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Contributors and Correspondents

(For the Presbyterian.)

THOUGHTS ON WAR.

BY REV. E. W. WAITS.

War has already been one of the greatest scourges of the world; it has laid fair and thriving cities waste, blasted the abundance of the fields, and drenched the earth with human blood. It appears the passion for it is not yet dead; men and nations seem as ready as ever at some fancied insult, or simply to satisfy their graed of power and empire,

"To cry havoc! And let slip the dogs of war."

hurrying each other to a bloody death and a premature grave. It is a humiliating and harrowing reflection, that at the present, moment war is filling various parts of the world with confusion, consternation, and carnage. This distressing state of things has occasioned the following observations.

War is of ancient origin. It first raised its horrid head when Lucifer and his legions dared the omnipotent to arms. To this celestial conflict heathen poets are presumed to allude when they describe the rebellion of the giants in heaven, which was quelled by the thunder-wielding Jupiter. Our epic bard has represented King Messiah as driving the host of rebel

And crystal wall of heaven; which opening wide, Bolled inward, and a spacious gap disclosed Into the was rull deep: the monstrous sight truck them 7ith horror backward, but far worse

Urged them behind, headlong themselves they

Down from the verge of heaven: eternal wrath Burnt after them to the bottomless pit."

and the contest is not ended; the scene of action is merely changed. Earth is now the theatre upon which fallen principalities and powers are displaying the might of their malignity. War is an embodification of infernal hatred to God and goodness. It is a practical exemplification of the reign of Satan "in the hearts of the children of disopedience." It is the ocean of human passions "into tempest wrought," by the infuriated breath of "the great red dragon." To think and write of war, is to think and write of human sufferings, misery, degradation, enslavement and death. To write a history of war, would be to write a history of the human race—a history of fallen humanity; for war is as ancient as, and scarcely less universal than the human family. Soon after man fell from the holy and happy state in which he was created, by his transgression of the law of his creator, he began further to injure himself by injuring others; and the first palpable and melancholy evidence of his deprayed nature was given when "Cain rose up against Abel, and slew him," Gen. iv. 8. As men began to multiply in the earth, and kingdoms and states were organized, the strong oppressed the weak, the quick-witted and the designing took advantage of and tyrannized over the simple and unsuspecting. Shortly after "Nimrod, the mighty hunter before the Lord," founded the kingdom of Babel and Asshur, Siddim, which is the Salt Ses," Gen. xiv. ruin, of the wailing woe history, we meet with numerous accounts | resulting from the system of war. of war between individuals and between nations, as though war was intended to be the chief employment of man. Thus, in sacred and profane history we have frequent accounts of wars; and not only in ancient, but also in modern history, the leading theme is war.

War is of various kinds. There is personal war. It may be thought strange that a man should be at war with himself; yet such is frequently the case. His imagination rebels against his reason, and his passions condemn the counsel and authority of his conscience. So that he is a stranger to peace.

There is domestic war. The common home should be the abode of love, and the sanctuary of religion. But it is not always so. The husband and father acts the the part of a petty tyrant, or the wife refuses to render Scriptural submission to her social head; or the children set at naught parental authority and advice. Thus what might be a paradise, is transformed by the infernal magician into a pandemonium. War between races is bad, but war between families becomes a terrible

There is rivil war. It is called civil war because it is a war between members the same state or commonwealth. Though, by-the-bye, it is not very civil for Sellow-citizens, for brothers, to stab and shoot one another. Civil war is often the ** and most assumetive species of orease it, to reconcile such a nation than to ** A kingdom divided against itself make it our enemy. set and most destructive species of

cannot stand." It lets out its own life-

There is national war. Nations banding together against nations, and rushing forth to the deadly strife. Some real or imagined insult, some insignificant spot of earth, or some trifle light as air, is allowed to induce nations to expend millions of money, and to pour out torrents of blood. How painful is the thought, that ever since the days of Nimrod, ambition and avarioe have actuated the majority of earthly rulers, and have turned this goodly world into a golgotha.

War is most injurious in its operations. Like the smoke of the bottomless pit, it covers the scenes and societies of earth with its darkening, defling, and desolating influence. War inflames passion, fosters pride, impedes intercourse, impairs compride, impedes intercourse, impairs com-merce, stifles law, injures innocence, weakens nations, ruins souls, and dishonors God. It is an infernal fire kindled by the old murderer, fed by demons in the shape of men, and consuming in its progress those things which are true, venerable, just, pure, lovely, and of good report. To describe all its atrocities and horrors would require

"A thousand tongues,

A threat of brass, and ademantine lungs

War is slavery in its worst forms; war is falsehood; war is plunder; war is tyranny; war is debuuchery; war is murder. Some may say this is the language of a puling sentimental peace man. Be it so. The greatest men of all ages endorse our verdict. Luther says, "Any scourge is preferable to war, Famine and pestilence become," says he, "nothing in comparison with it." Shakespeare calls it "the son of hell." Byron describes it with

"Death shot glowing in his flery hands And eyes, that scorches all it glares upon."

Longfellow says that if half the power and wealth expended on war were empl for the true improvement of the race, "The warrior's name would be a name abho And every nation that would lift again
It's hand against a brother, on its forehead hould wear for evermore the curse of Cain." Schiller says-

"Force is at best A fearful thing, o'en in a righteous cause, And only helps when man can help no more.

Such judgments as these on war as the concentration of all crime, are the judgments of all men of philosophic thought and lofty genius.

Again, what shall be thought and said of the great destruction of human life by While it is probable that only four war. While it is proposed that only lour or five millions of lives have been destroyed by the convulsions of nature, such as eartiquakes, volcanic eruptions, and thunderstorms, since the commencement thunderstorms, since the commencement of time, it is more than probable, even from the imperfect records kept, that during the same period several hundreds of millions of people have been destroyed by war and its attendant evils. But to sum up in fear wards the avil affects of war. up in few words the evil effects of war, we would say that war is evil, only evil, and evil continually. It injures individuals, evil continuary. It injures individuals, families, and nations, personally, commercially, financially, morally, in their liberty and lives. War should, therefore, be opposed by all the friends of humanity and religion. What should that do to one and religion. What should they do to oppose it?

They should strip it of its false charms. They should strip it of its false charms. The gaudy color, the nodding plume, the burnished weapon, the sprightly strain, the measured step, the glowing verse, the impassioned harangue, the princely title, the marble monument, have all been employed to invest war with grace and grandeur. But, let the lovers of peace remind their fellow-men of the termina mind their fellow-men of the tempting glass, of the fallacious promise, of the polluting fellowship, of the stern discipline, of the mental vassalage, of the subtle founded the kingdom of Babel and Assaur, of the the city of Ninevel, we find that four kings strategy, of the toilsome march, of the burning rage, of the fierce encounter, of made war upon five kings in the vale of the ensanguined plain, of the smouldering 8. From this early period in the world's sweeping desolation, associated with and

They should beware of its occasions and incentives. If in private life, let them guard their spirit and speech, cultivate forbearance, and make manifest the amiability and dignity of the peace maker. If in public stations. let them preserved. ability and aightly of this part makes.
If in public stations, let them pronounce in favour of peace, endeavour to inspire the functionaries of other nations with pacific sentiments and dispositions, and labour to induce contending countries to adjust their differences by arbitration and not by arms, by counsellors and not by cannon. What does the New Testament say on this point? "Bless them which curse you; bless and curse not." "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head." See that none render evil for evil unto ny man." "Be ye kind one to another, any man." "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." "Put on bowels of mercies kindness, humbleness of mind, meekness kindness, humbleness of mind, meekness, long-suffering, forboaring one another, forgiving one another." "If any man have a quarrel against any, even as Christ forgave you, so also do ye." Here, then, we have the Bible plan of overcoming exil and evil men. If a man injure or abuse us, we have not to injure or abuse him again, but we have to overcome his acid. gain, but we have to overcome his with good. Do a bad man a kindness and he will love you; but injure him, and he will will love you; out injure him, and he will strive still further to injure you. The same truths are applicable to nations as to individuals. When a nation takes offence at us and becomes abusive and threatenas us and becomes abusive and invester-ing, were we to use gentle and conciliatory language, remembering that "a soft an-swer turneth away wrath, but grievous words stir up strife" Rom. xv. 1, we would be many likely to allow the many their contract. be more likely to allay its anger than to in-

They should pray for its everlasting and universal extinction. As the subjects of the Prince of Peace, as the possessors of the Gospel of peace, and as the heirs of the Cospet of peace, and as the heirs of the very God of peace, Christians are bound to live, to toil, to pray for the pro-valence and preservation of peace. If they desire to see liberty enjoyed, equity ob-served, dignity attained, and unity exhi-bited by the nations of the earth, let them pray for the sneedy fulfilment of the cospray for the speedy fulfilment of the pro-pletto declaration—"They shall beat their swords into ploughshares, and their spears into proming hooks; nation shall not lift up sword against nation, neither shall they learn war any more" Isa. ii. 4. Brethren, let us go for the immediate termination of the state mination of war. Use your influence to prevent it. I advocate this as a man sympathizing with my fellow-men. As a Christian I desire to see rectitude, liberty, and peace triumph on the earth. Stop war I for God is grieved and insulted by it. Angels weep at the cruelty of men in warfare, and the inhabitants of the infernal regions rejoice at seeing men act in such a diabolical manner. Abolish war! for every hour of its continuance involves a hell of evil. Already it has swept into the retributive eternity as many human beings as would people our world, accordbeings as would people our world, according to the present number of inhabitants, fourteen times. Of this unnatural and henious strife, beaven knows there has been enough. A paralyzed commerce, a scandalized civilization, an outraged Christianity, the blood of slaughtered myraids unite in the demand that there shall be an

end of war.

In the world's bright and glorious future there will be cessation from war and all its attendant evils. "They shall not hurt nor destroy in all my holy mountain." Isa. xi. 9. Under the reign of Christ, the King of Peage, the appropriates and inalousies of Peace, the animosities and jealousies from which it springs will be subdued and hushed, and men be drawn together in the bonds of holy, loving brotherhood. Instead of mutilating and murdering each other, and demolishing the monuments of industry, their time and energies shall be industry, their time and energies shall be spent in developing mind and heart in a Godward direction. And this will be no transient blessing, no temporary luli in the strife of nations; but a blessing which will continue "as long as the moon endureth."
Ps. lxxii. 7. All men will be united to
each other by being united to Christ. As
they press towards the centre—Christ—
the circle will get smaller, and their differences will become fewer. No more domestic broils, social animosities, national conflicts, or ecclesiastical strifes. There will be everywhere peace on earth and goodwill towards man. Christ's sceptre stretched out over the world will be the sign of its brotherhood, and the guardian of its liberty. In those bright days—days for which we hope, and pray; and work—thero will be no dungeons whitened with the bones of noble patriots, no fires kindled to burn the defenders of the faith, no slaves to mourn their stolen liberty. Christ will reign in righteousness; the ences will become fewer. No more do-Christ will reign in righteousness; the principles of his government will open an earthquake under every tyrant's throne, shiver the crown on his brow, and shake his sceptre out of his fingers. The shake his sceptre out of his fingers. truth of Christ in its onward march will break down every system of oppression and fraud, and his spirit and love pervading the nations, will everywhere inaugurate a happier era of human history.
Brotherhood! Liberty! Grand words these, and they speak of rich blessings.
They have long been the dream and hope of fettered and bleeding nations; but they will not be always a dream, the years are rolling on to the grand realization. Every prayer offered to God, every noble deed done in his cause, and every Gospel truth uttered, brings it nearer. The day is dawning—if to us slowly, it is yet dawning—and will brighten into the long desired day. of fettered and bleeding nations; but they

St. Andrew's Manse, Waterdown, July 28th, 1876.

A Two Days' Holiday.

Editor British American Presbyterian. DEAR SIR,—As this is the season when all whose bodies or minds, or both has been fagged out and tired with toil or heat, seek change and rest, let me tell you for the benefit of all whom it may concern, how I obtained two as restful days as I ever spent; so refreshingly restful were they, that the spirit and effect of them are about me still. This is an out of-the-way part of the world supposed to be, and no doubt we, whose lot is cast here, are the objects of the pity of many of your city folk; but when I have told my story, I am sure it will be seen that we have compensations which many might

wery well envy.us the possession of.
Well to proceed, leaving Pembroke by
the steamer of the same name, we crossed the beautiful lake lying opposite the town which gives to its situation and the surrounding scenery their principle charm. The very name of the lake, Allumette, is beautiful and tells at once by its liquid softness its Indian origin. The sun was setting, and it was such a sunset as can only be seen where you have a noble river expanding into a lake-like breadth, having for a background a wooded island and distant rolling hills. From the steamer's deck the whole surface of the lake seemed broken up by a genile breeze into medallion like, irregular circles set in frames of deep-glowing red, the inner part being of that sheeny ing red, the inner part being of that sheeny translucent green seen sometimes in sea ahelle. This was the appearance looking down, but looking over it the lake reflected on its pure clear surface the warm rosy tints which the setting sun gave to cloud and sky above. Soon wereached the shore of Allumette Island and there a large pile of furs carefully done up in hundles are or allumette istand and there a large pile of furs carefully done up in bundles, carried the imagination away to the Red Indian and half-breed, chasing or trapping their game in the boundless prairies of the great lone land. It suggested the Hudson

Bay Company, London, and the fair forms that these same fars would grace ore long. Here our journey was varied by what is co familiar in the Ottawa valley, a portage, It was six miles in length, across the island. Our company was come French-men who chatted away in their patois of men who chatted away in their patols of French and English, a lumber merchant, a folly happy fellow, his foreman, your correspondent and a little girl intrusted to his care. The twilight seemed to linger longer and to be more calm and teautiful that evening than usual. Our lumbor merchant amused himself by singling snatcles of songs, and proposed to my little charge that she should sing and to offce snatches of songs, and proposed to my little charge that she should sing, and at office with perfect artlessness she raised her voice and in soft and childlike tones san, us one of the sweetest and purest of childsongs. Soon we reached the Chapeau and had to come down from the flights of portry imagination and song to the presaic and contemptible work of fighting of mosquitous. By and bye, punctuality is not the forte of the Union Forwarding Company; our boat the "Empress," arrived and again we can barked still further to descend to the river to Bryson's landing or the Coulonge. The to Bryson's landing or the Coulongs. The night was calm and mild, and the moon was shining through broken clounds. My little maid was all childish excitement, and she and I sat on deck watching and admir-ing the millions or sparks falling in showing over the boat's edge into the water, watch-ing in the fitful struggling monlight the banks now near and then distant, and fancied inlets, and weird, sceptre-looking islands. At last, at two o'clock almost, having scen to leave the host myself. I said. having soon to leave the boat myself, I said to my little charge, who had to go farther than I, but did not "feel a bit sleepy," that I chould like to have her lie down before I left. Though enjoying the fairy scene and sure she could not sleep," she went very dutifully to the little cabin, and there kneeling together, with folded hands she

Now I lay me down to sleep, I pray the Lord my soul to keep, And if I die before I wake, I pray the Lord my soul to take.

God bless papa and mamma, bless little sister and auntie, etc., until we came to Amen. How could I help it! I came away and sat down again upon deck very thoughtful and very happy. Would that in every Canadian family there were such children with such parents. Soon I stepped to the cabin door, and she who was sure "she couldn't sleep and never could be a sure to the cabin door, and she who was sure "she couldn't sleep and never could be a sure to the cabin about "was fast scleen." Presenting sleep in a boat," was fast asleep. Presently I was at mydestination; you could not yet discern it in the sky, and yet you knew that day was breaking. A drive of three miles gave me time to watch the first faint blush of day, and hear the first notes of birds welcoming the morn. Through open clearing, the quiet streets and silent houses of the village, and sombre over-arching pines, making an approach that anobleman might envy, catching here and there glimpses of the Ottawa or the Coulonge, and hearing their liquid murmurings, we drove on until we reached the generous, drove on until we reached the generous, ample, hopitable, inviting home of an honoured Presbyterian elder, the Hon. George Bryson. Soon I, too, was enjoying tired nature's sweet restorer. But when I came down what a welcome of real home-like kindness did I get. When I went outside and looked around, there was one of the most quiet, peaceful, retired, rest-inviting scenes I ever saw. No other dwelling was in sight. Behind and to the left there arose the undulating hills of the Laurentian range. To the right and in front the woods in the distance shut you in. A few hundred paces from the door the winding Coulonge with its wooded bank opposite you gleamed and shone with a dazzling brightness in the morning light. Peace was all around, it encompassed was reafelt it in contest with you light. Peace was all around, it encom-passed you, you felt it in contact with you, it stole into you, crept over you, and soothed and rested body, soul, and spirit. Besides my host and hostess and family, there was another friend, not unknown as a centributor to your columns, and well-known in all these parts. The hours glided by unnoticed in conversation, discussions of a friendly kind, or reading with pleasant intervals of silence. When the pleasant intervals of silence. When the cool of evening came, we three sallied out for a walk, which lay for a short distance by the bank of the Coulonge, and then by the bank of the Coulonge, and then turned off to what would have been one of the most quiet sequedd country roads, had not everything around been the very embodiment of quiet and seclusion. I prolonged my walk alone, and stood upon the bridge crossing the Coulonge, not at midnight, but in the deepening twilight. Calmness sat throned over the whole scene, on the great on the land and all around the great of the land and all around.

was reflected in the river at my feet, and another and another star till darkness settled down over all. Next day we were up in the morning early, and my friend and I got a good start for the Chute, a fall on the Coulonge four miles away. Our charioteer was a shrewd, canny, intelligent, but quite old Scot. We enjoyed every foot of the road, and at one place passed between the Ottawa and Coulonge, not more it is said than four hundred yards spart, and yet flowing in opposite directions. Up and over the hills we went until we came within sound of the Chute. We left our driver and dashed down the hill, my friend and I. Here, at some early day, the range of the Laurentian has been sant sandar and in the tian has been rent asunder, and bold granite banks rise precipitously, covered with green wherever a foothold can be got, to a height of from one hundred to two hundred feet. At the foot foams, and dashes, and rushes along the waters of the Coulonge, with a rapid and eddying current. But at the entrance to this cleft current. But at the entrance to this cleate or fiscure in the hill is the Chute, a beautiful fall. The water was high for the season, and we saw everything at its very best. The fall is quite high. Along the face of the bank over against it, the government has built a slide about three quarters of a

the water, on the land, and all around.

The moon with a solitary attendant star,

mile in length at a cost of over twenty thousand dollars. We stood in the new dry bottom of the slide and gazed long with many expressions of admiring delight at the waters dashing and leaping headlong over the fall into the depth below. The spray was falling in a gentle shower all around. The sun shone upon it from the east, and there lay just a little in front of us a beautiful rainbow rising and falling on the resiless spray, and shifting its place with every breeze. A and shifting its piace with every broze. A puff of wind blow the spray all about us, and presently we found ourselves engiraled by this beautiful rainbow. We went down to the end of the slide, scrambled down over the rocky bank to the water's colge, and there enjoyed ourselves dabbling alpong the water, throwing hig stones into it to see or hear the splash, picking up hits of rock, and such like things. O, it was glorious, and the wildness and utter solitude and loneness of the blace were something new and wonderful to me. It was now we seemed and least day of heliday. now my second and last day of holiday.

Having done the Chute vo returned and spent the afternoon with the Rev. Mr. Gandler, who holds the Presbyt-rian fort here, and is deservedly esteemed by his people I shall not tell you of the strawborries and oream, and the carnal delights which helped us to enjoy our visit. Evening found us again at the landing, and while enjoying the inxury of a smudge at the door of a habitan we listened with a poinful interest to his tale of loss by the high water of the Ottawa this Spring. He was born, and had lived on its banks for over fifty years, and had never known it so high. Where we were at that moment sitting, early in July, there were in the month of May three feet of water; seven inches lay on the floor of his house, and he and his family and cattle had to take to the woods for shelter. His whole farm had been flooded, fences swopt away, and oven then his land was so wet that he had not been able and would not this season be able to put in any oron at all. His case is by no means a singular one this year on the Ottawa. After a wait of an hour or so the" Empress" same in sight and we steamed homeward over the way by which we came, having spent two as enjoyable, rest-ful days as we can imagine it possible to spend anywhere, and with a fixed determi-nation to respond this very summer to a kind invitation to repeat the visit in com-pany with the sine qua non. Let me add that this is not the only place in this region where such delightful trips may be made. I have already made another, and if this letter is not intolerably tiresome to your readers, I may tell them where it too may be found. I am, yours truly,

Pembroke, July 28th, 1876.

Presbytery of Barrie.

This Presbytery met at Bárrio on Tuesday, 25th July, at 11 a.m. Present, sixteen ministers and five elders. Mr. M. Frazer was elected Moderator for the following twelve months. The Presbytery sustained a call from the congregations of Cookstown and First Essa in favour of Mr. Stuart Acheson, probationer. The stipend promised is \$700, of which Cookstown, with a membership of thirty-four, pays \$800, and first Essa, with eighty-five members, pays \$400; that is at the rate per member of \$8.82 in the former congregation, and of \$4.71 in the latter. The Presbytery, in sataining the call, agreed to call the attention of the congregations to the smallness of the stipend, and especially to the great disproportion between the relative contributions per member of the two congregations conserved. tions concerned. Leave was granted to the congregation in Orillia to sell the prop-erty there known as the Old Burying-ground. Mesers. Rodgers and Ferguson were appointed a Committee to attend the Presbytery of Toronto and confer respecting the supply of ordinances in Mulmur-until the General Assemby shall have settled the boundary of the Presbyteries.

Mr. Burnett tendered his resignation of the charge of Duntroon and Nottawa. The resignation was laid ever till next ordinary meeting, and the clerk directed to summon the congregations in their interest. A committee was appointed to assess the congregations for expenses of the Synod and General Assembly for the proportion of the deficiency in the Home Mission Funds, and for other liabilities for the coming year. The Home Mission business of the Presbytery, as usual, engaged much attention. It was resolved to endeavor to supply Raymond and Shannon, Huntsville and adjoin-ing stations for about two menths during winter, and to apply to the Central Comwinter, and to apply to the Central committee for grants as follows:—\$25 for Willis Church, \$50 expenses of the missionary now in Bracebridge, moving in; one hundred dollars for Ivy and Townline for the current half-year (H. M. C's. Katendar), and fifty dollars for the next. Mr. Grey dissented from the resolution respecting Ivy and Townline. The undersigned was appointed to attend to the election and ordination of elders, and to the administration of the Lord's Supper at Burns' and Danne' Corner's Churches. It heing re-Dunns' Cornor's Churches. It being re-ported that a missionary of another denomination had, without due permission been appropriating one of our churches in the mission field for his services, a committee of two was appointed for vigilance. It was agreed to hold a Sabbath School Convention in the Presbyterian Church in Barrie during the last week in September, and a committee of arrangements was ap-pointed. The Statistical and Financial Statement for last year was laid on the table. Congregations who had not furnished their returns were ordered to send theme in, and those in arrears to be corresponded with. Next ordinary meeting on last Tuesday in September.

Page Mappin Page Clark.

ROBT. MONDIR, Pres. Clark.

Eastor and Beople.

Teaching and Preaching.

(A paper read before the Beccles Sunday School Union, by the Rev. S. Sr. N Donson, B.A., of Bungay.)

It is not my intention to discuss to-day the respective spheres and duties of preacher and teacher as those words are techni-cally understood. The subject deserves and receives the anxious attention alike of minister and Sunday School teacher, but my remarks will apply exclusively to the work of the Sunday School. I am anxious to guide you to some intelligent conception of the proper relationship between teaching and preaching in the utterances of the

The distinction between teaching and preaching is universally accepted, even if somewhat vaguely understood. For the purposes of this discussion, I offer this

purposes of this discussion, I offer this rough definition of the terms in question. By teaching I mean the statement, explanation, and illustration of the facts and doctrines of Holy Scripture, including the exposition of the relation between facts and doctrines, and of the interdependence of the doctrines themselves.

By preaching I understand personal, pointed appeal to the feelings and consistence of the saledars.

science of the scholars.

It is a more truism to affirm that a divorce between teaching and preaching would be fatal to most cherished ends of

Sunday School work.

Mere teaching never brought a child to the Saviour. If the result of the instruc-tion be the simple loading of the memory with facts and dates, it does not matter whether the subjects be secular or sacred. The spiritual life is as likely to be fed by lists of the Plantagenet kings as by the ages of the antidiluvian patriarchs or the dimensions of the Tabernacle. As little spiritual profit would result from a mere memoritor acquaintance with formularies of

I need not adduce instances of the evil of failing to accompany teaching by preaching, but I give one illustration of benefit resulting from the union of the two. One very wet morning one of the senior classes in a school I know well consisted of one young woman. The teacher took the opportunity of asking her very earnestly whether she loved Jesus. The question led to thought and prayer, and before long to decision. Admission to the Church soon followed. In this case the conversion was prepared for by many years of careful teaching. for by many years of careful teaching, but the immediate cause of the surrender to Christ was the earnest preaching of the love of Jesus.

On the other hand, preaching without teaching cannot, in the nature of things, originate a manly, intelligent piety. Excited feeling, with no basis of intelligent conviction, must necessarily be a mere animal and transitory emotion. We are saved by believing on Jesus. A sense of unrest, need, longing, may precede and prepare for faith, but the faith itself must be based upon the knowledge of who Jesus is, and what He has done for us. We are sanctified by the truth, but of course the sanctif-ing influence of the truth depends upon our acquaintance with its teachings. But the question arises, can we arrive at

any reliable standard of

THE DUE PROPORTION BETWEEN TEACHING

AND PREACHING?

between the didactic and the hortatory elements of Sunday School instruction?

The examples of our Lord and His Apos-

tles afford valuable guidance here.
Jesus was both Teacher and Preacher, but Jerus was both Teacher and Preacher, but for every passage in which He is said to have "preached the Gospel of the King. dom," there are many who say, "He taught the people." It would be quite true to say He was a great preacher, but instinct and custom lead us to call Him "The Great Teacher." What we call "Tue Sermon on the Mount" is prefaced by the statement, "He opened His mouth and taught them:" and expecition and estet. taught them;" and exposition and state-ment form a large, if not the larger, element of the discourse. In most of Christ's subsequent addresses, exposition forms the substance of His utterances. His parables are rarely accompanied by what we should call "application." They are left to germinate in the mind, awakening thought, and gradually unfolding senses and bearings not at first perceived. Appeals and denunciations are usually uttered in answer to enquiries or objections, The 11th chapter of Matthew's Gospel, for instance, conconsist of narrative and instruction, while three suffice for the pathetic appeal, "Come unto Me all ye that labour," etc.

The same general feature characterizes the discourses of the Apostles. The record of Peter's sermon on the Day of Pentecos consists of twenty-two verses of argument, sitation, and interpretation of prophecy, and only three or four of exhortation, only one previously to the people's question, "Men and brethren, what shall we do?" Stephen's discourse contains fifty verses of calm historical facts, with their appropriate explanation—only three of personal appeal Exactly similar proportions mark Paul's sermon at Antioch in Pisidia, at Athens, and all his recorded discourses.

The practical conclusion seems obvious. We admit the authority of Jesus and His Apostles as regards the truth to be imparted. Can we doubt the wisdom of imitating their methods of imparting it? Their example teaches us, first of all, to erect a broad platform of truth, and from that to hurl a few well-aimed missiles of earnest, affectionate appeal. Let us only ask wisaffectionate appeal. Let us only ask wisdom from above to teach as plainly and pointedly as our inspired models, and then exhortations as brief as theirs will suffice. We need teachers in the pulpit, but we need them still more in the Sunday School. We expect (often too sanguinely, I fear) that our adult hearers should possess some acquaintance with the main facts and fundamental truths of the Bible. But the child has necessly any knowledge when he comes to us, no memories to which we can appeal. The commonplaces of our Christian appeal. The commonplaces of our Christian knowledge have all the freshness of novelty to kim. It is our work, as Sunday School teachers, to store his mind with the treesto him. It is our work, as Sunday School beautiful in the evening; or, like the Spring, aglow with promise; and the Autumn, area of Divine truth, and on the basis of the knowledge so imparted to appeal to his conveience and heart.

The Christian Law of Giving.

A common error is, that a part of what is in any man's keeping under the name of a "possession" is really his own, whether to hoard for himself or to spend for any selfish satisfaction. Revelation, from first to last, discloses the contrary doctrine. No practical idea is more thoroughly rooted and interwoven in the whole groundwork and texture of the Christian religion. than that all that the Creator of men allows us to have while we are here, to take charge of, belongs to him; and that a certain proportion of it is to be regularly rendered back to him. We can in no way nullify this fundamental law of the kingdom of love. We shall not go to the bettom of our love. We shall not go to the bottom of our difficulties or our duties till the secular illusion which invests the word "property" is dispelled. In the Christian vocabulary ownership is nothing but stewardship. The word "giving," too, by logical sequence, as literally applied to offerings to God, perpetually misleads. In relation to a fellowman, what I part with may be a gift; in relation to my Maker and Father, it is no gift at all; it is more like the interest on a loan; it is rather a small sign of indebtedness for an unreckoned and unreckonable ness for an unreckoned and unreckonable bounty. Power to get wealth, the calculating faculty, physical capacity, time, opportunity, natural materials, are all the Oreator's, loaned and withdrawn at his will. "Of thine own have we given thee," for of our own we have literally nothing to give. So long as these terms are emptted of their Christian meaning men will con-tinue to disown their duty, requeing alms altogether, or making a merit of self-inter-ested bestowments and a parade of insig-nificant enterprises, and will reckon as a reserved right the polite apology of having "nothing to spare," which the Bible calls by the plain and awful name of a "robbery of God." Can it be denied that in some of God." Can it be denied that in some quarters the most affectionate appeals for the Redeemer's due proportion of the people's gains are treated very much as the subjects of Pius II. treated his despotic demands of the tenth for a crusade—some of them paying instead of a tenth a fortieth, and others proposing a sixtieth? Another error is that Christians are some-

Another error is that Christians are some-how fulfilling the obligation of almsgiving when they are only paying the expenses of their church. How often do we hear— "Our congregation is doing less than we should like to do for missions, or for the poor, because we have so much to do at poor, because we have so much to do as home. We are building a new church; we have a church or school debt; the minister's salary must be increased, etc., etc. Excuse us till these things are finished, and our expenditures for religion are to be reckoned on the credit side of heaven's account with us. Every pound we yield for count with us. Every pound we yield for the appointments, conveniences, and ad-ornments of our church, which is our own household, or for the maintenance of its services, is just as much a matter of inter-ested outlay for a full equivalent as any other provision you may make for the life of yourself and family. Few "popular fallacies" have done more mischief than the maxim that "charity heries at home." of yourself and family. Few "popular fallacies" have done more mischief than the maxim that "charity begins at home." Avaricious people quote it, not intending that charity shall begin anywhere. Honesty, kindness, economy, thrift, and some other virtues, start, no doubt, in the home circle. Charity very rarely begins there, because, till we pass beyond that bound, the realm of voluntary and self-sacrificing bounty is not reached. Up to that point we have been at best only "providing for our own," doing what if we leave undone, an apostle says, we are worse than infidels. Almighty justice and Almighty love can give us no receipts for our church decencies. God needs none of them; we need them, and he is gracious enough to lend us the ability to produce them. But if we were liberal enough to give half of our goods for them, or faithless enough to provide none of them, so making ourselves and our households heathen, our obligation to offer in other ways of our substance to him to whom the silver and the gold helong would in other wave of our substance to him to whom the silver and the gold belong would stand just as it stood before.

Book of Daniel and Its Canonicity.

"That this book should have had a place in the Hebrew canon can be accounted for only on the supposition that it was known to be genuine. The canon was probably closed not long after the return of the Jews from the captivity. Josephus says it was closed in the time of Nehemiah during the reign of Artaxerxes; it may have been somewhat later, but it cannot be placed later than the beginning of the fourth century n.c. Now, as the Jews were most careful to distinguish between books canon-ical and books apocryphal, as they regarded the former with profound reverence, and repudiated the latter, nay, rega ded the reading of them as a sin, and as the eminent men who were engaged in closing the canon cannot but have known whether the Book of Daniel was genuine or not, their placing it in the canon as one of the sacred books affords a proof which cannot be set aside, that it is indeed the production of the prophet whose name it bears. . . Our Lord expressly quotes this book as the Book of the Prophet Daniel. Unless we are to accibe this either to ignorance or to a disregard to truth on the part of Christ, we must accept this testimony as final and conclusive as to the genuine of this book. Our Lord also seems to have borrowed the title He so generally gives Himself, 'the Son of Man,' as well as the Himself, 'the Son of Man,' as well as the description of His coming again in the clouds of heaven, from this book. St. Stephen evidently had this book in his mind when he exclaimed, 'Behold I see the heavens opened, and the Son of Man standing on the right hand of God,' (Acts vii., 56, comp. Dan. vii., 18, 14), and this accounts for his calling Christ 'the Son of Man,' a where which near of the other. phrase which none of the other disciples but only Christ Himself uses. The writer of the Epistle to the Hebrews evidently refers (xi., 38) to what is recorded only in this book. St. Paul appears also to have had it before him."—Sunday Magasinc.

MEN's lives should be like the day, more

Beneath His Wing. BY HOBATTUS BONAR, D.D.

I come, I rest beneath The shadow of His wing, That I may know How good it is Here to abide: How safe its sheltering!

I lean against the cross When fainting by the way; It bears my weight, It holds me up, It cheers my soul, It turns my night to day!

I clasp the outstretched hand Of my delivering Lord; Unto His arm I lean myself -His arm divine-It doth me help afford!

I hear the gracious words He speaketh to my soul; They whisper rest, They banish fear, They say, "Be strong," They make my spirit whole !

I look and live and move; I listen to the voice Saying to me That God is love. That God is light; I listen, and rejoice!

God's Lilies.

God's lilies droop about the world, In sweetness everywhere; They are the maiden-souls who learn To comfort and to bear. And to smile upon the heavy cross That every one must wear.

O lilles, beautiful and mook! They know God's will is right, And so they raise their patient heads In dark and stormy night, And far above the Eastern hills They see the dawn of light.

They know that when their day is done, And deep the shadow lies, The cross will weary them no more; So lightly they arise To meet the angels when they call "Lilies of Paradise!"

-Bunday Magazine.

What is "Fundamental."

We have lately seen it denied that the institution of the Church by Christ is a fundamental truth in religion. It is gravely argued that nothing is fundamental to re-ligion which is not fundamental to human nature, and therefore that religion cannot be exterminated, whatever may happen to its incidents. Doctrines may perish, the Bible may be blotted out, all ministers dis, but religion will survive. The plain result of all this talk, with its fanciful, and often forced, illustrations, is that religion is the creation of man's own moral instincts. Nothing is fundamental in it, save the abstract truths which owe their power to their origin in the heart of man. The facts of the Rible are nothing. their origin in the heart of man. The facts of the Bible are nothing. Sweep them all away—the Incarnation, Atonement, Resurrection and Ascension—and "religion" will remain; that is, man's inwardly-developing power of self-salvation. This is the modern creed of the new Independency fairly stated. "I believe in myself" is its sum and substance. This may be a religion for ought we know, but it certainly is not Christianity. not Christianity.

We do not, of course, mean to limit the Divine power, or to say that if, by some monatrous convulsion, all monuments of the faith should be swept away, and all memory of it be obliterated from the human soul, God could not find some way of restoring the lost truths of revolation. But this is not the question at all. This is as purely abstract as to discuss the point whether, if the ark had foundered in middeluge, God's power would have reached to the reparation of the loss. The question really at its issue is thus, that it is not worth while to be very anxious about Scriptures, or the Church, or any other "non-fundamental" element. The only need is to keep up a good stock of moral senti-ments, and let the human nature find its way into the light.

This sort of teaching is actively demoralizing, and infinitely more so than open infidelity. The direct attacks of open denial can be met, but it is this constant hostile pressure on the flanks which is to be dreaded. When ministers are found saying, arguments of believer; what of them, the position they assail is not worth defending," no doubt there will be a vast number of listeners who will begin to think this to be true. We do not hesitate to pronounce this to be actively anti-Christian. It denies revelation to be essential to religion, except such as directly enters into the soul of man by express operation of God's Spirit. In other words, man's knowledge of God, which he has within himself, is the only essential knowledge. All else is merely local, temporary matter of opinion. If this does not within the contract of the co strike "t the very foundations of Christianity we are at a loss to say what does.

To come more closely home to the points thus denied, we maintain that the divine origin of Christianity, in the shape of visible institutions, is fundamental. These are the living witnesses to past facts.

Those facts are of essential moment. Does the modern Broad Churchman, who is found now-a-days in every denomination, mean to say that it is of no consequence whether Christ was really born of the Virgin, by the power of the Holy Ghost, so long as we have the idea of obedient Sonship unfolded to the world in his history? Does he mean that the death upon the cross is nothing save as it suggests an idea of self-sacrifice? Will he permit the idea or self-acrines? Will he permit the doubter to sneer away the resurrection from the dead, provided only there is the great and fundamental truth that spring comes after every winter, and that out of death is constant renewal of life? Yet this is precisely the hopeful sort of Gospel we are introduced to by this new teaching. -Weekly (Pres.) Review.

This keenest abuse of our enemies will not hurt us so much in the estimation of the discerning as the injudicious praise of ourfr:

An Everlasting Refuge.

It is remarkable how many times God speaks of Himself as a refuge and defence. In His word we read of Him as a strong tower, into which the righteous run and are safe; as a rock of defence and tower of refuge; as the shadow of a great rock in a weary land; and as a Father that pitieth

His children.
"The eyes of the Lord are upon the righteous, and His ears are open unto their ory," says the sweet singer of Israel, and Peter, in his letter to the churches repeats reter, in his letter to the churches repeats it. In each of these cases, the Holy Spirit represents Gcd as tenderly watching over His people, and bending down His head with a quick car to catch the feeblest breath of prayer. Very often, in the Bible we are invited and urged to commit our ways unto the Lord. The original is, "Roll thy ways on the Lord." It so appears on the ways of our Bibles. pears on the margin of many of our Bibles.
"Roll it all on me," says God. "I will bear it. You are carrying too great a burden. It will crush all hope and joy and peace out of your life. Bring it all to me, and cast it on my heart."

One marriellous thing about all this is

One marvellous thing about all this is that though so often neglected, alighted, and forgotten by His children, He still stands and waits to help them. A man may be deserted of all friends on earth, and lose all hope in himself, but God never gives him up. How meanly men treat God, and still He is their "refuge and strength, a very present help in trouble." "Fools, because of their transgressions, and because of their iniquities, are afflicted; their soul abhorreth all manner of meat; they draw near unto the gates of ed; their soul abhorreth all manner of meat; they draw near unto the gates of death. Then they cry unto the Lord and He saveth them out of their distress. They rebelled against the words of God and contemned the counsel of the Most High; therefore He brought down their hearts with sorrow; they fell down and there was none to help. Then they eried unto the Lord in their troubles, and He saved them out of their distress. He brought them out of darkness and the shadow of death, and break their bands in sunder."

The father runs to meet the prodigal

The father runs to meet the prodigal when he sees that he is coming back. Ragged was the prodigal and wretched indeed; but he was coming back. Disobedient had been his life. Honor gone, character gone, money gone, but he is coming back and that is enough. That coming back is all God asks. He has food for the hungry, clothes for the naked, honor and character, and all that has been forfeited by sin. He has the oil of joy for mourn-ing, and the garment of praise for a spirit f heavings. of heaviness.

" Joy of the desolate, light of the straying Hope when all others die, fadeless and pure; Here speaks the Comforter, in God's name saying Earth has no sorrow that heaven cannot cure."

Teach Your Children What Relation They Sustain to the Church.

"Yes, my daughter was at the dancing party last night. You know she is not a member of the Church, and, besides she could not well decline to go without giving

offence."

So spake a mother who was a professing Christian, and so many parents who are professing Christians speak. Who has not heard them? Scarcely do we know how to reply to a remark, which coming from such a source, implies such amazing thoughtlessness, and at the same time inconsistency.

Thoughtleseness, because that same mother, when as yet her daughter was an infant, brought her to the house of God, and before the congregation of the people stood up and solemnly covenanted to train her up for God, as a lamb of the Great Shephard's fold while the misters of the Teach herd's fold, while the minister of the Lord Jesus, by Divine authority, and in the name of the three persons of the God-head, applied to her child the visible mark of the Shepherd's fold—the sacramental seal of epherd's fold-the sacramental seal of His Church.

And has that mother forgotten all this? Has she forgotten her solemn covenant engagements in behalf of her own child? Has she failed even to teach that child her relation to God's Church? : And as though this was not enough, has she even talked as though her child sustained no connection with the visible Church, and educated the child so to think—taught her daughter to regard herself as under no religious re-straint, but on the other hand free to indulge in worldly frivolity, and such prac-tices as are regarded sinful in church mem

Not only does language such as was expressed by that mother, indicate an amaz-ing forgetfulness—a forgetfulness of cove-nant promises and covenant obligations, but also of amazing Christian inconsistency in another regard.

Such a statement would indicate the notion that a child may go, and without impropriety or risk of harm, where a grown Christian man or woman may not go, because he or she pofesses to be a Christian

and is a church member. In all matters of the world, the parent is ready enough to claim that superiority of is very slow to allow the child to be placed in a condition of exposure to hodily injury. If such exposure becomes unavoidable, then the parent, keeping near, and with eye fixed upon the inexperienced and unsuspected child, strives to secure it against danger, by constant watchfulness, and words of

But where the soul is exposed to danger the child is allowed to go, without the parent or any Christian friend, to whisper rent or any Christian friend, to whisper one word of caution or of warning. What a thought—an inexperienced child or youth, encouraged to go, where a Christian parent may not go, and encouraged by the Christian parent in doing so l—Transylvania Presbyterian.

Two ideal of beauty is simplicity and re-pose, and thence it follows that no youth can be a master.

You cannot build a house on the tops of To earnot build a house on the tops of trees, and you cannot build up a church that symbolizes the real church idea that rests on the upper level of fashionable society. If the church intends to represent God, then must it fill its bosom with affection for the lowly, and with anxiety for those that are morally lost. " Mother Church " in Difficulties.

These are evil days for the Holy See. Another revolt from its authority is threat. ened among the faithful of the Spanish American Republics. The President of the "United States of Venezuela" has hurled a defiance at the Court of Rome, a parallel to which is hardly to be found in the history of Popedom since the sixteenth century. Addressing the Venezuelan Congress. ry. Addressing the Venezuelan Congress, the President protests that the delays and torgiversations of Rome compel him to tergiversations of frome compet min to solve promptly the questions that have been for a long time in controversy between the Catholics of Venezuela and the Holy See. He declares that the safety of the State requires an immediate ending of these hest tations, and scornfully glancing at "one mies of; religion masked as its defenders," he proposes a law establishing "the Church he proposes a law establishing "the Church of Venezuela in independence of the Bishop of Rome, and decreeing the election of the cures by the parishes, of the bishops by the cures, and of the archbishop by the Congress." "Such (says the President) was the primitive organization of the Church "—the argument of the Reformers. "It is also," he adds, "the organization that will be adopted by all nations solicitous for their free-lom of government." To give practical effect to this policy the President declares his intention of filling the vacant episcopal see of Merida "by choosing a virtuous and conciliatory prelate incapable of throwing difficulties in the way of sivil power." This language is audaciously revolutionary to come from a member of the Church, and one of those earthly rulers who are supposed to be their nursing fathers for it decrease the Supreme Decrease. who are supposed to be their nursing fa-thers, for it deposes the Supreme Pontifi by a stroke of the pen, and reduces him to the level of an ordinary bishop, the overseer of a diocese only, and not of the entire Church. Unquestionably, however, it would not have been employed had not lo-cal opinion favoured the stop; and, taken in conjunction with other demonstrations elsewhere, it shows that the allegiance of most Catholic South America to the Vatican hangs by a slender thread. Guatemala, Nicaragua, Salvador, and others have agitated and partially accomplished the expulsion of the Josuits, and all their legislation of late years has been anti-occlesiastical: the present Presidential alsoclesiastical; the present Presidential elec-ion in Chili largely turns upon the Church question, and the predominance or defeat of Ultramontane influences; the revolt in Ecuador had a similar origin; some of the most intelligent Peruvians favour the adoption of measures towards the Church of Rome modelled on those carried out by King Harry the Eighth of England of blessed memory; and Brazil has been much vexed lately by the spiritual assumptions vexed lately by the spiritual assumptions of its superior clergy and a few bishops. All these countries, it must be remembered, have, until lately, been among the most, carefully guarded preserves of Papacy, and no religion but that of Rome was tolerated. They offered, in fact, faithful reproductions of the bigot races from ful reproductions of the bigot races from which they sprang, and neither Spain nor Portugal took more eleborate pains to shut out the contagion of independent religious opinion than did their representative off-shoots in the New World. But intercourse with the outer world of thought and action, especially with the progressive mind of England and the United States, has shaken to its base the old structure of fanaticism and superstition, and the Ultramontane pretentions of modern Rome have completed the work of disenchantment. In one ed the work of disenchantment. In one form or other, every South American State is showing restiveness under the dominion of the Vatican, and a craving for emancipation. The further developments of this spirit should be watched with interest, for Rome is not likely to abandon her hold without a desperate struggle, and she has a large and determined following, not wholly among the illiterate.—London Weekly Review.

He who has once done you a kindness will more readily do you another than will one whom you have benefitted.

In every act of worship there should be the strictest regard to truthfulness. It is a bold profanity that will attempt to deceive the Almighty, and the double disaster sure to result from it should deter all from so impious a thought. For this reason all religious observances should be arranged so as prevent unnecessary means of temptation. They should be plain, simple, appealing but little to the disposition to show and pretence; and it is right here that ritualism is especially offensive. In its very nature, it trains men into a condition of exaggeration and insincerity. — United Presbyterian.

Mr. Stanton, one of the proprietors of MR. STANTON, one of the proprietors of the Horald and Presbytery of Cincinnati, a delegate to the late International Y. M. C. A. Convention in this city, writes as follows:—"Toronto is a city of churches and colleges, of which I may write here-after. It is a thriving city, numbers some seventy-five thousand, and is increasing in wealth and prespective. Prochytering in wealth and prosperity. Prosbyterianism is the dominating type of Christianity in this city, though several other denominations are strong. The first "General Assembly (since the union of the several Presbyterian bodies) of the Presbyterian Church in the Demicion of Christian Church Church in the Dominion of Canada" met here in June. Everything looks favorable to the progress of the Presbyterian Church in Canada, and the recent union may be deemed a success."

A BUSINESS man hit one side of Moody's preaching by saying, "He talks and acts like a business man, like a merchant with like a business man, like a merchant with five hundred barrels of beef, which he is determined to sell quick for each." This business manner—for nothing else so well describes it—strips off from religion a mass of disguises that it has worn for the popular eye, and brings us face to face with the bare realities of Christian faith. No doubt men of affairs are insensibly moved to reflection by listening to one like unto themselves in address and speech. It is the lay element utilized. Another commendable and noticeable thing is that he does not preach about D. L. Moody; and in this respect he is suit generis—all the other evangelists we ever heard spent half their time in telling their exploits. What Jesus did galists we ever heard spant name warm in talling their exploits. What Jeens did is the subject of Moody's talks. We wish the reet world imitate him.

Our Young Jolks.

Who Is She?

There is a little maid-Who is she? Do you know? Who always has a welcomo Whorever she may go.

Her face is like the May-time, Hor voice is like a bird's: The sweetest of all music Is in her lightsome words

Each spot she makes the brighter. As if she were the sun, And she is sought and chorished And loved by every one;

By old folks and by children, By lofty and by low; Who is this little maiden? Does anybody know?

You surely must have met her; You cortainly can guess ; What | must I introduce her? Her namo is-Choerfulness.

Ess and Esses.

"So you have finished your studies at the seminary? I was much pleased with the closing ex roises. The author of that poom—Miss Waite, I think you called her —bide fair to become known as a poet."

"We think the author will become celebrated as a poetess," remarked the young lady, pertily, with a marked emphasis on two words of the sentence.

"Oh !-ah !" replied the old gentleman, looking thoughtfully over his spectacles at the young lady. "I hear her sister was quite an actress, and under Miss Hosmer's instructions will undoubtedly become quite a soulptoress.

The young lady appeared irritated. "The seminary," continued the old gen-tleman, with imperturbable gravity, "is fortunate in having a sufficient board of manageresses. From the presidentress manageresses. From the presidentress down to the humblest teacheress unusual talent is shown. There is Miss Harper, who as a chemistress is unequalled, and Mrs. Knowles has already a reputation as an astronomeress. And in the department of music few can equal Miss Kellogg as a

The young lady did not appear to like the chair she was sitting on. She took the

sofa at the other end of the room.
"Yes," continued the old gentleman, as it talking to himself, "those White sisters are very talented. Mary, I understand, has turned her attention to painting and the drama, and will surely become famous a paintages, and even as a lecturess."

as a painteress, and even as a lecturess."

A loud slamming of the door caused the old gentleman to look up, and the orticess and grammarianess was gone. - Selected.

Kite-Flying in Japan.

To-day, all the world, including wives, families, and friends, have been toiling up the hill of Kompira, to view kits-flying in extenso.

Considering that the people have been engaged at this pastime daily for the last month or two, affording scope for recreation to crowds of idlers, one would imagine that there would be little inducement to undertake the irksome journey simply to view the same diversion. But as the trip combines a visit to the temple, and the opportunity of pie-nieing out and airing one's self, all the beauty and fashion of Nagasaki made nothing of the weary scramble up to the scene of action. There is naturally very little level ground on the hill-top, but suffi-cient for the visitors and kite-flyists. The slopes around were occupied by scores of lookers on, who were mostly armed with long slender bamboos, furnished with a ong stender bamboos, turnished with a bunch of thorns at the upper end. These bamboos were used to catch the wandering kites as they floated away after their strings had been cut off by other kites. The proceeding evidently is to get your kite up, and to keep it flying as long as pos-

sible, dealing destruction around to all that you can come across. The average life of a kite on these occasions, is from ten minutes to a quarter of an hour, even with the most skillful management; for, with dozens around, it is not long before you find your string crossed by another, and then commences a struggle—"davil versus baker" until one kite is seen soaring away help-lessly, while the other reigns triumphant for a brief period, until some more lucky competitor cuts the string and away it goes, to dodge about idictically until it falls low enough to be fished after and grabbed by the waiting crowd. And then ensues a scene of gesticulating and wrangling which is the more amusing as it mostly occurs on the steep slopes of the hill, which is cer-tainly not the best ground for such warfare. The principle on which these "anglers" act is, that if they are not successful in securing errant kites they will do their level best to keep any one else from doing so. The consequence of this amiable trait is that a dozen hands are laid violently on the filmsy paper construction, and in a few seconds is less disconnected. filmsy paper construction, and in a few seconds it has disappeared in shreds, amidst more strife and wrath than would be credited. Having disposed of the kites in this summary manner, the anglers disperse, to wait for others, and more discord. The morning having been cloudy and the weather uncertain, the bulk of visitors did not arrive till the afternoon. By three not arrive till the afternoon. By three not arrive till the afternoon. By three o'clock there were a good many foreigners—ladies and gentlemen—on the hill, and some of the latter took part in the sport. The kites were in shape nearly all alike, plain square, distinguished by colored devices. One with the American flag depicted thereon, made a bold stand for some minutes, vanguishing savaral opponents. minutes, vanquishing several opponents, but disappearing itself eventually. Ano-ther with a death's head and cross-bones, after overcoming some of its neighbors, went to grief and to earth simultaneously. The strings in most cases, for about two hundred feet from the kite, were coated with a mixture of glue and powdered glass, which made them stiff and hard, cutting the strength of the streng

I see the tear that falls, and the sigh that is heaved! Do I take from thee that beloved one? I will never leave thee! I am ever with thee.

like a lancet .- Japan Gazette.

Inbonth School Tencher.

LESSON XXXIII.

Aug. 18, { THE CALL OF WISDOM: { Proverbs i. 20-33.

Оомыт то мемоку vs. 20-26. PARALLEL PASSAGES .- Matt. xi. 28-80, John iii. 19.

SCRIPTURE READINGS .- With vs. 20, 21, read John vii. 87-89; with vs. 22, 28, read Matt xxiii. 87; with v. 24-26, read Zech. vii. 11-18; with v. 27, read Deut. xxviii. 08; with vs. 28, 29, read Isaish lxv. 12; with vs. 80, 81, read Gal. vi. 7; with v. 82, read Ecol. viii. 11, and Heb. x. 81, and with v. 88, read Psalm xxv. 12, 18

GOLDEN TEXT.—"Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

-Rev. iii. 20. OENTRAL TRUTH. - "The word of the

Lord is quick and powerful." There is an imitation of this book the Apocrypha, but it is never quoted in the New Testament. Any one who uses a reference Bible can see quotations from Proverbs. After a fitting introduction (Prov. i. 1-19), we begin to hear the call of "wisdom." The noun is plural (see Col. ii. 8), but the verb singular—"treasures of wisdom and knowledge" in one person. It is also in the fitting target. the future tense. The person was to come. Wasdom regarded as an attribute could not be made to say, "I will pour out my Spirit." The Divine Person, the Logos of Tolin con (Co. Tolin 2017). John, can. (See John xv. 26, and Joel ii. 28.) Hence it is agreed that the Redeemer of men is here shadowed forth, and that He is the speaker under the name of "wisdom." Certain it is that the same things are said by Wisdom in the Old Testament and by Him in the New, and the same terrible consequences follow from rejecting the counsels of the one as of the other. (See Matt. xxiii. 84, with Luke ii. 49; also 1 Cor. i. 24.) The realization of this picture is in John vii. 89-49, Matt. xiii. 2, Luke viii. 4, and in the wide dissemination of the Gospel.

THE CRY.

The cry of "wisdom" (v. 20) is loud and The cry of "wisdom" (v. 20) is loud and emphatic, and uttered wherever men may best hear—"without," in the streets, in "the chief place of consourse," which would be the gate, and "in the city," even from the housetops (see Matt. x 27). The noun for "wisdom" is feminine (so attributes are often described), hence "she" in v. 21; but we shall speak of the call as the Lord's To whom is it?

Three classes (v. 21) such as we find in Three classes (v. 21) such as we had in Ps. i. 1. They are the simple, the scorners, the fools. As wisdom stands for true religion, so simplicity in the bad sense stands for irreligion, levity, thoughtlessness, carelessness. There is possibly a gradation. lessness. There is possibly a gradation. Mev are at first unconcerned, unthinking, unmoved by: God or eternal interests. They may be aimable, interesting and harmless; but they "love simplicity," and are averse to consideration (Isa. i. 8). How many such one knows! The difficulty is to impress them. They resent all affects of many such one knows! The difficulty is to impress them. They resent all efforts as tending to gloom, depression and "Pharisecism." But they do not stop here. They become "scorners," like those who by their mockery of Divine things, their sneers, arguments, and specious pleas, try to make religion hateful or contemptible, who say religion hateful or contemptible, who say

ing.

Nor do men stop there; but become "fools," felons, ill-doers, drunkards, gamblers, impure; who have now made it their interest to disbelieve, and so "hate knowledge," and never go where it is given, as to the Word and the Church. These three co the Word and the Unired. These three classes still exist, and men are continually passing frem one class to another. Nor is it by accident men are in them. It is a matter of "love," "delight," and "hate." The affections are engaged. So is the will. The heart is on the side of the soom and calls (The side of the soom and

The heart is on the same of folly (John iii. 19, 20).

The Lord pities them—"how long?" The time is limited. (See Matt. xxiii. 87, Gen.

"Turn ye."

"Turn ye." vi. 8.) He invites to Him. "Turn ye." (See Joel ii. 18, Ezek. xiv. 6, Hos. xiv. 2.) So He cries still. They who hear and obey are true converts.

But they say, perhaps, "we cannot." Well, if there be the least sign of willingness, aid shall not be wanting. "I will pour out my Spirit upon you." He will give light and strength. (See 2 Cor. ii. 16.) There is no excuse for indolence or inactivity. "But we do not know what to do."
He will show you. "I will make known He will show you. "I will make known my words unto you." It is by the Word God works. His Word and Spirit leave us without excuse. The one we have in hand; the other we have in offer (Luke xi. 18).

The scorner indeed laughs at the need of spiritual teaching. He can master Soripture as he masters a railway guide. But he unlearns that when he hears God's voice, and finds that he needs Divine light now, not for darkness in the Bible, but in himself. (See Cor. ii. 9-14. If you are helpless, therefore, pray. (See Mark iii. 5.)

THE CRY DISREGARDED.

(a) It is a call to "knowledge and the fear of the Lord" (v. 29)—a call to return unto God. It is an invitation to prodigals to come home, to rebels to submit and receive parties in a submit and receive pardon, to sinners to receive salva-

It is a call to godliness. There is nothing

It is a call to godiness. There is nothing else important enough in the circumstances to be the occasion of a call from God.

(b) It is urged by the word written, in entreaty ("atretched out my hand"), counsel. (v. 25) and reproof. It is urged by the voice of His messengers—ministers, friends, teachers. It is enforced by providence—leases, sorrows, blessings, emphatic calls: losses, sorrows, blessings, emphatic calls; a child for whom a careless man was living to make a fortune, dies; a man living for wealth, loses it; for honor, is disgraced. It is echoed by conscience, and many a time the sinner said to himself he would turn at a future time, and then sinned more com-

fortably.

(a) It is "disregarded," refused, the counsel is set at naught, the reproof ignored. By whom? (1) Those who do not think worth while to hear it. All neglections of the Word read and preached. (2) All who, hearing it, do not believe it. "I know all that ean be said; I don't admit it." (3) All who neglect it, though admitting it to be true and right (Heb. ii. 3). Think of it!

The hand that made all stretched out to offer help, to bless, to implore, to win attention, and it is set at naught!

(d) With what result? It is common to

(d) With what result? It is common to all—simple, scorners, fools. One day "calamity" will come, in sickness, death, and a judgment for which no fitress has been sought. There will be "terrors." They come suddenly, as desolation from fire or a foe, as a whirlwind (Prov. xxix. 1). There will be "distress and auguish." Then indeed the need will be felt, but too late. Prayer is too late, repentance is too late. There is no mercy to be apprehended, and can be no true repentance. The sceptce of mercy is held out no longer. Look (1 Sam. xxviii. 15). The face of infinite love is turned away, and the hearer of prayer is deaf to the wail of despair. This is what is meant—and only this—by the strong language, "laugh," "mock." They put Him away. He now stays away. They said, "Let us alone." He lets them They are filled with their own dealone. vices (Prov. ziii. 2). They reap as they sow. Sin loved and lived in in life is the seed of which hell is the natural harvest. So it is taught in v. 82; the simple die from turning away from instead of turning to God; and being let alone, "prosperity," only emboldens the fool in his folly (Ps. lv.

On the other hand, quiet and peace and on the other hand, duter and peace and security are given to him that hearkenoth unto God (Ps. xci. 5, Isa. xxxii. 17-19). Noah in the ark, David (1 Sam. xxx. 6), are examples. "But is not this unlike "traffe" God? He is love, mercy, goodness itself." Ah, then I so much the greater the guilt of

scorning His love and mercy.

The great lesson of this passage is the danger of neglecting opportunities. Noah's cotemporaries hal their day, the message by Noah. Lot's sons in law had their warning and opportunity to escape. Egypt was called again and again but in vain. Israel had prophets and messengers sent; Capernaum was preached to; Jerusalem was warned and wept over by Christ, but was warned and wept over by Christ, but ruin came at length. The sons of Zebedee had their opportunity (Mark. i. 19, 20). So had the blind man whom Jesus passed by (Luke xviii. 87). The foolish virgins neglected theirs; the bridegroom was so good, they could get in at any time. The slothful servant neglected his; the master was so hard and austere. Both lost it forever Youth. Sabbath school time. is a great

Youth, Sabbath school time, is a great opportunity. Seek the Lord early. Life is full of much care. Friends wait to help you. God gives you a special promise. "They that seek me early shall find me." He calls. Rise and obey Him.

SUGGESTIVE TOPICS.

"Nature of proverbs—these by whom—for whom—the cry of wisdom—where heard—by whom—evidence of personality—attitude of Jesus—call to what—meaning of "simplicity"—invitation to what—objection—reply—how uttered—how regarded—forms of rejecting—how punished—value of opportunities—lost, examples—used, examples—and the Sabbath-scholar's opportunity.

Hold Up The Light.

The famous Eddystone light-house of the coast of Cornwall, England, was first built in a fanciful way, of wood, by the learned and eccentric Winstanley. On its sides he put various beastful inscriptions. sides he put various boastiul inscriptions. He was very proud of his structure; and from its lofty baleony, used to defy the storm, erying, "Blow, O winds! Rise, O ocean! Break forth, ye elements, and try my work!" But one night, the sea swallowed up the tower and its builder. It was built a second time of wood and stone, the Budgerd. The form was good, but the by Rudgard. The form was good, but the wood gave hold for the elements and the builder and his structure perished in the flames. Next the great Smeaton was called. He raised a cone from the solid rock upon which it was built, and riveted it to the rock, as the oak is fastened to the earth by its rocts. From the rock of the foundation he took the rock of the superfoundation he took the rook of the super-structure. He carved upon it no boastful inscriptions like those of Winstanley, but on its lowest course he put, "Except the Lord build the house, they labour in vain that build it;" and on its key-stone, above the lantern, the simple tribute, "Laus Deo?" and the structure still stands, holding up its beacon light to the storm-tossed

mariner.
Fellow-workers for the saivation of men i hrist, the Light, must be held up before men or they will perish. Let us, then, place Him on no superstructure of our own device. Let us rear no tower of wood, or wood and stone. But taking the Word of God for our foundation, let us build our structure upon its massive, solid truth, and on every course put Smeaton's humble, trustful inscription, and then we may be sure that the light-house will stand.— Church Union.

Give your Girls an Allowance.

Where it is necessary to study economy inevery way, and fathers complain of the frequent demands made upon their purses by their daughters, it is best for both parties that allowance should be agreed on the parties that allowance should be agreed on the state of th parties that allowance should be agreed on, and regularly paid every quarter. A girl is thus taught the value of money, and she learns to be careful how to spend it; she is thus led to exercise her judgment and taste, and to restrict herself in one respect in order to indulge herself in another. Without an allowance, young persons cannot know the pleasure of denying them salves what might seem very reasonable not know the pleasure of denying them-selves what might seem very reasonable and proper, for the sake of bestowing the sum thus saved in charity. There is no generosity in making presents to our friends, no benevolence in giving to the poor, if we are merely the distributors of another marging hounty, and have not poor, if we are merely the distributors of another person's bounty, and have not one gratification the less ourselves. A feeling of responsibleness grows out of the dis-bursement of a certain sum which we regard as our own .- Housekeeper.

Ir we seize too hastily, we may have to

Intelligence of Female Missions.

The interesting letter given below is from a Christian lady in Brazil, acting as missionary there, and will show both the circumstances of the people and the progress of vital Christianity among them :-

BRAZIL .- SOROCABA.

Donna Falmyra Leite. (Tranblation.)

DEAR FRIENDS:-It is with very great pleathe first place, I have to thank you for the kind reception which my first letter had among you, as I have not only seen my efforts prowned with success in regard to the request which I made, but also have been honored with unequivocal proofs of love and sympathy from distinguished ladies of your country.

As the husbandman ought to be content

seeing, after great labour, the small seed which he has sown in the ground sprout and produce fruit, so I rejoice sooing that my humble letter has found an echo in your hearts, and that you are ready to help me in the labour which I have undertaken, animating me with encouraging words and posiniary help. And now that some ladies among you ask me to continue writing to Woman's Work for Woman, I will do what I can to make myself useful in my turn to your magazine, giving more or our transport and the progress in my country of that Gospel of Jesus Christ which we all seek to make known.

which we all seek to make known.

The exciting topic of the day here is the
"religious question." The Emperor has
conceded an amnesty to the bishops of
Para and Pernambuce, who were imprisonod for disrespecting the laws of the country, and the press in general has censured very much the proceeding.
"There are evils which become bless-

ings," says a popular adage. The religious question is one of there, for it came to arouse us from the indifference in which we were lying.

The two bishops have moved Brazil to its centre. There have been, on their account, in the Senate and Chamber of Doputies, debates in which were discussed Deputies, debates in which were discussed with warmth and enthusiasm the separation of Church and State, and the expulsion of the Jesuits. But, unfortunately, nothing of this has as yet been accomplished. There were only expelled a few disorderly Jesuits, who had excited the people of Pernambuce against the orders of government. Still it is the desire of the greater part of the Brazilians that there has greator part of the Brazilians that there be separation of Church and State, with full liberty of conscience, and the complete ex-

pulsion of the Jesuits. The good politicians of the country say that one of the obstacles to the progress of Brazil is, that the Emperor is a Jesuit, and not only he, but all the imperial family. When the Prince Conde d'Eu, consort of the Princess Imperial, heiress of the throne, came to this city some months ago, my husband and I were invited to dine with him. After the repast, he was conversing with my husband, who had at-tracted his attention, and inquiring in regard to his profession, was very much shocked when he knew that he was a Pro-testant minister, appearing horrified at the idea. This confirms somewhat the opinions of the politicians in regard to him.

THE RELIGION OF JEEUS, ROMANISM, AND THE

BRAZILIAN CHARACTER. As I have already shown you, the religion of Jesus is only now being implanted in the hearts of Brazilians. It is not pos-sible for me here to mention all the different attitudes which my countrymen have taken toward the Gospel. Some have shown themselves entirely incredulous in regard to all religion, others fanatical and bitter defenders of the Roman Catholic docbitter desenders of the Roman Catholic dos-trines; some have, as you already know, professed the doctrines of Jesus, and many others, who have not yet taken such a re-solution, have shown thomselves very tol-erant, and greater friends of Protestantism than of the "Holy Church of Rome." Nevertheless, the preaching of the Gospel nevertheless, the presoning of the Gospei is finding entrance on every hand. Only a few days ago my husband returned from a missionary tour which he made to the south of this province, meeting at different points persons deeply interested. The Brizillan character is docile, kind, hospitable, and easily influenced for good. whatever house a traveller requests lodgwhatever house a traveller requests logging he is received as a friend, and treated with cordiality. Some months ago my husband and I made a five day's jeurney into the interior on horseback. As we took on two children with a, we could not travel far at a time, and so whenever it came on towards night, we asked lodging at the first respectable house we came to, as the area respectance nonse we came to, and never were refused. In one of the houses where we stopped we met a lady of gracious bearing and cordial aspect, who really became frightened when she knew that Brazilian ladies had also been converted to the Georal. We heahand then ed to the Gospel. My husband then showed her that women also had souls to be saved, and needed to be made new and needed to be made new and ne oreatures as much as the men. Roman-ism has had only two effects upon the peoism has had only two ellects upon the peo-ple of this country; one is, to make fanatics of them, and excite them against every new idea which presents itself, and the other is to make persons of intelligence and education entirely indifferent to all and education entirely indifferent to all religion; not being able to reconcile with their reason the practices of the religion in which they were brought up, they come at last to disbelieve in everything. Unhappily, the large majority of the graduates of the law school in San Paulo are of this sort. As soon as they commensa their sort. As soon as they commence their studies, they give themselves up to the reading of the bad books which French implety has bequeathed us.

SOROCABA AND SUPERSTITION.

The city of Sorocaba is beautifully located on a slight eminence. On every hand beautiful plains and lovely pictures unroll beautiful plains and lovely pictures unroll themselves before the eyes, and a river indolently winds its way past one side of the city. The climate is very agreeable. The sky is the color of indigo, and the moonlight nights are splendid. We have delicious fruits, such as peaches, grapes, apples, and figs, besides the fine tropical fruits. It is now November, our spring, when the fields and woods are full of flowers and singing birds. Notwithstand-

ing nature has been so prodigal of her gifts to this city, the inhabitants for the most part appear deaf and blind in respect to the salvation of their souls. Instruction here is very little appreciated, so that we have very few (10) scholars in our school.

In San Paulo I taught for two years in the mission school, directed by the Rev. G. W. Chamberlain. My much beloved friend and I were able to attract many pupils; but here, though my name is welknown, I have not been able to influence the minds of the parents, one reason being, the religion which I profess. About eight miles from here is an image of clay, about eight inches high, which the people call "Nosa Sonhora Apparocida," or Our Lady Revealed. This image is so old that it is black. It is every year brought into this oity with a procession of some thousands of dovotees, to the sound of music that works. There are often seen in the procession ladies walking bare-foot, with stones on their heads, and men carrying heavy weights, in fulfilment of promises to the image when making certain requests, which she afterwards miraculously answerod. From this, my sisters, you may form some idea of the great functions with which we have to contend. Enclosed I send you a "bentinho," an object which is here considered sacred. It was made by one of the nuns of this city, and blossed by the priests. It has the virtue of protecting whoever wears it from any severe sickness, the bites of insects, and the temptations of the devil.

LABORS IN THE GOSPEL.

My husband preaches here on Sundays and Wednesdays. On Sunday we have Sunday school at 11 a.m., for men, women, and children, the number of those who tend being as yet small. I wished to take charge of a class of women only, but was obliged to abandon the attempt, because all the women that attend our services are very bachful, and have not courage to answer any question that may be addressed to them. My husband even finds himself to them. My husband even finds himself restricted in the questions which he can address to the men, and has found it better to spend most of his time in explanations. Notwithstanding this great bashfulness among our members, the church of Jesus is constantly increasing in this city. During the two years that we have lived here, eighteen persons have professed their faith eighteen persons have professed their faith in Christ, and, thanks to God, some others In Ourist, and, thanks to God, some others are being prepared for the same step. This letter is already very long, therefore I sak your permission to end here, asking you always to aid me with your prayers, and whatever may be the means at your disposal for the advancement of the Gospel in this site. Beautiful the means of the in this city. Remember the words of the apostle James (v. 20), "Let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."

The Continuity and Discontinuity of the Church.

"It is with this Church as with the Church of England itself. The true means of preserving it is by using it, by making it serve every good word and work, by filling it from end to end with the fruits of the spirit of truth, righteousness, and charity. The true vengeance on the follies and vices of the past is not to destroy the good or the heautiful which have been interminaled peantiful which have been intermingled therewith, but to bar their revival by transforming and purifying the ancient frame-work with a better apirit. Recently in an assembly of Nonconformists in the northern assembly of Nonconformists in the northern kingdom, a rude voice was heard to say that, the worse the national Church became, the better for the nation —that it never impoved nor could improve —that it was evil, and only evil, and that continually. But hardly had the echoes of those dismal a rund ambeided when there were a continually. but nardly had the conces of those dismal sounds subsided when there rose another minister of the same persuasion, who, in a noble and generous spirit which won the applause even of that narrow Synod, and appliance even or that narrow synod, and in the name of liberty and charity, indignantly protested against this crusade of jealousy and partisanship. He declared that, whilst differing widely from the Estated that, whilst differing widely from the Established Church, he rejuiced, yes, and would rejoice, in every effort for good by that Church—that 'the better the national Church was, the better for the Church at large'—that 'the more earnestly and successfully the Established Church did Christ's work smongst us, the better for our common sountry and our common sountry sounds. our common country and our common faith. There spoke the genuine spirit of the better days of British Norconformity; there spoke the truly patriotic Scotsman, the truly liberal reformer, the truly Chris-tian pastor; and in that spirit the sounder intelligence of the nation, whether amongst Churchmen or Norconformiets, whether on the other side of the Tweed or on this, no doubt heartily concurs. In that epirit it is that we invoke the aid of all our country-men to assist in preserving this and all like national monuments, and in making their use and purpose worthy of our com-mon Christianity."—Good Words.

An English lady observed an aged German peasant stooping in his little patch of ground, all his earthly possession, to pick the pears which fell from its one tree, and the pears which left iron its one tree, and said to him:—"You must grow weary in such labor, at your time of life, so bent and burdened with infirmity." His reply was a delightful illustration of the serenity which true faith induces, for he said:—"No madam! I have been in my time God's working servant; He has promoted me to be His waiting servant. One of me to be His waiting servant. One of these days, when I fall as these pears are falling, He will pick me up."

Do not insist too strongly on your own opinion. If you are sure of something, and an important cause demands that you and an important cause demands that you shall set it forth, do so. It is your daily then to be close, exacting, persistent. But in the small matters of every-day life it is better to give up a good deal than to insist too strongly. Two persons quarreling over what proves to be practically nothing, exhibit a lack of sense that is remarkable. Half the quarrels of the church would be avoided if good people would get to understand the miserable insignificance of opinions which they, in passion and prejudies, make terms of communion with their brethren.

res Olerk.

FOR TERMS, ETC., SEE RIGHTH PAGE. C. BLACKETT P'BINSON, Editor and Proprietor.

TO CORRESPONDENTS.

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

Letters and accessed the Editor not have should be in the hands of the Editor not have than Tuesday morning.

All communications must be accompanied by the writer's mane, 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 seaccompanied will not be preserved, and subsequent requests for their return cannot be compiled with.

British American Bresbyterian. FRIDAY, AUGUST 4, 1876.

KNOX COLLEGE BUILDING FUND.

It being felt to be very desirable for sevaral reasons that the canvass for the new Knox College Building should be completed at an early date, a number of ministers In various sections of the Church have been asked to assist in the work. Already several of them have kindly consented to give their services, and during the present month will visit the congregations assigned them.

It is earnestly hoped that ministers and others, in the congregations about to be visited, will render every assistance to these gentlemen, so that the work may be successfully completed within the next few weeks. It is estimated that, in addition to subscriptions already obtained, about \$15,-000 will still be required. We trust that such will be the liberality displayed by the congregations yet to be visited, that this amount will be subscribed and the building cleared of all encumbrance.

BRANTFORD LADIES' COLLEGE.

We have before us the Second Annual Catalogue of this institution. A new term begins on 7th September next, and intending applicants should address the Principal as early as possible. It is quite unnecessary that we should write at any great length in favour of this the only Presbyterian Ladies' College in the Dominion. By a perusal of the proceedings at the Graduation exercises, as published in our columns last week, a good idea may be had of the nature, character and extent of the work being done; and the view of the magnificent building and grounds which we gave a few months ago, will satisfy our friends that the Faculty of Instruction and the Board of Directors have combined their best efforts to promote the physical, mental and moral well-being of the pupils. The promoters of the College have certainly cause to rejoice at the result of their experiment. Already it is attracting students from the United States, the Maritime Provinces, and from all parts of Ontario. The faculty of instruction contain the names of educationists exceedingly well-fitted for their respective positions. Dr. Cochrane, the President, is a host in himself; the Principal, Dr. Kemp, earned in other first-class colleges a reputation ad an able, thorough, and successful teacher, so that, when his name was mentioned as Principal of the Brantford Presbyterian Ladies' College, the unanimous verdict was -"the right man in the right place;" and the Head Governess, Miss McPhie, is also, in every way, well qualified for the responsible position which she is called to fill. The teachers in modern languages, music, and painting, are all carefully selected; and we are glad to notice that the Rev. Dr. Pierson, of Detroit, and Rev. John Thomson, M.A., of Sarnia, will each deliver a course of lectures on literature and philology. These, we are certain, from the high reputation of both gentlemen, will be lavetino sa wal as highly tive.

Parents who are now looking out for an Institution to which to entrust the training of their girls, should bear in mind a sentence which fell from the lips of the Rev. Dr. Waters, of St. John, New Brunswick. -a keen observer, and who spoke from experience, having a daughter in the graduating class of this year-" he felt that the institution was in the BEST SENSE A HOME. and not a boarding school." This is the kind of place to which you can safely send your daughters; where, while their mental culture is by no means neglected, their higher powers are assiduously developed and strengthened.

Dr. Kemp will forward catalogues containing full particulars to any address on applies tion.

TEE Presbyterian congregations of Prince Albert and Port Perry are erecting a handsome manse in Port Perry for their minister. It is a frame building two stories high with flat roof, and on one of the best sites in the locality.

Miss Hamilton, of Woolwich, was recently presented with a silver gilt cake backet, cruet stand, and butter bowl as a token of the appreciation by the late congregation of :St. Andrew's Church. The presentation was made in behalf of the donors by Miss Jamima Wright and Dr. Pusmore. A friendly address, read by Mr. James Hall, accompanied the gifts.

SUMMER RECREATION.

It is now recognized as a duty, if not a necessity, for all who can afford the time, and means, to leave the scenes of their daily labors, and betake themselves from their homes for rest and enjoyment. At this time of the year, every one is out of the city, as the London Cockney says. This, of course, is not literally the case, seeing that the BRITISH AMERICAN PRESBYTERIAN suffers neither diminution nor interruption. Professors and students have gone from our University, and from our various Colleges. Teachers and scholars have made a complete exodus, and are now revelling amid the beautiful scenery of nature. The pastors of our congregations are following the examples of their members, and are leaving their tacks behind them, that they may unbend the string of their bow for a while, and get thoroughly toned up for the work of another year. There are few persons, indeed, of careful and industrious habits, who cannot afford to take a brief respite from pressing and constant labor

It is one of the great advatages of the times in which we live that every facility is at our command for transporting ourselves to distant places. The trip across the Atlantic is within reach of the many favored ones. Within a few hours after bidding good-by for a while to their stores, they may be standing on deck of some one of the many vessels that now ply between America and Scotland or England, France or Germany. Soon they are on the broad ocean, and, if not the ill-fated sufferers by sea-sickness, they are rejoicing in their new found liberty, and drinking in the pure air at every pore. In a few days the rapid steamer glides into her accustomed harbor, and soon the passengers are off on their several ways in search of new scenes, or of places made famous by historical events. Some are bound for the Land o' Cakes—the land of the mountain and flood—the land of poetry and song—auld Scotia; it may be the home of their birth and early years. With new sensations they gaze upon spots rendered familiar by the associations of their youth. They visit with fond interest the Doon and the Yarrow, made famous by Scotia's bards. They tread with reverent step the sleeping places of martyrs, of warriors, of statesmen, of ministers of religion, whose names are as familiar as household words. Holyrood, the Castle of Edinburgh, Sir Walter Scott's monument, Greyfriars, the Schools and Colleges distinguished as the intellectual birth-place of many noble sons of science and literature, are all visited by the Canadian or American Scotsman with the earnest and eager pursuit of those who, amid the activities and ambitions begotten in the land of their adoption, never forget the country which gave them birth. If the traveller should happen to be the Gael, who has never forgotten the scent of his native heather-who has beguiled many an hour of trial and difficulty by reciting the legends that pertain to every mountain or glen, or by chanting the songs he drunk in with his mother's milk, with what bounding feelings of delight and reverence does he plant his foot once more on his native soil; or, if he be the canny Scotifrom Aberdeen "far a wa'," or from the far north, the very breath of the east wind brightens his eye as with a new inspiration.

Our friends who have gone for a brief holiday across the Atlantic may have hailed originally from "Old Merry England," or from the "Emerald Isle." We almost nvy their feelings as they re-visit, it may be for the first time, and after long years of absence, the old homestead, and receive welcome back from aged sire, or beloved mother, or the friends and companion their childhood and youth. England is, indeed, well worthy of a visit from those even who are not bound to her by ties of birth and kindred. The "Lake region" can never fail to excite admiration in those who have drunk from the poetic fountain of Wordsworth, and those who with him have made the sloping mountains and the glassy lakes famous by their muse. The Avon is, of course, the scene of many a pilgrimage worthy of the noble genius of the world's greatest poet.

The magnificent cathedrals which, unmolested by such infuriated mobs as laid waste the ecclesiastical buildings of Scotland, stand still in their original grandour, and with a glory superadded by the hoary age to which they have attained, and the consecrated service which they have yield. ed. No one who lands on the British shore can afford to return without seeing these " sacred piles." At the same time the interest is indeed great that is connected with the palaces of monarchs, with the seats of the ancient nobility, with the colleges of learning, with the great libraries and museums, with places that represent the science and art and literature of our own times, with the colossal stores and warehouses of the Metropolis and other civic centres, and with the shipping which connects the commerce of the East and West. Again, for the true son of Erin, who leaves his home in the new world, to kiss the old folks once again, and to gaze upon the

verdant fields and the sublime scenery of his native land, we entertain almost the feeling of envy as we see him step on the train and hear him as he cries with a hurrah that he is off to the "Ould Counthrio." There is no patriotism more glowing than his. He is justly proud of the Green Isle. and if for no other thing than to breathe once more his " Island air," and to gaze again upon the scenes of his youth, the trip across the Main will repay itself a thousand fold. But there is another class we cannot but think of as we write these words. We mean the Young Canadianof Scottish, or English, or Irish parentage, who has never seen with bodily eye the spots hold sacred by those to whom they owe their birth. Such have drunk in from mothers' lips the story of the Covenanters, the biography of Martyrs, or the song and poetry of the mother land. They have gazed through their excited imaginations upon the heathery mountains capped with cloud and mist, or upon the winding rivers, or the dimpling laker, of the land where their ancestors were born, and lived and died. The native land of their sires is their dream land. With what feeling of rapture must they at length behold the soil from which they sprung, and contemplate the scenery that inspired their parents in the far off land with eloquent utterance as they painted its beauty and sublimity.

While we consider that the money and time expended on the transatlantic tour will yield a most profitable return, we would not disparage the opportunities for rest and recreation which our own Dominion affords. Everyone cannot cross the ocean. The many must rest contented with pleasures that are nearer home. There is plenty of scope throughout the Dominion, either for the tourist, or for those who wish to settle down in "quiet resting places." The Falls of Niagara are certainly incomparable. But the sail from Toronto down the St. Lawrence, amongst the Thousand Isles, and shooting the Rapids, is to our mind far beyond that of the far famed Rhine, or the round trip of the grand series of lakes is for grandeur and immensity something which no other part of the world can give, except it be the Lake Region of Central Africa. At the same time, the Pater familias who wants to give his family the benefit of country air, or the blessed enjoyment of the sea side, can have no difficulty in making selection, when we think of the countless spots in the interior, most strikingly adapted to the former, or of the beautiful and romantic seaboard which almost surrounds our maritime provinces, er of the islands that dot our eastern shores.

There is still another class that we cannot but think of as we write of Summer Recreation. We refer to the sons and daughters of toil who can scarcely call a day their own, or for whom it is impossible to save from their hard-earned wages, enough to pay for such enjoyments as we have described. While we hope to see the day when there will be for all such more opportunity given for rest and recreation, and while we regret that so little of the sunshine of life falls to their lot, still there are short trips along the shores of Lake Ontario, and brief visits to the country occupying a half or whole holiday, and that will yield a wonderful return of pleasure and satisfaction. In this connection we rejoice to see the deep hold which the early closing movement has taken upon our community, and we hope to behold the day when all the children of toil will have as their own the whole of Saturday afternoon to go forth on their several ways, bent for a few hours of recreation, when they will be able to engage enthusiastically in field or water sports, and to drink in the invigorating air heaven,

REV. MR. CHAMBERS, late of East Williams, was inducted as pastor of St. Audrew's Church, Whitby, last week. In the evening, a soirce, largely attended, was held, addressed by Rev. Mr. Hogg, Oshawa, Rev. M. Edmondson, Columbus, and other leading members of the Presbytery.

CHURCH SABBATH SCHOOL, Moneld its annual pic-nic on Tuesday, on S . Helen's Island, the children with their is leaving by the 9.80 a.m. boat, and being joined by numbers of the congregation during the day. At mid-day the children were called together to dinner under a large tent with raised flooring, and comfortable tables and seats, and after a blessing had been asked by the paston the Rev. Mr. Fleck, all present did ample justice to the good things provided. The afternoon was spent in amusements and games of different kinds, the successful competitors receiving numerous prizes. Before leaving the Island in the evening, tea was served up to all in the capacious tent, to which ample justice was done, and the party afterwards returned to the city by the last boat, after having had a most agreeable day. Mr. Sissons, on the Island, provided everything in the way of refresh ments and tent accommodation, and his exertions for the comfort of the school and friends merit this acknowledgment.

Many a fool who has sense enough to get him a good wife, lacks the wit to know

A DAY AT GALT.

Under the above heading, "a Halifax minister," who attended the late meeting of General Assembly in this city, writes as follows in the columns of our contemporary, the Presbyterian Witness.

"Early in the ovening, Galt was reached, and in a short time I was within the manse, and had a warm reception from Mrs. Smith and family. The manse is a most comfortable home, beautifully situated with a few acres of ground finely laid off as a landscape garden, with trees sufficient to make the place charmingly rural and on-

joyable.
I had noticed, as I passed through the town, that though not very large, the population being about 4,000, if I am not mistaken, that there were large manufactories of various kinds, and one street had the aspect of intense business activity.

But I have no intention whatever to give any description of Galt, as regards its factories, its commercial activity, its people or its houses. I design nothing farther than to give a few impressions of the Church, and he work of Rev. J. K. Smith, whose work in Halifax is so gratefully remembered, not only by the people of that city, but by all who knew him in the Lower Provinces.

When I speak or write of the Church, some may understand the building and some the people. I have a few remarks to offer on both. I first saw the building, and it is a large, well-proportioned and com-pletely furnished edifice for the worship and service of the Lord. So it appears in the distance, and as you approach, it gains upon you. It is at least 100 feet in length, with a tower and spire 185 feet high, and everything else in the same proportion.

It stands 60 feet from the street and this plot of 60 by say 100 is finely laid off in lawn grass, kept in order, and variegated with flower beds, varied and beautiful without being gaudy or garieh.

In the centre of this attractive spot a

fountain from a perennial spring pours forth its refreshing stream of living water, a striking and lovely emblem of the per-petual flow of Gospel truth and spiritual life, which are known to be characteristic of

pastor and people worshipping within.

Let us enter. It is the Sabbath morning, and the people are assembled in their places. We had just come from Toronto, and had seen Knox Church, and a noble Church it is, filled from floor to ceiling with an excited body of ministers and people; and the sight was not one to be forgo But the calm, earnest gaze, the deep atten-But the calm, earnest gaze, the deep attention, and the song of praise of the 1,100 people who waited on the Lord on that Sabbath morning, partock of the sublime. The building will seat 1,400, and all so perfectly accommodated that it would be difficult to decide what part of the Church was to be preferred. It would not be difficult to find a building more expensive and more ornate; but it would not be easy to find one mere commodions and comfort the find one mere commodious and comfortable, and more suitable for the high and glorious ends which church edifices are designed to serve. Rev. Mr. Somerville, from Glasgow, was announced for the Sabbath following and he would probably adress 1,800, and nearly all would find a seat as well as a place, and hear fully the blessed message.

It is in this church, and to such a con-gregation, that the first paster of Fort Massey now preaches the Gospel. Many regretted his departure from Halifax, but few if any uttered a word of blame. Even those few would be satisfied if they knew those few would be satisfied if they knew how abundantly the reunion of pastor and

people has been blessed. Of Mr. Smith's work in Galt, for the last year, and especially for the last winter, we can scarcely speak without awakening a can scarcely speak without awakening a suspicion in the reader's mind that we are exaggerating, and I shall, therefore, only glance at results. Besides the large central Sabbath School in Galt, there are several others in different portions of the country around, for the charge includes a radius of some four or five miles, the prayer-meetings are twice or thrice as numerous, for the exact number has escaped my memory. I am persuaded that it turns twenty. From a membership of about 700, on his return, it has reached 900, and the whole working power of the people is being drawn out. The elders and Sabbath School teachers are hearty in their co-operation, else Mr. Smith could never have carried through the immense evangelistic work in which he and they were engaged all last winter, a work which God has owned and blessed gloriously.

We may not speak of cordial greetings, and of questions asked and answered by the score about Halifax persons and things. Mr. Smith is the same earnest servant of Christ now as in the past, and hears with deepest interest of the progress of the Lord's cause in the Lower Provinces generally, and, of course, very specially in Halifax.

Presbytery of Hamilton.

An adjourned meeting was held at Welland on the 25th ult., when Rev. F. W. Clarke was inducted into the pastoral charge of the associated congregations of Welland, Crowland and Port Colborne. Mr. Burson presided, Mr. Irving preached, Mr. Frazer (Thorold) addressed the pastor, and Mr. McBain, the people. The congregation was large, and showed a deep interest in the proceedings. Mr. Clarke enters upon his new sphere of labours under hopeful and promising circumstances. Mr. S. T. Frazer tendered his resignation of Thorold, and the congregation will be cited to appear at next ordinary meeting of Presbytery. A full and satisfactory report was presented regarding Fort Erie and Ridgepresented regarding Fort Erie and Ridge-way, and an effort will be made to have a more permanent supply of ordinances in these stations. A committee was appointed to visit Vittoria with a view, as far as pos-sible, of raising the stipend of the minister. A committee was appointed to consider, and report on the 8th inst., how the Pres-bytery may heat raise the portion of the bytery may best raise the portion of the Home Mission Fund debt which has been apportioned to it.

John Laing, Clork.

Ministers and Churches.

WE are pleased to learn that Rev. Prof. Grogg, M.A., of this city, and Rov. Dr. Jon. kins, of St. Paul's Church, Montreal, have returned to Canada in good health.

THE congregation of Rev. J. K. Smith. Galt, has resolved to support a converted young Chinaman now in Trinidad, while preparing himself at the Collegiate Institute for mission work. This is most en. couraging.

AT a social meeting of the Presbyterian congregation, of Carlisle, held recently, Messrs. James and Edward Shipley were presented with very handsomely boundFam. ily Bibles, Psalm Books, etc., as tokens of the congregation's gratitude to them for lead. ing the Congregational Psalmody, which they have done for a number of years with much efficiency and acceptance.

THE John Street Presbyterian Church, Belleville, on Friday evening, July 28th, placed in their pastor's hands a sum of money amply sufficient to defray expenses of a visit to the Centennial and Washing. ton, coupled with a desire that he would avail himself thereof, they assuming also pulpit expenses during his absence. The good example set by our friends in Belle. ville is worthy of wise imitation.

THE Rev. Alexander McKay, D.D., pastor of Duff's Church, East Puslinch, Canada, preached on the second Sabbath of July in the Free North Church, Inverness, Sectland, to a very large congregation. Rev. George McKay has been the pastor of this congregation for over thirty years, and it is the largest congregation in the North of Scotland. The Highlander, published in Inverness, in referring to the sermon, says: -"The Rev. Alexander McKay, D.D., who conducted the services in the Queen Street Free Church and in the Free East Church, with such acceptance last Sunday week, and who assisted Mr. Macdonald at the communion, is pastor of a large and influential congregation in Canada, Duff's Church, East Puelinch. Dr. McKay is on leave of absence, and will spend a few weeks in this country visiting in the north, especially in Sutherlandshire, the land of his forefathers. Dr. McKay, who is a native of Canada, will be able to carry to the Canadian Sutherland men some striking

We find the following in last week's issue of the Norwood Register:-" Our community, during the past week, has been con siderably moved, religiously speaking, by the sudden advent amongst us of a young and rising preacher, Mr. - Casey, formerly a Jesuit, and who has renounced the faith which be had followed, and doubtingly adhered to, for some twenty-five years. Mr. Casey, since his conversion, has cast his lot in with the Presbyterians, and has been on probation preparatory to being finally accepted as a Minister of that Church. Mr. Casey, on Thursday evening last, delivered a lecture here to a large and particularly attentive audience; and on Sunday last he occupied the pulpit of the Presbyterian Church, in the absence of the Rev. Mr. Fotheringham. We need not say that the church was filled: it was literally packed; and the services of the young preacher brought still a greater attendance in the evening, when the aisles, the windows, and the hall of the building, were blocked with eager listeners, among whom were several Roman Catholics, who, in Mr. Casey's whole discourse, heard not a word which gave them offence."

PLANS have been prepared for the erection of the new Central Presbyterian Church on the site of the old Knox College, Grosvenor street, by Mr. H. B. Gord this city. The building, which will be of the Gothic style of architecture, will face on St. Vincent street, and will run west a distance of about ninety feet. The height of the main gable will be sixty-four feet, and a pretty Gothic tower, at the southeast corner of the church, will be one hundred feet high. The walls will be of white brick, with stone and brick dressings. The auditorium will be 36 by 70 feet, and seated in such a manner that all in, the congregation will face the minister, who, as the ordinary pulpit will be dispensed with, will occupy a raised platform at the west end of the Church. Immediately behind him, and on a platform a little lower than the preaching platform, the choir will be stationed. The organ will not be in the gallery, as is the case in most Churches. but it will be behind the choir and under the gallery, a position believed by the architect to be most advantageous. The gallery, which will be supported by light iron pillars, will be seated with chairs for the better accommodation of the congregation. There will be three stairways to the gallery and five entrances to the building. The Church will, when completed, accommodate 900, and the cost, so far as known, will be \$18,000 or \$20,000. The building will be proceeded with this season and pushed forward as rapidly as possible. It is the intention, probably next season, of eresting a school-house in the rear of the Church. In the meantime the new building will be used for Sabbath school purposes. When completed the building will tion. There will be three stairways to the poses. When completed the building will certainly be classed amongst the best coole-sisation edifices of the city.

Book Reviews.

THE QUARTERLY AND PRESBYTERIAN PRINCE TON BRYIEW for July.

This number of the Review still well suctains its eminent character for talent, erudition, and sterling utility. The following are the articles, with a few words respecting them.

1. "The formation of our Standards," meaning the Westminster Confession of Faith, with its appendages. The article is a resume of the minutes of the Assembly. taken down by Baillie, one of the Scottish Commissioners, and lately published in Britain, with explanations.

2. "Theories of Labour, Reform and Social Improvement," a very important question, both secularly and morally, and judiciously discussed.

8. "Calvinism and American Independence," showing how general principles of liberty, specially connected with Calvinism. mainly contributed towards that great result.

4. "Henry Stephens' Greek Thesaurus," which, after the Protestant Reformation. net only laid the grand foundation, but fully raised the superstructure, in five folio volumes, for the study of that noble language, in which the New Testament was written.

5. "Christian Apologetics," evincing the need of new defences of Christianity, and indeed of Natural Theology, called forth by new and daring phases of sceptisism and infidelity now assailing fixed principles of all religious belief.

6. "The decay of the Turkish Empire," by a well-qualified American Missionary in Asia Minor. It exhibits fully the deplorable and completely forlown condition of unwieldy Turkistan in every point of view, temporal and moral; but the difficult query is. What can be done with it?

7. "The American Stamp Act," by England for America in 1765. This article unfolds how the American Colonies were wrenched from Britain by the insane arbitrary proceedings of her then despotic government.

8. "The General American Presbyterian Assembly," lately held, and its principal proceedings.

9. "The Phiosophical Method in the Study and Teaching of English." The discussion is chiefly applicable to the state of things with regard to preliminary knowledge of our language, in those entering as students in American Colleges, and holds equally respecting our Canadian Colleges. The evil-to be removed is the want of training in English by students before go-

ing to college. 10. "How a Pastor would meet Infidelity." In order to do so, as circumstances around him may call for, he should have such knowledge of prevailing errors as to be able to guard his people against them. But here the great decideratum with many ministers is their not possessing the means of having general reading on the questions

11. "Palmer's Life of Thornwell," the great preacher and theologian of the South. is interesting; and the notices of contemporary literature and intelligence are, as usual in the Review, valuable and suggestive. THE CANADIAN MONTHLY AND NATIONAL REVIEW. Toronto: Adam Stevenson &

The July number of this magazine contains an easay entitled "Some Jottings on Free Thought and Kindred Topics, from a practical point of view." by George Hagne, Toronto. It is a defence of Christianity well calculated to meet the objections of modern cavillars, and replete with sound philosophy. In the opening sentences, the essayiet defines "free thought" to be either another name for indecision" or "the power of forming conclusions without constraint from external authority." If the first, the vesult is insction and death; if the second, then all thought is free until a conclusion is reached, and then it is free no longer; for the thinker is bound by his own conclusions. Carrying out this principle, he demonstrates that to object to the doctrines of Christianity on the ground of their being fetters to free thought, is quite as unreasonable as it would be to raise the same objection against the forty-seventh proposition of the first book of Euclid. In his own words:

"Looking at any conceivable system of Philosophy, we may object to it on the fround that it is not reasonable, not proven, or not true; or we may suspend our con-clusion pending an examination. But to object to it on the ground that its adoption will prevent freedom of thought, can only indicate that little thought has been exercised in stating the objection, for such an objection would lie against any conclusion on any conceivable subject."

"Doubt, in fact, either in temporal things, or in spiritual, when carried to its hallimate consequence, ends only in death. The thought therefore is only a way station in the journey where truth is sought as the end. When truth is attained, the function of free thought ceases."

Having disposed of free thought, he proeeds to the consideration of the "Kinered Topics" indicated in the title, in the at of which he successfully answers beene of the common objections which the more indivated class of peoples are in the

habit of urging against the Christian system such as its demand for faith, the difficulty of believing in miracles, etc.

It would be a very difficult task to give our readers the substance of this essay in fewer words than the author has employed. A good writer does not waste, words. To quote a sentence here, and a paragraph there, might lead to misconception of the author's meaning. We will simply recommend our readers to peruse this admirable essay for themselves.

The present number of the monthly also contains "Force and Energy"-an able scientific dissertation; "Ballads of the Scaffold "-a curiosity in its way; " Notes of a Holiday Cruise around Lake Ontario." perused with feelings of pleasure a little spoiled by envy; about the usual quantity of Poetry; an instalment of Fiction, etc.

By the way, the writer of Current Events cannot be allowed to pass without a word or two of remonstrance. He administers an unmerciful castigation to the Globe and the Reform Party for currying favor with Roman Catholics. Now, we suppose that is all right; but that is not all. In the heat of this exercise of discipline, he rolls up the Globe, the Reform Party and the Presbyterians (1) into one individual whom he names "John Knox; and then he asks the question, "Does any one believe that John Knox would take the 'scarlet woman' to his bosom, if there were nothing to be made by it ?"

This is quite in the style of some of our Toronto newspapers; but it certainly ought to be far beneath the "Canadian Monthly and National Review."

PRESENTATION TO REV. R. EWING.

At the last meeting of the Toronto Presbytéry the Rev. R. Ewing's resignation of the pastoral charge of Georgetown and Limehouse congregation was accepted. The following memorial, signed by a large majority of the members and adherents of the congregation, was submitted to the Presbytery: " We, the undersigned memhers and adherents of the Georgetown and Limehouse congregation. having been informed by the Rev. R. Ewing of his ir cention to adhere to his resignation of the pastoral charge of the united congregation while in deference to his wishes we agree, under the circumstances, not to oppose the resignation, at the same time resolve to testify to the Presbytery that it is with regret that we are compelled to separate from our beloved pastor. We can bear hearty and willing testimony to the zeal, ability, and faithfulness, which has characterized his pulpit ministrations. Besides he has ever been faithful in visiting from house to house, and to the sick and dying, bearing messages of peace and salvation. and exemplifying in times of trial and suffering a Christian fortitude- worthy of emulation. We regret his leaving when, especially in the Limehouse part of the charge, a vary useful and hopeful work is going on in the church, Bible class, and Sabbath school. And while we must part. we will ever follow him with our sympathetic and kindly remembrance, and with our earnest prayers that God may continue to lead him, and bless him more and more in his work." In parting with Mr. Ewing, this congregation has not failed to manifest their full appreciation of his labours, both by expressions of sympathy and regard, and by still more tangible proofs of their sincerity; he last week having received two parting testimonials which, along with a few more private gifts, amounted to almost \$250.

On the evening of Friday 21st inst., Mr. Ewing and his family, in company with a number of the members of the congregation, were invited to an entertainment at the house of Mr. Thomas Somerville, Limehouse, when, after a sumptuous re-past, Mrs. Somerville and Mrs. Shanks, in name of the congregation, presented Mr. Ewing with a handsome morocco pocketbook filled with dollar bills, and accompanied with the annexed address neatly written on the blank leaf:

To the Rev. R. Ewing: RRY. AND DEAR SIR,-We, the undersigned, in name and on behalf of your late congregation at Limehouse, would ask you to accept of this book and its contents as a small token of our esteem and regard for you as our late paster. We do pray that the blessing of God may rest upon you in whatever field of labour you may be called to occupy. And with our best wishes for your welfare, we subscribe ourselves your ever sincere and faithful friends.
To this address Mr. Ewing replied in the

following terms: DEAR FRIENDS .- I have often found it an easy and pleasant task to address you, but I am sure you will believe me when I say that the event of this evening makes it difficult for me to find words adequate to express my appreciation of your kindness and consideration. Accept my warmest and most cordial thanks, and tell the same in my name to all the contell the same in my name to all the congregations, for your most generous and valued gift, one which would have been highly prized by me even if its intrinsic value had been only a hundredth part of what it is, I know the meeting of this evening is prompted by the love and affection of a people whom I have long valued, and whose regard to me has found expression in the munificent gift of this evening. While the intrinsic value of the gift is large, its spontanicty and universality is to me a matter of very special gratifica-tion. Nor san I forget that this is not a single act of generosity and kindness, but single act of generosity and gindress, but the compliment to a long series of kind-acts dome by a generosi and forbearing people—a people who had not only been just in fulfilling all obligations, but always

generous, and in whose esteem it has ever been easy to stand well, since love made them indulgent, and they were ever ready to exercise that charity that covereth a multitude of sins. And now that the part-ing hour has come, I will not linger upon the past, though there be many things I could wish to dwell upon for a little by way of calling to remembrance, we must leave all to the solemnity of that eventful day when pastor and people shall meet at the judgment seat of Christ. My heart's desire and prayer to God is that you may all be saved and enabled to adorn the Christian character by lives of active devotion to His service now. May peace and true spiritual prosperity ever attend you as a congregation And more than you as a congregation. And may the blessing of God the Father, Son, and Hely Ghost, rest upon and abide with you all for ever and ever.

On the following evening Mr. Ewing On the following evening Mr. Ewing was waited upon by a denutation of the Georgetown congregation, at the house of Mr. H. Reid, elder, when, after an appropriate and kindly address by one of its number, he was presented with an envelope containing one hundred dollars, as a particular expression of extern from the topy and the congregations. ing expression of esteem from trat congre gation. Mr. E. returned thanks in suitable terms, and so took final leave of a people with whom he has been associated for most of two ve years.

ADDRESS TO REV. A. McKAY, M.A. ELDON.

It may be proper to explain that the following address was in substance prepared before the Rev. Mr. McKay left Alexandria, Lochiel, but as he took his departure with nnexpected haste, there was not an opportunity of presenting it personally, and it was since delayed from time to time, expecting he would have paid his many friends a visit before this time.

To the Rev. Alex. McKay, M.A., Minister of the Presbyterian Church, Eldon, Province of Ontario.

REV. AND DEAR SIR,—In the name and on behalf of a number of the members and office-bearers of the Kirkhill Presbyterian congregation, in the Township of Lochiel, and County of Glengary. I beg leave to present you with the accompanying purse of money, as a small token of our regard for yourself personally as a gentleman and a citizen, and for your faithfulness and diligence as a Christian minister, while diligence as a Universal united St. Columba labouring in connection with St. Columba to our neighborhood. We look church in our neighborhood. We look back with a pleasing recollection to the years which you spent among us. years which you spent among the date conduct was always marked by Christian liberality and forbearance, such as ought always to characterize a minister of the Gospel of Peace; and not only so. but with Gospel of Peace; and not only so, out with such courtesy and large-hearted know-ledge as had won for you many valued friends, both in your own and in other con-gregations. Your ministrations here have been and still are prized by many. They have borne good fruit in many ways. And we earnestly hope and pray that you may be long spared to labour in your Master's cause, and that wherever, under the guid-ance of Him who has the stars in His right hand, your lot may be cast, you and your amiable partner in life, together with every member of your family, may enjoy abundant peace and prosperity under the abundant peace and prosperity under the smile of your gracious Heavenly Father, till at last you hear Him say, "Well done, good and faithful servant, enter thou into the joys of thy. Lord." The sum is but small. However, we offer it not for its simple value, but iss a small momento of our friendly feelings, and we ask you to accept the gift in that light. With kindest regards to yourself, Mrs. McKay, and famand respectfully yours,

MALCOLM McGILLIVEAY, Elder.

Kirkhill, Ont., 10th July, 1876.

Malcolm McGillivray, Esq., Elder,-

My DRAR SIR .- The address which you are pleased to transmit in the name of members and office-hearers of vonr con gregation, with the tangible proof of goodwill. I accept with feelings of no ordinary gratification. Kind words and cordial gifts are prised secording to the donors, hence they become doubly acceptable in this instance. Such tokens of generous friendship from a neighhence in this instance. Such generous friendship from penerous intentions seldom occur. Lapse of years did not gool the ardour of your friendship. The happy relations that subsisted between us was doubtless owing to the Christian bearing of your successive pastors, yourself, and others of kindred spirit. I often reflected with much pleasare on the fellowship formed between pastor, Mr. Ross, and myself, as well as the elders and mombers of the respective con-pregations, when we unitedly partook of the Lord's Suppor shortly before I left. This was practical reunion in advance of many, before union of the Churches had been consummated. It has been a source of much pain to me to learn that outside influences has been used to impair and re-tard that pleasing state of matters.

T have not words to convey my appreciation of your kind utterances respecting my demeanor among you. I esteem nothing so highly as to be regarded following the Prince of Peace, whose advent was heralded with the blissful message, "Peace on earth and cood will among men." who left peace as His best heritage to His people, and re-superred with the benign words oft repeated, "Peace be unto you." It must be another gospel to excite strife and bitter-ness among those who hold the same timerevered Confession of Faith, secured to use by many faithful witnesses. What can be more grateful to them and the Lord whom they served so well, than to behold from the realms of holy fellowship. Presbyterians recognizing in those standards a common bond of brotherhood. While minds differ, there must be points of lesser knoment on which we cannot see eye to eye, but does it not become us, after their bright and high example, when auxiously preparing that most admirable compendium of faith, to most admirable compensation of ratte, to yield because of our regard for great truths and principles, and regard for those who hold them. And now, much more than four years ago, may Presbyterians of all olines units in friendly co-operation. What

occasioned much and long strife in the fatherland has been set aside in the good Providence of God. Patronage, right or wrong, has been removed. All Presbyterian Churches in Britain send congratulations to the United Church here. Deputations from the United Church are welcomed by all the Presbyterian Churches in Scotland, England, Ireland, United States, and throughout the world. And the United Church here gladly receive ministers from all the Presbyterian Churches of Scotland, oto. After being separated some score of years, they can now unite recognizing each other, one in faith, discipline and government. Truly the Lord hath done wonderful things, for which we shall be glad. And the Peace maker is still drawing the Presbyterian maker is still drawing the familes into closer fellowship, and enlarging their hearts to contribute generously for their hearts of our vrinciples. This the dissemination of our principles. summer two Presbyterian familes have been united in Scotland, and other two in England. A millionaire of Scotland has given millions of dollars; another in England has given bundreds of thousands of dollars for the grand purpose of disseminating those ennobling principles secured to us by faithful witnesses in the British Isles. It is my earnest prayer to our loving Lord that all Presbytorians within your county may be more and more united in all that is conducive to your best interests in time and for eternity. And to create strife anywhere in Ontario is, perhaps, less pardonable than

in your county.

To be assured that my ministrations are not only prized, but productive of much good in many ways, affords me both comfort and encouragement. At present I deem the messengers of those tidings as the ministers of God to me. His unworthy servant. May the God of all grace and all comfort

repay you tenfold.

Please accept and convey the united heartfelt thanks of Mrs. McKay, family, and myself, for all your good wishes and kind deeds toward us all; and when our work is done here, may we all meet at last in the house not made with hands eternal in the heavens.

Your very loving and thankful ALEXANDER MCKAY. Manse, Eldon, Lorneville, July, 1876.

Presbytery of Glengarry.

This Presbytery held its quarterly meet ing on Tuesday, the 11th ult., at Cornwall. The attendance for various reasons was unneally small. The Rev. Robert Binnie, of Cornwall, was elected Moderator for the ensuing year. An extract minute from the Synod of "Montreal and Ottawa," intimating the rate of assessment that had been laid more the Event the Synod. Isid upon the Presbytery for the Synod Fund was read. It was resolved to levy this sum in connection with the Presbytery Fund. Mesers. Burnet and Binnie, the deputation appointed at least meeting to the Wastern visit the congregations in the Western District, gave in a report recommending that the congregation of Lunenburg should be separated from that of St. Matthew's, Cenabruck; that Avonmore should be separated from the Church on the 6th Concession of Roxboro, and united to Lu-Concession of Roxboro, and united to Lunenburg; and that the congregation meeting on the 4th Con. should be united to that of the 6th. It was agreed that the Presbytery should hold a special meeting at Avonuore on the 81st ult., with the view of carrying these arrangements into effect. Mr. McDonnell intimated that the congregation of Williamstown had now got possession of the Church, and requested possession of the Oniron, and requested the Presbytery to grant them supply. The Clerk was instructed to place Williamstown on the list of vacancies, and to give supply in the usual way.

Presbytery of Saugeen.

This Presbytery held their ordinary quarterly meeting at Clifford, on the 11th and 12th July. Mr. Morrison was appointed Moderator for the ensuing year. There was presented a call from Tara, Allanford, and Elsinore congregations in favour of Mr. Wm. Blain. Parties having been heard, viz.: Mr. Straith. Paisley, who as heard, viz.: Mr. Straith. Passey, who as commissioner from the Presbytery of Bruce, supported the call: commissioners from Clifford and Carriek congregation, who expressed the great attachment of the congregation to Mr. Blain and their desire to retain his services, and Mr. Blain himself, who intimated his acceptance of the call, the Presbytery resolved that the con-nection between Mr. Blain and his present congregation cease after the 7th of August. A committee was appointed to draft a minute expressive of the mind of the Pres bytery toward Mr. Blain, and report at next meeting. There was read an Extract Minute of the General Assembly granting leave to take Mr. Samuel Acheson, student, on public probationary trials. Mr. Acheson at his own request was transferred to son at his own request was transcered to the Presbytery of Peterborough, within whose bounds he is at present labouring. Mr. Anderson gave in the Report of the Home Mission Committee, which was received and thanks given to the Committee especially to the Convener for his laborious and faithful services. Mr. Anderson having resigned the office of Convener of said Committee in consequence of the transerence of his congregation to another Presbytery, the Presbytery appointed a Committee to draft a minute expressive of their mind toward their brother on his thus leaving them. A Home Mission Committee was appointed, Mr. Crozier, Convener. The petition from Carrick and Olifford congregation praying to be formed into two
gregation praying to be formed into two
separate charges was taken up and granted,
—the two charges thus formed being Clifford and Balaklava,—and Mackintoch and
Belmore,—the resolution of the Presbytery to take-effect after the 7th of August. rangements were made for the dispensation of the Sacrament of the Lord's Supper in the mission stations. It was agreed that a special meeting he held at Clifford on the first Thursday of September, at 4 o'clock, p.m.; also that the next ordinary meeting be held at Durham, on the third Tuesday of September, at 7 o'clock p.m.—Wx. PARE, Pres. Clerk.

tention as attention is of memory.

second sober thought who never had the p.m.

Presbytery of Bruce.

This Prosbytery held its regular meeting

at Port Elgin, on 11th inst. There were sixteen ministers and seven elders in at-

tendance. Dr. Bell's term of Moderator.

tendance. Dr. Bell's term of Moderatorship having expired, Mr. J. Fraser was appointed Moderator for the ensuing six months. There was read a petition from the Pinkerton Station, asking that Mr. Ferguson istudent), be left with them until the opening of College. On motion of Mr. Tolmic, seconded by Mr. Fraser, the prayer of the petition was granted. The Prasbytery, as formerly agreed, entered on the conference on the state of religion, when, on motion of Mr. D. Fraser, the conference on the state of religion, when, on motion of Mr. D. Fraser, seconded by Mr. Anderson, the house went into committee of the whole, Mr. Stowart in the chair. The committee rose and the Presbytory having resumed, it was reported as follows:—Addresses were given by the following members of Presbytory on these subjects. I. The pulpit and material work of the minister in conbytery on these subjects. I. The pulpit and pastoral work of the minister in general, Mr. J. Fraser. 2. Personal dealing with souls individually. Mr. Soott. 3. Visitation of the sick, Mr. Tolmie. II. Prayer meetings, how it may be conducted with most edification, and how to secure lavge attendance, Dr. Bell. III. Evangelistic services, when they chould be onened, how and by whom conducted? Mr. John Anderson. Short verbal reports were made relating to a work of grace in the congregations of Tiverton, Glenmorris. were made relating to a work of grace in the congregations of Tiverton, Gleumorris, Chalmer's Church, Kincardine, and the Mission Station of Pinkerton, by Messrs. Anderson, Ferguson, Shaw, and the Chairman, and addresses were made on the subject by several members. The Presbytery accepted the report of the committee of the whole, and agreed to record their deep sense of the importance of the subject, and the desirableness of devoting a part of time of ordinary meetings of Presbytery to the consideration of the progress of the work of God within their bounds, and to special prayer for increased spirituality in work of God within their bounds, and to special prayer for increased spirituality in the congregations of the Presbytery and the church generally, and for the conversion of the multitudes who are still living in the neglect of the great salvation. There was read a petition from Westminster Character Transing that Mr. ister Church, Teeswater, praying that Mr. Wardrope's services would be confined to Teeswater. After hearing Mr. McKague for the petition, and Mr. Fortune on behalf of Eadle, asking that the prayer better the province of Mr. Stratth. half of Eadie, asking that the prayer be not granted, on motion of Mr. Straith, seconded by Mr. Tolmie, it was agreed "That in view of the pleadings for and against the separation asked for, the papers lie on the table in the meantime, and that a commission of Presbytery be appointed to visit the congregations of Westminister Church, Tesswater, and Eadie, confer with them, and bring in a report to next meeting of Presbytery." Mesers. Scott and Straith were appointed a commission to visit Eadie and Westminister Church, Tesswater, in terms of minister Church, Teeswater, in terms of the foregoing resolution. There was read a petition and complaint of the trustees of the Huron congregation against the congregation of Ripley, and specially against cer-tain members and adherents thereof, for having trespassed on their glebe land. After hearing the trustees in support of their petition, and the congregation of Ripley by commissioners in their own defence, on motion of Mr. Tolmie, seconded by Dr. Bell, it was agreed to "sustain the complaint, resognize the right of the Huron congregation to the property in Huron congregation to the property in question, and enjoin upon the Ripley congregation to refrain in future from a repetition of such act or acts as is complained of, appoint a commission of Presbytery to meet with the congregations of Huron and Ripley, and impress upon them the cultivation of kindly feelings towards each other, with the hope that by mutual understanding all matters may be amicably arranged between them, without having recourse to a civil court." The commission appointed to visit the congregations of Ripley and Huron in terms of the foregoing Ripley and Huron in terms of the foregois Messrs. Tolmie. Scott, and D. Fraser, ministers. Mr. Tolmie. convener. Application was made by the congregation of Chesley to sell certain church property on the 3rd concession of the township of Leave was granted on co tion that they secure the names of the trustees. A similar application from the congregation of Knox Church, Kincardine, was not granted on account of the fact that the application did not state that the proceeds of sale of property would be applied for the benefit of the congregation. John Anderson was appointed to visit Manitoulin Island, and spend four or five weeks in mission labours in that field. Mr. Ferguson was appointed to give two weeks of mission labors on the Fishing Islands in September. There was read an extract minute of General Assembly declaring that the congregations of Free claring that the congregations of Free Saint John's, Walkerton, and North and West Brant, were transferred from this Presbytery to that of Saugeon, but that Tara remained still under the care of this court. The clerk was instructed to re-move the names of Messrs. Moffatt and Duff, and the representative elders of these congregations, from the Presbytory roll.
On report of Mr. Straith stating that the
Presbytery of Saugeen had granted the
translation of the Rev. Wm. Blain from the congregation of Clifford to the congregation of Tara, etc., a special meeting of Preebytery was appointed to be held at Tara, and within the Preebyterian Church Tara, and within the krossystems of there, on the 16th nlt. at 11 o'clock a.m., for his induction. Mr. McLennan to preach, Mr. Tolmie to preside, Mr. Straith to address the minister, and Mr. Gourlay the people. Mr. Forbes was appointed to preach and read the edict on the first Sab-bath of August. A Financial Committee was appointed consisting of Mesers. Straith was appointed consisting of Messra. Straith (convener), D. Franer and Gourlay, ministers, and Mr. McKinnon, elder. On motion of Mr. Scott, it was resolved to spend two hours of the evening sederant of the next meeting of Presbytery in conference on the state of religion. Mr. Scott was appointed to make arrangements for the holding of the conference. The next meeting of Presbytery was appointed to be CURIOSITY is as much the parent of atention as attention is of memory.

Proper shouldn't talk about having the
last Tuesday of Septembernoxt, at 4 o'clock

ention as attention is of memory.

Including of Presbytery was appointed to be held in Krox Church, Kincardine, on the last Tuesday of Septembernoxt, at 4 o'clock A. G. FORBES, Pres Clerk.

Choice Biterature.

The Bridge Between.

CHAPTER XIV, -- COLONEL WADE'S WILL.

The next morning Dorothy and Tom and Sally and Will were all sent for. Their grandfather was dying, and wished to see his daughter's children once before he departed. So, with grave face and soft steps, they erept into his cick-room, and stood around his death-bed, and took their first and last look of the grandfather of whom they had often heard but never seen; and when the evening came, Colonel Wade was dead. Tom and Will and Sally went back to Hampstead, but Dorothy stayed with Netta, who was irsting, and afraid to be alone. It seemed so strange for those sisters, together for the first time in their lives ters, together for the first time in their lives for three consecutive days. Netta made Dorothy wait upon ber, and Dorothy, who could not sorrow much for a relative she had only seen once, and was secretly happy in her own life, was only too ready to do her sister's bidding.

"I don't know what I shall do!" sobbed the Beauty. "No one will ever be like grandpapa to me; and now I shall have to come to that shabby house at Hampstead, unless grandpapa has left me some money!"

"But, Netta, surely you are more grieved to lose grandpapa than your home!"

"Yes, of course I am; but I shall so hate always being there; and it will ruin all my prospects, unless I lot my friends visit me there, and then I shall be so ashamed!" ters, together for the first time in their lives

there, and then I shall be so ashamed!"

there, and then I shall be so ashamed !"

"Netta, you ought to be ashamed of yourself!" said Dolly, indignantly. "You ought only to think of grandpapa."

"So I do; but he is dead, and I live after him, and I must think of my life. If he has left me some money, of course it will alter things, then I could go and live somewhere." somewhere.

"And not come home to us?" Dorothy

didn't want her, but she was indignant.
When Colonel Wade's will was opened, it
was found that he had lett as grandchildren, Robert and Netta Woodward, each £1,000, to his daughter Mrs. Woodward, £2,000 (which no one ever a coted) and his household furniture, and the residue of his property to his sons. So the Woodwards were suddenly rich (as it seemed to them), and their shabbiness could vanish

CHAPTER XV .- A FAMILY FIGHT.

"It has saved us from ruin," Mr. Woodward said, when he heard of his father-in-law's legacy. "The paper was going to the dogs. Now that we can put this money into it it will take out a new lease of life." "We are not likely to, lose it?" his wife

saked, anxiously. "Oh, no," he answered hopefully, and so the money was invested. Netth's money was settled so that she could only touch the interest, but Mrs. Woodward had absolute control over hers, and so, as confident in her husband as he was in himself, she

placed it all at his disposal.

After the funeral and all the necessary After the funeral and all the hecessary arrangements were over, Dorothy returned to Hampstead again, and Netta-with her; for when the Beauty found that her pa-rents' circumstances were improved, and that all the belongings of her old home were to be used in making the shabby

were to be used in making the shabby house smart, she ceased to demur.

"I shall invite all my friends to come and see me," she said; "and, of course, I shall marry soon; I dare say Sir George Finch would have proposed before this but for poor grandpapa's illness. I shall miss a great deal, of course, and shall have to dress myself, and all that, instead of havens a maid."

ing a maid."

"Dorothy must wait on you, dear," her mother said; but Dorothy's eyes flashed. She would do anything in reason, she thought, but she did not intend to be her

anought, servant.

They hardly knew the old house when it was covered with Colonel Wade's carpets, and decorated with his furniture. It seemed another place altogether, all but the study, and that Mr. Woodward refused to have touched, so the cosy room and faded whints were left undisturbed. chintz were left undisturbed.

"The garden must be done up," said Netia, "then the place will be much more presentable. I should like all that tall staring grass and rubbish at the end taken away, and the grass plot in the centre might have some more beds about it."
"It will spoil the place. I would not

have the underwood cut away for the world !" said Dorothy.

"Your sister knows much better about these things than you do, Dorothy," Mrs. Woodward said, reprovingly.

"But it would never be the same if once

a horrid gardener came and fiddled about in it. I should never care about reading

"You read too much, Dorothy, and get all sorts of notions into your head; why, don't you do something more feminine, some pretty fancy work, fos instance?" bu the tears were in Dorothy's eyes, and she could not answer. Tom did for her.

"Now you look here, Netta," he said "Now you look here, Neva, he sau, "if you think you are going to interfere here and make the place hot for Dolly, you'll find out your mistake. You may do fancy work yourself, but she isn't the sort of girl to make holes in a bit of rag and sew away at them, and call it embroider-

"Much better than reading love-stories, Tom, dear," said the Beauty, in her softest tones; "they only put stupid notions into one's head, and make her think she's in ove with Mr. Fuller, or he with her, which is so absurd."

"I believe he is much more in love with

Netta," said Mrs. Woodward. "In love with Netta!" exclaimed Tom scornfully. "In love with a kangaroo, more likely!" For one minute the colour zushed to the Beauty's face, but she said nothing.

Dorothy carried the day with regard to

the garden.

"Your sister may make the house look as gimeracky as she likes," Mr. Woodward said, when she appealed to him, "but she shan't peach on the study or the garden. What has become of Fuller, Dorothy?"

"I suppose he has heard of our trouble, and has not liked to some yet," she answered. "I dare say he will soon."

CHAPTER XVI .-- IN THE TWILIGHT.

Mr. Woodward became part proprietor Mr. Woodward become part proprietor as well as editor, on the strength of the money he invested in the paper. Another cervant was added to the establishment at Hampstead, and Netta invited her friends to oall, and persuaded her mamma to be at home one day a week, and fixed the dinner-hour at a later and more fashionable one than previously, and tried to polish up the family generally.

"We will have some musical parties in

"We will have some musical parties in time, and Dorothy might learn to accom-pany me, or to play one or two nice pieces." "I hate pieces one has to learn!" said

Dorothy rebellious. "So do I," said Tom. "I hate people who go twiddle, twiddle, twiddling all over the plane, and making it sound as if it were a monster rattling its teeth.

" Tom ! "So I do. Just as I hate people who think it so fine to got up to a certain note, and scream then. What is the use of it? It is not pretty, and it is not meritorious—
"What is not?" saked Adrian Fuller,

suddonly appearing in the doorway.
"Tom is so absurd, Mr. Fuller, and will talk about things he cannot understand. We were saying that some day, when we are happier, you know"—and she glanced down at her black dress and up at him, with a grave expression on her aweet face, for it was very sweet—" we might have some mania." some music.

"You were talking of parties," said Tom, bluntly, "only you didn't like to own it so soon after a funeral."

"Tom, you uncouth rascal, when will you learn manners?" asked Mr. Fuller,

"I thought you would never come again,"
Dorothy said, her heart beating, and her
voice choked with shyness, for she felt that since that evening before Colonel Wade's death, she and Adrian Fuller had been on death, she and Adrian Fuller had been on a different footing, but he answered quite unconstrainedly, "I did not like to come before, knowing you were in trouble. I have brought you 'Schiller,' Miss Netta."

"What for?" asked Dorothy.

"Why, to read, of course, you silly child."

"Let's come into the garden," said Tom, who seldom spent an evening off the river, and was impatient of any roof but the sky

and was impatient of any roof but the sky

above his head.
"I don't think I can readit," said Netta,
"I don't think I can readit," said Netta, turning over the leaves of the book. shall want a dictionary."

"Yes, let's go into the garden," assented Dorothy. "Won't you come, Mr. Fuller?" but he was answering Netta.
"I'll bring you a dictionary to morrow," he said, "and to night you must use me as one. Yes, I'll come, Dorothy. Miss Netta,

shall I get you a shawl?"
"No," she answered, gently, "I am not very strong just now. I shall go into the

study, and read."
"Schiller?' Then let me come and be

dictionary."
She looked up at him for a moment. He was very handsome she thought. She did not wonder Dorothy liked him, and there was something sympathetic in his manner. She wished Sir George Finch had been more like him; and she wondered if she should ever care much for say one. Perhaps circumstances had been a little hard on her. She had been taught to think of herself and care for herself; even her grandfather, who had indulged her in every way, had yet been a selfish itan, and un-consciously she knew it, and he had taught her to be selfish too. She had been brought up to think money and position everything, and she did think them everything, and yet for one moment, as she looked up at yes for one moment, as she looked up at the artist, she understood her sister Dorothy for the first time in her life. "But it would never do for her to marry into poverty," she thought, "especially if Mr. Blakesley will have her."

"Don't you want to go with the others?" she saked; her voice was low, and graver

" No," he said. "Tom, we will go into the garden to-gether," said Dorothy; and she took her brother's hand, and they went out. "I wish I had something to care for very very much," she said, as they went down the pathway—that moss-grown pathway which Netta's influence was never to make neat and tidy. "I don't mean a human being, but something that never changed, and one

could be quite certain of, you know."

"Why den't you keep a boat?"

"How can you be so absurd, Tom; I haven't any money."

"I'll treat you."

"Oh, no, Tom dear, a girl couldn't keep a boat. She might as well keep a white elephant;" and she laughed, with a touch of the old fun which used to be one of the secrets of her popularity with the boys.

"Then keep a cat or a parrot!" But she was looking back at the house, and saw that Netta and Adrian Fuller had entered the study, and were sitting by the window reading the German poet.

They came sauntering out into the gar-den an hour later, Netta with a shawl wrapped round her, and speaking in low tones to her companion. Dorothy did not hear what they were saying till they stopped in front of her.

ed in iront of ner.

"We are talking about the artist-folk,
Dorothy," her sister said. "Why is it, I
wonder, that as a rule, they have such
beautiful wives? One seldom sees an artist with an ugly one."

"I can understand it," Adrian Fuller nswered. "They have a greater love of answered. beauty than the majority of other men; don't you remember Keats' celebrated line, "'A thing of beauty is a joy forever?"

"Buthuman beauty soun fades," Dorothy said, gently. "There are a hundred things that have many summers—the simplest trees live and bloom, and are young with every year that comes; but human beings have only one youth, and then their beauty goes for ever." Netta shivered a little, and goes for ever." Netta shivered a little, and turned away with a touch of something vibrating through her that was almost

"It must be dreadful to outlive one's beauty in the eyes of those we love,"

"Love blinds our eyes," he answered; besides, it is something to create a picture for the memory of others, as beauty does."
"Must your wife be beautiful?" she saked. She drew her shawl round her, and

waited for his answer; and Dorothy stood still, her hands folded almost like one waiting to hear her fate. He looked at the two girls before him for

He looked at the two girls before him for a moment—at Dorothy, with her black dress hard and grim, and her pale face set and grave, and at Netta, with the white clinging drapery she loved hiding her sombre attire, and twisted round about her graceful figure, and with the golden brown hair forming something that looked in the dim light almost like a halo round her shapely head.

shapely head.
"Yes," he answered, "above all things she must be beautiful!"

CHAPTER XVII.-" GOOD BYE."

Another six weeks, and only the egin ning of August ! What a long sun er it seemed to Dorothy! and yet in all p vious years she had so delighted in the sunshine, and missed and mounted for every flower when its day was over.

"How happy I was last year!" she said to herself; "and yet I was impatient, and wished the time away."

And they had been happy days too, though in them, as in all others, she felt as she felt now, waiting for something—for some life or some world she had not seen as yet, and the key to which she thought Adrian Fuller hold. Colonel Wade had been but little missed

Colonel Wade had been but little missed. Before the summer waned Netta filled the house with guests; and Sir George Finch and Major Henty, and all her admirers, came to her, bringing her books and flowers, and making water parties and pic-nies; and elderly ladies, who like the celat of having a protty girl under their wing, called to take her for drives, "and to brighten her up a little, for she has had a sad loss, you know." Netta was always ready, and pretty, and well-dressed; it seemed to Dorothy that if she were to put on a sack, or dress herself in a blanket, she would do it gracefully, and she did not vonder that it gracefully, and she did not wonder that she was admired. There was a grave side to Netta's character, too, there were many sides, in fact, that fascinated even Dorothy a time when she could, gravely and sweetly, in a low, almost sad voice, talk of sweetly, in a low, almost sad voice, talk of her grandfather and by gone days, or even of the peetry and the stories that Dorothy herself loyed, and she would sing (in the twilight usually) wild weird songs generally, with some dreary refrain, or simple old ones, in a way that none who heard her could forget. There were days in which Dorothy almost loyed her beautiful sister; there were others in which she tried hard not to hate her. Netta fascinated not to hate her. Netta fascinated Adrian Fuller completely, and roused his sluggish nature as Dorothy never could have done. He was always by her side, reading or walking, or hanging over her chair while she flirted with her crowd of admirers at her mother's "at home," and when she sang he chose her songs, and pleaded for his favorite ones, and after-wards, on the clear summer nights, he would wrap her in one of her favourite wraps, lingering to put the folds in some way grateful to his artist eyes, and then they betook themselves to the garden. "They might have left me the garden!"

Dorothy eighed once. Poor Dorothy ! it was a dreary summer for her. She hated strange people and visitors, and when they came hid herself, or if she appeared; was shy and awkward, and so allowed to remain unnoticed. She and so allowed to remain unnoticed. She hated the smart rooms, foo, all loaded with gimeracks, and kept neat and tidy; and the only one in the house untouched—the study—Netta and Adrian Fuller occupied all the morning, for the Beauty was sitting to the artist, and in the evening Mr. Woodward, if at home, sat there busy with his

writing.
Mrs. Woodward's money had all been risked in the paper, and Mr. Woodward was busy and anxious. He was almost angry at the difference made in the nouse-hold. "We must be careful for a time," he said, "for remember we have to wait till the paper has had a little run before we can launch out;" but Netta and Mrs. Woodward laughed at him.

"We must keep up an appearance," Netta said, "and live in a well-bred manner."
"Of course we must," assented Mrs.

Woodward, ready to agree to everything, provided she was not trodbled.
"Mamma," said the Beauty, later in the

day, "don't you think paps could manage to tend Sally to a boarding-school for a year? Sir George was saying yesterday that my sisters were more pictures que than

that my sisters were more pictures que man beautiful."

"And exceedingly rude and ungentlemanlike it was of Sir George then!" exclaimed Dorothy. "Papa can't afford to send Sally to school; and, besides, I should be miserable, and Sally learns at home and at the School of Art well enough. You have taken Mr. Fuller from me, and now

you want to take Sally!"

"Mr. Fuller, I want you to go and talk
to my little sister Dorothy," the Beauty
said, when he came. "She says I have
taken you from her."

He want own to his old playmete but

He went over to his old playmate, but both their tongues seemed tied. The old footing had gone for ever.
"So you are jealous of Netta," he said.

The color rushed to her face.
"We never talk of books or anything now," she said; "you make Netta your friend."

"But she is sitting for me, remember."
"Yes, but not all day." "And we are learning German together.

You are such a foolish child." he added. his eyes turning restlessly in search of Netta. Her eyes filled with tears. "I am not a child!" she said, passion-

"I am not a child!" she said, passionately; "you always forget that."
"But, Dorothy, you must be a child," he answered; "I have always considered you one;" and he put his hand on hers.
The colour left her face, and then rushed rack in a torrent. There seemed something terrible in his words, something that struck despair into her heart, while her checks burned with shame. Yet still she struggled against his words.

struggled against his words.

"But I am not a child," she repeated, helplessly. "Why, Netta does not think

me one."
"Think you what?" asked the Beauty,

coming to the rescue.
"A child."
"No, of course I don't. By the way, I

have writen to ask your dear Mr. Blakesley here this evening. "Mr. Blakesley!"

"Yes; so cheer up Dorothy. He d not think you a child either, I dare say." He does

"Netta is always thinking of marrying,"

"Netta is always thinking of marrying,"
Dorothy said, without meaning it, as her sister went into the next room.

"So are most young ladies," and he tried to laugh. "We will come to your wedding, Dorothy," he added.

Then she burst fairly into tears.
"How can you say such things Mr.

"How can you say such things, Mr. Fuller! I shall never be married—never! and you want to get rid of me, I believe, and do not care for me any more

believe, and do not care for me any more than any one else does; for you know if I married we should never be friends again."

"Why shouldn't we?" he answored; "I hope we should, if I liked your husband and he me." Then he looked at her; she was trembling with excitement, and she tried to return his gaze, but hereyes drooped and fell, and her lips quivered. "My dear child," he said, kindly, and quietly taking her hands, "there is something the matter with you to day; go and lie down a little while, and remember there is no a little while, and remember there is no reason why we should not always be friends, and you must not let any foolish notions get into your silly little head." He let go her hands, and they dropped nervous ly to her side.

"Yes, I will go and lie down for a little while," she said. "Good bye."

He did not know how much there was in her "good-byo"; and slie went: She met her mother on her way up-stairs, and che stopped and put her arms around her

"Mamma," she said, "do kiss me. If you would only love me as you do Netta, and he proud of me!"

"Of course I love you," Mrs Woodward "Of course I love you," Mrs Woodward answered; "but take away your arms, you ornmple me so." The words were only said as a matter of course, and the girl felt it, and went up to her room. Once there, she locked the door, and threw herself, face downwards, on the bed; but she did not cry or grieve, or even feel very wretched—only thought, in a dazed sort of a way, of all the happy by gone hours she had spent in the garden with Mr. Fuller, and of his words when he wished her good-bye, and words when he wished her good-bye, and those few cloudless days after his return. She could not believe that this was the end; through all the time that Netta had taken her place, she had yet thought he was true to her, and she could not believe that he meant what he had said, only that perhaps meant what he had said, Only that perhaps he was afraid of making Netta angry, as every one else was. How she hated Netta, and how she envied her—her beauty, and brightness, and self-poisession, and everything else; and then she tried to remember his words again, and could not. But she remembered his look when he told her that she "must be a child," and her face burnt with shame: burnt with shame:

Presently a knock came to the door-it was Netta.

was Netta.

"Let me in, Dorothy, she said." "I have come to tell you we all think you are lost; it is nearly seven o'clock;" this was all she had to say; and then Dorothy rose and amoothed her hair, and bashed her face, while the Beanty sat and watched. "I wonder if Mr. Blakealey will come," she said; "you know he is an excellent match!" Somehow Netta's manner was soft and kind that evening. But the tears swelled up into Dorothy's brown eyes again.

again.
"Oh, Neita," she said, "I could not
marry for money's sake!"
Her sister made no answer till she had had finished her toiletts, and was ready to go down stairs, then she turned round and kissed her—she, Netta, who was usually so cold, did!

"Love is not all, Dorothy dear," said; "perhaps it would be a good thing if it were; and they went down-stairs. Dorothy felt afraid and ashamed to enter

the room where Mr. Fuller was; but when she did, he only looked up for a moment, and then went on with a German book he was akimming over before reading it with Netta. He never forgot Dorothy that Netta. He hever lorger borderly that evening though, there was such a strange look upon the girl's face—a dazed, worn, and weary look, and yet she was evidently keeping a strong control over herself.

"Your faithless knight is not coming, I-fear," Netta said, when the daylight faded the wave were no signs of George Blakes.

and there were no signs of George Blakes.

"He has forgotten me," Dorothy thought. "Even he does not eare for me now!" and began to play.

She did not know what she played, but she kept on and on—she could play well when she liked— tting all her soul into her music without knowing it, asking herself all the time, in the bitterness of her heart, what she could be living for now, and for what reason life was given to her, and trying to answer her own question in and trying to answer her own question in the sounds her own hands made. Then presently, with a start, she came to a standatill.

"Come and sing, Netta," she said, and rose abruptly; and when they were all listening to Notta's sweet voice, she stole softly from the room, and out into the garsoftly from the room, and out into the garden, and on to the syoamore tree. She stopped beneath its shady bradches, and looked up at the sky, and back at the house, almost hidden now by the darkness, and stood on the grave of Venus, and thought of all the hopes and dreams she had had on that very spot. Then she went and looked over the low fence (that bounded the garden) at the dim distance, and somehow crept along the fence till she stood almost behind the sycamore tree, but yet was hidden from sight by the darkness, and the behind the sycamore-tree, but yet was hidden from sight by the darkness, and the
underwood, and the tall nodding grass and
weeds, then she put her face down into her
hands, and was quiet for a little while. It
was such a blessing to be alone there where
no one could find her. It was not for long
though; she heard voices soon. Netta's
and Mr. Fuller's, and they came and stood
behind her under the sycamore, little thinking how man above was, but she kent quite ing how near she was, but she kept quite still, and made no sign.

"Do you remember the day you came here, just after your return, Adrian?" she heard Netta say. Dorothy winced beneath the last word. She had never called him the last word. She Adrian in her life! "Yes, and found you in your white dress sitting here waiting for me."

"I wo der if it was chance or Providence," she said, in a low voice. "I see you do remember."
"Oh, my darling!" he answered answer.

ed, fervently, "is there anything in the world connected with you that I could forget?" and arm in arm they sauntered back down the garden path.

(To be continued.)

Scientific and Useful.

A RECIPE BOOK.

When you find a recipe that you think is good, try it, and if satisfactory, copy it, and send to some paper for publication. Then out out, and pasto neatly in a blank blook. This gives you a nice book with tested recipes in a more compact form than if written in a book. It also makes them known to others, and much benefit is derived from exchanging information.

CURE FOR " HAY FEVER."

Dr. J. S. Holden, in a recent letter to the Lancet, recommends the local applicathe Lancet, recommends the local applica-tion of quinine in the cure of "hay tever," and offers the following formula: Quinine, 12 grains; Dilute Hydrocholic Acid, 30 minims; Water to make, 6 cunces; Bi-carb Soda, q.s, to neutralise the solution. Two cunces of this solution is to be added to one cunce of hot water, and injected into the nestrils at the dawn of the complaint about three times a day, for a few days.

HEALTH VALUE OF LEMONS.

All do not know that lemons sprinkled with loaf-sugar almost completely allay feverish thirst. They are invaluable in the sick-room. Invalids affected with feverishness can safely consume two or three lemons a day. A lemon or two thus taken at "testime," is recommended as an entire substitute for the ordinary supper of Summer, and will often induce a comfortable elem throughout the night, and give a good sleep throughout the night, and give a good appetite for breakfast.

TO MAKE HONEY, WINE OR MEAD.

To a gallon of water put 2 lbs. of honey and 1 lb. of sugar; boil for an hour, put in and I ib. of sugar; boll for all nour; put in the whites of four eggs to clarify, and skim it quite clear while boiling; then put it into a clean tub, and let it stand for a week, putting in a toast with honey to make it work; then put in a cask, adding the peels of three or four lemons, let it stand for a month, and then if it is not sufficiently fine put in more honey, and let

WHITEWARH FOUAL TO PAINT.

The following recipe for whitewash sent out of the Treasury Department to all lighthouse keepers, makes an article that answers on wood, brick, or stone nearly as well as oil paint and is much cheaper: Slake half a bushel of lime with boiling water, keeping it covered during the pro-cess. Strain it and add a peck of salt; cess. Strain it and add a peck of sat; dissolve in warm water three pounds of ground rice, put into boiling water and boil to a thin paste; half :a pound of powdered Spanish whiting and a pound of clear glue dissolved in warm water; mix these well together, and let the mixture stand for several days. Keep the wash thus prepared, in a kettle or portable for-nace, and when used put it on hot, with either painters or whitewash brush.

SIZE OF NAILS.

The origin of the terms "6 penny," "10 The origin of the terma "6 penny," "10 penny," etc., as applied to nails, though not commonly known, is involved in no mystery whatever. Nails have been made a certain number of pounds to the 1,000 for many years, and are still reckoned in that way in England, a 10d. being 1,000 nails to ten pounds, and 6d. being 1,000 to six pounds, a 20 penny weighing 20 pounds to the 1,000, and having just one half the number of nails to the 10 pounds of the 10 penny, and in ordering the buyer calls for the 8 pound, 6 pound, or 10 pound variety, etc., until by the Englishman's abbreviation of pun for pound, the abbreviation has been made to stan 1 for penny instead of pound, as originally intended; viation has been mise to regimally intended; instead of pound, as originally intended; and when it comes to less than one pound to the 1,000, such as tacks, brads, etc., they are reckoned 6 oz., 8 oz., 12 oz., etc., and the manufacturer who would make less than 1,000 nails to ten pounds for 10d. nail would be looked upon as a cheat, as in former times the difference in the act. in former times the difference in the cost of the manufacture of one pound of small nails over the larger sizes was much greater than now. As nails are now made and sold, the dealer only asks for the sizes needed by the usual designation, and the fact that there are now but about two-thirds of the number of nails formerly called for in the pound does not lessen the

HARD CORNS.

However painful, can be safely, easily, and promptly softened, without any discomfort, by soaking the whole foot in quite warm water for half an hour night and morning, rubbing in the water with the fieger, into the corn, during this bath. In a day or two, sometimes, after the first soaking, the Kernel of the corn can be picked out with the finger-nail; if this is removed there is no discomfort for weeks removed that it ever, after. If corns are and months, if ever, after. If corns are pared with any sharp instrument, they take deeper and wider root, like a weed out off on a level with the ground, growing harder and more painful. Medical works record cases where persons have bled to death from slicing off the top with a sharp instrument; no one ought to run such a rick when simple warm water is always risk when simple warm water is always sufficient. The hardest corn can be effectually softened in forty-eight heurs by making a hole in two thicknesses of buckshin, or wash leather, loose enough to receive the corn, bind it on the toe, fill it with any ordinary ointment, uover it with a piece of oiled ailk, and let it remain. Corns are made by wearing too tight shoes, or those so loose that there is a shuffling back and forth at every step, causing friction on the skin. In three cases out of four, new shoes are too tight; this can be easily prevented, if two pairs of the ordinary stockings are worn, and then having the shoe fitted, or measure taken without letting the shoeman know anything about it, because the ntren, or measure taken without letting the shoeman know anything about it, because the credit of a "neat fit" coming from his store is of more importance to him these the comfort of his customer.

Chinese Foot Deformity.

The other day I heard that a Chinese The other day I heard that a Chinese lady of rank had lately come with her husband on a visit to Santa Barbara, and her feet were only two inches and three quariers long. Making inquiries of our laundry boy, Ah Foy, as to where the chinese lady with little feet could be seen, he told me her husband was a cousin of Sing Lee, exercistor of a wash, bonsa in town, and her nusuand was a cousin of Sing Lee, proprietor of a wash-house in town, and she was staying there.

Sing Lee courteously conducted us through the dark wash-house, where men

were beating clothes with bamboo sticks, sorubbing them in the sads with bamboo sormoning them in the sads with bamboc brushes, and a China boy was cooking dinner in a big pot over a little furnace, to a range of berthe like those of ocean steamrange of bettie like those of beean steamers, and, lifting the curtains of the bed, introduced us to the lady by saying, "This my cousin." The woman immediately rose from the bed on which she was sitting, and extended her hand to each of us, saying, "How do." Her husband was sitting ing. "How do." Her husband was sitting by her side, holding a boy a year old; he was also very pleased at our visit, and proud of the notice we took of his boy, who was already dressed in trousers and gown, and wore a red silk turban cap on his head. The wife was more elegantly dressed than any Chinese I had yet seen. Her hair was elaborately dressed, and faste-ed up in puffs and colls by long dagger-shaped pins of gold. Her gown or robe was loose, extended to the knee, and had big, loose sleeves, distended by hoops; her robe was of dark blue silk, embroidered with yellow and red silk; her arms had several bracelet ornaments; her hands were small and well-formed, and covered were small and well-formed, and covered with rings; she were big hoops of gold in her ears; she had a pretty face, oval-shaped, large eyes, small mouth, and dimpled cheeks. She smiled frequently as we conversed with Sing Lee, but took no part in the conversation. I think she only another a year far anothers. When part in the conversation. I think she only could speak a very few sentences. When I said we wanted to see her foot, she evidently understood, for she laughed, and put out her tiny, pointed slippers. I got on my knee, and took her foot in my lap and examined it closely, and measured it. The foot and leg were bound tightly in white satin, apparently sewed neatly around the limb. There were bands of could around her ankles: her ankle measured that the satin is the satin apparently sewed neatly around her ankles: her ankle measured that the satin around her ankles: her ankle measured that the satin around her ankles: her ankle measured to the satin around her ankles: her ankle measured to the satin around her ankles: gold around her ankles; her ankle mea-sured ten inches in circumference at its smallest place; her foot was two and three-quarter inchesiong, two inches broad in the middle, and one inch at the toes; over the white satin band or stockings she over the white satin band or stockings she were blue satin slippers, embroidered in silver. The slippers came almost to, a point at the toe. She could only walk by aid of her cane, which was on the bed beside her. Even with its aid her walk was imping and painfully slow. The doll-baby foot, so elaborately decorated in blue and silver, hanging to the big ankle, which was, of course, disproportionately large, looked silver, hanging to the big ankle, which was, of source, disproportionately large, looked anything but handsome, according to anything but handsome, according to my standard of aristocratically moulded limbs and feet. Her legs looked like sticks of wood whittled down to a point for a foot. But she was evidently very vain of her deformity. Her baby, one year old, had feet five inches leng, but he was a boy and entitled to misculine freedom of limb.—

Con Locativille Courier, Journal. Cor. Louisville Courier-Journal.

The Burial of the Sultans.

A correspondent at Constantinople reports a conversation with one who has long been resident there, and who has an intimate acquaintance with Turkish life and manners. He says: "And how are the Sultans buried?" I saked. "I will tell you," was the reply, "what was told me by a Turk among Turks—one who knew, and would tell the truth." The dead Sultans have always been buried like dogs. The great thing is to get rid altogether of the idea of a dead Sultan; for never was there a people among whom is so literally carried out the idea that, 'Le Roi ne meurt pas.' When it is quite certain that a Sultan is about to die, those round him hardly wait for the breath to A correspondent at Constantinople reround him hardly wait for the breath to leave the body. Most of them run away leave the body. Most of them run away to be ready to do homage to the new occupant of the throne. Then follows an cdd arrangement; all homage is due to the living sovereign; nothing must interfere with that, not even the corpse of the late sovereign. So one or two of his old servants only remain with the body, and when it is quite dead they roll it up in straw matting and prop it up behind the dor of his room, to he as much out of whether the Holy Ghost isin the Church; whether the Holy Ghost isin the Church; door of his room, to be as much out of sight as possible, and when night falls it is earried out of the palace and buried very quietly. No train of mourning coaches here, you see—but, then, they never are used in Turkey; no elaborate preparation for the last resting place of one all-power ful a few hours before. 'With us, in fact, a dead Sultan is nobody—his sacredness has descended to his successor. To him we turn our thoughts. We Osmanlis could not do as you Franks do—have a grand lying-in-state. We should bewail at the sight, and that would be incongruous with the rejoicing demanded of us on the accession of our new sovereign, and would be dis-pleasing to him. Therefore, the custom of burying the Sultans in this manner has never been interfered with; and it is best so."—London Times.

Hr who is false to present duty breaks a thread in the loom, and will see the defeat when the weaving of a lifetime is unrolled.

A CHILD will infer from the spirit which pervades a household whether the kingdom of heaven is a fact or fiction. If it coucludes it to be a fiction, how must the soul suffer ! If it feels and knows it to be a gloricus and joyful truth that heaven is near and above us, how will the spirit be daily drawn upward and onward.

daily drawn upward and onward.

Wise politicians have been so sensible of the dangers of idleness that they have always been vigilant to find work for their people. When Pisistratus had the supreme sommand, he sent for those who were idle about the street, and asked them why they lottered about, doing nothing. "If your lottered about, doing nothing. "If your eatile be dead," said he, "take others from me, and work; if you want seed, that also will I give you." So searful was he of the injurious effects that would result from thating of idioness.

The Infidel Tendency of the Age.

The proneness of the human mind to extremes is no where more fully illustrated than in the tendency of the present age towards infidelity. While those parts of Christendom which embrace the Roman and some of the Oriental communions are ingulphed in the vortex of superstition, only in part aroused from the slumber of ages by the occasional addition of another and a larger wave of the swelling flood, the other parts where the human mind has become emancipated from the thraldom in which it had been held, have been steadily advancing by the way of evolution theories and agnosticism towards, not a chilling Deism only, but the coldest and most heartless Atheism. And so it has happened that superstition and rationalism are the whirlpool and the rock towards which, for many centuries, large portions of the Christian world have been

drifting.

On the continent of Europe, as well as among some bodies in England and America, Protestantism has almost everywhere rushed into the arms of Rationalism. It may be that men who are in love with empty names and who shut their eyes to events that are transpiring everywhere around them, may stigmatize this as an assertion of too sweeping a character. In support of it we would advert to some historical truths, were it not that those to whom we refer do not hesitate to ignore all history when it answers their purpose todo Facts as they exist however at the present moment are not so easily set aside; and among these it cannot be denied that in most of the localities where, during the latter half of the sixteenth century, the Institutes of Calvin and the dogmas of the Augusburg Confession, so extensively swayed the minds of the French and German speaking people, it is now a very uncommon thing to find a congregation that has not departed from the evangelical interpretation of those documents as standards of their faith. Neology has almost everywhere triumphed over theology. In Geneva, the memory of Rousseau is more honored than that of Calvin, and in Berlin the inspiration of Kant and Schelling is regarded as not differing materially from that of St. Peter and St.

Among the English races, scarcely any of the Protestant bodies have entirely escaped the tendency to depart from the old ways, by watering down or keeping out of sight the Evangelical teaching of the New Testament, and especially in regard to the presence of hrist with his Church.

The tendency to mediavalism, shown by considerable numbers of the laity in our church and by a few of our clergy, has sometimes caused intense feeling. Perhaps this feeling would scarcely have existed at all, had it not been that the tendency we speak of has manifested itself in the use of external symbols, which either warmly attract, or furiously and bitterly repel the minds of the masses. But however this may be, the evil of cultivating mediavalism is not to be compared with the tendency in the opposite direction, already extensively seen in the Church, and abundantly de-veloped in most of the non-conformist bodies of England and America.

It is but a branch of this terrible evil that is found in the failure to see a Divine authority and a Divine agency in the ordinances of the Christian Church. And it has been very cogently asked: whether there is any authority or any influence connected with Holy Orders; and when they deny that the sacraments are anything more than signs and memorials; it is hardly going a step further to doubt whether there is any especial exercise of God's providence in his government of the world; whether He Himself has any power or any right to interfere with what we call the laws of nature; or whether the benefits of prayer are anything more than a reflex influence it exerts upon the human soul.

The infidelity of the day is abundantly fostered by the failure to realize the Divine presence in the Church. And this arises from rejecting the teaching of the Bible. Men talk largely about the Bible as the rule of Faith and the standard of Truth; but many are inclined to use its sublime statements and its lofty teaching for purely negative purposes; for pulling down and not for building up; for destruction and not for edification. When the Saviour left the world and ascended to His Kingdom above, He left His Church on earth, thoroughly organized. His was not a system of philosophical teaching, to be propagated by individual men according to their own fancies; but he provided an organized company, He commissioned them to carry on the mighty work He ed them to carry on the mighty work He had founded, giving them directions for it, not only intellible but authoritative; and He same had be concern guidance of the little with it is about in the Obseron Mr. Aver. Not may we have out of sight one of the most important arrangements He made—He left the

word for the keeping of His Church, so that the Church may be, through all time, "the pillar and ground of the Truth."

Among all the professedly religious bodies which have sprung up during the last three hundred years, their rationalistic tendency, that is, their march towards absolute unbélief has progressed in an exact ratio with the loss of the realization of the Divine presence, not only in the ordinances of the Church, but also in her offices and appointments. "Wherever a people have lost sight of the ministry as a body of men divinely appointed and divinely guided, by the indwelling of the Holy Ghost, abiding in the Church as a corporate body, as well as in the individual souls of that body, the bulwarks against a rationalistic and infidel tendency have been broken down, and the way has been fully prepared for substituting the opinions and intellectual convictions of mon for the inspired and life-giving word" of Almighty God.

Men may cavil as they please at some few trifling arrangements about Divine worship, and spend their energies in retailing a list of hackneyed objections to a great work which God Himself has condescended to acknowledge and to bless, while the only system they tolerate is one not inaptly called a religion of phraseology. But in the meantime the enemy is laying siege to the foundations of the building, the first principles of our faith are being undermined, and the foe is already triumphantly boasting of soon being able to possess the entire structure. One of the most impressive and most instructive pages of history is to be found in the melancholy detail, given by the Jewish historian, of the ignorant and silly factions in all parts of the city, while the Roman battering rams were levelling the walls of Jerusalem with the ground. - Dominion Churchman,

The wife makes the home, and the home makes the man.

A STRAIGHT line is the shortest in morals as well as in geometry.

Good words and good deeds are the rent

we owe for the air we breathe.

The "Housekeeper" of our Health.

The liver is the great depurating or blood cleansing organ of the system. Set the great housekeeper of our health at work, and the foul corruptions which gen-der in the blood and rot out, as it were, the machinery of life, are expelled from the system. For this purpose Dr. Pierce's Golden Medical Discovery, with small daily doses of Dr. Pierce's Pleasant Purga-tive Political and pre-pulposity the articles. tive Pellets, are pre-eminently the articles needed. They care every kind of humor from the worst scroula to the common pimple, blotch or eruption. Great eating pimple, blotch or eruption. Great eating ulcers kindly heal under their mighty curative influence. Virulent blood poisons that lurk in the system are by them robbed of their terrors, and by their persevering and somewhat protracted use the most tainted system may be completely renovated and built up anew. Enlarged glands, tumors and swellings, dwindle away and disappear under the influence of their great resolvents. Sold by all dealers in medicines.

"Claude, a child about three years old.

ents. Sold by all dealers in medicines.

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THE countenance is pale and leadencolored, with occasional flushes, or a circumscribed spot on one or both checks; the eyes become dull; the pupils dilate; an azure semicircle runs along the lower eye-lid; the nose is irritated, swells, and sometimes bleeds; a swelling of the upper lip; occasional headache, with humming or throbbing of the ear; an unusual secretion of saliva; slimy or furred tongue; breath very foul, particularly in the morning; appetite variable, sometimes voracious, with a gnawing sensation of the sto-mach, at others, entirely gone; fleeting pains in the stomach; occasional nausea and vomiting; violent pains throughout the abdomen; bowels irregular, at times costive; stools slimy; not unfrequently tinged with blood; belly swollen and hard; urine turbid; respiration occasionally difficult, and accompanied by hiccough; cough sometimes dry and convulsive; uneasy and disturbed sleep, withgrinding of the teeth; temper variability, but generally irritable, &c.

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The Brant Memorial.

It is proposed to raise a Memorial Fund to perpetuate the memory of the great Mohawk Chief, Thayendanega, or Captain Joseph Brant. He is spoken of as the most prominent man in the leading tribe of the most enlightened and powerful Indian Confederation that has ever been formed. He and his peohas ever been formed. He and his peo-ple espoused the cause of Great Britain in the Revolutionary war, and in conse-quence, suffered expatriation and the loss of everything except honor, which they held most dear. In that struggle they loyally and gallantly led their fa-thers as allies of the Crown in defence of it and the Empire; and when they of it and the Empire; and when they had lost all, they still maintained their allegiance, and finding their way to what were then the wilds of Canada, they continued unimpaired their attachment to the Crown and its institu-tions. Their celebrated chief appears to have been a man of unusual ability and energy. After the war of Indepen-dence, the Six Nation Confederacy was broken up, and the Council fires which had burned uninteruptedly for many generations were now extinguished; but with the endurance for which their race is remarkable, the Mohawks took up their residence where they now remain, on the Grand River, and set to work resolutely and perseveringly to convert it into a home for themselves and their descendants. A portrait of the great Chief was painted on the occasion of his visit to England in 1786, from which a number of copies have since been taken. In 1874 Prince Arthur visited the Six Nation Indians, on which occasion they presentin their anxious desire to see performed their too long delayed duty of worthily perpetuating the memory of their great Ohief, Captain Joseph Brant, or Thayendanega. His Royal Highness the Duke of Connaught has been asked to accept the position of Patron of the Me-morial Fund, and the local committee propose securing the names of the leading menthroughout the Dominion as Vice-Patrons. It must not be forgotten that the Bix Nation Indians took an important part in the war of 1812, when it was sought to destroy the last vestige of British authority on this continent; and from that time till now, when any simi-lar attempts have been made, the Mohawk nation has been ever ready to manifest the loyalty which was so conspicuous in their forefathers of the last

The Indian Act.

It is truly refreshing to turn from the barbarous and sanguinary treatment of the natives of this continent, as practised in the United States, to the honorable, wise, and in some respects, Christian treatment which their brethren receive when in British territory. An Act was assed during the last session of the passed during the last session of the Dominion Parliament, in entire agreement with the policy which England and Canada have always pursued towards the original owners of the American soil; and which is said tobid fair prove a complete success. The measure provides means for raising all Indians who desire it, from the position of dependents to that of citizens. It would also appear that the Indians themselves are pleased with the new arrangements, for we are informed that the movement in the direction of enfranchisement has already begun; and so sanguine are the promoters of the plan that it will ultimately succeed, that they predict the movement will spread with considerable rapidity until every Indian in the older parts of the Dominion has been admitted to all the privileges and responsibilities of citizenship, on precisely the same footing as Europeans or their descendants. At a council of Ojib-ways, recently held at Southampton, the Indians of the Bruce reserve unanimously decided to take advantage of the provisions of the Act. It is alleged that although the progress of the experiment will be watched with a good deal of interest, yet few will entertain much anxiety or fear as to the result; because the Indian race has always shown that it has mental acumen enough to make the best of the circumstances in which it may be placed; and there is no reason why every facility should not be afforded for these people to amalgamate themselves more thoroughly with ar own, at least in social and municipal institutions. Justice to the original owners of every inch of American soil requires that such facilities should be afforded; and however much we may have cause to congratulate ourselves on the superiority of our treatment of the aborigines when compared with that afforded by our neighbors, yet we may rest assured that there will ever be considerable room for improve-

The Queen's Discipline.

ment.

An anecdote illustrating Victoria's admirable good sense and strict domestic principle, writes Grace Greenwood, came to me directly from one who witnessed the

One day the Queen was present in her carriage at a military review; the princess royal, then rather a wilful girl of about thirteen, sitting on the front scat, seemed disposed to be rather familiar and coquettah with some young officers of the escort.

Her majesty gave several reproving looks, without avail—"winked at her but she wouldn't stay winked." At longth, in first-

without avail—" winked at her but she wouldn't stay winked." At length, in flirting her handkerchief over the side of the carriage, she dropped it—too evidently not accidentally. Instantly two or three young heroes sprang from their saddles to return it to her hand—but the awful volce of majesty stayed them.

"Stop, gentlemen," exclaimed the queen, "leave it just where it lies. Now, my daughter, get down from the carriage and pick up your handkerchief."

There was no help for it. The royal coachman let down the steps for the little royal lady, who proceeded to lift from the dust the protty piece of cambrie and lace. She blushed a good deal, though she tossed her head saucily, and she was doubtless angry enough, but the mortifying lesson nipped in the bud her first impulse toward coquetry. It was hard but it was wholesome. How many American mothers would be equal to such a piece of Spartan discipling. disciplinò.

Bartus, Marriages and Deaths. NOT EXCEEDING FOUR LINES 25 ORNTS.

BIRTHS.

BIRTHS.

At Ottawa, on the 13th inst., the wife of Mn. W. BUCKINGHAM, formorly of Stratford, of a son.

At Embro, on the 24th inst., the wife of the Rev. Gustavus Muno, M.A., of a son.

DEATH,

On Tuesday, 25th inst., at the residence of her son, John Ratchill, Esq., East Whitby, in her 84th year, Elizabeth, rolt of the late Daniel G. Batchiff, formerly of Avondale, Lanarkshire, Scotland.

Official Aunouncements.

MEETINGS OF PRESBYTERIES.

MEETINGS OF PRESBYTERIES,

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

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

At Cobourg on the 22th September, at 10 a.m.
At Cobourg on the 22th September, at 7.30 p.m.

PARIS.—In Knox Church, Ayr, on Tuesday, 19th
September, at 2 p.m.
BYARIS—The Knox Church, Ayr, on Tuesday, 19th
September, at 2 p.m.
BYARIS—Next meeting, at Barrie, last Tuesday
in August, at 11 a m.

LINDESX.—At Cannington.

HABRIS.—At Barrie, on the last Tuesday of September, at 12 a.m.
BARRIE.—At Barrie, on the last Tuesday of September, at 2 p.m.
BAUGEN.—Special meeting at Clifford, on the
first Thursday of September, at 4 p.m. Regular
meeting at Durham, on the Third Tuesday of
September, at 7 p.m.
BRUCE.—In Knox Church, kincardine, on the
last Tuesday of September at 4 p.m.
MANTONA—At Winnipeg, on the 2nd Wednesday
of October.

CHATHAM.—In St. Andrew's Church, Chatham,
on Tuesday, 26th September, at 11 a.m.

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