacific Railway there will spring up villages and settlements which our church must be among the first to take hold of. At the present time we have no missionary further west than Fort William till we come within a few miles of Winnipeg. The rails are already laid, and the locomotive already running from Fort William west for several miles. From the very first settlement of that vast, and even yet comparatively unknown territory, from Lake Superior to British Columbia, the blue banner of Presbyterianism must wave, and the pioneer missionaries be those of our church.

To enable our Home Mission Committee to prosecute this work vigorously, there must not only be liberal contributions from self-supporting congregations, but also increased liberality on the part of aid-receiving ones, so that a large portion of the grants they now obtain, may be applied in opening up such fields as we have referred to. The new law of the Assembly (Minutes Page 48) will tend to stimulate the liberality of many supplemented congregations in this respect, as these are now required to contribute at the rate of at least \$4.50 per communicant, and \$7.00 per family, and a total of at least \$400 per annum, from the whole congregation, before they can obtain a supplement from the Home Mission fund,—a law which applies equally to those now on the list, as to those hereafter desiring to be put on it. So very stringent are the Assembly's instructions on this point, that the Home Mission Committee have not even the discretionary power of paying a supplement in an exceptional case; but all such have to be reported to the assembly, and the "supplements granted to them only when its sanction has been given." To retain the confidence of the Church in the scheme—without which the requisite funds will not be forthcoming—great discrimination is needed on the part of the Commit-

tee, in this somewhat delicate part of their duties. But while this is the case, it is none the less true that the responsibility, in a large degree, rests with Presbyteries whose duty it is to deal with congregations in the way of stimulating their liberality, and carefully review the list of supplements and grants before recommending these to the Home Mission Committee. Such a recommendation from Presbyteries is required before any supplement can be given, except in a few outlying and far remote fields. There is a growing tendency, in certain Presbyteries, to divide pastoral charges. This is all well enough, and very desirable in many cases, but when not kept within proper bounds, there is sometimes an unnecessary drain on the Home Mission fund, and this to the prejudice of fields deserving of liberal aid. The Church has every confidence in the Home Mission Committee and the Committee may, we feel assured, rely with full confidence on the Church implementing all the pecuniary engagements they may enter into at their meeting next week.

A BOARD of Female Missions was organized in East Hawkesbury, on the 18th inst., with the following office-bearers: President, Miss Rebecca MacBean; Vice-Presidents, Mrs. D. McMillan, Miss M. McDonald; Secretary, Miss C. MacRae; Correspondent, Miss C. MacBean; Treasurer, Mrs. T. McDonald; Committee—Miss C. McDonald, Mrs. D. Bethune, Mrs. D. MacDonald, Miss McIntosh, Mrs. Kenneth McKenzie.

In Kenyon a similar Board was organized on the 18th inst., office-bearers:—President, Mrs. J. McRae; Vice-Presidents, Mrs. J. D. McLeod, Mrs. Rod. McKenzie; Secretary, Miss Eliza McKenzie; Correspondent, Mrs. W. Brodie; Treasurer, Miss Fraser. Committee—Mrs. A. R. McLeod, Mrs. N. McLeod, Miss B. McQueen, Miss M. McGillivray, Miss M. McLeod, Miss J. A. Stewart, Miss A. McNaughton, Mrs. N. McSweeney, Miss McKenzie, Miss N. Stewart, Miss McLennan.

DURING last week the citizens of New York were excited to fever heat over the long looked for explosion of the rocky bed of the East River. The labours of General Newton and his corps, which have extended over several years, were brought to a conclusion on Saturday night. For reasons of expediency, rather than necessity, it was resolved to fire the forty thousand pounds of dynamite on Sabbath afternoon. The event brought together a vast concourse of spectators. A child daughter of General Newton, had the honour of touching the electric key which communicated the spark to the excavated rock. Amusing to relate, the people who most clamorously cried out against the dangers to be dreaded, are now the first to complain of the explosion having been so innocent. The work now accomplished is one of the greatest of the age, and is to be classed with the construction of the Suez Canal, the Mount Genis tunnel, and other great engineering undertakings. The immediate gain to commerce are probably beyond estimation.

On last Monday evening, the Rev. Jas. Gordon, M.A., delivered a farewell address in the church, Crumlin, to the teachers and scholars of the Sabbath School of his late charge. A large and appreciative audience was present, and the occasion was embraced by the members of the school to present Mr. and Mrs. Gordon with a very handsome silver tea set of the best quality. The presentation was accompanied by the reading of an address expressive of high esteem for, and strong attachment to Mr. and Mrs. Gordon—grateful acknowledgement for their efficient and zealous labours in connection with the Sabbath School during the past eleven years, and best wishes for their prosperity and usefulness in their new sphere of labour. Mr. Gordon, who was taken by surprise by this unexpected manifestation of regard, with deep emotion acknowledged the unvaried kindness of all connected with the congregation, to Mrs. Gordon and himself during their residence at Crumlin—cordially thanked the young people for their very handsome gift, which would be very greatly prized for the sake of the donors, and be productive of many pleasant memories, and in conclusion warmly reciprocated their kind wishes; and as it was the last public occasion on which he would be present, bade all an affectionate farewell. Young and old seemed deeply affected, and greatly to regret that the manse should be soon left vacant.—Com.

The foundation stone of the New Central Church, in this City, will (D. V.) be laid next Wednesday. Dr. Topp, moderator of the General Assembly, Dr. Cayen, Principal of Knox College, Dr. Snodgrass, Principal of Queen's College, and other Clergymen are expected to take part in the ceremony.

Rev. D. Gordon, Pastor of the Harington congregation, returned last week from a tour through the eastern portion of the Province.

SECESSION IN THE FREE CHURCH.

Many changes in the condition of the Presbyterian denominations in Scotland, which have gradually been going on, have reached their maturity. The long continued negotiations for union between the Free Church and the United Presbyterian, though terminating in apparent failure, yet resulted in the declaration of the Mutual Eligibility Act, by which congregations could call ministers from the Church that was thus in corresponding terms with their own. A great step towards ultimate union between these two denominations was thus gained. Recently an incorporating union took place between the Free and the Reformed Presbyterian Churches, which is now bearing good fruits in the shape of united action and concentrated influence. The Established Church has within a few years been completely metamorphosed in many ways. Instrumental music has been instituted in many parishes. The repulsive law of patronage has been abolished, and popular election takes its place. Consequent upon this the General Assembly of the Church of Scotland has passed a law that allows the reception of ministers from sister Churches, and of course the appointment of such to parishes and their induction into the same. In fact, in all the home Churches—notably in the U.P. Church, which has also sanctioned the use of organs—a silent revolution has been taking place.

In consequence of the abolition of patronage in the Established Church, we might well expect some difference of opinion as to the practical consequences of this measure. The majority in the Free Church, and we presume the entire body of United Presbyterians, consider that the recent legislation on patronage has made no change in the relationship between the Established Church and the State. In short, they maintain with firm boldness that the Kirk is as Erastian as ever, and that the abrogation of patronage has nothing to do with the question of spiritual independence. It is obvious as a matter of course that the ministers of the Established Church and her people regard the abolition of patronage as logically involving spiritual freedom—the one blot upon the fair escutcheon of the church being thus removed. They evidently consider that a royal road has been opened up by Parliament, along which ministers of the Free Church may travel from livings which are made up of voluntary contributions into the endowed parishes of the so-called National Church. That this latter view is held by a small majority in the Free Church, need not surprise any who remember the part which was played by these and other brethren in opposition to union with the United Presbyterian Church. These ministers regard the bone of contention as entirely removed by the abolition of patronage. They declare that the Established Church is as free spiritually as any of her sisters. They are consequently open for election to parishes, and are ready on small notice to remove their furniture into the proverbially cosy and comfortable manse of the establishment. Or they are now plotting and planning to accomplish the transfer along with themselves of their congregations and church property to the communion which they saw fit to leave at the disruption, or which they rejected on principle when they sought admission into the Free Church. These men, while publicly boasting that they are actuated by disinterested motives, are regarded and classed by their former brethren as guilty of defection; while they are received on easy terms and with open arms into the communion of the Church of Scotland.

But we question whether as a rule the Old Church will gain much by the reception of these ministers. Already, some five instances of such defection have taken place, and it is doubtful whether any serious number in the Free Church regard the loss in other light than gain. While we have the kindest feelings towards the Church of Scotland as well as her sister churches, we hardly think it is becoming in her to make so much as she is doing of these accessions to her ranks. The Presbytery of Glasgow may be, perhaps, excused for indulging in a little hilarity over the reception of so many Free Church ministers into her number. But we regard the utterances of several members of that body, and of Dr. Gillen, of the neighbouring Presbytery, as absurdly extravagant. It is certainly a movement that must be of short duration, considering such seceders can only come from the present ministers of the Free Church, and at the best from a small minority of these, and considering further that ministers who are now being ordained by the Free Church have, even in the presence of the temptations of an abolished patronage, conscientiously preferred that church to all others. Meanwhile it is instructive to note that the majority in the Free Church remain as staunch as ever to their principles, believing that recent legislation meant patronage has made no difference as to the question of Spiritual Independence. While doubtless acknowledging that the chance of interfer-

ence by the State are materially lessened by the abolition of patronage, these maintain as strenuously as ever, that the Established Church is fettered by the State, and is liable at any moment to suffer from interference with her liberties, or from oppressive violence of her spiritual rights.

Without venturing to prophesy as to the future of the Churches in Scotland, we think the way is providentially opening for a union being accomplished amongst them all. Perhaps we speak thus on account of the fervor inspired by the union of the Presbyterian Churches in Canada. But changes are undoubtedly taking place in Scotland that seem to us to be preparing the way for ultimate union. How that can be accomplished, no one can tell. But we see from what has occurred in Canada, how quickly a sentiment in favor of union ripens into action, and how a result that was once deemed impossible is easily brought about. It was the same in Australia, in the United States, and more recently in England, and even in Scotland herself. Whether this union can only come about through disendowment and disestablishment, or by the various churches while still retaining their distinctive features, discovering that there is no real opposition between them, no one of course can tell. But we pray for the union of these denominations because we feel that this would be the right thing. Meanwhile we think the true attitude for every minister in any of these churches, is to be zealous in the cause of truth, and to be true to the principles he has deliberately espoused. And springing from the co-operation which is so characteristic of our times there will grow at all events that mutual regard and sympathy which is the basis of all true union, and which in the sight of God is the very essence of Christian union itself. But surely it would be a happy day for Scotland, when her Presbyterian interests will become consolidated, and her churches be made one.

FULTON STREET PRAYER MEETING.

The nineteenth anniversary of the Fulton street daily prayer meeting was held last Saturday in New York. Owing to the removal of that well known landmark, the old Reformed Church at the corner of William and Fulton streets, the anniversary services were appointed to be held in the Middle Dutch Church, which is somewhat up town. This change, though unavoidable, is much to be regretted. It removes the anniversary from its old associations, and it is evidence of the inadequacy of the Chapel which has been built in Fulton street for the continuance of the daily meeting.

As it was, the fact of this being the nineteenth anniversary, is worthy of attention. It was for years an experiment as to the expediency of holding a daily noon prayer meeting. But the almost majority of this institution shows the necessity for it, as well as the heart-felt appreciation in which it is held by a large class of people. That the Fulton street noon prayer meeting is permanently established, no one can doubt, who has ever taken part in its exercises or who intelligently appreciates the full significance of a "nineteenth anniversary." This is indeed one of the great institutions of the Empire City, and it is recognized as such both by the public and by the press. Any one who visits New York and comes away without attending the Fulton street meeting, cannot be said to have seen all the sights.

The success of the daily prayer meeting in New York is owing to many circumstances. Indeed, it may be questioned whether such a service could have grown to its present colossal proportions in any other city. But it has succeeded in New York, and that for various reasons. The place, Fulton street, is the centre of a busy throng of persons from all parts of the world. By noon the principal business has been done, and a short breathing spell is given for refreshment. Luncheon over, there is still some leisure left to a large number, who prefer to spend such precious moments in devotional exercises. The leading members of the congregations within a very wide area are on the spot, and the consequence is that so many able and willing to take part being present, there is none of the lagging behind, or of those fearful pauses, which invariably kill prayer meetings everywhere else. It is just the place too, where, may be found a large number of unoccupied persons—and of those who are suffering from the pangs of conscience after a night's debauchery. The attendance of such men is often very large, and these being frequently persons who are under deep convictions, and able to give suitable expression to their penitential feelings, a fresh interest is thereby created and well sustained.

But the daily meeting depends, for its interest and vitality, upon Mr. Lamphier,—its originator, and its very soul. This gentleman was at one time engaged in commercial pursuits, but being led into Christian work, he gave himself as a missionary, and labored hard and earnestly in the district of Fulton st. Church. The panic of 1857 came—a time like the present, of commercial upheaval, when no one knew what was his own, and all were pals and trembling in presence of a wide-spreading destruction. Men were earnest, and had their thoughts turned by business disaster to things which concern their eternal welfare. Mr. Lamphier then conceived the idea of the noon prayer-meeting. On the 23rd Sept. of that year, having announced to a few persons his intention, he waited in the Lecture Room of the old Dutch Church, for a full half hour from noon; but no one came near him. He passed the time in prayer. At length one person came in. Thus the Fulton st. prayer-meeting was born. It grew steadily from day to day. It became speedily the centre of a world-wide influence. Mr. Lamphier proved himself to be the right man in the right place. He has always led the singing in

person. He loses not a moment in commencing the tune. Promptness is characteristic of the entire service. The five minute rule was established at the very commencement. When any one exceeds that time in prayer or remarks, the warning bell of the leader is sounded, and he has to give way to some one else. Mr. Lanphier, although humble and quiet, is firm in adhering to his rules; and when any one rises to speak, and abuses the liberty by uttering uncertain sounds, he is quick to recover the tone and character of the meeting, by starting a suitable hymn, or having some one lead in prayer; or should a woman offer to take part, a word or look from the renowned Missionary suffices to enforce the Apostolic command—that no woman should speak in public.

We may well exclaim of this man and that man, that they were born there. Many wandering ones have been turned into the ways of peace, and of eternal life. Thousands have found, in the Noon-day meeting, refreshment and strength for the battles and struggles of life. It is a place of sweet repose on a hot summer's day, or in the winter's severest cold. And we only wish that the Fulton st. Daily Prayer-meeting could be duplicated in every city and every town of the United States, and of our own Dominion.

Book Reviews.

**BEST THOUGHTS AND DISCOURSES OF D. L. MOODY.** The work of Moody and Sankey as Evangelists, with Sketches of their Lives, and Portraits on Steel, By Abbie Clemens Morrow. Introduction by the Rev. Emory J. Haynes. Toronto: J. B. Magurn. 1876.

The Canadian public will doubtless appreciate the exquisite taste which our townsman has displayed in adorning the exterior of this handsome volume. Of the intrinsic merits of the book it is scarcely necessary that anything should be said. Perhaps no other name has been so frequently mentioned during the last two or three years as the name of Mr. Moody. And still he goes on his way apparently unaffected by his world-wide celebrity, and unconscious of his elevation. This is not "after the manner of man." "This is the finger of God." His indifference to praise, his utter disregard of adverse criticism and opposition, his devoted and consistent Christian life, his humanity, his self abnegation, his love to Christ and zeal in his cause, his burning anxiety for the salvation of sinners, and his entire dependence on the power of the Holy Spirit for their conversion—these are at once the elements of his success, and the credentials of his mission. Thirteen years ago, he said to a person who found him in an old log shanty, reading the parable of the prodigal son to a negro boy, and skipping the hard words, "I have no education, but I love the Lord Jesus Christ, and I want to do something for him, and I want you to pray for me." The first time he spoke in a prayer meeting the pastor took him aside and advised him not to speak in the meeting again, "but serve God in some other way." There is reason to be thankful that he was not thin-skinned enough to take this advice, or others of a similar nature which were very freely tendered to him on various occasions. When he resolved to devote his whole time to his missionary work, a friend asked him how he expected to live. "God will provide if he wishes me to keep on; and I will keep on until I am obliged to stop," was his answer. By and by, although he had money in his purse which had been given him to use in his work, he slept on the benches in the Young Men's Christian Association hall because he had no money of his own to pay for lodging. "Yet," says his biographer, "He has never known actual want. God has cared for him and his family. Friends constantly insist upon supplying him with all the necessary comforts of life." The following extract furnishes an instance of Mr. Moody's generalship or power of setting other people to work—a rare and useful talent.

"One afternoon Mr. Moody was being driven by a Christian gentleman through a farming community, to a town where he was to speak at a convention, and attend revival meetings. As they journeyed they came to a school-house closed for the day. At the farm-house beyond, Mr. Moody stopped and enquired of the woman if they ever had any religious meetings in the school-house. Upon her replying that they never had any meetings around there he said, tell everybody you see there will be a prayer-meeting in that school-house every night next week. At the second house they found the teacher of the school and Mr. Moody gave the same notice to her, telling her to send word throughout the community, by her pupils. His acquaintance, knowing that he had an engagement for every night the following week, inquired of him who was to superintend the meeting. 'You are,' was the blunt reply. 'I?' cried the astonished brother, 'I never did such a thing in my life.' 'It is high time you commenced then! I have made the appointment and you must keep it.' The timid brother was forced to acquiesce, and led the meetings, which resulted in a great revival throughout all that portion of the country."

The biography occupies forty pages of the book. The remaining one hundred and seventy pages are taken up with "Addresses

and Best Thoughts." We give a couple of extracts taken almost at random; and we call attention to the rich filling-in of the Bible outline-pictures with the particulars which naturally belong to them, by means of which they are invested with a certain degree of freshness even to the eye of a person who has long been familiar with them. It is by this employment of particular description in preference to general statement, and by the exclusive use of the language of every day life, that the attention of the uneducated is arrested and retained.

"Look at poor old Pharaoh down there in Egypt, when the plague of frogs was on him. What an awful time he must have had! Frogs in the field and frogs in the houses; frogs in the bed-rooms, and frogs in the kneading-troughs. When the King went to bed, a frog would jump on to his face; when he got out into a loaf of bread, there was a frog in the middle of it. Nothing but frogs everywhere! Frogs, frogs, frogs! He stood it as long as he could; and then he sent for Moses and begged him to take them away. 'When would you like to have me do it?' says Moses. Now just listen to what he says. You would think he would say, Now! this minute! I have had them long enough! But he says, 'To-morrow.' Kept the frogs another day when he might have got rid of them at once! That is just like you, sinner. You say you want to be saved; but you are willing to keep your hateful, hideous sins till to-morrow instead of being rid of them now."

"Let us go to Carmel. King Ahab had forsaken the God of Israel, and all the court had followed his example. But there is an old prophet out in the mountains, to whom God said: 'Go to Ahab, and tell him the heavens shall be shut up and there shall be no rain.' Away he goes to the wicked King. He bursts in upon him like a clap of thunder, gives his message, and hurries away. I suppose Ahab laughed at the old prophet. 'What! no more rain? The fellow must be crazy!'"

Pretty soon the weather gets very dry. The earth is parched, the trees die, the grass perishes, and the cattle die. Famine; starvation; death!

One day the King was talking with the prophet (?) Obadiah. You see he did have one good man with him along with all the prophets of the false god.

"See here, Obadiah," says Ahab; "you go one way and I'll go another, and see if we cannot find water." Obadiah met Elijah. "Oh, Elijah! is that you? Ahab has been hunting for you everywhere."

"Yes, I'm here," says Elijah. "You go and tell Ahab I want to see him." So Obadiah hurries off and tells Ahab he has seen the prophet.

"What! Elijah?"

"Yes."

"Why didn't you bring him along?"

"He wouldn't come. He says he wants you to come to him."

Ahab wasn't used to have people talk to him in that way, but he was anxious to see the prophet, so he went. And when he sees him, he is very angry and cries, "Art thou he that troubleth Israel?"

"Not at all," says Elijah. "You are the man that is troubling Israel—going off after Baal and leading ever so many of the people with you. Now, we have had enough of this sort of thing. Some people are praying to God, and some are praying to Baal, and we must have this question settled. You just bring all your prophets and all the priests of Baal up to Mount Carmel, and I also will come. We will make us each an altar, and offer sacrifices on it; and the God that answereth by fire, let him be God."

"Agreed," says Ahab. All the places of business were closed, and everybody was going up to Mount Carmel.

There were eight hundred and fifty of the prophets and priests of Baal. I fancy I can see them going up in a grand procession, with the King in his chariot at their head. But Elijah marched all alone; a rough man, clad in the skins of beasts, with a staff in his hand. No banners, no procession, no great men in his train! But the man who could hold the keys of heaven for three years and six months was not afraid to be alone.

Now says Elijah to the people, "How long halt ye between two opinions? Let the priests of Baal build them an altar and offer sacrifice, but put no fire under; and I will do the same; and the God that answereth by fire let him be God. So the priests of Baal built their altar. I am sure if God hadn't held him back, Satan would have brought up a little spark out of hell to set that sacrifice on fire. But God wouldn't let him.

Then they begin to pray: "Oh Baal, hear us! Oh, Baal, hear us!"

"You must pray louder than that, if you expect Baal to hear you," says the old prophet. "Maybe he is asleep: pray louder, so as to wake him up."

Poor fellows! they haven't any voices left; so they began to pray in blood. They cut themselves with knives, and left their streaming hands and arms to Baal. But no fire comes down.

It is getting towards sun-down. The prophet of the Lord builds an altar. Mind; he does not have anything to do with the altar of Baal, but builds an entirely different one, on the ruins of the altar of the Lord which had been broken down.

"We won't have anybody saying there is any trick about this thing," says the prophet. So they bring twelve barrels of water and pour over the altar. I don't know how they managed to get so much water; but they did it.

Then Elijah prays: "Oh God of Abraham and of Isaac and of Jacob, let it be known this day that thou art God in Israel."

God heard him at once, and down came the fire!! It burnt up the sacrifice, the wood, the water, and the very stones of the altar. Jehovah is God: nobody can halt any longer.

Ah! but some of you will say, "I too would have decided for God if I had been on Mount Carmel that day." My friends, Calvary is a great deal more wonderful than Carmel. The sacrifice of Christ on the Cross is more wonderful than the sacrifice which was burned on that altar."

Ministers and Churches.

On Tuesday evening, 19th inst., a missionary meeting was held in the Hall in connection with St. Andrew's, Martintown, the minister, viz., Rev. John S. Burnet, presiding with his accustomed ability and dignity. The meeting being opened with prayer and praise, the Rev. W. R. Ross, of Pickering, and the Rev. T. G. Smith, of Kingston, addressed the people on the subject of missions, setting forth Christ as the true type of the modern missionary and church. The addresses were characterized with great simplicity, earnestness, and eloquence, producing a deep and solemn impression upon the audience. A few words from the Rev. D. Ross, of Lancaster, and sweet music from the choir, brought one of the most pleasant missionary meetings ever held in Martintown to a close. Our blessing attend the brethren from a distance, and if their breath is always so sweet, and their words so persuasive, happy the people whose privilege it is to live in the secret place of their light and life.—*Conr.*

The soiree in connection with the French Presbyterian Church, Drysdale, on the evening of the 14th ult., proved a grand success. The speakers were Revs. Messrs. Danby of Varna, Russell of Bayfield, Cameron of Kippen, and Rev. Mr. Amaron, the French missionary of Drysdale. Mr. Danby being first called upon, addressed the meeting upon the subject of "Progress," then the choir gave a beautiful piece in French. Rev. Mr. Russell next gave an amusing anecdote, and made some very useful and practical remarks befitting the occasion. The choir then sang some very choice pieces in English, after which Rev. Mr. Amaron gave two select pieces of reading. Rev. Mr. Cameron, chairman, closed the meeting after making some very suitable remarks on the occasion. Great credit is due to the ladies for the bountiful supply of refreshments they provided. The proceeds amounted to \$41, and are intended to go towards painting the church, which will not only be a benefit to it, but will add much to its appearance.

We are pleased to learn that the Rev. M. A. Milligan, A.M., of Detroit, has accepted the unanimous call tendered him by Old St. Andrew's Church, in this City. The congregation will sell the valuable property on the corner of Church and Adelaide streets, and move to the North-Eastern section of the City. In that direction, if a suitable site is secured, there is ample room for a prosperous church. The members of Old St. Andrew's are to be congratulated on their choice of a Minister. Mr. Milligan is in the prime of vigorous manhood, and leaves a most successful pastorate. He enters on his work here with every prospect of a useful future, and with the hearty good wishes of numerous friends. The congregation will commence under new auspices with a capital of over \$20,000, and this with ordinary management insures against what is the bane of many churches—a heavy load of debt. The new Pastor enters on his duties some time next month.

Errors in Acts and Proceedings of General Assembly.

**EDITOR BRITISH AMERICAN PRESBYTERIAN.**

Sir,—Knowing how difficult it is, even with the greatest care, to get great masses of figures printed correctly, it is in no fault-finding spirit that I add my quota to the *errata* of the statistics given in the "Acts and Proceedings."

On page 77 of Appendix the total number of families reported is set down as 541,828. Reference to page 116 shows the correct number to be 54,182. On the same page (77) the number of volumes in Sunday School and Congregational Libraries are given separately, and the aggregate number is set down as less than that credited to Sunday Schools alone; reference to page 116 shows all three numbers to be wrong. Again, on the same page, from the fact that the sum of reported stipend promised is more than that of stipends actually paid by the sum of only \$578,14, while actual arrears are returned as \$14,200,10, the convener infers serious error in the returns. A moment's consideration will show, however, that the returns may be perfectly correct, as the arrears are doubtless the growth of a series of years. On page 185 the Congregations of Mono and Caledon are credited with total contributions to the amount of \$50,458.00. I may be very stupid, but I confess that this puzzled me for a long time; there was certainly an error, but what did it mean? perhaps it should be \$5,045.80—no, that won't do; perhaps \$504,58—well, that seems more like it. I then took the trouble to sum the whole column of the Toronto Presbytery, and found the largest figure, was required, showing an evident blunder, as I thought, and vitiating all the comparisons instituted between the relative contributions of Presbyteries. I noticed this in the statistics issued during the sitting of the Assembly, and drew the attention of several members to it, that it might be rectified and finding the blunder repeated in the bulky volume just issued, I certainly thought it showed reprehensible carelessness. I afterwards discovered that the figures belonged to New St. Andrews Church, immediately under; a mis-print easily made, but surely as easily rectified. Enough for the present. Yours truly,

SCRUTATOR.

Toronto, Sept. 25th, 1876.

Prince Albert Mission and its Teacher.

**EDITOR BRITISH AMERICAN PRESBYTERIAN.**

Sir,—To-day I received your issue of the 18th August, and read with astonish-

ment an advertisement soliciting applications for the position of teacher at the Prince Albert Mission. Is the church aware of the manner in which this mission is managed? Prince Albert has been for more than a year without a regular teacher. Mr. McKellar taught last winter, but with five mission stations and a "parish" about thirty miles in length, our ministers, at least, can understand how efficiently he could play the double role of missionary and teacher. The church should know that the Episcopalians have invaded our mission, have erected, and are equipping churches, have established and equipped a school a short distance from ours, and that the Bishop of the Saskatchewan, well-known in Ontario as Archdeacon McLean, has made Prince Albert, for the time being at least, his headquarters. If we are to maintain our own, we must have no "circumlocution office," and no polly of "how not to do it." How are we meeting Bishop McLean's tactics? Mr. McKellar is returning to Ontario this fall, his return being hastened by the serious illness of his mother. Mr. McKay, catechist, is coming to Winnipeg for ordination. The teacher, —why, he has to be engaged. And with whom are those few sheep left in the wilderness, when such meek innocents as the invaders of our mission are in the field? Who is to take charge of the school? The people, left in uncertainty, smarting under apparent if not real neglect, will listen to the voice of the tempter and send their children elsewhere, and will think twice before they take them away, should another teacher teach them this fall. All the schools and colleges in this Province open on the very day up to which applications are to be received. I presume, too, that those who have the management of this matter knew the difference between sending a teacher from Montreal to Windsor, and sending him from Winnipeg to Prince Albert. They ought to know that soon no means of sending a teacher west this fall will be available. All Government freighting to Battle River ceases after the 15th of September. To my mind no better system could be adopted to kill the Mission by a slow process, than the one shadowed in the facts stated. Is the church prepared to have our work thus dealt with? We have thousands of dollars for the establishment and maintenance of that mission, and Mr. and Mrs. Nesbit have sacrificed their lives for it. For money expended and work done we shall reap a return in future, greater than any in the past, if we are faithful to ourselves now, but if not, we shall have sown and others shall reap. If we are unable and unwilling to carry on this work—do our duty to our own people, and take our share in evangelizing the heathen of our own country—let us say so at once as men and Christians, and hand the work over to those who are both able and willing to prosecute it. Mr. Editor, you will excuse my apparent warmth when writing on this subject, but members of the Presbyterian Church are somewhat ashamed of the way in which our Home Mission work is being conducted in the North-west. If we are going to carry on this work let us do it in a business-like way. I can assure you that others feel as keenly if they do not write as plainly as

AMICUS.

Manitoba, August 30th, 1876.

Knox College Visitors' Book.

**EDITOR BRITISH AMERICAN PRESBYTERIAN.**

Sir,—It is doubtless a proper and useful thing to have a book for visitors at Knox College, so that those who inspect that institution may insert their names, and the town or country they hail from. In reading the names inserted in the book, I found a considerable number which were either the autographs of persons of note, or of persons from distant lands, and which consequently interested me not a little. But there are some insertions in that book which awakened a very different feeling, and for which I was not at all prepared. I had not imagined that any person connected with the College, or visiting the College, would have made such foolish entries as the following: "John McCoyoyoyoy, Hamilton," "Ezra and Nehemiah, Jerusalem," "Theophilus Doolittle, No Man's Place," "Queen's Birth Day, Port Kork," "Michael O'Flannagan, Cork (Bottle)," and "City of Cork, Belfast." Whether these entries were made by the same hand, or by more than one, I cannot say: the former supposition would be less palatable. But at all events, they involve a positive insult to the College; and both for the credit of that institution, and in order to increase self-respect, I would counsel all idlers and would-be-witty scribblers to expend their humour in a better direction, and in some other book than the one referred to. Ardently hoping that the author of the insertions aforesaid is not an aspirant to the work of the pulpit, and no aspirant thereto will be silly enough to follow his example, I remain, Yours truly,

O. P.

[We have no doubt the publication of our correspondent's letter will have the desired effect; and that no further entries, such as he condemns, will find a place in the Visitor's Book of the College.—Ed. B. A. P.]

Looking Up.

During Dr. Payson's last illness, a friend, coming into his room, remarked familiarly "Well, I am sorry to see you lying here on your back."

"Do you know what God puts us on our backs for?" said Dr. Payson, smiling.

"No," was the answer.

"In order that we may look upward."

His friend said to him, "I am not come to condole, but to rejoice with you; for it seems to me that this is no place for mourning."

"Well, I am glad to hear that," was the reply, "for it is not often that I am addressed in such a way. The fact is, I never had less need of condolence, and yet everybody persists in offering it; whereas when I was prosperous and well, and a successful preacher, and really needed condolence, they flattered and congratulated me."

Presbytery of Kingston.

The quarterly meeting of this Presbytery was held at Belleville on the 12th and 13th days of September. There was a very small attendance of Elders. The Moderator and Professor Mowat were appointed a Committee to prepare a suitable obituary notice of the late Mr. Smart, one of the pioneer ministers of our church. The Presbytery fixed on the amount of aid to be sought for each of the supplemented congregations for the ensuing twelve months. In the disposal of this question, a contracted debate was carried on as to whether the amount received from the Temporalities fund should be taken into account. Considerable dissatisfaction exists because that some congregations are supplanted to a point in advance of others. A call from the Trinton congregation was tabled and sustained. The amount of stipend promised was \$700. It was in favour of Mr. John L. Stuart, B.A., who, being present, intimated his acceptance of it. This induction was appointed to take place at Trinton on Tuesday, the 20th day of this current month, at eleven o'clock p.m. Messrs. Burton and Maclean, Ministers, and Mr. Rut herford, Elder, were appointed a commission to visit the congregations of St. Paul and St. Columba, Madoc, and urge them to the payment of arrears, and to increased liberality in the future. Messrs. Young and J. M. Gray, Ministers, and Dr. Boulter, Elder, were appointed a committee to visit the congregations of Rawdon and Marmora, for the purpose of investigating the state of affairs there, and ascertaining what arrangements would be best for their future supply. Mr. Smith presented a report respecting the mission stations within the County, especially with reference to their supply during the ensuing winter. The Missionary Association of Queen's College is expected to render valuable aid in overtaking the work within a convenient distance from Kingston. A report was received from Dr. Snodgrass intimating fulfilment of duty on the part of the committee appointed to visit the congregations of Storrington and Pittsburgh in the matter of increased ministerial support, and with hopeful results. A similar visit was recommended to be made to the congregations of Platon and Seymour. The sanction of Presbytery was asked and obtained for certain sessional proceedings taken by the Rev. P. Gray and one of his elders, in connection with the appointment of additional elders. A committee was formed to examine Mr. Hugh Taylor, with a view to his entrance into the Divinity Hall at Kingston. The clerk was instructed to furnish testimonials to all missionaries laboring within the bounds. Mr. Smith is to correspond with the people in North Hastings, and ascertain what amount they are willing to contribute for the support of an ordained missionary. Renewed communications is to be held with such congregations as have neglected to pay their share of the general Home mission debt. It was estimated that \$200 would be required for Presbyterial purposes, to provide which, each congregation was enjoined to make a contribution to the Presbytery, fund not later than the 31st December. There was read a memorial from the Woman's Foreign Missionary Society of Kingston, asking the sanction and encouragement of the Presbytery. Gratification was expressed with the spirit evinced by the memorial, and a recommendation adopted, asking ministers and Kirk sessions to have similar organizations formed in their respective congregations. Mr. Donald Kelso accepted the call tendered him by the congregations of Roslin and Thulow. He was examined with a view to ordination. The examination was sustained as highly satisfactory; and his ordination was appointed to take place at Roslin on Tuesday, the 31st day of October next, at eleven o'clock a.m. The Presbytery was divided into two sections for the purpose of holding missionary meetings, and the following committees were appointed to make arrangements for their respective sections,—namely: Messrs. Wilson, Smith and Chambers for the eastern, and Messrs. Maclean, Wishart and Burton for the western.

THOMAS S. CHAMBERS, Pres. Clerk.

Presbytery of Saugeen.

The "Mount Forest case" which has been before the Presbytery on several occasions, was a special subject at the Presbytery meeting held at Clifford on Thursday, 7th inst. Rev. John Morrison presided as moderator. Of the documents submitted, the first was a petition signed by three elders, sixty-seven members and twenty-eight adherents of Knox Church, praying that the pastor, Rev. John Macmillan, be relieved of his charge. To this petition is annexed ten reasons why they consider this should be done, alleging, among other things, unconstitutional and arbitrary conduct on the part of the minister; a desire for the union of Knox Church with the other Presbyterian congregation in the place, to which the pastor is said to be an obstacle; the marked decrease in attendance at the communion, and the generally distracted state of the congregation. Answers to the reasons were read from the part of the congregation loyal to the minister, from the church session, and the minister himself; and were said to represent the views of one hundred and nineteen members, three elders and forty adherents. After a lengthened discussion the Presbytery was adjourned until the 12th to meet at Mount Forest. At this meeting on motion of Rev. Prof. McLaren, seconded by Rev. R. C. Moffat, Rev. R. McLaren was sustained, and the petition asking his removal be not granted. It was afterwards moved that while this Presbytery cannot grant the full prayer of the petition it is agreed to recommend the Rev. John Macmillan for his own peace and comfort, and especially for the interests of the church in Mount Forest, and for the credit of religion, to resign his pastoral charge. The parties being recalled to the bar and asked if they assented or otherwise to the finding of the Presbytery, the respondents declared their assent, and the petitioners desiring time for consideration were granted until next regular meeting of Presbytery to prepare their answer.

Choice Literature.

The Bridge Between.

CHAPTER XLII.—SALLY SETTLES THE QUESTION.

"Dorothy," Mrs. Woodward said, one day, "your father and I have been talking about you. We don't think you are treating Mr. Fuller quite rightly. He is evidently very fond of you; and you have let him shilly-shally about the place for years."

"But what can I do, dear mamma?" she asked. "I can't remark that I don't care about him, and don't mean to marry him. Besides, it is not for my sake that he hangs about the place, but because he is fond of us all," and Dorothy tried to think that she was speaking the truth.

"That is all nonsense," Mrs. Woodward answered; "besides he told your father that he was very fond of you, and it is spoiling his career in life keeping him in uncertainty."

"But he need not be in any uncertainty, mamma. We should never suit each other, and he will never do any good work in the world."

"But you might spur him on to do some if you married him, and make a clever man of him; it is certainly in him to be one."

"If I could do this," thought Dorothy, that evening, "it would be a great and distinct work to offer to God, and with which to ennoble my life;" but her thoughts flew to the far-off land in which he who must be her life's hero still toiled; and the tears rushed into her eyes, and the old pain, years old now, it seemed to her, came into her heart—"If he had only cared for me as I did for him in the end!"

"I think Fuller is an awfully unlucky beggar," Tom observed that evening. "He never seems able to stir himself up, and he does nothing but hang about. I wonder he doesn't try to do something. He's very clever, you know."

"Tom, do you think he would do better if he had some one he cared about to spur him on?" she asked, hesitatingly. She had learnt to believe in the wisdom of her sturdy brother, and to ask his advice in many things. He thought for a minute.

"No," he answered; "it would only arouse him for a little while. Laziness is only selfishness, and it smothers up an awful lot of better feelings when it has been allowed to grow so long in triumph."

"How do you know, Tom?" "Noticed it in the beggars at the office, and lots of other people." Then he was silent, for he began to think of how his selfishness had taken another and more distinct form in bygone days; and Dorothy, too, began to think of those same days, and of the long idle hours spent in the garden in vague dreams no future could realize.

"And that too was selfishness," she thought. "And it was a dozen other things that were wrong as well."

"What a dreadful thing laziness is, Tom!" she said at last; "and yet at first sight it does not seem a very great fault. It is like the weed which looks rather pretty at the beginning, but gradually chokes up the river."

"Yes," replied Tom; but he thought of the advance that had been promised him that day, and the praise he had received from his employers; and thought too that there still were greater faults than laziness, and that for all his prosperity he had to thank the girl before him, whom he felt proud and thankful to call his sister. "Doll, do you remember long ago how we used to loiter about in the garden, and tell stories, and have games?" he said, musingly, after a minute; "and then you stirred yourself up and worked—what made you do it? I remember I used to spend all my money on myself till you shamed me out of it." She could hardly keep back her tears as she answered him.

"It was Mr. Blakesley, Tom," and she told him of the conversation they had had on an evening long since, and how, for her part and work in the world's great workshop she had tried to make the lives of those around her a little more beautiful. "I have only tried to do so, Tom, dear," she added; "I dare not even hope that I have really succeeded."

"You have made mine a little less ugly, at any rate," and then they were silent, and watched the twilight steal over the dear old garden, as they had watched it hundreds of times before. At last Tom spoke again. "Why didn't you tell me about this before, Doll? it's a grand idea, you know, and every one who hears it must long to try his hand."

"But there are other reasons too, Tom, besides its being a grand idea, why we should try to make our lives better," she said, softly, thinking of Tortoiseshell's dying words. Then Sally came down the pathway.

"Dorothy," she said, "I have been thinking of a new design for Christmas cards; some with texts intertwined, and some with bits of poetry."

"And what is your favourite quotation, Sally?" her sister asked, almost mechanically. The grave child looked up into her sister's face, and answered, "Ye may not do evil that good shall come."

She sat pondering over the words after Sally and Tom and Will had gone in-doors and left her alone above Venus's grave. "No, it would not do," she thought; "and I should only be doing a great wrong to Mr. Fuller and to myself." He came out to her a little later. They had told him where to find her, and he came and sat down on the rickety seat on which they had sat so often. She turned and looked at him—at his clear-cut features and the broad graceful shoulders—and thought of the days, those first days of that glorious summer after his return to England before he had ever made love to Netta. "They were very happy days," she thought. "I shall always think kindly of him, and have a grateful feeling for him, because he has given me so pleasant a memory, but I could never be in love with him again; he does not seem great enough to love."

"Well, Dorothy, what are you thinking of?" he asked, at last.

"I was thinking," she answered, "that we ought to teach ourselves only to consider things beautiful according to their goodness and greatness."

"What a queer child you are, always

thinking of these odd things," he said, impatiently. "I came out here to ask you something I shall never ask you again, Dorothy," he added, coldly, almost sadly. "Ask me what?"

"Shall I keep this, or throw it away?" and he opened his pocket-book, and between two folds of silver paper showed her a faded yellow rose. She looked at it for a moment, while her thoughts went back to the day on which she had given it to him. "Don't throw it away," she pleaded. "Our lives must divide here," she went on, firmly; "there is the world before you, and a career you must not lose—but our lives divide, for you must not spend so much time here, you are wasting your best days, you are indeed, but keep the rose still, Adrian. Because the winter is cold it is no reason we should forget the summer."

"And we can never be more to each other?" he said, in a low voice.

"Never," she answered, gently; "it is too late." The words were said before she knew it. He bowed his head down in his hands for a moment.

"Very well, Dorothy," he said, sadly, and put the rose tenderly back into its old place.

After that evening Adrian Fuller seldom came to Hampstead.

CHAPTER XLIII.—THE BRIDGE BETWEEN.

It was late in the summer, and the evenings were getting chill and cold. "A long summer," sighed Dorothy, as she went over to Miss Blakesley's one evening. "I think we out to measure our age by our feelings rather than our years, and then I should have grown so old this year." Yet in spite of the sigh with which the words were said there was contentment in her heart, although, like all her feelings, it had a tinge of sadness, a strange tranquil satisfaction, gained by the knowledge that she was neither useless nor passive in the world, but that her hands and head and heart found work to do and thoughts to occupy them, and that at any rate that most precious thing, the time entrusted to her, was not wasted.

"My dear, I have a letter for you from George," Miss Blakesley said, when she appeared. "He is coming home immediately, almost as soon as his letter, he says." She hardly knew how she took it, or walked home that evening. She did not dare open it till she was safely locked in her own room, and then at last she read the few words it contained. "My dear Dorothy"—she was so thankful to see those first three words; she had been so afraid that he would call her "Miss Woodward." She could hardly read the rest of the short note at first, though it was merely to the effect that he was coming back immediately, and had been at the point of returning for months, or he would have answered her inquiries sooner, and that now he would do so in person, and he hoped it would be very soon.

Then she waited. She felt now that it was all right, that the old coldness had been swept away, and that he was coming back, not merely to England, but to her. "I won't meet him under the sycamore-tree," she thought; "I should like to be in the sitting-room when he comes, where he first told me that he cared for me." Then sometimes a doubt would creep into her heart, if after all he were only coming home to be on the merely friendly footing. "Oh, it would be dreadful," she said to herself one evening—for she had given up all hope of seeing him that day—as she stole out of the garden gate and on to the fields beyond—the fields she had walked across the first night on which she had been engaged to George Blakesley, long ago, and had thought her fate so hard. There were the same dim shadowy trees, the same long dowy grass. It brought it all back to her memory: and the tears came into her eyes.

"I did not care for him then," she said; "and oh, if when he comes back he does not care"—she stopped, for she heard a footstep behind her, and turning round, she saw, only a few yards from her, the face there was no mistaking. She did not move an inch forward, only stood half hesitating, half trembling, till he came nearer, then she put out her hands. He looked at her for a moment, into her face, and her clear truthful eyes flashing with a light he had never seen there before; then, putting aside her outstretched hands, he drew her to his heart.

"My dear little girl," he said, presently, "to think I have you at last. There is no mistake this time, is there, Dorothy?"

She raised her head for a moment, and answered, with a long sigh of happiness, "Oh no, none at all."

"And when did you learn to love me, Dorothy?" he asked, at last.

"Long ago," she answered; "long, long before you left England."

"If I'd only known it. I tried hard to keep away from you, my child, and only left England to be out of your reach."

"And what made you return?"

"A little note your sister Netta sent me, and another letter aunt Mildred wrote, but I was very uncertain till the last moment, till I saw the look in your eyes, Dorothy."

"And have you loved me all the time?" she asked.

"Yes, all the time," he answered. "You were always everything to me, my child." Then she was satisfied.

"I am so happy," she said presently, with a long sigh of relief, "and we will work on together, George?"

"You used to hate work."

"But I love it now."

They walked on silently to the garden gate, and then Dorothy pulled up. "How surprised they will be to see you," she said.

"Oh no," he answered, laughing; "I have seen them already, and Tom told me where to find you. He saw you go through the gate. I wonder if this will fit you, my child, it will at any rate till I get you another," and he drew off a ring, and put it on her finger.

"You've been spooning," Tom said, calmly, as they entered.

"Tom!"

"Well, it's nothing new, Doll, if you have, so don't be unhappy."

"But you haven't told me to whom this house belongs," she said, a few days later; "I should so like to buy it with Netta's money."

"There is no occasion, my child, it is

yours already, for it was I who bought it, and I shall settle it on you."

"Oh, George, you bought it! You were so good to us, too, in our trouble"—but he stopped her mouth.

"Do you know," she said presently, "I am very glad for my own sake that all these dreary days came, they taught me so much. I look far back at the old life in the garden, and look forward to the new life with you" (it was only a week before their marriage), "but I would not have missed the days that intervened. The sorrow taught me so much, dear, and to understand so many things of which I know nothing before. It made a road from the old life to the new—A BRIDGE BETWEEN."

Don't Stay Long.

"Don't stay long, husband," said a young wife, tenderly, in my presence, one evening, as her husband was preparing to go out. The words themselves were insignificant, but the look of melting fondness which they accompanied, spoke volumes. It told all the vast depths of woman's love—of her grief when the light of his smile, the source of all her joy, beamed not brightly upon her.

"Don't stay too long, husband"—and I fancied I saw the loving, gentle wife sitting alone, anxiously counting the moments of her husband's absence, and every few moments running to the door to see if he was in sight, and finding that he was not, I thought I could hear her exclaiming in disappointed tones, "Not yet!"

"Don't stay long, husband"—and I again thought I could see the young wife, rocking nervously in the great arm chair, and weeping as though her heart would break, as her thoughtless "lord and master" prolonged his stay to a wearisome length of time.

"Don't stay long, husband"—and the young wife's look seemed to say, for here in your own sweet home is a loving heart whose music is hushed when you are absent; here is a soft breast to lay your head upon, and here are pure lips, unsoiled by sin, that will pay you with kisses for coming back soon.

Oh, you that have wives to say, "Don't stay long," when you go forth, think of them kindly when you are mingling in the busy scenes of life, and try just a little to make their homes and hearts happy, for they are gems too seldom replaced. You cannot find amid the pleasures of the world the quiet joy that a home, blessed with such a woman's presence, will afford.

Husbands, would you bring sunshine and joy into your homes? Then spend your leisure hours in your families and employ the time in pleasant words, and kind actions, and you will realize in all its richness what is so beautifully described by the poet:

"Domestic happiness, then only bliss Of paradise that has survived the fall."

Fashionable Colors.

The fashionable combination of colours for costumes for the fall will be that now in vogue in Europe, viz., navy blue with cardinal red. The navy blue to be used when cooler weather comes will be of the ink shades of the queer blue tint known as sphinx color, which is a metallic blue that is almost black. The costume will be made up of wool and silk as at present; the wool of the overdress will be India cashmere, camel's hair, or the laine carree, or square-figured woolen stuff already described among the newly-imported fall goods. The long polonaise will be made of this soft, flexible blue wool, trimmed with the merest pipings and facings of cardinal silk, while the lower skirt, which is almost concealed, will be of dark cardinal red silk. Very little of the red is visible, but there is enough seen to produce a very quaint effect. The polonaise is ornamented behind and down the front by long-looped bows of ribbon that are partly of blue gros grain and partly of cardinal red. The buttons are blue, with cardinal stars embroidered upon them. In more conspicuous costumes, navy blue overdresses are trimmed with gay cardinal red fringe in the new Moorish patterns. With these toilets the accessories are all cardinal red, such as veils, scarfs, parasols, stockings, etc. Blue and red with white—the national colors—have been so popularly worn here during the summer that it is predicted the new combination in darker shades will meet with favour.—Harper's Bazar.

The Social Law of Postal Cards.

While on this topic we may ask whether postal cards have not now being long enough in use to admit of an inquiry as to the nature of the courtesies and social laws that do or should pertain to them? It may be asked whether people are under any obligations to respond to an open letter of the nature of a postal card? Could one acknowledge a postal card as "an esteemed favor?" If the postal card be purely on the business of the writer, what notice must the recipient take of the fact that no stamp is inclosed for postage on the reply? One sees some really Napoleonic strokes of meanness as the outcome of the postal card system. The audacity is sometimes superb. A writer saves a sheet of paper, an envelope, a stamp for postage, and also the usual stamp for return postage—all by one dextrous postal card. The spirit of economy could no farther go. But really, what rights in courtesy have letter-writers who do not consider their correspondents of importance enough to give their epistles to them the poor compliment of an inclosure? How is a communication to be entertained, when the writer confesses by the postal card that it isn't worth a sheet of paper and a postage stamp? That the postal card is very useful for circular notes, for announcements, for communicating any simple fact that does not call for a response, no one can deny. But we submit that social custom ought to establish that a missive of this kind calling for a response, excepting on business matters concerning the recipient, is an impertinence; and that a postal card, partaking of the nature of correspondence as ordinarily understood, is entitled to no respect or consideration whatsoever.—Appleton's Journal.

Priestly Pretensions.

The following extraordinary correspondence in reference to a bazaar lately held at Farton, in connection with the Congregational Church there, has been forwarded to an English contemporary for publication:

"The Rev. W. B. Wallace to Dr. Dick—Moresby Rectory, Whitehaven, July 7, 1876.—Dear Dr. Dick,—I am grieved to see by the advertisement that you propose to open a bazaar in my parish on Tuesday, the 18th inst.—a bazaar which has for its avowed object the raising of funds for the erection of a Sunday-school, where the unfortunate children of this benighted place may be brought up in gross heresy and antipathy to the Holy Catholic Church of Christ. It is not too late for you to withdraw, and I feel that you will do so upon mature consideration. Surely it is not right, and surely—aven in a worldly point of view—it is a breach of etiquette that a Churchman should come into a neighboring parish to lead his countenance and support to most unjustifiable schism. I use the expression 'unjustifiable schism' advisedly; for in former days schism may have had a *raison d'être*—if anything can justify the sin of Korah, Dathan, and Abiram—but now, when the Church's work is done in the Church's way, when there are three services in the church every Sunday, two celebrations of the holy communion every month, services on the festivals and fasts appointed to be observed in the Church of England, when the aged, and the sick, and the dying receive (when they will avail themselves of the privilege) the consolation of our holy faith, when a Church Sunday-school, superintended and in a great measure taught by myself, has been established here—now, I repeat schism is unjustifiable and inexcusable. Pardon my remonstrance, and think over the matter. Half the strength of schism is derived from the lukewarmness of Church people; let it not derive the other half from their mistaken support.—I am, etc., W. BAILLIE WALLACE, Rector of Moresby."

"Dr. Dick to the Rev. W. B. Wallace. Harrington, 16th July, 1876.—My dear Sir,—I believe that I have considered your letter as carefully as its importance deserves, and the conclusion I have come to is that I will open the bazaar in question, as announced, without the least hesitation, convinced that in doing so I am acting as a Christian, if not as a Churchman. If the two courses of action are opposed to each other, so much the worse for the Church. It would be needless for me to enter into your arguments, as our views of the matter in question are too widely different to admit of any reasonable hope of agreement. I can only express my regret that you should look so uncharitably upon people whom, in this part of the country, we are accustomed to regard as fellow Christians, as to call them gross heretics and schismatics, guilty of the sin of Korah, Dathan, and Abiram, and doubtless worthy of the same fate. They are, perhaps, to be congratulated upon the fact that the laws of our land are such that you have not the power of putting an end to their religious practices in that or some equally effectual manner.—Yours faithfully, JAMES DICK."

"The Rev. W. B. Wallace to Dr. Dick. Moresby Rectory, Whitehaven, July 18, 1876.—My dear Dr. Dick,—No *sutor ultra crepidam* is a good old proverb. The present generation, however, seem to be of opinion that, so far at least as 'Divine philosophy' is concerned, every *sutor* may fling aside his *crepidam* and instruct his spiritual 'scholars with all the gravity of a 'Master of the Sentence.' You may be, and doubtless are, a very successful medical practitioner; but—pardon me for saying it—*theology* is scarcely your forte. It would be vain for me to direct your attention to the ponderous tomes of Mosheim and Neander, and other writers on the same subject. I can assure you, however, that a study of ecclesiastical history would show you that the Arians, Montanists, Donatists, Pelagians, and other heretics and schismatics, for four or five centuries after Christ, all called themselves 'Christians' (?) They existed side by side with the Primitive Church; just as the Samaritans lived beside the Jews, as Dissent flourishes in our midst, they were 'opposed to each other' *to toto*; and yet it was not 'the worse for the church'; for the church—although there were periods, as for instance, during the life of St. Athanasius, when she seemed almost crushed—eventually 'ground them all to powder.' The same account, *mutato nomine*, will be given of modern heresy at the second advent of Our Master, and the ultimate triumph of His One Holy Catholic and Apostolic Church. I could not, under any circumstances, enter into an argument with you on religious matters, as it is my province as a priest in the Church of God, not to argue with, but to instruct laics. It seems to me a great pity that, thanks to the religious indifference of the State, the church is unable at present to close Dissenting conventicles, and thus check the spread of the 'sin of disobedience,' and the growth of impurity, lawlessness, and other evils (not to speak of infidelity), which seem to be the natural outcome of Dissent. In conclusion permit me to repeat a few truisms. The most deadly poisons are extracted from the most wholesome. No evil is greater than good perverted. *Corruptio optima pessima*. No error is more dangerous than that which holds in solution a certain amount of truth. Satan himself has been called somewhere 'God's ape.' 'Ye take too much upon ye, ye sons of Levi, seeing that all the congregation are holy,' said Korah, Dathan, and Abiram—worshippers of God, but NOT AS HE WILLED—but they went down quick into the pit, the earth opened her mouth to receive them; and yet we do not read that it was 'so much the worse' for God's Israel. Commending these remarks to your careful consideration, and praying that you may be enabled to see how blasphemously contradictory it is to patronize Dissent one day, and on the next to join in the suffrage of our beautiful Litany, asking God to deliver you from all false doctrine, heresy, and schism—I am, etc., W. BAILLIE WALLACE."

Scientific and Useful.

AN OLD FASHION INDIAN PUDDING. Scald one pint of milk, turn it on to one-half cup of Indian meal; stir in one egg, two-thirds of a cup of molasses; salt and cinnamon to taste. Add one pint of cold milk, and bake about two hours, stirring two or three times while baking it.

SMALL ONION PICKLER. Small onions, not larger than marbles, must be carefully peeled and thrown into strong brine. Let them remain eight days, changing the brine every other day. Dry in a cloth, place them in bottles, add spices, and fill up with strong distilled vinegar. A tablespoonful of olive oil will prevent the onions from turning yellow. Mustard seed, horseradish, allspice, cloves, black pepper, corns and mace are all excellent spices for onions.

LEMON PIE. One cup of sugar, two eggs, one tablespoonful of corn starch, a pinch of salt, one cup of boiling water, juice and rind of one lemon. Take the yolks of the eggs and beat them well; then add the sugar, salt, and corn starch; grate the rind, squeeze in the juice, and stir all together. Then pour on the boiling water, set on the stove, and stir constantly till the mixture boils. Have your crust baked, and pour it in the crust. With the whites, beaten to a froth, make a frosting, pour it over the pie, and set it in the oven a moment to brown.

CURE FOR TOOTHACHE. Dr. Duckworth contributes a short memorandum on this subject. He was called on lately to treat a case of very severe toothache, and tried various ordinary remedies, including chloroform and carbolic acid, without any benefit to the patient. He remembered having read that the pain might be relieved by holding in the mouth a solution of bicarbonate of soda. He at once gave the patient half a drachm in an ounce of water, and to his astonishment the pain ceased immediately, and complete relief was secured. He thinks that as the remedy is so simple, and the disease so distressing and often intractable, this treatment may be worthy of notice and imitation.—The Housekeeper.

ABOUT BOILING EGGS. There is an objection to the common way of boiling eggs which people do not understand. It is this: The white under three minutes' rapid cooking becomes tough and indigestible, while the yolk is left soft. When properly cooked, eggs are done evenly through like any other food. This result may be obtained by putting the eggs into a dish with a cover, as a tin pail, and then pouring upon them boiling water, two quarts or more to a dozen eggs, and cover and set them away from the stove for fifteen minutes. The heat of the water cooks the eggs slowly and evenly, and sufficiently, and to a jelly-like consistency, leaving the centre or yolk harder than the white, and the egg tastes as much richer and nicer, as a fresh egg is nicer than a stale egg, and no person will want to eat them boiled after trying this method once.—Boston Transcript.

DINING COMFORTABLY. Most people are aware, even without any scientific knowledge, that the mind has a most direct influence on the stomach, and that the stomach reacts upon the mind, and that the two, linked mysteriously together, act and react one upon the other with unfailing certainty. Digestion thus obviously, to a great extent, will depend on the state of mind in which we sit down to a meal. It is not sufficient always merely to set the bread-winner down to a good dinner. If he has been hard at work, battling during the day with the perplexities and difficulties inseparable from daily life, in whatever calling, his meal, if it is to do him all the good it should, must be a cheerful one; and it is as much a part of a loving wife's duty to meet him with smiles and pleasant words as it is to give him his soup hot and his meat cooked to a turn. Nay, although disappointment in the quality of the viands—a tough steak, a tepid sole—will check much more than is thought the process of digestion, even when spirits are good and appetite keen, it will not be so prejudicial to the healthful assimilation of food as will be dolorous tales of domestic cares or the announcement of bad news. Whatever trials and sorrows have to be faced, dinner time and the time immediately succeeding it is not the time to grapple with them, or dwell upon the means by which they are to be surmounted. Again, highly animated discussions, lapsing often into virulent arguments, are distinctly prejudicial at meal time; for temper, if ruffled, will retard digestion as fatally as damped spirits will. In a word, there is no byway to health more directly useful and generally worth sticking to than by which we can have our meals in peace and comfort, if not in absolute gaiety.—Tinsley's Magazine.

CARPETS. The carpeting of rooms is needlessly expensive, owing to the prevailing fashion of fitting the carpet exactly to the entire area of the floor. In a year or two the parts much trodden on are worn shabby, while the parts protected by the furniture remain almost as bright and new as when first laid down. Among no other people does this absurdity prevail so generally as with us. You see in a French chateau, or in an Italian or Spanish palace, carpets made to cover only those parts of the floor where the are wanted—that is, the central part in Summer time, and near the stove in cold weather. These carpets being squares or parallelograms, can be changed in position, so as to subject all their parts in turn to the friction of the foot, by which the whole surface becomes equally worn, and they look tolerably well to the last. It is a mistake to cover the entire floors of sleeping rooms with thick carpeting; if that is done, the carpets should be frequently taken up, beaten, and well aired; a better plan is to leave a space of some half-yard next the walls uncovered, as also the floor beneath the bed. Of carpets, the best are the cheapest in the end, and the same may be said as to mats; the street-door mat should be of india-rubber, and it should be sunk in the floor, in which position it will last much longer than if left loose on the floor.—Littell's Hour.

A Hymn and Its Author.

It has been said that those who train singing-birds sometimes select one with rarest voice, and keep it in a darkened room, where, at intervals, it may hear repeated a certain musical strain. The bird, cut off from outward objects, soon begins to imitate, and finally conquers the lesson, and learns to pour forth the very notes of the familiar melody.

How often are the sweetest voices of earth thus cultured in some darkened room of suffering. Such a voice was Charlotte Elliott's. From early years she was an invalid, necessarily compelled to lead a quiet life, although her father's home was in Brighton, one of the gayest seacoast towns of England, where, during many months of the year, visitors thronged, and owing to family connections, the young girl was in a large circle of distinguished friends. Music and drawing were delights to Miss Elliott, and her own talents in these were unusually fine, while her keen intellect and accomplished conversational powers and poetic skill made her society attractive.

But ill-health laid its prohibition upon all these loved pursuits, and drew her still more and more into the "darkened room." Here she had time to look within her heart, and through bodily distress the sight led to much depression of mind and heart, until an event occurred which became the turning point of the spiritual life of this gifted author. Dr. Onsar Malan, of Geneva, was a guest of the family, and became to Charlotte Elliott a spiritual father fully adapted to her needs. From that time for forty years, his constant correspondence was esteemed the greatest blessing of her life, and the anniversary of the date of his first visit was always kept as a festival day, and on that day so long as Dr. Malan lived, letters passed from one to the other as upon the birthday of her soul to true life and peace. Those who have heard Dr. Malan converse, or are familiar with his writings, will readily conceive the meeting between him and this dependent Christian. He was a skillful physician of souls, and the remedy which he brought was the simple remedy of entire faith in the very words of God. Taking one promise after another, such as "He that believeth in the Son hath everlasting life," he showed the fulness and freshness of the blessed gospel, and then with peculiar tenderness pressed the point, "Will you make God a liar by refusing to believe his own words?" Under the teachings of this man of God, Miss Elliott's soul entered into peace and rest, which lasted, for the most part, until the close of her long life of weary weakness. Previous to this time, her tastes had led her to spend hours with the finest authors of the English language. The poet's especially were her delight. Following her reverend friend's advice, she laid aside for a time desultory reading, and began the careful study of God's word, which became henceforth her most delightful teacher and companion. Thus unconsciously was God preparing a chosen servant for her appointed life-work which was given to her thus. A dear invalid friend, Miss Kiernan, of Dublin, died and left her earnest request as a dying legacy to Charlotte Elliott, that she would take up her yearly duty, which was the editorship of "The Christian Remembrancer Pocket-Book," a volume of texts, enriched and illustrated by careful selections and original poems, all tending to cultivate and promote spiritual life.

Miss Elliott accepted the work, and continued it as long as she lived, thus sending out from her chamber a yearly message to the busy dwellers in the outer world, words prayerfully pondered, and weighty with the power of God's Spirit. The circulation of this yearly text-book so greatly increased, that a friend persuaded its author to revise another attempt of Miss K.'s, "The Invalid's Hymn-Book."

In complying with this request, Miss Elliott added a number of her own poems, and thus first gave to the world her heaven-inspired hymn, which has since been translated into so many strange tongues—

"Just as I am, without one plea,  
But that thy blood was shed for me,  
And that Thou biddest me come to Thee,  
O Lamb of God, I come."

Quietly, even anonymously, this immortal hymn began its career. A lady was so struck by it that she had it printed as a little leaflet and widely circulated, without an idea by whom it had been written.

It curiously happened, that while Miss Elliott was at Torquay, under the care of an eminent physician, he one morning placed this leaflet in her hand, saying, "I am sure you will like this," and great was the astonishment of both parties; Miss Elliott recognizing her own poem; the doctor for the first time learning that his patient was its author.

The hymn seems originally to have been written as a response to the Saviour's words in John vi. 27, "Him that cometh to me I will in no wise cast out." A burdened soul hears these words, and out of the very depths of a broken and contrite heart, believes the promise, takes Jesus at his word, and confidently comes to him, with this cry of child-like faith,

"O Lamb of God, I come"

Perhaps no one hymn contains more of the very essence of personal faith than this, and it is not too much to say that no other has led more souls to Christ.

Within a short time two volumes have appeared from the press of the Religious Tract Society of England, the first entitled, "Selections from the Poems of Charlotte Elliott, author of 'Just as I am,' with a Memoir by her Sister." Owing to the interest which this book created, a second volume was published as "Leaves from the Unpublished Journal, Letters and Poems of Charlotte Elliott." The contents of both are interesting, as portraying a sanctified mind and heart; but the truth remains that Miss Elliott's name and fame are linked with the production of one single poem. By that she is known, by that she will be honored while the language of earth is uttered.

Miss Elliott lived to be over eighty years of age, always an invalid, always fighting

with disease and lassitude. But in her "darkened room" she learned to sing sweet strains, and one day all unknown, even to herself, her believing soul burst forth in this one song of such wondrous simplicity and beauty, with such adaptiveness to every human heart, that it at once became and will evermore remain a shining ladder betwixt earth and heaven, between the sinner and his Saviour.—*Christian Weekly.*

Letter From Mr. Chiniquy.

Sir,—Let every one of your readers—let every lover of liberty and sound education in Canada say, "May God bless the Prince Edward Island people!" For they have just fought one of the most desperate battles for free unsectarian schools, and they have gained one of the most glorious moral victories won on this continent. Though by its size Prince Edward Island is the smallest part of the Dominion of Canada, it is by far the largest, the greatest in pluck, intelligence and brain.

Never had the priests of Rome been so sure of the victory over the soldiers of liberty and sound education. Never had they showed so much skill, and used so many efforts to secure the victory under the Vatican banners. But here the disciples of the Gospel are still free from the chronic disease, "knee weakness and palpitation of hearts," which threatens to destroy every vestige of Protestant faith and honesty in so many other corners of Canada. It is to Prince Edward Island that one must come to see how strong and invulnerable a people is when, shutting their ears to the sophisms, nonsenses, babble of mean, hungry politicians, they fix their eyes on the great principles of Christian honesty, truth and righteousness before they throw their votes into the ballot box.

Oh, why is it that the Protestants of Ontario and Quebec—the Protestants of the whole world—do not imitate the pluck, the intelligence of the people of Prince Edward Island in their dealings with Popery?—for the establishment of legal separate schools, and their support by the Government, is nothing else but the surrender of Protestantism to Popery; it is the prostration of liberty at the feet of slavery; the extinction of light in favor of darkness. It is the death of all that must be dearer to men than life. This truth, which is so deplorably forgotten and ignored by our pigmy politicians of Ottawa and Quebec, is well understood by the intelligent and sturdy sons of Prince Edward Island. It was a really admirable spectacle to see them presenting their pressed ranks and their unbroken front to the enemy on the 17th August, 1876. That glorious day deserves to be kept as an imperishable one in the records of this people, who, though so small in number, is so great in intelligence and the heart.

Let us hope that the noble example given by Prince Edward Island will not be lost, and that the Protestants of Ontario and Quebec will see what they can do for their country if they could have the intelligence to give up and for ever break the miserable parties which divide them, under the names of Conservatives, Liberals, Tories, Whigs, or Grits, etc., etc.

Let them form a new party, on the banner of which will be written nothing else but the great and glorious principles under which the reformers fought to make Great Britain what she is to-day—the greatest nation of the world. Let them remember that it is in the Bible alone we can find the unmovable principles of liberty, equality, fair play and honesty, which make a nation great, prosperous, and free. Let them, then, rally around their Bibles as the real, the only true source of light, progress, and civilization. Let them rebuke with the utmost contempt the miserable turncoats who, to please the priests, admit that the Bible is a sectarian book. Let them understand that never a more dangerous blasphemy has come from hell, than the calling of the Bible "a sectarian book," which cannot be read in our common schools. If the Bible is a sectarian and dangerous book, God and His Christ are sectarian and dangerous beings, who cannot be allowed to enter into a decent school house, and whose names cannot be invoked by intelligent and honest men! Protestants! the moment that you admit that your Bible is a sectarian book, which you must eject from the schools to please the Church of Rome, you commit the act of folly of Samson, who gave up the secret of his strength to please the prostitute Delilah. If, like that foolish and guilty giant in order to win the favors of the great prostitute whose seat is on the city of the seven hills, you consent to lose your strength, sooner or later you will fall into the hands of the Philistines, who will tie your hands and your feet.

Is not the Bible the real corner-stone of modern civilization? Yes! No one who has a spark of common sense, and who knows anything of history and philosophy, can deny this fact. Take away that stone and the edifice crumbles. At the sight of the terrible miseries and humiliations of France, what did the Romish Bishop Daupanlonp say? "Oh! my dear France, only one thing can save thee, 'The Gospel of Christ!'" and never a truer sentence was uttered by a Frenchman. Yes! the rejection of the Gospel by France is the great cause of her misfortunes, and her own greatest Bishop confesses that there is only one remedy for all her plagues;—"The Gospel of Christ!" Let us learn wisdom from our own enemies lips. Let us more than ever bless God for that fountain of all true moral strength, honesty, liberty, and life, which He has given us, the Bible. Let us keep it with a holy pride near our heart, both as a nation as well as individuals. Let the Bible be our most precious and honored treasure—in the school-house as well as in the church. Let us remember that those who want us to throw overboard the Word of God, are so pressingly asking us to commit that act of folly and iniquity only because they want to substitute their "own word," the Vatican Decrees in its place. That men must be very blind, indeed, who does not see that there are only two banners raised in the midst of our modern societies—"The Bible and the Vatican Decrees." If the soldiers of the Bible triumph, liberty, peace, prosperity, will raise the nations to the highest regions of

intelligence and happiness. If the Vatican prevails, slavery, endless civil wars, untold miseries, will bring the greatest nations to a level with the south of Ireland or Mexico in their worst days of degradation.

It is of no use to shut our eyes to the reality. Only two great powers to-day are in the face of each other, fighting for the possession of the world, Christianity and Popery. Two giants are contending for the supremacy of the world, Christ and the Pope. Those who refuse to accept Christ for their ruler, as the infidels of France and Spain must in spite of themselves, fall into the hands of the Pope, who, through his Jesuits and the confessional box, and his schools, keep the women and the masses of common people at his feet.

The noble Christian people of Prince Edward Island are determined to have Christ for their ruler. By getting rid of the Popish schools, they will cut the right arm off Giant Popo, and, by the grace of God, his left hand will soon be paralyzed. The priests do not conceal it, that their miserable fabric of impostures cannot stand the test of the light which their people receive in our common Christian schools. They cannot long keep in the chains of slavery, men who have read the Divine book which tells them that Christ has made them free. They cannot keep in the dark night of ignorance those whom Christ has called to see the light. Truly yours, C. CHINIQUY.

Charlottetown, P. E. I., Aug. 30, 1876. I respectfully request the different Christian papers of our Dominion to reproduce this letter.

The Bulgarian Question.

Up to the present time not a shade of discredit can be thrown upon any of the accounts sent by the reporter to the *Daily News* as to the vile deeds of the Turks in Bulgaria. Official reports show the correctness of the statements sent from that source; and at Batak as well as other places may be seen proofs of the truth of those sad and horrible accounts. In this town there was not even the flimsiest pretence at a rising to give any excuse even to a barbarian government to visit its inhabitants with the slightest act of repression. The only reason, it is said, which can be assigned for the sack of Batak was the envy and hate of the Turks for the thriving and industrious Christian town. And now "not one roof, not one whole wall is left standing, but a heap of a hundred beheaded small corpses of young women and girls, the bones of two hundred women and children burnt alive in the school house; down the stream hundreds of festering corpses are still visible; hundreds more skeletons gnawed clean by wild dogs, a churchyard piled with a mound six feet above the roadway, apparently of stones and rubbish, but really of human bodies, thinly covered over, from among which the commissioners saw little curly heads, and hands stretching out in every direction. The girls and women had been "first stripped to their under garment, robbed of every thing they may have had, then outraged again and again by successive miscreants, and finally killed with savage brutality by the last whose passions had been satisfied. And Achmet Aga, the ruffian who led the attack, has been rewarded and promoted."

At the same time, the British Premier was amusing himself with the empty titles, "Empress of India," and "Earl of Beaconsfield," while Christianity was being trampled under foot by fierce Mohammedans who think to gain Paradise by barbarities never heard of before, and while humanity itself is torn and lacerated to the core by a savage and brutal soldiery, who can be compared with nothing on this earth, but are like what we can imagine fiends would be when let loose upon simple innocence and untarnished virtue. The Imperial title stands alone, among all the titles claimed by men, that has been so greedily seized by the tyrant who could select nothing else to distinguish himself; and no other title has been so besmirched and damaged by its possessors. We have read of one who owned it, and who has become notorious for all future ages by practising on his fiddle while Rome was in flames. And now as though it had been the veriest trifle which has occurred in the East, the new Earl palliates the most horrible abominations that have ever been known, by the miserable subterfuge that the public is victimized by exaggeration! It has been very appropriately remarked that it is well for him his excuses for Turkey could not have been made in the hearing of the man who infinitely more deserved the new title of nobility than its present possessor. Had Edmund Burke been living, we may be very certain that his invectives would have shamed for ever the man under whose implied sanction Turkish abominations have been perpetrated; and that his eloquence would have roused the British mind to such a pitch of feeling and action as mankind have seldom witnessed.

It is the most wretched objection that can be urged, to complain of political capital being made out of these horrible transactions, and we ourselves would certainly be the last in the world to give the events the political direction they are most certainly taking. But statesmen have not often given their opponents such an abundance of material to make their capital from. Nothing but infatuation, pure and simple, could permit British statesmen, of a definite political creed, (if they have one), to

furnish their enemies with weapons so powerful, and still persist in striving to defend the false moves they have made, and the false steps they have taken.

Some may ask why should England incur any censure on account of Turkish misdeeds? The answer is, because England knows very well, and no one knew better than her Premier, what fanaticism means in a Mohammedan country, and all the world knows what barbarities a Turkish Government is capable of sanctioning, and what savage atrocities a Turkish army is capable of committing; because Turkey is an ally of ours; we have helped her government with men, and money, and fleets, with all the material and moral support of the empire, and while those inhuman abominations were going on—from the month of May till September—we had no official agents attending the Turkish hordes, either to gather information of their deeds, or to act as a check upon their barbarities. But, instead of that, the British Government talked of non-intervention, of exaggeration, of the integrity of the Turkish Empire; and all Europe, not forgetting Turkey and the British dominions themselves—and doubtless all posterity—will insist that these things took place with the implied sanction of England, which was the only power that stood in the way of putting any restraint, beyond empty talk, upon Turkish misrule.

An English contemporary in alluding to these barbarities which recall the annals of Gengis Khan, says:—"It is simply a bad tradition, inherited from one of the least respectable of English Premiers, which induces government to deny, conceal, or whitewash Turkish atrocities. The thing is wilful and deliberate. We are able to state that towards the close of Lord Palmerston's life, the consuls in the Levant were desired to send in reports to the Foreign Office as to the condition of things around them, and that such as did honestly state the facts as to Turkish misrule and barbarism were severely reprimanded, and told that information of that sort was not what Government desired. Even when the Syrian massacres took place not many years back, and public opinion compelled the appointment of an English commissioner to ascertain the true causes and extent of the outbreak, the pressure put on that gentleman by the English ministry, to garble and falsify his report, was such as to drive him into indignant resignation of the post."

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Presbytery of Paris.

The regular quarterly meeting of the Presbytery of Paris was held in Knox Church, Apr. on Tuesday, the 10th Sept. There was a good attendance of members, the Rev. B. N. Grant, of Ingersoll, presiding as moderator. The Rev. Dr. James, of Albany, N. Y., was invited to sit as a corresponding member of court. Mr. Lowry brought under the notice of the court the propriety of forming Women's Missionary Associations in all the congregations of the Presbytery. The Presbytery, after consideration, agreed to commend the formation of Women's Missionary Associations in the congregations within the bounds where, in the opinion of the ministers and office-bearers, their institution would be beneficial. Mr. Robertson, on behalf of the Committee appointed to meet with the representatives of Wellington Street Church, Brantford, and Zion Church, Brantford, in reference to the disposal of certain property in the East Ward of the town, gave a report, which on motion was received. After discussion the Presbytery came to the following finding: 1. That the said property has been decided to certain Trustees of the congregations in Brantford, for the use and benefit of said congregations. 2. That the congregation of Wellington Street Church desire the consent of the Presbytery to sell as much of the property as they are equitably entitled to, and apply the proceeds toward the erection of a new church on the present site. 3. That the congregation of Zion Church are unwilling in the meantime to dispose of said property, being of opinion that it should be retained as a whole for the purpose of church extension in the East Ward. They are, however, willing to relinquish their claim to said property in favor of the Wellington street congregation, provided said congregation commence the erection of a church within the next twelve months in said locality. The Presbytery, taking the whole circumstances into consideration, recommend that a joint meeting of the office-bearers of said congregations be held with a view to an amicable adjustment of the matter, and expresses its earnest hope that in some way the Wellington street church may be able to secure the object it has in view, while at the same time the question of church extension in the East Ward is not overlooked. The Presbytery further recommend that with a view to afford an opportunity for such an amicable arrangement, the petition of the Wellington Street church trustees be allowed to lie on the table in the meantime. On application from the congregations of Tilsonburg and Culloden, Mr. McEwen of Ingersoll was appointed to moderate in a call for a minister at as early a day as would be convenient. A report was read from Mr. McEwen regarding the condition of the station at East Oxford. Mr. McEwen was thanked by the Presbytery for his services to the station. Mr. McTavish and the session of Chalmers church, Woodstock, were appointed to take oversight of the Station at East Oxford in the meantime. Mr. Anll was appointed Moderator pro tem of Richwood and Shower's Corners, and directed along with Mr. Robertson to visit these congregations and enquire into their condition and prospects. Messrs. Grant, McEwen and Martin were appointed a Committee to meet with Mr. Kellock, who desired to be certified for attendance at Knox College. The Presbytery then considered the grants to be asked for supplemented congregations and mission stations, for the ensuing year. In the absence of parties interested, the matter was left in the hands of the Clerk and Mr. McTavish after corresponding with the parties above referred to. The Presbytery then adjourned to meet again in Knox Church, Woodstock, on Tuesday, the 19th day of December next, at 11 a.m., and was closed by the Moderator pronouncing the Benediction.

Draw Them Out.

The chief embarrassment under which you labour as a teacher lies just here. You appear before your class and read over the Scripture lesson, and then proceed to question upon it, when you are mortified to discover that not a scholar knows anything about it. Right vigorously you work away, but you are only "dropping buckets into empty wells, and growing old with drawing nothing up." Weary with fruitless toil in that direction, you betake yourself to pouring in. You beat the air, vociferate and gesticulate, but whether anybody is the wiser or better for it, you may reasonably doubt. The restlessness with which they listen to your laboured exposition, and the sign of satisfaction with which they hail its close, justify the doubt. Now we venture, with all deference, to suggest that you are making a most mischievous mistake. You have abandoned your proper vocation. You have turned your class into an audience. You have quit teaching, for preaching. Now preaching is all very well if you are fit for it; but even then the Sunday School is not the place for it. Call a council, get your ordination paper signed, take the pulpit, and fire away; but don't inflict your homilies on the juveniles that are gathered in your class. But what are you to do? you ask. If you can get nothing out of them, and they should get nothing out of you, what sense is there in coming together? Must you not, like "the little busy bee, improve each shining hour?" And if the scholars will not open their mouths, must you not open yours, and "fill up the time" with such discourse as you can command? All this sounds very plausible, but we insist that you are not shut up to any such alternative. Young people, as a rule, are no more dumb than deaf. As parents, we have discovered that, so far from being "swift to hear, slow to speak," the tendency at home is only too often quite the other way. Why is it, then, that they are speechless in the presence of the teacher? You may flatter yourself that it is on account of the superior reverence they feel for you; but the monkey antics that they put on before your eyes are scarcely compatible with such a supposition. The real trouble is, a stupid, stilted, unnatural method of dealing with children, and of dealing with the truth.

You must come down from your stilts, relax your stately dignity, be one of your class—a fellow-student with them of the word of God. You must secure their confidence, and their hearty co-operation in working the lesson out. First bring up your connections. The last lesson is linked to this. They may possibly remember something about that, having so recently gone over it. Bring out all they do remember. Show that you are warmly appreciative if they remember anything. Be thankful for small favours. Give a brief, sketchy, suggestive account of the points involved in the lesson for the day. Throw them out as you would a trout-line, with a fly at the end of it; and when presently you pull in, you will find that some bright boy has taken hold of it, and come to the surface with his mouth wide open. "I will make you fishers of men," said our Great Teacher; and throwing handfuls of bait into a school of fish may be a very innocent diversion, but it isn't fishing. We must throw out and draw in. The teacher must somehow get hold of his scholars, and the way we have suggested is one way to do it. In addition, at the close of the session, if time allows, let the teacher, with his scholars around him, like a general at the end of his staff, make a reconnaissance. Go it for in the direction of the next lesson, glance at its strong points, consider its difficulties, get the scholars fired with the heroic determination to master them; and on the following Sunday, when the order to "advance" is given, it will be wonderful if there is not quick and enthusiastic response. —Baptist Teacher.

How a Church Should be Built.

- I. The horseshoe form, with the speaker between the ends.
II. No angles or recesses or projections before, beside, or behind the speaker.
III. The seats so elevated and graduated as to put the speaker in full view of every hearer, and every hearer in full view of the speaker, without his being obliged to change his position.
IV. The lower the ceiling the better, and the less waste space in it the better, but the above three conditions fulfilled, the ceiling may be as high as appearance requires.
V. Stone walls. The harder the walls the better for articulate sound, but as stone and brick are often out of the question, there is no need of worrying over their absence. But the absence of the first three conditions, or any one of them, is a sin to be repented of and forsaken in the sight of God.

Official Announcements.

MEETINGS OF PRESBYTERIES.
MANTOBA.—At Winnipeg, on the 2nd Wednesday of October.
GUELPH.—In Chalmers Church, Guelph, on the 2nd Tuesday of Nov., at 1 o'clock p.m.
OTTAWA.—In St. Andrew's Church, Almonte, on Tuesday, Nov. 7th, at 3 p.m.
VICTORIA.—At Cannington, on the last Monday of November, at 11 a.m.

HOME MISSION COMMITTEE.

WESTERN DISTRICT.

The Home Mission Committee for the Western District will meet in the Deacon's Room of Knox Church, Toronto, ON MONDAY EVENING, 2ND OCTOBER, at 7 p.m. WILLIAM COCHRANE, Convener. Brantford, 1st Sept., 1876.

RICHARD'S FRENCH ACADEMY.

40 BLOOR STREET, TORONTO. OPPOSITE QUEEN'S PARK. Protestant French and English Boarding and Day School for young ladies, under the direction of Rev. Frederick B. Richard and Madame Richard, with competent assistants. Usual facilities will be presented for acquiring a thorough practical knowledge of French, which will be spoken throughout the school. In the French department all the various branches will be taught through the medium of the French language. Will open September 15th, at 9 a.m. Terms moderate. For particulars, apply by post, or after Monday, 14th, at No. 40 Bloor Street West.

COLLEGES.

To Students attending the University or Knox College, we will give

A Special Discount

on all purchases. We keep a large stock of goods such as they usually require, and supply everything required in Clothing and Furnishings. R. J. HUNTER & CO., Merchant Tailors, Cor. King & Church Streets, Toronto.

Wm. McMaster, Jr.,

has opened out at 206 and 208 YONGE STREET, a new and complete stock of FANCY AND STAPLE DRY GOODS. Special attention is called to the following lines: A choice and varied STOCK OF DRESS GOODS, in all the new material and shades. A large and well assorted stock of HABERDASHERY AND FANCY GOODS, SHAWLS, MANTLES, AND WOOLEN GOODS in great variety. FLANNELS, BLEACHED AND GREY COTTONS, PRINTS, and every description of Staple Goods. An extensive and varied stock of MOURNING GOODS. The above Goods having been bought on the most advantageous terms, will be sold at lowest living prices. An early inspection is requested. WM. McMASTER, Jr.

INSOLVENT ACT OF 1869.

Canada, Province of Ont., } In the County Court of the County of York. In the matter of JOHN FREEMAN DAVIS, An Insolvent. On the 20th day of October next, the undersigned will apply to the Judge of the said Court for a discharge under the said Act. Dated at the City of Toronto, the 20th day of September, A.D. 1876. D. H. WATT, Attorney at Law for said Insolvent.

IT IS TO YOUR INTEREST TO READ EVERY WORD OF THIS.

THE "WEBSTER."

This justly celebrated Machine, which has made such a magnificent display at the Provincial Fair in Hamilton the other day, has, during the past four years, earned a reputation unparalleled in the history of Sewing Machines, and although it has met with the keenest competition from all the best American and English Companies, it stands at the present day, by the universal verdict of the people of Great Britain, Belgium, South America and the West Indies, as the best Sewing Machine yet introduced. In Canada its superior qualities has rendered its name a household word in consequence of its adaptability to every description of work required in a family, whilst its simplicity in all its workings renders it acceptable to the wants of all, young or old, the feeble or the strong. In these past, as at present, in all countries and ages, there has always been and ever will be a certain amount of prejudice in favor of some popular name, which, by the expenditure of immense sums of money, is brought before the masses, and no matter how little merit, or how inferior the article, it is purchased freely, on its reputation being such as to excite interest, but this only continues until the people are brought in close contact with the genuine article, which in itself combines the qualifications and true tests of merit. The manufacturers of the "Webster" are aware that they have to contend with these prejudices in Canada, and that quantities of American Machines are continually being sold in our Dominion at much higher prices, and very much inferior in every respect to the "Webster," because those American Machines are being brought before the public daily by every means purchasable by extensive advertising, the great point on which the American Manufacturer understands and relies upon for his sales, and the hold he has upon our people. But the success which has attended the public daily by every means purchasable by the immense keener tests it has undergone by the most practical mechanical experts, and the many prizes and diplomas it has taken in foreign lands, has determined the manufacturers to bring its merits before the Canadian people more prominently, and thus save them much money and much annoyance, and at the same time give them an opportunity of nationally testing the "Webster" in their own hands, and ability, and Canada capital, and in return they propose to give them a Sewing Machine warranted for years. A Sewing Machine that will do every kind of work. A Sewing Machine better made than any American Machine. A Sewing Machine easier and lighter to run than any American Machine. A Sewing Machine more simple and perfect than any American Machine. A Sewing Machine that will do more work than any American Machine. A Sewing Machine that will do better work than any American Machine, and this Machine, "The Webster," they will sell for a much less price than any American Machine offered in Canada, and they feel that the superior merits of the machine itself will be their best advertisement in every district and neighborhood where one is purchased, and they will refer to the issues of the past four years' sales in the Dominion of Canada. The Canada Sewing Machine Company of Hamilton, Ontario, being most desirous that every purchaser of the "Webster" shall be thoroughly and properly instructed in the use of it, have issued the strongest orders to their agents in every part of the world, and the public will confer a favor on the Company by notifying them of any single case of an agent neglecting to comply with their imperative instructions. The Company will promptly answer all communications addressed to them, and will inform any intending purchaser of the nearest authorized agent in any county or district who will gladly call upon them and give every facility and instruction in all the workings of this celebrated machine. The Company beg of every one to make the most thorough and searching investigation for themselves as to the merits of the "Webster," and its superior workmanship and finish, and satisfy themselves that the goodness of every word they may say in its favor, ask any one who has this machine in their dwelling if they would be without it; ask any one who has used it if they would trade for the best American Machine made. If you are satisfied after these enquiries are made you have got the "Webster." The Company manufacturing it are in your midst in Canada, the factory is in Canada, their head office is in Canada, and from them you can get every part of the machine at any time required, and it is to the Company's interest to see that every machine gives satisfaction after it is sold. This they claim as the ground work of their success. The No. 1 "Webster," on iron stand, with walnut table and cover, and with a complete set of silver-plated attachments, \$38.00. The No. 2 "Webster," on iron stand, with walnut table and cover, and with a complete set of silver-plated attachments, \$35.00. The No. 3 "Webster," on iron stand, with walnut table, drop leaf extension leaf, patent lifter, walnut cover, three drawers, and complete set of silver-plated attachments, \$45.00. The No. 4 "Webster," on iron stand, with walnut table and cover, and drop leaf extension table and patent lifter, with one drawer and complete set of silver-plated attachments, \$42.00. The No. 5 "Webster," on iron stand, with walnut table and cover, and with extension table, and richly finished drawers in maple and pearled head, and complete set of silver-plated attachments, \$35.00. Machines shipped by express or freight on receipt of amount by Post Office order, or draft made payable to the Canada Sewing Machine Company, Hamilton, or to C. B. Smith, Secretary and Manager.

THE SINGER MANUFACTURING COMPANY sold 241,079 Wheeler & Wilson Man'g Co. ... 25,000 Howe Sewing Machine, estimated... 22,000 Domestic Sewing Machine Co. .... 20,400 Weed Sewing Machine Co. .... 20,400 Grover & Baker Sewing Machine ... 20,000 J. E. Bradford & Co., Elm... 17,600 Remington Empire S. Machine Co. ... 17,625 Wilson Sewing Machine Co. .... 15,214 Gold Medal Sewing Machine Co. ... 15,214 Wilcox & Gibbs Sewing Machine Co. ... 15,210 American B. H., etc., Sewing Machine Co. .... 13,229 Victor Sewing Machine Co. .... 6,292 Florence Sewing Machine Co. .... 5,617 Secor Sewing Machine Co. .... 4,541 J. E. Bradford & Co., Elm... 1,866 Hartman & Fenton S. Machine Co. ... 525 McKay S. Machine Association ... 128 Keystone Sewing Machine Co. .... 87

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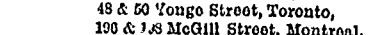
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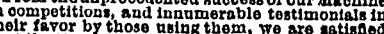


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