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# British American Presbyterian.

VOL. I.

TORONTO, CANADA, FRIDAY, AUGUST 23, 1872.

No. 28

## NEW BRUNSWICK.

Election Excitement.—Unblushing Corruption.—The names of purchased voters to be published.—A Presbyterian Minister a candidate for the Commons.—He is defeated.

(From our Own Correspondent.)

The election for the city and county of St. John was held last week, and we had the usual amount of excitement which is incident to a contest of that kind. Happily, however, all were in good feeling; there was nothing approaching to a quarrel throughout, yet all the proceedings were not of a character which men of honour and of honesty can look back upon with pleasure. There was an amount of competition in the canvass that to a moralist and much more to a Christian is horrible to contemplate. What I have heard of as having taken place, and it is to be presumed that I did not hear the tenth part of what took place, furnishes a strange commentary on the expression which is so common—"Free and Independent electors." Free and Independent indeed! It is no secret that undue influence was used on all sides, the leaders of the successful side exult openly in the fact that they out-generated and out-tricked, and shall I say it, out-bought their opponents. That certain classes of professional politicians should act in that way and boast of it afterwards, in other words "glory in their shame," is in no manner surprising. But when men professing to be Christian men, men who boast of the high-toned principle which actuates them, and who put forward their candidates on the score of the purity of life and the Christian virtues which these candidates possess as compared with the candidates that oppose them and that support those opponents, what are those of us that even looked upon bribery in any form not only as dishonourable in the highest degree but also as sinful in a very aggravating form, to say? When men in the one health urge their fellow citizens in the most pious tones to vote for a man because that man keeps family worship, and in the next breath countenances either directly or indirectly the buying of votes to send the same pious defender of the faith to Ottawa, and perhaps to a seat in the Executive Council, unsophisticated men, politically speaking, must be excused if they esteem such pretensions as part of the most hypocritical and therefore loathsome kind. One of our evening papers has announced its intention to publish the names of all those that got money for their votes and the amounts received. It is to be hoped that the intention will be carried out, at least so far as the corruption can be ascertained. It would be much better were an election never held than that the scenes which have taken place should be repeated. The privilege of sending representatives to Parliament could well be spared in such circumstances.

There was one element of a most unusual kind in the county election. That was, that one of the candidates has been a minister of the Presbyterian Church. He is a native of the north of Ireland, but was educated for the most part in Scotland. He was licensed in connexion with the Free Church and sent out to this Province nearly twenty years ago, and was for a time one of the most prominent men in the then Synod of New Brunswick. Gradually he was led into engaging in the work of the press, and is now Editor and Proprietor of the leading daily of the Lower Provinces, and for many years past has done no ministerial work at all. In fact he does not wish to be known as a minister now, having dropped the prefix of Reverend. That he was defeated at the polls is regretted by many intelligent men in St. John. Several circumstances concurred in his defeat. There is first and perhaps most powerful of all the influence of money to an unlimited extent which his opponent wielded. Another defeated candidate on declaration day spoke of this influence with more truth than purity of diction as the power of "spontaneous" or of "brads." There is secondly his outspoken views on, and his constant advocacy of the free school system, which aroused the Catholic hatred to the fullest extent. There is third, the coldness, if not the secret opposition of the ministerial party. Some say that this was necessary on the part of that side, but others do not hesitate to say that his ability and independence were feared and disliked by those that hold the doctrine of a thorough-going support to ministerial measures whether they be right or wrong. Under the circum-

stances it is exceedingly creditable to him that he polled the vote that he did. That he will yet make his mark among the lawmakers of the Dominion, I do not doubt.

St. John, August 14th, 1872.

## UNION.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—There are two questions involved in the negotiations for Union that affect many in the C. P. Church.

The first is the Headship of Christ. The second is Queen's University. I shall only make a suggestion or two in regard to them.

First. In regard to the Headship of Christ. It is, I think, admitted by our brethren of the Kirk, that their views are at one with ours on that subject. Then it cannot be, as they say, a distinctive "Free Church principle." If it is common to both, it cannot be a characteristic of one only. There can be no humiliation in stating a doctrine on which there is a perfect agreement. If on the other hand the doctrine is understood by the negotiating churches in a different sense, there is then a greater necessity for statement and explanation lest there may not be agreement. In either case it is surely not wise to avoid the question. I would very affectionately suggest to our brethren that the fact of objecting to the statement of the doctrine in any form is doing great mischief in awakening suspicions in the minds of brethren who would otherwise be cordial for the union. If there is a perfect agreement, as I doubt not, then, it would surely be worth while to state it, if it were only to relieve the minds of those who are uneasy about it. I for one have no difficulty on that subject, but I have sympathy with those who have, and would like to see their mind set at rest.

Second. In regard to the College question, I think the fault lies notoriously on our side. Our brethren of the "Kirk" are, I believe, quite willing to provide a remedy for the scruples of those who object to receive the literary department of Queen's University, but some leaders among us are apparently anxious to commit the whole church to this Educational question in their own view of it. In vain they insist that the church is already committed to secular Education by the College of Manitoba. That only shows they do not understand our objections. We do not say it is improper for the Church to engage in educating at all. Where there is no provision for secular education for her people, as in Manitoba and in heathen lands, it may be a necessity. But we hold that it is the duty of the State to provide that for her citizens, and where that is done, and well done, as in Canada, we protest against the Church turning aside from her proper work to serve tables in this way. Why should the Church set up or maintain a rival institution opposed to that of the State? And if a Literary College, why not High Schools? Why not Common or Public Schools? The arguments for the first would apply with double force to the last. And on the same principle, why not a Lunatic Asylum, and Poor House, &c., &c., down to the end of the chapter. It might be very desirable to have all such institutions under Christian control, but the Church of Christ has other work assigned her, "Go ye into all the world and preach the Gospel." Whatever is covered by that commission is her work, and nothing else—at least such are the views of many. We do not ask brethren who think otherwise to subscribe our creed, but we do ask that they will not compel us to surrender ours and swallow an institution which would gain say all our testimony on the subject. There is no need. It is evident that the Literary Department of Queen's College can be secured in a manner satisfactory to the brethren to whom it belongs, without involving us in the matter at all. If those who are guiding the negotiations for Union will carefully avoid forcing unnecessary measures against the scruples of brethren, I am persuaded the Churches would come together speedily. It would be very unwise and ungenerous to insist on any unnecessary terms that would prevent some of the brethren from coming into the Union, or cause them to come with reluctance.

Yours, &c.,

JOHN.

August 13, 1872.

Calmness is the very essence of order.

## MINUTES OF ASSEMBLY WANTED.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—The complaint in the last issue of your paper that the publication of the minutes of the General Assembly had been so long delayed was called for. Year after year in the past, Presbyteries have been very much inconvenienced by not having these minutes forward at an earlier date. There are quite a number of matters that require to be taken up at the first meeting that is held after the sitting of the supreme court. In the Reports of the committee handed in to the Assembly, it is recommended that certain things be attended to at this meeting, and complaints are annually made against Presbyteries for neglecting them; but how can they be attended to if the minutes in which these Reports are found are not forward? Most, if not all of the Presbyteries of the church, have held meetings since the Assembly closed, and many of those who were present as Commissioners, and heard of the urgent need there was for increased contributions towards several departments of the churches work went up to the Presbytery meeting intending to devise new and liberal measures for the present year, but when they got there they were completely stultified for the want of the minutes. And the same has been the case with sessions and ministers in seeking to increase the contributions towards the schemes of the church, who has not felt at a loss for some authoritative and correct statement of the present position of each of those schemes to place before the people: that they, seeing the urgent need, might contribute cheerfully and intelligently? As it is, nearly four months of the financial year are past and our congregations remain without the information required. But long as the Assembly minutes have been delayed, those of the Synod of Montreal have been much longer. It met on the first Tuesday of May, and surely sufficient time has since transpired to have had the proceedings printed and disseminated; yet I am not aware that a single member of Synod has received them. It is high time that there was a change in these matters, and perhaps the best way to bring this change about is by letting our complaints be made known through your valuable paper. Hoping that this result may be produced.

I subscribe myself,

"REFORMER."

## THE ATHANASIAN CREED.

The following is the text of the letter addressed by the two metropolitans to the Earl of Shaftesbury, in reply to the memorial forwarded to them by his Lordship on the 29th of June last:—

Lambeth Palace, July 22.

My Lord,—We beg leave to acknowledge the receipt of a memorial respecting the use of the Athanasian Creed in the public service of the Church, dated June 29, and signed by your Lordship and about 7,000 other lay members of the Church of England. That part of the Creed which contains what are commonly called "the damnable clauses" has long been the subject of discussion; and the present memorial shows that these clauses still give great offence to many faithful members of our Church. Indeed, there is no great section of our Church which has not intimated its readiness to accept some change in order to remove the offence. The Ritual Commission, agreeing substantially with the Commission of 1869, has recommended an explanatory rubric to this effect:—

"The condemnations in this Confession of Faith are to be no otherwise understood than as a solemn warning of the peril of those who wilfully reject the Catholic faith." All the Professors of Divinity in the University of Oxford, viz: Dr. Mozley, Dr. Heurtly, Dr. Pusey, Dr. Ogilvie, Dr. Bright, and Dr. Liddon—have concurred in the following explanatory statement:—"That nothing in this Creed is to be understood as condemning those who by involuntary ignorance or invincible prejudice are hindered from accepting the faith thus declared." The Convocation of the Province of Canterbury also has appointed a committee to consider the expediency of drawing up a synodical declaration, explanatory of the sense in which these clauses are used. We find, however, the impression to be very general that none of these explanations would meet the requirements of the case. The Church of England differs from other Churches, including the Church of Rome, in the frequency of the use of this Creed before large congregations. Under all the circumstances, we are prepared to assent to the course now recom-

mended to us, though it may have some inconveniences; and we beg leave to assure the memorialists, through your Lordship, that our endeavours will not be wanting to bring this difficult question to a satisfactory solution. While we think it right to pay due attention to the legitimate scruples of those who, through their zeal to maintain the truth as it has ever been taught by the Church of Christ, feel great anxiety respecting any change, we fully anticipate that, in conjunction with our brethren, we shall be able to devise some plan which will meet the wishes of that other large body of persons who object to the solemn use of words which they regard as unauthorised in their most obvious sense, either by the letter or the spirit of Holy Scripture. We have the honour to be, my Lord, your Lordship's obedient servants,

A. C. CANTUAR.  
W. KNOR.

The Right Hon. the Earl of Shaftesbury, K. G.

## THE POPE AND THE IRISH PRIESTS.

A Roman special correspondent writing on the 20th says.—The news of the resolution taken by the English Government with regard to the Irish Catholic priests concerned in the Galway election proceedings has produced a profound sensation at the Vatican. The Irish priests who, at frequent intervals, visit the Holy Father, invariably tell him that their influence over the population is so overwhelming that the English Government would never dare to touch them. The effect which the news caused at the Vatican was in proportion with the illusions which had been kept up. Attacked in Germany, attacked in Italy, attacked in England, attacked everywhere—what is the Church of Rome to do? And yet it is far more powerful than many would suppose. But the fact is that never has the Church been so deficient in great and enlightened men as it is at present. Antonelli appeared a genius while the Pope had a State to govern; but recent events have shown that the much vaunted policy of Antonelli was really worth very little. Every measure which the Church takes in its defence serves only to diminish its influence more and more. The determination of the Clerical party to take part in the municipal elections was a deplorable error. So long as they abstained from voting, and their forces were not known, people might have been under the impression that their hidden strength was tremendous. Besides the more they kept aloof from the struggle the stronger became the divisions between the liberal parties. The Clericals decided on entering the lists. The result is simply this: they have unmistakably shown to the whole world that they are numerically weaker than the Liberals. They have done more than this: they have succeeded in animating and in stirring up the Liberal party, so that it has acquired new vigour and power. All the elections which have as yet taken place have resulted in splendid victories for the Liberal party. But it is curious to read the articles in the religious newspapers. Forgetting that the Italian Constitution is composed of 84 Articles, which imply no end of things which they will never recognise, the Clericals seem jealous only of the first article, which declares Catholicism to be the religion of the State; and they continually keep crying, "How can you insist on our observing the Constitution when by presenting the Catholic Church you yourselves violate the first article of the Constitution?" But the Clericals seem to forget that when the Italian Constitution was drawn up the Church had not issued the Syllabus nor proclaimed the dogma of Papal Infallibility.

## MAKING THE BEST OF IT.

Little Minnie, only three years old, to amuse a homesick cousin who was visiting at her house, brought out her choicest play-things. Among these was a tiny trunk, with bands of gilt paper for straps, a very pretty toy; but Freddie bent the lid too far back, and it broke off. He did not mean to do this; and when he saw what he had done, he was frightened, and began to cry. Then dear little Minnie, with her own eyes full of tears, said:—

"Never mind, Freddie; just see what a cunning little cradle the top will make!"

That was certainly a great deal better than fretting. She made the best of it.—*Children's Hour.*

## THE DESUIT IN EUROPE.

Since the edict expelling the Jesuits from Germany there is a lull in the conflict between the Vatican and the German Empire broken only by ominous mutterings in the newspapers. By a Papal bull the right of continuing the election of the Pope was once conceded to the German Emperor; and now that King William has assumed the title of Emp. of Germany, the question has been raised whether this right will not belong to him. It is hardly to be expected that any such right will be claimed, but the raising of the question has thrown the Curia into quite a flurry. The Pope's own organ, the *Osservatore Romano* has a violent article on the subject. It is all absurd, says the *Osservatore*, to talk about accepting the endorsement of Wilhelm I to the Papal election. In the first place, "the Holy Roman Empire of the German nation cannot be said to exist legally, seeing that it is no longer prayed for in the liturgical orisons of the Catholic Church." This appears to mean that no nation can have a legal existence unless it is mentioned in the Catholic Prayer-book—a somewhat startling proposition. Furthermore, says the *Osservatore*, "the old German Empire was based upon the Catholic religion," and this apart from the fact of a Hohenzollern, what right has he to meddle with the election of a Pope? The Pope's newspaper goes on to free its mind as follows:

"We hope and trust that providence will allow the immortal Pio Nono to live long enough to witness the triumph of Holy Mother Church over the wicked agitator (*instigator*) Bismark and his Dollingerian accomplices, the heretics and Old Catholics. Offended pride and the disappointment he naturally experiences at seeing all his plans going to wreck and ruin on the rock which supports the Pope and Holy Church have already deprived him of the last particle of common sense. At this moment all that is left of him is a hideous compound of perfidy, dishonesty, ignorance, and mendacity."

In Austria, too, there are complications between the bishops and the Government. The Concordat was repudiated chiefly for the sake of regaining for the state the power which was conceded to the church of controlling education. The school law of 1868 placed the schools under the management of the state. This law is the subject of a memorandum which the Austrian bishops have addressed to Count Stremayer, the minister of worship, requesting that both books and teachers be placed under their censorship. The memorandum has been for some time in the hands of the ministry, and their delay in answering it has caused much uneasiness among the people. The fact, however, that the name of Count Andrassy, the prime minister, is coupled with that of Bismark in the spiteful deliverances of the *Osservatore* indicates that the policy of the Austrian ministers is not satisfactory to the Curia. In Italy the policy of the Vatican has suddenly changed. Despairing of any help from other European governments in overthrowing the throne of the robber King, the Pope has finally commanded the faithful to enter the political arena at home, and attempt in that way to obtain control of Italian affairs. It is true that the permission extends for the present only to the municipal elections; but this is only for a trial of strength. If there should seem to be any chance of success, the Church party would undoubtedly enter the field at the next parliamentary election. By adopting this policy, however, the Pope does most explicitly recognize the Government of Victor Emanuel. Surely, he would not permit his subjects to take part in the government of a usurper? The elections thus far have gone against the Pope and his prelates, are in favor of the Liberals.

## A BEAUTIFUL THOUGHT.

Shortly after her arrival in Ireland, where Mrs. Hemans died, she was extremely unwell. When among the mountain scenery of the fine country of Wicklow, during a storm, she was struck by one effect in the hills. It was produced by a rainbow diving down into a gloomy mountain pass, which it seemed really to flood with its colored glory. "I could not help thinking," she remarks, "that it was like our religion, piercing and carrying brightness into the tomb." All the rest of the scene around that one illuminated spot was wrapt in the profoundest darkness.

Contributors & Correspondents.

SACRED STUDY.

THE NUMBER OF THE STARS.\*

BY THE REV. WM. COCHRANE, M. A. BRISTOL.

In the account of creation contained in the Book of Genesis, we are told that God made two great lights—the greater light to rule the day and the lesser light to rule the night. Then it is added, "He made the stars." To the unassisted eye, these twinkling stars seem small and insignificant, contrasted with the sun and moon, that flood our earth with light and beauty. And in order to counteract that feeling in the human mind, which refers to God's care and interest, only the more grand and glorious objects in creation, the inspired penman would have us remember, that in God's eyes, there is nothing which has sprung from his hands, unworthy of his sustaining power. The smallest star, dimly recognisable by the telescope on the very verge of the horizon is the product of Almighty power, as much as the mightier orbs and planets, that revolve in space. And in order still further, to deepen our sense of God's omniscience and perfect knowledge of the host of heaven, the Psalmist David says, "He telleth the number of the stars, He calleth them all by their names."

Another thought that rises simultaneously in the mind, on a survey of the heavenly bodies, is the vastness of creation and the comparative insignificance of this earth and man. The Psalmist, living in an age when astronomy had but begun her discoveries, was struck by this solemn thought. "When I consider the heavens the work of thy fingers, the moon and stars which thou hast ordained, what is man that thou art mindful of him, and the son of man, that thou visitest him?" Such language was not produced by any feeling of skepticism as to God's providential care over man and His love for the human family, but when he looked upward to these stars—beheld their number and splendour, and thought of the vast array of worlds stretching into space—all moving harmoniously in their appointed orbits, and constituting part of the domain over which the Almighty maintains a constant government:—He felt how infinite must be the guardianship which embraces man within its sphere of exercise, and how unworthy man is to share in such regard of heaven!

Such thoughts cannot but recur to many minds at the present day, when the knowledge of other worlds and planets has been so greatly enlarged, and their number so indefinitely increased. It need hardly be stated, that the sun and moon and planets which circulate around the sun and constitute the solar system, are but a small portion of the Creator's handiwork. Beyond these, are stars and systems of stars, not like our earth deriving light from the central sun, but shining in unborrowed splendour, and revolving round other suns equally grand and glorious as our own. To the naked eye, these appear but specks of light upon the brow of night,—many of them at such a vast distance, hundreds of millions of miles—that even to the most powerful telescopes they remain but shining points, though in reality much larger than our earth, and it may be larger than our sun. Nor is this the end of our researches in the starry world. Beyond these myriads of telescopic stars, are patches of light which do not at first sight seem stars at all. Like the finest dust or sand of oceans shore, they seem but a golden band of light encircling the extremities of space. But on further investigation, we find that these are separate stars, and central suns, around which whole planetary systems revolve. And when we still further reflect, that stars may have been created thousands of years since, whose light has not yet reached us, and that stars may have been extinguished thousands of years since, though still visible by their light which has not altogether died away; surely with the Psalmist we are forced to say, "O Lord, our Lord, how excellent is thy name in all the earth, who hast set thy glory above the heavens. . . . What is man that thou art mindful of him or the son of man, that thou visitest him."

If once more, leaving the solid parts of astronomical discovery, we give play to our imagination, the paltry insignificance of this lower world, will appear all the more conspicuous. That amid such a multiplicity of worlds we should receive so much attention is wonderful, that God should so constantly provide for our welfare and supply our wants seems marvellous—still more so, that His Son should die to redeem from sin and recover from ruin. Yet all this we can believe, on the supposition, that this world though smaller in size, is vastly more important than other worlds—"the summit and crown of God's material workmanship." But what if this world of ours, be but one of an infinite number, the centres of animal and rational existence? what if these other worlds are peopled by intelligent creatures, possessed of reason and will? what if their inhabitants belong to a higher order of

existence than man—pure and perfect as when first they came from their creator's hands? Can we in such circumstances believe ourselves of so much importance, that the Almighty should single us out for a special display of his long-suffering, and should make this little corner of the universe, the theatre of such a glorious display of love. Again with the Psalmist, we are forced to say, "what is man that thou art mindful of him?"

Although overwhelmed by such speculations, which have for ages filled the mind of man, no christian who gazes with reverential wonder on the starry heavens, can fail to mark God's power and guardianship as displayed in the continued harmony and order of the heavenly host. "He telleth the number of the stars, and calleth them all by their names." "Where wast thou" said the Almighty to Job, "when I laid the foundations of the earth? declare if thou hast understanding. Who hath laid the measures thereof, if thou knowest? who hath stretched the line upon it? whereupon are the foundations thereof fastened? Or who laid the corner stone thereof; when the morning stars sang together, and all the sons of God chanted for joy." "Lift up your eyes on high, says the prophet Isaiah, and behold who hath created these things, that bringeth out their host by number, he calleth them all by their names." It does not demand an extensive acquaintance with the science of astronomy, to be filled with wonder and admiration at the power, the wisdom and the goodness of God. None but an atheist can contemplate the majestic order of the heavenly bodies, and the wise adaptation of means to ends that reigns throughout, without feeling impressed with a sense of the infinite knowledge that is everywhere evident. To reason as to the necessity of a great first cause, and the continued service of almighty care seems madness. For granted as the Philosopher tells us, there are laws and combinations of laws, in virtue of which our earth and the other myriad stars and planets revolve, what are these laws but a new evidence of a master mind, and a supreme directing power, that keeps watchful guard over the creatures of his hand? and what but a Divine mind could at first fashion and arrange the order of the universe, and continue its silent harmony unbroken to this hour!

"He counts the number of the stars"—"he calleth them all by their names." His power was not expended at creation. His wisdom was not exhausted in the mere constitution and arrangement of the heavenly bodies. Before a single atom of matter had been resolved into star and planet, its orbit was appointed, and its circuit measured. As a general upon the battle field, marshals his battalions and directs their movements, so are the elements of unconscious matter in their maker's hands. The sunbeam that shines upon the monarch's crown, and streams in upon the darkened chamber of the mourning widow, and the star that directs the pathway of the mariner over tempestuous waters, all alike receive their commission from his hands. In all these we see

"The signature and stamp of power divine"  
"Stars countless, each in his appointed place,  
Fast anchored in the deep abyss of space—  
These are thy glorious works, thou source of good  
How dimly seen, how faintly understood!  
Absorbed in that immensity of space,  
I stand amazed, and yet aspire to thee."

\* Psalm 147 and 148. "He counteth the number of the stars."

CONSISTENCY.

In "Sunday Abroad" Rev. Dr. Guthrie relates this incident, which occurred while he was visiting a brother minister in the North Highlands:

I said to my host, as I retired to my bedroom on Saturday night. "I may ring for hot water in the morning?" On this he instantly raised his hands, saying, "Hush, hush!" Astonished, and taken quite aback, and fancying, from his deprecatory manner and look, that he had greatly misunderstood my question, I repented it. But this only called forth a more startling and emphatic warning, followed by this explanation *sotto voce*: "Speak of shaving on the Lord's day, and you need never preach more in—shire. However much I might disapprove of customs that required a tradesman to open shop on Sunday for such purpose, I could not see the difference between a man shaving his beard and washing his face on that day. This want of logic, however, was a small matter compared with a want of consistency I could not reflect on without a little grief and much astonishment,—this, namely, that in hundreds of houses where you could not get, for love or money, one drop of water to shave on the Lord's day, you would get plenty wherewith to brew whiskey-toddy,—as if whiskey was not the bane of the country, the present and eternal ruin of thousands, as well as the main cause both of our poverty and crime."

Selected Articles.

THE SONG OF A SUMMER.

I plucked an apple from off a tree,  
Golden and rosy, and fair to see—  
The sunshine has fed it with warmth and light—  
The dew had refreshed it in night.  
And how had it ripened to such a glow,  
And how had it reached its topmost bough to grow,  
Where the winds of heaven about it blow,  
And while the mornings were soft and young,  
The wild-birds circled, and soared, and sung—  
There in the storm, and calm, and shine,  
It ripened and brightened, this apple of mine,  
Till the day I plucked it from off the tree,  
Golden, and rosy, and fair to see.

How could I guess, 'neath the daintiest rind,  
That the core of sweetness I hoped to find,—  
The innermost, hidden heart of the bliss  
Which dews and winds and the sunshine's kiss  
Had tended and fostered day and night,—  
Was black with mildew and bitter with blight  
Golden and rosy, and fair of skin,  
Nothing but ruin and ashes within?  
Ah! I never again with toil or pain  
Will I strive the topmost bough to gain—  
Though the wind-sown apples are fair to see,  
On a lower branch is the fruit for me  
—LOUIS CHANDLER MORTON. in Scribner's

THE MINISTER'S CRITICS.

I was seated in a railway carriage not long ago, when two of my fellow travellers commenced a conversation on the ministers of the district through which we were passing. They had entered at the last station, and were evidently full of their subject; they spoke without reserve, and in a tone so loud that I could not help hearing. There was the most comfortable self-satisfaction in their criticisms; they discovered faults of manner in one preacher, faults of education in another, excellencies in a third, and weighed each man with a confident nicety, as if they knew his worth within half an ounce. Probably every neighbourhood has its critics as superficial. There was intelligence in their remarks, but no sympathy, and therefore only a narrow judgement. They set me thinking as we rolled along of the seventy-five thousand sermons which according to Dean Ramsey, are preached every Sunday in Great Britain, (nearly four millions during the year,) and of the curious diversities of criticism with which they are received.

There is the criticism which judges all preachers by one standard of mind, and is never satisfied unless it finds the highest ability. It can be serenely scornful in its condemnation, and has no mercy on mediocrity—witness the letters it sends to the *Times* every autumn. It expects all ministers to be of one stature and equal strength, though every Philistine is not a Goliath, neither can every captain of the chosen people be a Saul among the brethren, or a David with invincible sling.

There is the criticism which judges all preachers by one man, substituting for an intellectual ideal some familiar embodiment of excellence. All honor to the power of a faithful minister by which he lives in the hearts of the people; there is no bond of union more worthy of respect. A true man will be always the first to condemn any comparison with himself, by which another suffers, yet there is no habit more common than this prejudiced criticism. I have known a stranger enter the pulpit, and preach an excellent sermon, nothing wanting in all essential qualities and yet seen many in the congregation seem restless under the unaccustomed voice, and listeners usually attentive turning to look at the clock. There are people too, who are "wrapped up" in their minister with an indiscriminate affection that narrows the mind and takes the manhood out of their pity. There are others who recall the days when they sat under some great luminary, whose light shone into the darkest corner, of their hearts with an overwhelming radiance, and now it seems as if the glory had departed and the skies would never brighten again. Ah, well, it is worth the thankfulness of a lifetime to have heard some few words of penetrating wisdom, and to have felt the thickening throb of that Divine life which a master-spirit inspires. But it is a base and pitiful use of past privileges to go about carping at the stars because the sun has set, and to refuse the servicable earthly lights that common hands may kindle. The prophets die, but the truth of God lives. Opportunities vary, but it is the proof of a wise ministry that it teaches us to profit in adverse circumstances, and to use the lesser opportunities of life as well as the greater.

There is the criticism that judges all preachers by one style. Many hearers—and may their number multiply!—like a "Scriptural" sermon, though some times the ideas of what is scriptural are very superficial; or they like, as we all should, what is devotional and experimental; but why do some of them speak so disparagingly of intellectual preaching? There is, indeed, a cold intellectualism that has more of human pride in it than of Divine wisdom, but let them not forget that God designs to satisfy our own nature, that mind and heart alike may rest in Him. There are great heights of truth to which only the strong intellect can climb—awful depth, into which it alone may travel down; and it is well if this strong travelled intellect can make

us feel on our common level that there are things to which we have not yet reached. Other people have an open ear for argument, in which they exercise their ingenuity to find a flaw; or, give them a subtle metaphysician, and they are content. Some prefer what is "practical"—religion in common life, and are intolerant of doctrine. Many sneer at poetry as "flowery"—unable to distinguish between the artificial flowers of borrowed language, strung for mere ornaments sake, and the fresh natural growth of a poet mind. Others, again, are delighted when some strange appeal bows down their attention, or an earnest rhetoric stirs their feeling, but cannot appreciate the perfect culture and exact thought which are often expressed in quiet simplicity. "Every man to his taste" is but a poor bigotry of opinion. Frederick Robertson never spoke more wisely than when he urged upon young men to "cultivate catholic tastes." There are diversities of gifts suited to all the varieties of spiritual need; let us welcome them all, without undue depreciation of any. Let us have many styles in the pulpit—a greater freedom, I for one would say, that as yet rules; but let all styles be good, each in its kind. There are many forests, and many trees, and grasses that no man can number, and many-coloured flowers in richly various beauty; but when the wind of God blows, what music among all the branches! how gracefully the slender stalks bow at its touch every where over the fields! and how sweet the fragrance dispersed in the air! And when the sun shines, does not God look down and still pronounce every thing that He has made "very good?" O, for some such Divine blast sweeping through the manifold life of the Church!

Again, there is the criticism which judges all by the same external conditions, and which expects a man always to be at his best. It takes no account of physical depression; of the shades of feeling that must sometimes darken the mind; of the sense of weakness under which, like other men, a preacher must often bend; of the temptations with which he must strive; of the toilsome work with which he toils. Such critics are prompt with their disparagements, and decisive in all circumstances alike. They, perhaps, are no "regular hearers," but they make a chapel a sort of "casual ward;" and it would do them good if they could be locked into the vestry till they had themselves broken a knotty text into its several sermonic parts. One likes to think, however, of sermons that have been preached—and with powerful effect—under great disadvantages; of Edward Irving, for example, standing up with the pale sweat of the cholera still upon him, or of "Theophilus Trimal" discoursing calmly with the death-grip at his heart.

There is the criticism also which judges a sermon solely by its own wants or its own special interests. For instance, a young man gets entangled in the controversies of the day—he is troubled in spirit as he finds the old foundation shaken beneath him, and he longs for a preacher who shall take hold of his difficulties with living sympathy, and lead him back to "the Rock which is higher" than us all. Weeks pass, and he wears with chapel-going, for not once has the preacher really grappled with one of his questions, though sometimes there has been condemnatory allusion to them, and he is apt to become caustic over the sermons he hears, and to complain at last with bitterness. I give the heartiest sympathy to any one so circumstanced; but may he not be looking in the wrong quarter for an answer to his doubts? Might not a preacher do irreparable harm by opening these grave questions of debate before a mixed audience, of various ages and different degrees of education?—could he speak with freedom, or hope to be understood by an average congregation? Let a minister provide opportunities by which the troubled spirits of his congregation may be helped in their inquiries; but he would be a rash man who entered the lists of skeptical controversy with women and children standing by, and an untutored crowd breathing his lance. In like manner, other people ask for novelty, even on subjects where it is impossible. It must often be the trial of a preacher to speak to those who are richer in experience and knowledge than himself. The longer a man lives, the more he reads, the more he thinks, the less likely is he to hear anything startlingly "new," and it often happens that many thinkers are best pleased when the preacher deals with the oldest truths and in simplest words. Churches do not live upon the luxuries of thought, or the exhilarating wine, but upon the homely bread.

In conclusion, there is a criticism which sees with clear eyes, and speaks with clear words, which does not say "I am of Paul," and "I of Apollos," but has a kindly heart for all God's servants. We cannot have too much of this criticism—it purifies, it elevates, it teaches. The pulpit need never be afraid of it. On the contrary, a strong preacher, skilful to divide the word of life, and anxious only for the truth, will delight in a discerning audience. And

I am persuaded—this was the result of my moralizing in that railway carriage, and prompted me to write the present paper—that ministers are as much hindered by the false criticisms of their hearers as they might be helped by a truer judgment. I cannot accept on their behalf pious George Horbert's consolation—

"If all want sense,  
God takes a text, and preacheth patience."

We laymen are honestly of opinion that the pulpit often fails, and might attain a higher standard. . . . But questions apart, when a thoughtful organ of public opinion wrote the other day on "the Commonplaceness of the Pulpit," the clerical correspondent was justified who replied with illustrations of "the Commonplaceness of people," and their restrictive judgment.

Dr. Bushnell somewhere speaks of "preaching with the preacher." The churches want more of this preaching. If the people glow with devotion the preacher feels the influence, and speaks with holier fervor. If they are open-minded, eager to be taught, and ready to apply the truth, he will have peculiar zest in his preparation for the pulpit, and a pleasure in preaching that will act as a spiritual tonic. If they think, he will be thoughtful.

A coldly critical temper is like a frost upon the pulpit; a genial sympathy is like the south wind that makes the streams flow and the birds sing. Looking at the spiritual aspects of the subject, John Foster, in one of his essays, alludes to the many causes operating injuriously through the week on the characters of those who form a congregation, and the invading melancholy felt by a thoughtful man in his addresses "from the reflection that he is making a feeble effort against a powerful evil, a single effort against a combination of evils, a temporary and transient effort against evils of almost continual operation, and a purely intellectual effort against evils, many of which act on the senses." Such a thought should change our criticisms into prayers.

There is a passage in the "Life of Krummacher" that I may be pardoned for quoting here, and with it I will end. He says in his autobiography respecting his experience at Elberfeld:

"Of the manner in which we preachers were here borne up by the spiritual animation of the congregation, elevated and continually carried forward in our work, there was no experience in any other corner of the Church of our fatherland. O, those grand imposing assemblages, gathered together in the church every Sabbath day—a great ocean of faces, and the men not fewer in number than the women! How overpowering their full-toned choral singing! It echoed far out into the streets, rendering the liturgical choruses and responses altogether superfluous. How earnest was the attention of the thousands as they listened to the words of the preacher! The lively evidences of the deep impressions they produced on their minds were mirrored in their countenances! And what shall I say of the grand solemn communions, over which, instead of light from the altar, the fire of a true devotion and of genuine worship diffused the radiance of a higher glory! And then the responsive echo of the sermons listened to on the Sabbath, sounding all through the week in the homes of the congregation; the hearty joy with which the pastor was welcomed whenever he visited them; the animated and truly fruitful conversations on biblical or ecclesiastical subjects, or on practical Christianity, which were wont to season such visits; and, above all, the faith strengthening evidences of the purifying and comforting power of the word of the Cross, which was able to overcome the world, and to raise above the trials of poverty and the fear of death, of which one heard in so many of the houses of the poor and the sorrowing, and beside the triumphant deathbeds of so many of the dying, both among the humbler and the higher ranks of society! What a powerful stimulus!—what encouragements and incentives to offer his very best to such a congregation, could not the minister fail to experience from all these things!"—*English Congregationalist*.

DANGER OF PROSPERITY.

Strolling along the bank of a pond, Gotthold observed a pike basking in the sun, and so pleased with the sweet soothing rays as to forget itself and the danger to which it was exposed. Thereupon, a boy approached, and with a snare formed of a horsehair and fastened the end of a rod, which he skilfully cast over his head, pulled it in an instant out of the water.

"Ah me!" said Gotthold, with a deep sigh, "how evidently do I here behold shadowed forth the danger of my poor soul! When the beams of temporal prosperity play upon us to our heart's content, so grateful are they to corrupt flesh and blood that, immersed in sordid pleasure, luxury, and security, we lose all sense of spiritual danger, and all thought of eternity. In this state many are suddenly snatched away, to the eternal ruin of their souls."

## WANTED—A PASTOR.

BY H. M. G.

He must be young in years, in wisdom old;  
His heart transmutated into purest gold;  
Fervent in prayer, calm, earnest, modest meek,  
Yet ever bold the gospel truth to speak.

Solenn, yet social; thoughtful, yet urbane,  
His dignity most careful to maintain;  
To suit the elders he must be "true blue,"  
To please the young folks must be "jolly" too.

His preaching must be brilliant, yet profound;  
Theology, the soundest of the sound;  
Must prove his doctrine back from Paul to Moses,  
Then down to Calvin, ere his sermon closes.

He must be trained in speaking extempore,  
Yet never repeat his phrases o'er and o'er;  
And when we want a written sermon—then  
Must wield a graceful and a practised pen.

While hurling forth the thunders of the law  
With honeyed sweetness must be "drawn;"  
Must be a potent instrument to use  
In filling up a score of empty pews.

Must preach two rousing sermons every Sunday,  
And feel the frother each succeeding Monday;  
Must bring to every Wednesday evening meeting  
A burdened heart, yet cheerful Christian greeting.

Prompt ever to suppose unchristian schemes,  
Quick always to detect unlicensed "isms,  
He must reserve the hardest of his knoeks  
To hurl against the rank "unorthodox."

His heart replete with every saintly grace,  
A holy calm must rest upon his face;  
With soul exalted to the sacred skies  
He must be planning to "economize."

And e'er he break to us the bread of life  
He must be furnished with a comely wife.  
For children he should thank the gracious Giver,  
Yet not be burdened with too full a quiver.

J, Rev'rend Sir, this scrap should meet your eye  
While looking for a pulpit, please apply:  
For, sotto voce, we'll confess to you  
We're sore perplexed and know not what to do.

## DEATH OF LITTLE PAUL.

One night he had been thinking of his mother and her picture in the drawing-room down stairs, and thought she must have loved sweet Florence better than his father did, to have held her in her arms when she thought she was dying—for even he, her brother, who had such dear love for her, could have no greater wish than that. The train of thought suggested to him to inquire if he had ever seen his mother, for he could not remember whether they had told him yes or no, the river running very fast and confusing his mind.

"Floy, did I ever see mamma?"

"No, darling. Why?"

"Did I ever see any kind face like mamma's looking at me when I was a baby, Floy?"

He asked incredulously, as if he had some vision of a face before him.

"Oh yes, dear."

"Whose, Floy?"

"Your old nurse's. Often."

"And where is my old nurse?" said Paul. "Is she dead, too? Floy, are we all dead, except you?"

There was a hurry in the room for an instant—longer, perhaps; but it seemed no more—then all was still again; and Florence, with her face quite colorless, but smiling, held his head upon her arms. Her arms trembled very much.

"Show me the old nurse, Floy, if you please."

"She is not here, darling. She shall come to-morrow."

"Thank you, Floy!"

Paul closed his eyes with those words and fell asleep. When he awoke the sun was high, and the broad day was clear and warm. He lay a little, looking at the windows, which were open, and the curtains rustling in the air, and waving to and fro; then he said, "Floy, it is to-morrow? Is she come?"

Some one seemed to go in quest of her. Perhaps it was Susan. Paul thought he heard her telling him when he had closed his eyes again that she would soon be back; but he did not open them to see. She kept her word—perhaps she had never been away—but the next thing that happened was a noise of footsteps on the stairs, and then Paul woke—woke mind and body—and sat upright in his bed. He saw them now about him. There was no gray mist before them, as there had been sometimes in the night. He knew them every one, and called them by their names.

"And who is this? Is this my old nurse?" said the child, regarding with a radiant smile, a figure coming in.

Yes. Yes. No other stranger would have shed those tears at sight of him, and called him her dear boy, her pretty boy, her own poor blighted child. No other woman would have stooped down by his bed, and taken up his wasted hand, and put it to her lips and breast, as one who had some right to fondle it. No other woman would have so forgotten everybody else but him and Floy, and been so full of tenderness and pity.

"Floy! this is a kind, good face!" said Paul. "I am glad to see it again. Don't go away, old nurse! Stay here."

His senses were all quickened, and he heard a name he knew.

"Who was that, who said 'Walter'?" he asked, and looked around. "Some one said 'Walter.' Is he here? I should like to see him very much."

Nobody replied directly, but his father soon said to Susan, "Call him back, then; let him come up!" After a short pause

of expectation, during which he looked with smiling interest and wonder on his nurse, and saw that she had not forgotten Floy, Walter was brought into the room. His open face and manner, and his cheerful eyes, had always made him a favorite with Paul; and when Paul saw him, he stretched out his hand and said "Good-by!"

"Good-by, my child!" cried Mrs. Pipechin, hurrying to his bed's head. "Not good-by?"

For an instant Paul looked at her with the wistful face with which he had so often gazed upon her in his corner by the fire. "Ah, yes," he said placidly, "good-by! Walter, dear, good-by!"—turning his head to where he stood, and putting out his hand again. "Where is papa?"

He felt his father's breath upon his cheek before the words had parted from his lips.

"Remember Walter, dear papa!" he whispered, looking in his face. "Remember Walter. I was fond of Walter!" The feeble hand waved in the air, as if it cried "good-by!" to Walter once again.

"Now lay me down," he said. "and, Floy, come close to me and let me see you!"

Sister and brother wound their arms around each other, and the golden light came streaming in, and fell upon them, locked together.

"How fast the river runs, between its green banks and the rushes, Floy! But it's very near the sea. I hear the waves! They always said so!"

Presently he told her that the motion of the boat upon the stream was lulling him to rest. How green the banks were now; how bright the flowers growing on them, and how tall the rushes! Now the boat was out at sea, but gliding smoothly on. And now there was a shore before him. Who stood on the bank?

He put his hands together, as he had been used to do at his prayers. He did not remove his arms to do it; but they saw him fold them so, behind her neck.

"Mamma is like you, Floy. I know her by the face! But tell them that the print upon the stairs at school is not divine enough. The light about the head is shining as I go!"

The golden ripple of the wall came back again, and nothing else stirred in the room. The old, old fashion! The fashion that came in with our first garments, and will last unchanged until our race has run its course, and the wide firmament is rolled up like a scroll. The old, old fashion—Death.

Oh, thank God, all who see it, for that older fashion yet, Immortality! And look upon us, angels of young children, with regards not quite estranged, when the swift river bears us to the ocean.—Charles Dickens.

## THE STUDY OF NATURE AS A MEANS OF INTELLECTUAL DEVELOPMENT.

Some affirm that the study of natural science is fatal to the development of our higher emotions, and tends towards gross utilitarianism. But who can study the harmony existing in the works of Nature, the manifest order and design displayed in endless changes and variety, and the immutable laws which govern the physical world, without having his thoughts and aspirations lifted to Him who inhabits eternity, the Alpha and Omega? "The heavens declare the glory of God! Day unto day uttereth speech, night unto night showeth knowledge!"

Astronomy writes, in the motions of the stars, poetry more glowing than human pen ever produced. Botany leads us among the flowers, the most unpretending of which is arrayed in glory greater than that of Solomon and teaches Divine goodness and love to every thoughtful observer. Chemistry, unfolding to us wonderful and mysterious changes, excites not only emotions of beauty but of sublimity. And what shall we say of that marvellous agent, vital force which still eludes the analysis of the latest science? In autumn it withdraws its power and all Nature is clad in the habiliments of decay and death. In the spring time, with magic hand, it robes the earth in living beauty.

Adding, to a thorough knowledge of any one science which might be chosen as a particular field for research and study, a knowledge of the most important principles of the others, we have sufficient matter for the development of the most susceptible and retentive memory.

By constantly observing facts, drawing conclusions from them, and verifying these conclusions by observation or experiment, we form the habit of correct reasoning, and thus gain the same kind of discipline which geometry or any other abstract science affords. Nor is discipline alone the result of Nature as it often is the case in absolute sciences. Nature rewards her students not only with discipline but with knowledge of the most practical, pleasurable and profitable.—Rhode Island Schoolmaster.

## CONSCIENCE IN WORK.

REV. LAIRD COLLAR recently delivered a sermon in Chicago upon Conscience in Work, in the course of which he said:—

We have had enough stale phrases about capital and labor being interdependent and the laborer being worthy of his hire. But the truth is, meritorious work is everywhere, and especially in our land, readily appreciated and willingly compensated. It is not more work or less, that the world requires, but better. Fidelity will sell at a premium in any market of the world. I find in few men and few departments of labor the sanctified and holy aim to do one's best, but rather the demoralizing scheming to get the highest pay for the least labor. "Shirkings" should be the name of those unlawful and seditious movements we call "strikes." It is simply this attempt to change arbitrarily the eternal law of demand and supply, and to get more money for less work, when no more work is required; but the best workmen can command their own terms.

Unfaithfulness is the rule all round. I presume there are more, but I know of but one contractor and builder in this city, where we need so many, who puts religion into his work, and he is a man who never puts it upon exhibition in public places.

The mistresses complain of the treachery of servants; and there is enough of it, but not so much as their husbands deal out every day in their traffics with customers, in selling sugar or calicoes, or these ladies themselves in social intercourse with their lady friends.

We are rebuilding our city, and with an unprecedented opportunity for genius, our architects have brought no thought, no honest spirit to their work, and our capitalists have to substitute their money instead—and a miserable substitute it is. Of all the great buildings now going up there are not more than five in which there is one law of proportion observed or of beauty conformed to, or in which there is a single expression of spirit or distinct purpose. There are business blocks of five stories on which every window capping is exactly moulded or carved to match every other, and on a surface of thousands of square feet broken up into exact and set red brick and white lines, and our rich people passing along bless their souls in congratulation and say, "What splendid buildings!" A set of uneducated and untrained mechanics, without the least artistic spirit or technical culture, are the architects who are getting rich on the ignorance and stupidity of our capitalists. And younger architects of real spirit and education are distrusted as either inexperienced or adventurers. The man who contracts to build one's house must be watched at every driving of a nail lest he work the double harm of disloyalty to his own soul and faithlessness to his work.

I conclude it is not now demanded that the pulpit should longer dilate on the sanctity of individual opinion, but upon fidelity to duty—the enforcement and enactment of the dictates of the conscience in public trust and private enterprise.

When Darius, the first of the name, was on his death bed, his son Artaxerxes inquired of him by what policy he had governed the kingdom for nineteen years, as he wished to follow his example. "My son," said Darius, "be assured that if my reign has been blessed with greater success and peace than those of my predecessors it is because in all things I have honored the gods and done justice to every man."

The great Greek orator whose three speeches which remain to us are called "the Graces," though crowned with honors for the splendor of his oratory, was accused wrongfully of having been bribed to support the measures of Philip of Macedon, was sorely aggrieved and said, "Integrity is to be preferred to eloquence."

It was a maxim of Alexander Severus, the Roman Emperor, that he who bought an office would sell, and he would never suffer any trust to be given except upon personal merit.

Devotion to truth and loyalty to principle must characterize the lowest as well as the highest duty! and to this end it is of first importance that at home our children be taught that virtue is better than gold, that honor is more than fine gold. Love of money is sweeping the stakes, and our children see that to this, and not to culture in the spiritual life and to high purpose and steadfast integrity, are we bending our energies. They feel that the father is eaten up of gold and the mother of cares and deceitfulness of fashion. We must begin at the beginning, and, if need be, inspire our children with a nobility of soul that they shall esteem the wealth of this world with disdain, or at best as an accident, and not the aim, of life.

It is better now to make conscience firm than free, or the liberty that hath builded the great superstructure of State and society itself shall unceasingly foundations, and we shall be crushed beneath its broken and crumbling columns.

## WESTMINSTER ABBEY—DEAN STANLEY.

In one of his admirable letters from England, Dr. Cuyler records his impressions of Dean Stanley and the place in which he preaches in the following terms:—My last Sabbath in London was the warmest I have experienced here. I attended the afternoon service in Westminster Abbey—Dean Stanley having very kindly invited me to come to the Deanery and accompany his own family. This was an especially welcome favour, as it ensured me a good place for hearing, and the Dean's voice is not a strong one. The choir of the venerable Abbey and the adjoining transepts were perfectly thronged.—From the central seat assigned me in the choir I could look down the whole length of the magnificent nave, to the point where the statue of William Pitt stands, with commanding figure, above the western doorway. The rich light streamed in through the stained windows, and fell upon the statues of Mansfield, and Lord Palmerston, and the great Chatham; to the left was "Poet's Corner," with the graves of Campbell, Dickens, and Macaulay.

In the midst of all these mighty relics of the past, Stanley, the historian, stood in the small pulpit attached to one of the Gothic columns. It is as a historian, and not as a preacher, that Dean Stanley has won his wide celebrity. He wore his white surplice and a close velvet skull-cap, and looked much older than he really is. His text was, "The Lord magnified Solomon," and his theme was the "Uses of Greatness." The discourse was chaste, crisp, and vigorous in style, and as a dissertation on human greatness, was excellent. But of *Gospel* there was none; and the "faithful saying" found no place in a single line. I frankly told my kind friend the Dean how much I had longed to hear from him the grandeur of *Redemption* as the consummate crown of our Divine Saviour's "greatness." The Dean as frankly replied that "his rule is always to present one thing at a time; and while he agreed with me as to the importance of Christ's atoning death in the Gospel and in sacred history, he did not think it relevant even to allude to it in that sermon."

Even granting the sufficiency of this explanation, it still remains an undoubted truth that Dean Stanley, with all his genius and scholarship, is a latitudinarian in his theology, and seldom preaches the *core* of evangelical religion. He lacks the very thing which gives Spurgeon and Newman Hall their vast power in the pulpit; he lacks what I have been taught to hold as the "one thing needful" in the soul-saving work of Christ's ministry. As a historian, he stands foremost; in ecclesiastical scholarship he is unsurpassed; as a man he is genial, courteous, and most loveable; and to few men in Britain do I feel a more grateful affection for his many kindnesses than to the brilliant Dean of Westminster. Would that his impressive lips were touched anew with holy fire! And that the old Abbey rang again with the glorious truths once proclaimed from the "Jerusalem Chamber!"

## "IT'S NOT ALL RIGHT."

The following, from the pen of Mr. Spurgeon, appears in the *Sword and Trowel* for July:

"All right" is as much John Bull's own word as "Go ahead" is the special voice of Cousin Jonathan. We hear it every day, and scarcely notice its cheerful significance; but the other morning the power of its negative fell very forcibly upon us. Asleep in the cabin of the good ship *Orion*, we were dreaming in a happy manner when a very emphatic voice startled us into thorough wakefulness by asserting most vigorously, "It is not all right." A sinking vessel, furious breakers, and bursting engines, like "battle, murder, and sudden death," all rushed before our mind. The hobgoblins which so much alarmed Bunyan's Pilgrim were all before us. When a man bears witness in the dead of night with a sonorous voice that "It is not all right," he is clothed with the power of a Jonah, and arouses all who hear him, whether it be a trio in a cabin or a crowd in a city.

We do not know a more sure and efficient method of chasing sleep from a landsman's eyes than by shouting in his ears, "It is not all right," at three o'clock in the morning, when he wakes up not in his own cosy bedroom, but in the little den wherein the steward has "cribbed, cabined, and confined" him. After all, there was more reason for fun than fear, for the prophetic voice proceeded from one of the companions of our voyage, who, so far from intending to warn us of some dread event, was himself hardly conscious of having spoken. Our friend was lying in the berth beneath us, and the boy coming in for the boots, which it was his office to clean, not knowing that any living being was in the aforesaid berth, had put his hand on our friend's leg, and leaned heavily thereon, while he groped on the floor for the shoes; the sudden

pressure made the sleeper spring up, much to the amazement of the boy, who very naturally cried out, "All right, sir," but received for answer a flat contradiction from a half-awakened passenger, "It is not all right." The explanation created a burst of laughter, but all chance of any more of "Tired nature's sweet restorer" was gone for that season. Many a day after the cry of "It's not all right" lingered with us, and we thought of the large amount of truth which it contained.

We entered the churches of a Popish city, and felt amid the mummeries and idolatries that "it was not all right." We thought of a Church at home, which has now become a Noah's ark, wherein the unclean beasts are herded by sevens, and the clean animals in twos only, and we reflected that "it was not all right." We remembered three or four Presbyterian Churches, in which no eye unaided by a Scotch microscope can detect a difference, and we heard loud voices raging against a hopeful union, and we thought "it was not all right." We considered the mournful fact that many English Nonconformists are removing all the old landmarks, and seeking out novel inventions, and we lamented that "it was not all right."

Then our mind passed in review the hundreds of self-righteous persons, lovers of pleasure, and neglecters of the Gospel, with whom "it is not all right." We picture the dying beds, the resurrection and the judgment, of the men with whom "it is not all right," and we felt that we had here a great text for a most impressive sermon; but, dear reader, we are not going to inflict a discourse upon you, and, therefore, we drop our pen, only adding one prayer, that none of us may have to exclaim at the last "It is not all right."

## CHANGE OF DIET.

Many cases of illness, among both adults and children, are readily cured by abstinence from all food. Headaches, disordered stomachs, and many other attacks, are caused often by violating the rules of health laid down in the May number, and in consequence some part of the system is overloaded, or some of the organs are clogged. Omitting one, two or three meals, as the case may be, gives the system a chance to rest, and thus to gain strength, and allows the clogged organs to dispose of their burdens. Their practice of giving drugs to "clear the stomach," though it may afford the needed relief, always weakens the system, while abstinence secures the good results, and yet does no injury.

Said a young gentleman to a distinguished medical practitioner of Philadelphia, "Doctor, what do you do for yourself when you have a turn of headache or other slight attack?"

"Go without my dinner," was the reply.

"Well, if that will not do, what do you do then?"

"Go without my supper," was the answer.

"But if that does not cure you, what then?"

"Go without my breakfast. We physicians seldom take medicines ourselves or use them in our families, for we know that starving is better, but we can not make our patients believe it."

Many cases of slight indisposition are made by a change of diet: thus, if a person suffers from constipation, and as the consequence has headache, slight attacks of fever or dyspepsia, the cause often may be removed by eating rye mush and molasses for breakfast, brown bread, baked apples, and other fruits, in cases of diarrhea, for dinner. Rice water, rice pudding, or jelly, will often remove the evil.

## LONESOMENESS.

A mother, busy with her household cares, was obliged to go into an upper room, and leave two little ones alone for some time. So she gave them books and toys to amuse them. But, by and by, the house seemed to grow so still and lonesome, they began to feel afraid. So the eldest went to the foot of the staircase, and calling with a timid voice, said, "Mamma, are you there?" "Yes, darling," said the mother, cheerily. "All right," said the little one, more to herself than to her mother. So she went back to her play for a time. After a while the question was repeated, with the same answer and the same result. Oh, how often in our loneliness and sadness, here in the world, we forget that God is over head! But we only send up our prayers to Him, we should not fail to get a comforting and quieting answer. "What time I am afraid I will trust in thee—" You need not fear in the darkest night, or the wildest storm, for God is still overhead. "As one whom his mother comforteth," so the Lord will comfort those sorrowing ones who flee to his bosom for rest.—Presbyterian.

Home should be made so true that the weary heart can turn toward it anywhere on the dusty highway of life, and receive strength.

Selected Articles.

British American Presbyterian.

PUBLISHED EVERY FRIDAY AT TORONTO, CANADA.

TERMS: \$2 a year, in advance. POSTAGE, by mail, 20 cents per year, payable at the office of delivery.

Active canvassers and Local Agents wanted, to whom liberal commissions will be paid.

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ADVERTISING RATES.

Table with columns for Space, 3 Mo's, 6 Mo's, 1 Year. Rows include One column, Half column, Quarter column, One-sixth column, One-eighth column, One-sixteenth column, 12 lines or 1 inch, 6 to 8 lines, 4 to 6 lines, 4 lines and under.

No double columns; cuts 25 percent extra; specials in reading matter 15 cents. per line each insertion.

Any irregularity in the receipt of the PRESBYTERIAN will be immediately rectified on notice being sent by Postal Card or otherwise.

A DENOMINATIONAL ORGAN.

An overture on this subject from the London Synod was supported by Dr. Proudfoot, who thought that such a medium as a weekly newspaper would greatly advance many interests of the Church.

On motion of Mr. McMullen, after some discussion, it was resolved that the overture be rejected, and that the above-mentioned paper be recommended to the ministers and members of the C.P. Church as worthy of their hearty support.

British American Presbyterian.

TORONTO, FRIDAY, AUG. 23, 1872.

OUR FRIENDS are reminded that subscriptions to the BRITISH AMERICAN PRESBYTERIAN are payable in advance. With this issue we commence the second half year; and those who have not yet remitted, are invited to do so without any further delay.

SUBSCRIBERS who paid for six months and wish to continue, should RENEW AT ONCE, in order that their names may not be struck off the list.

TOPICS OF THE WEEK.

The heat and the elections still monopolize attention in Canada. Everything else is neglected.

The Young Men's Christian Association has met at Belleville. Nothing particular either said or done.

On the other side of the lines the same thing may be said. Those who can get away are holiday-making, and the newspapers are vigorously praising this G. or that for President, according to their political proclivities.

The fact of Dr. Livingstone having been found and relieved by Mr. Stanley, is now put beyond all question. Letters have been received from the great traveller, which set the matter entirely at rest.

The riots in Belfast have awakened very painfully disagreeable feelings among all sober, well-disposed people. If the Roman Catholics choose to trudge through cities and towns in celebration of anything they deem valuable, why not allow them? In general it is a silly way of rejoicing, but if people think differently, why should they not, whether Orange or Catholic, be allowed to tramp about in peace till they be tired, with-

out any one bothering his head about them, either one way or the other. It is a perfect disgrace that the large city of Belfast should every now and then be at the mercy of unprincipled ruffians who call themselves Roman Catholics or Protestants, but who are simply bent on plunder as the chief end of their existence.

THE PRESS.

The importance to Churches of ranking use of the newspaper press is being more and more recognized and so far acted upon. Not however to anything like the extent it ought to be.

As a channel of communication, as a medium of correspondence, and as a means for the diffusion of religious and denominational intelligence, there is nothing really so effective as the newspaper which is specially devoted to the discussion of religious and social questions, and that with special reference to a particular section of the Church.

There are a good many Presbyterian congregations in which we have not yet a single subscriber and a good many others where the minister is our only supporter. We hope to have a large accession of readers for the commencement of another year, and shall be happy to communicate with any who are willing to canvass single congregations or certain wider districts. Terms may be had on application.

There is great excitement among the manufacturers in England on account of the extraordinary rise of coal, it being from 60 to 100 per cent. dearer than it was a year ago.

Infallibility has not brought quiet to the distracted papacy. By using the decrees of politicians, a packed convention elected an infallibilist as Patriarch of the Armenian Catholics in Turkey.

NOTICES TO CORRESPONDENTS.

We should like it to be understood that from all correspondents we require, name and address, not necessarily for publication, but to certify to the facts stated as well as the good faith of the writer.

WE ARE VERY MUCH obliged to the Rev. Mr. Ross, Kirkhill, for his account of "Romanism in Glengarry" but, as he will have noticed, we published an account of the proceedings referred to, on the very day his letter was written, and one not substantially varying from what Mr. Ross has given.

"A CANADA PRESBYTERIAN" is severe upon those who are anxious to raise an enduring monument to the memory of the Rev. Dr. Burns, by endowing a Theological Chair in Knox College.

"PRESBYTERIAN" is very anxious to give credit to whom credit is due in the matter of starting and strengthening a new Presbyterian cause. It would be somewhat invidious to publish his letter, for even the friends in whose service he is so zealous, would not thank him for it.

"AN ELDER" wishes to reopen the discussion about "One who Knows," but we must respectfully decline. If we thought his letter would serve any good purpose, we would give it, but we don't think so.

MR. JOHNSON, THE MISSIONARY STUDENT'S letter are always very welcome. We are only surprised that so few of our missionaries should avail themselves of the Press to tell the members of the Churches their varied experiences and the nature of their work.

"OUR POET-CORNER" is not by any means closed against good original verse. But we like that it should be good for we frankly acknowledge, we prefer even what is but merely passable prose to indifferent poetry.

"A YOUNGSTER" complains of our selected stories being sometimes not up to the mark. That is right, we are always pleased to notice that the PRESBYTERIAN is read even though the result is complaint.

Might we again hint to all our respected friends who favour us with letters, that a short communication has a much better chance of securing insertion than a long one? We shall not object to the publication of even lengthened papers on important points, but as a general thing, it is scarcely possible for a newspaper correspondent to err on the side of brevity.

"MINISTERS LIBRARIES." We are not aware that any Presbyterian Congregation in Canada has as yet started a Theological Library for the exclusive use of the minister, but to continue the property of the congregation.

The best education in the world is that got by struggling to get a living.—Wendell Phillips.

CHURCH BOOK-KEEPING.

We are not in a fault-finding mood, and don't at all wish our remarks to be taken as generally applicable, but is it not too often the case that congregational finances are not managed in the best and most business-like style? It requires no complicated system of book-keeping to exhibit the financial condition of a congregation, and show with sufficient correctness its income and expenditure, either for the week or the year.

Far from resenting this, every right thinking man would take charge of church funds on no other condition. Then there are cases in which the Treasurer is allowed to be the congregation's banker, and to mix up church funds with his own private affairs,—it being thought sufficient and satisfactory that he can pay all demands as they become due and show the financial balance sheet at the end of the year all correct.

All accounts ought also to be submitted to this Board of Management and passed, as the Treasurer is not legally at liberty to pay a single church account without its having been formally examined and sanctioned.

Then there is too often no minute book for the managers meetings and no regular account kept of their proceedings. The meetings are often informal—held about the church door, or on counting the collection, and there are no regularly signed minutes.

When seat rents are taken up, there is frequently the same slipshod neglect of ordinary business rules. All is done in a careless perfunctory fashion, much to the injury of the church, and the annoyance of the minister. There cannot be a doubt but that through this, many a congregation is going back which under better financial management would be prosperous and advancing.

And why should it be left to the Treasurer to pay the Minister when he thinks fit or finds it convenient? We have known cases in which the funds were all raised, and the congregation thought the minister paid, while for weeks, and even months after, it was due, no stipend was forthcoming because the Treasurer had put all Church funds into his private business, and it was not convenient to pay.

know but the congregation may be behind, and though utterly without a coin do not like to dun. Cases have even been known of Treasurer's giving cheques for payment of stipend, and these cheques when presented being dishonoured, with the curt answer "No funds." The whole of this and kindred grievances would be rendered impossible if the laws of the Church were only better understood and acted upon.

Good preaching is specially needed in order to make a prosperous Church, but good rational finance has also its place, and it is not an insignificant one, if the cause is to continue and continue prospering. "Business is business," both in the Church and the world, and if in the management of the secular affairs of congregations there were less left to misunderstandings there would be fewer misunderstandings.

PRESBYTERIANS ALL OVER THE WORLD.

The Rev. J. Moir Porteous, of Wanlockhead, Scotland, has lately published a volume on "The Government of the Kingdom of God," which seems, from notices given in English periodicals, to be a very vigorous and exhaustive discussion of the whole subject.

Table with columns: [England], [Scotland], [Ireland], [Total]. Rows: Synods, Presbyteries, Churches, Ministers, Elders, Deacons, Communications, Sunday School Teachers, Sunday School scholars, junior and senior.

The following statistics of the Presbyterian Churches throughout the world will be interesting to our readers. According to Mr. Porteous there are 146 Synods; 1180 Presbyteries; 20,133 Churches; 18,774 Ministers; 25,528 Elders; 21,002 Deacons; 26,785,996 Members, and 84,351,857 of a Presbyterian population.

The influence of Roman Catholicism in keeping the masses of its people in ignorance is illustrated by the fact that in Naples, the largest Italian city, 400,000 of the inhabitants could neither read or write at the time the power of the Church of Rome was broken.

Rev. Dr. Titus Coan, the venerable Sandwich Island missionary, has organized six new churches from the one of which he has been pastor over thirty years, and which is still under his care. During the last year his church contributed nearly \$1,500 for foreign missions besides the same amount for church work at home.

The Congregationalist says:—Hardly an Episcopal or Presbyterian exchange comes to our table in which there is not some allusion to the question "How shall the ranks of the ministry be increased?" Some of the former urge that those already in the office should be better supported, and that liberal aid should be granted to young men who are willing to prepare for it.

A telegram from Frankfort says:—The Jesuits at Mayence, exceeding those in number of any other German city, have held a special mass, lasting from four a. m. to eight p. m., preparatory to their emigration. Most of the order being Austrians, the institution will be removed to Feldkirch or Brixen. Only a small number of the members will emigrate to other countries.—Another telegram from Vienna says:—According to the semi-official Gaz. Gazette, Count Andrássy has expressed approval of the German Anti-Jesuit Bill, and declared that Austria will in self-defence be compelled to follow the example up to a certain point, or at least demand guarantees that the Jesuits seeking an asylum in Austria will not avail themselves of Southern hospitality to continue their agitation in the north.

Ecclesiastical.

PRESBYTERY OF BRUCE.

The Presbytery of Bruce held its first meeting at Paisley, on 6th and 7th inst. The Rev. John Fraser, Moderator, having read an extract of the minutes of the General Assembly...

PRESBYTERY OF SIMCOE.

The Presbytery of Simcoe met in Barrie on Aug. 8th. The Rev. Mr. Craw was chosen Moderator for the next twelve months. Mr. Craw not being present, Mr. J. Ferguson was appointed Moderator pro tem.

UPPER OTTAWA.

TO THE PRESIDENT AND MEMBERS OF THE KNOX COLLEGE STUDENTS' MISS. SOCIETY.

About the 1st of July I left the little settlement on South River. This settlement from the world outside, and the many disadvantages under which they labor, deepened my interest in their spiritual welfare...

Yours truly, THOS. T. JOHNSTON.

"ONE OF THE OUTSIDERS" ANSWERED.

Editor BRITISH AMERICAN PRESBYTERIAN:

DEAR SIR.—A correspondent asks for information about the appointment of a commissioner to the Saskatchewan in a spirit very unbecoming and unreasonable.

Ans. Probably the Convener of the Foreign Mission Committee would have answered a private note, without having the question asked through a newspaper...

Ans. Most reasonable men would have thought it just to do so. It may be mentioned, however, that arrangements for sending Rev. Mr. Vincent and wife out were necessary...

Ans. Mr. Moore may have the habit of mind required for his special work, and may be more suitable than any other man; indeed, the skill and care he has shown in organizing the expedition and obtaining information, have favorably impressed the brethren here...

Ans. If it is considered respectful to send so young a man as Mr. Moore &c.

Ans. The daughter of a Boston clergyman has been filling her father's pulpit. Her preaching is said to have been listened to with marked attention by the congregation.

The official journal of the Vatican announces, in its issue of the 17 ult., that Monsignor Capel has been named domestic prelate to the Pope.

The custom of choosing a text as the basis of a sermon is supposed to have originated with Ezra, whose manner of conducting public worship is described in Nehemiah viii. 8.

The liberality of some of the wealthy men in the United States in endowing Theological Institutions is very remarkable. In the course of 1871, Princeton received from H. G. Marquard of New York \$124,600.

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igation is enquired into, and feels moreover that an independent investigator from a distance can accomplish the end aimed at more successfully than any one belonging to the Presbytery can do.

Your correspondent seems to have something else burdening his mind. Would it not be a good thing for him to consider whether the object he apparently aims at might not be better gained by hearing his grief in silence.

MANITOBA. Four Gains, August 13th, 1872.

MINISTERS AND CHURCHES.

Dr. Ormiston, of New York, is announced to preach in the W. M. Metropolitan Church, next Sabbath morning.

Last Sabbath the Rev. A. J. Traver, M. A., of Brookville, occupied the pulpit of Cooke's Church, in this city.

The Presbyterian congregation of Hull, Ont., ask for tenders for the erection of a new church, which is to be completed as soon as possible.

The Rev. Wm. Ormiston, D.D., of New York, has been delighting the people of Oshawa by a lecture on "Notes on Travels in California."

The Rev. D. J. Macdonnell, B. D., of Toronto, preached most acceptably to the congregation of St Andrew's Church, Berlin, Ont., last Sabbath.

The Rev. Alexander Frazer, the recently appointed minister to Manitoba, has arrived safely with his family and is settled at Little Britain, Lower Fort Garry.

The Rev. J. McEwen, of Pembroke, Ont., has been spending his holidays in New Brunswick. He has been preaching in the principal Presbyterian Churches of St. John.

In the report of the proceedings of the Ottawa Presbytery we regret that several typographical errors were made. Among others it was stated that Mr. Turnbull was received as a member of the C. P. Church instead of minister.

The Rev. John Smith, of the Canada Presbyterian Church, Bowmanville, was the recipient on Wednesday evening of a very handsome gift from his congregation, consisting of a piece containing \$110 in gold.

LIVINGSTONE'S OWN STORY.

In addition to the reports and letters received from its correspondent, Stanley, the New York Herald has within the past week received by cable and published two letters from Dr. Livingstone himself, detailing at length his grateful appreciation of the unparalleled enterprise organized by the editor for his relief...

He states that he undertook this last exploration of the watershed of South Central Africa at the request of his old friend, Sir Roderick Murchison, who encouraged him by telling him that he would be the discoverer of the real sources of the Nile.

Not having reached the watershed, a broad belt of upland some 700 miles in length from east to west, he was soon brought face to face with the slave-trade, carried on through those regions under the auspices of the Sultan of Zanzibar.

This slave-trade he is now endeavoring to break up. He says, with unaffected sincerity, "If I am permitted in any way to promote its suppression I shall not grudge the toil and time I have spent. It would be better to lessen human woe than to discover the sources of the Nile."

Brigham Young has his sermons phonographically reported like Beecher.

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Miscellaneous.

Next to Rev. C. H. Spurgeon, Rev. H. S. Brown preaches to the largest congregation in England.

The introduction of the organ for use in public worship is causing considerable discussion in several congregations in Scotland.

Dr. Livingstone's diary, which has been forwarded to his daughter, now in Iceland, is not to be published unless news of his death is received.

The great difficulty usually experienced in getting children to take castor oil is completely overcome by using "Wilson's Castor Oil Emulsion." See advertisement.

St. John's English Lutheran congregation, Philadelphia, Dr. Seis, gave last year from thirty to forty thousand dollars for Church purposes, and will do the same this year.

It is said that Nilsson, the great singer, is a Lutheran, and her husband was a Roman Catholic, until he excommunicated himself by being married in an Episcopal Church.

Lord Walter Campbell, one of the numerous sons of His Grace of Argyll, is about to be married to a Miss Cloughton, a relation of the Bishop of Rochester.

An African explorer, Mr. New, writes to the London Times suggesting that the British Government should recognize the services of Mr. Stanley in some way or other.

Ruskin has ordered the new edition of his work to be bound in rich purple calf, with gilt edges, and not a single copy will be allowed to go out in any other shape.

We read that the proprietor of Lanartine's former residence at Maceon has sold, in the last two years, to travelers, over 4,000 quills with which Lanartine wrote his "Joeylin."

The King of Italy showed wisdom and good taste when he ordered the works of Samuel Smiles, the author of "Self-Help," to be largely circulated among his people, in Italian translations.

The University of Pech has chosen for its rector, M. Hatala, a Catholic priest and decided opponent of the Syllabus, the Papal Infallibility dogma, and other recent Papal innovations.

The Rev. Rev. Dr. Keatinge, formerly a Roman priest, and Secretary to the late Cardinal D'Andrea, has been expounding, by public lecture, the iniquities of the system in which he was brought up.

It is said that the French Government has positively declined to join with other powers in placing a veto upon the election of the next Pope, on the ground that no right to such a veto exists.

The tourists in Switzerland has already had its full annual list of horrors. Four deaths from accidents; two ladies from falling over a precipice, two gentlemen by drowning, one gentleman murdered.

The Presbyterian Board of Home Missions of the United States is in debt to its missionaries \$15,000, and wants the 1,500 churches which gave nothing last year for Home Missions to send \$10 each to clear off the debt.

At a recent sale of rare books in London, the "Confession Amantis" of John Gower, Cantons' folio edition, brought the handsome sum of £670. In 1746 the same volume was disposed of at a public sale for fourteen shillings.

Some parts of the Island of Sardinia have been laid quite bare by the terrible plague of locusts poisoning the wells and fountains. Great misery is also reported from the Vesuvian districts, and the gathering of taxes is regarded by the ruined inhabitants of those quarters as mere mockery.

In Britain an income of £1000 a year in 1872 represents no higher social position, no greater comparative command of the comforts of life, no greater ease of living in the same rank and style and in the same circles than was represented in 1862 by £800, or in 1850 by £600 a year.—Standard.

Without resorting to strikes domestic servants in England have contrived to add 50 or 60 per cent. to their wages in a very short time, and to insist upon a style of living that rises with the developing style of their masters and mistresses.

Livingstone's letters continue to bear fruit. A most influential deputation waited upon Earl Granville on Aug. 7, to urge him to take measures for the suppression of the slave trade in East Africa.

Chicago witnessed on Monday one of the so scenes which are the natural result of the vicious system of speculation in grain that has grown up in that city.

As everything connected with lightning about this time is interesting, we may mention that on the 2nd inst., in England, a train on the Great Western Railway, was struck by lightning between Claydon and Bratford.

The fact that the two English Archbishops have promised to endeavor to make the reading of the Athanasian creed optional in the churches, greatly irritates some of the church newspapers.

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The Presbyterian Home of St. Louis has established a depository for furnishing sewing to mothers of families who are unable to go out to work, and are yet dependent on their own exertions.

The vacancy caused by the resignation of Professor Rainey in Glasgow University, has been filled up by the appointment of Dr. Pierce Adolphus Sharp, M. A., Professor of the same subject in the Andersonian, and Examiner for the Faculty of Physicians and Surgeons.

Reports from various parts of the United States bring news of much damage to crops and loss of property occasioned by the recent storms. The poet Whittier's house at Amherst was struck by lightning and Mr. Whittier himself prostrated to the floor, although he sustained no serious injury.

The last thing that a clergyman has struck. He will not work at five o'clock in the morning. An Archbishop authority says, "One of our recent clergymen was foolishly asked to be in attendance at the bride's house at 5 a. m. to perform the ceremony. He respectfully declined to begin work at such an early hour. Bride and bridegroom are in a hurry in that part."

A despatch from Salt Lake City says Indian troubles at San Peto are serious. Taddy, a well known Indian chief, sends word to all the bishops that he cannot longer control his tribe.

A despatch to Agent Dodge says the Indians are stealing horses and killing men at every opportunity. A requisition has been made for troops, which will immediately be hurried forward to the scene of the outbreak.

On Thursday evening, at Mr. Driscoll's residence, Mrs. H. McKenzie, of Kincaidine, on the occasion of her removal to Michigan, was made the recipient of a large and beautiful photograph album, containing an ambrotype picture of her class arranged in a group.

The presentation was made by Mr. Wm. Kay, agent, of Knox Church, S. S., on behalf of her class, and was accompanied by an affectionate address, to which Miss McKay, made a suitable reply.—Bruce Reporter.

Dr. Livingstone's own despatches have reached the Foreign Office. The letters say nothing of the eminent explorer's past discoveries, nor of his future plans, but are full of complaints against the leaders of the caravans and other agents who were entrusted with supplies and rations for him.

The despatches are dated last November, and are only those sent by the explorer to Dr. Kirk. The geographical Society believes Stanley, who was expected to arrive in London on Thursday, brings a number of letters from Livingstone to the Foreign Office of a much later date.

BRITISH ECCLESIASTICAL NOTES.

Mr. John McWilliam, probationer, has received a unanimous call from the Free Church congregation of Carlow, which has been sustained by the Free Presbytery of Lows.

The Rev. J. McCullough, Minister of the First Presbyterian Church, Bangor, Ireland, was recently presented with a pulpit-gown, a very valuable and chaste tea and coffee service of Celtic pattern, and a regulator clock.

The Rev. Dr. Williamson, minister of the parish of Assynt, Sutherland, Scotland, was presented on the 25th inst., with a handsome pulpit gown and Bible. The presentation was made by Dr. John McNab, Librarian.

Williamson has now been fully a quarter of a century minister of Assynt and during that time he has secured the respect of all classes.

In Glasgow at present five new churches in connection with the establishment are being built. The Free Church has four and other five in contemplation, while the United Presbyterians are building as many as will accommodate seven or eight thousand hearers.

Altogether the accommodation being provided will be sufficient for from 25,000 to 30,000 additional worshippers.

Book Notices.

THE BRITISH QUARTERLY and the EDINBURGH for July have both come to hand and contain, as usual, a large amount of solid readable matter.

We have neither time nor space, this week, to notice any of the articles at length.

The publishers of the Illustrated Christian Weekly make a special offer of their elegantly illustrated weekly from the first of September to the close of the present year, together with a finely engraved new map of Palestine printed in colors, to any person on receipt of seventy-five cents.

It is encouraging to know that this latest and best effort of the American Tract Society to stem the tide of corrupt literature by "overcoming evil with good" is meeting with well-merited success.

SCRIBNER'S FOR SEPTEMBER.—A lively illustrated paper by Edward King, "In and About Paris," opens the September number of Scribner's. There is also a capital article on Sculpture, by an accomplished critic, with numerous illustrations, and a pictorial account of the "Ascent of Gray's Peak" by a party of ladies and gentlemen.

The most important article of the number, however, is Mr. Mulford's essay on the late Frederick Denison Maurice, one of the greatest thinkers and preachers of modern times, among whose disciples were John Sterling, Alfred Tennyson, George MacDonald, and Thomas Hughes.

Miss Fannie E. Hodgson, author of the genuinely pathetic story of "Sully Tim's Trouble" in the June number of Scribner's contributes another story of much power, entitled "One Day at Arlo." Miss Adeline Trafton tells a sea-side story of characteristic strength, "After the Darkness, Light," and Hiram Rich is pleasantly suggestive in his seasonable sketch of "Yater's Vacation," while Mrs. Oliphant's masterly novel, "At His Gates," moves steadily on.

Then we have an interesting account of the "English Singing-Birds in Florence" in 1855—the Brownings, Frederick Tennyson, the Trollopes, and Laver the novelist. Charlotte I. Forten tells of "A Visit to the Birthplace of Whittier." For poetry we have "A Ballad of the Gold Country" by H. H., with verses by Miss Kate Patnam, Osgood and Mrs. Ritter. Dr. Holland, in Topics of the Time, treats of "The Matter of Size," "Modern Preaching," and "Prizes for Sulticide."

THE BRITISH QUARTERLY and the EDINBURGH for July have both come to hand and contain, as usual, a large amount of solid readable matter.

We have neither time nor space, this week, to notice any of the articles at length.

The publishers of the Illustrated Christian Weekly make a special offer of their elegantly illustrated weekly from the first of September to the close of the present year, together with a finely engraved new map of Palestine printed in colors, to any person on receipt of seventy-five cents.

It is encouraging to know that this latest and best effort of the American Tract Society to stem the tide of corrupt literature by "overcoming evil with good" is meeting with well-merited success.

SCRIBNER'S FOR SEPTEMBER.—A lively illustrated paper by Edward King, "In and About Paris," opens the September number of Scribner's. There is also a capital article on Sculpture, by an accomplished critic, with numerous illustrations, and a pictorial account of the "Ascent of Gray's Peak" by a party of ladies and gentlemen.

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## Sabbath School Teacher.

## SABBATH SCHOOL LESSONS.

SEPT. 1.

*Peter's Warning.*—Matt. xxvi. 81-86. Parallel passages, Mark xiv. 27-31; Luke xxii. 81-88; John xiii. 86-88.

Prove the Evil of Hypocrisy.

Repeat Psalm 110, 4-6; Proverbs 28, 20; Shorter Catechism, 90.

VERSE 81.

What does offended mean? Stumbled. If a person on a road were to stumble on a stone or root of a tree, that would be called "an offence." So Jesus says, that what was to happen to him that night would cause them to stumble and fall. Where is this prophecy? Zech. xiii. 7. "Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of Hosts." Who is the Shepherd? Who are the sheep?

LESSONS. 1. We cannot be disciples of Jesus without trials. That the Saviour should die on a cross was a great offence, or scandal, or cause of stumbling to many. Paul gloried in the cross, Rom. ix. 88; Gal. v. 11. Read and Ramsay, American missionaries, say "the people in Ankola call us Jesus Christ men, no doubt from the fact that they hear us make use of the name so frequently," Acts xi. 26.

2. Why the Shepherd was smitten; because he was the Sin-bearer. "I lay down my life for the sheep," John x. 14, 15.

VER. 82.

Where is Galilee? In the north part of Palestine. We find Jesus at the Lake of Galilee after his resurrection, John xxi. 1-24. He also met with the disciples on a mountain there, Matt. xxviii. 16.

VER. 83-84.

What did Peter reply? Why did Peter speak so strongly? He loved Christ so well he thought he never could desert him; and he was so brave he thought nothing could frighten him. How does Jesus warn him? Read here Luke xxii. 81-84, where the account is more complete. Jesus says that Satan desired to sift Simon as wheat, and that He had prayed for him. How often was he to deny Jesus? All the evangelists mention it was to be thrice. When would he deny him? It is said here, before the cock crew. In Mark's Gospel it is before the cock crew twice. These words are not to be understood as if there was only one cock in Jerusalem. In Thomson's "Land and the Book" he says: "Barn-door fowls swarm round every door, are at home among the children, roost overhead at night, and with their ceaseless crowing are the town clock and the morning bell to call up the sleepers at early dawn." Peter denied Jesus before the cocks began to crow, and he denied him thrice before they ceased.

LESSON.—How near danger we may be without knowing it. A great temptation was at hand, yet Peter would not believe it. We have many warnings, line on line. None are more insecure than those who think they are safe.

VER. 85.

What did Jesus reply? How does he show he has fears that Jesus is to be put to death? He does not say die for thee, but die with thee. In Mark's Gospel we read, "But he spake the more vehemently." What did the others say?

LESSON.—How little we know ourselves. Peter and the others were quite sincere; they really meant what they said, for they were devoted disciples, and had they sought help from God they would have resisted temptation; but they were strong in self-confidence. There was a proud, reliant strength, instead of the strength of humble reliance on God. Compare the conduct of the three Hebrews, Dan. iii. 16-18; also 2 Chron. xiv. 11; 2 Chron. xx. 12.

VER. 86.

Where is Gethsemane? In the valley between the temple and the Mount of Olives. The word signifies "oil-press." Olives grow there to this day. There was a garden there, and Jesus oftentimes resorted thither with his disciples, John xviii. 1-2. It is supposed that such gardens at the passover were thrown open to all. Why did Jesus go to Gethsemane? Mention other instances of his prayerfulness. Matt. xiv. 28; Luke iii. 21; Luke vi. 12.

LESSON.—Pray without ceasing.—Jesus was about to die, and therefore he prays. Secret prayer is the very life of the soul, Phil. iv. 6; Heb. x. 22.

It is a great mistake to set up our own standard of right and wrong, and judge people accordingly.

But after all,

If you will observe, it doesn't take, A man of giant mould to make A giant shadow on the wall; And he who in our daily sight Seems but a figure mean and small, Outlined in Fame's blinding light May walk, a silhouette sublime, Across the canvass of his time.

—J. T. TOWNSEND, in Atlantic.

## Our Young Folks.

## HUNTING EGGS.

"Who wants to hunt eggs?" shouted Charley the bold, "Who wants to go climb on the hay?" "O, I!" "Yes and I!" clamored Fannie and Will, "And me, too!" pleaded three-year-old May.

So they rushed to the barn better skelter, and soon were driving about with a zest. In the corners and rafters, the mangers and hay, To see who could find the first nest.

"And who gets the most egg shall beg grandma to bake A cake we can share all around;" So Fannie suggested, the boys cried "Hurray!" "We'll have every eggs can be found!"

Nimble Charley went clambering about like a cat, And soon counted "One, two, three, four!" And then with the pearl-white eggs in his hat, Hid carefully down to the floor.

"There's a nest!" Fannie cried, from far up on the hay, "Right here in the hay! One, two, three!" And in her white apron she gathered them up, As happy and glad as could be.

"Old Speckle's on mine!" shouted Will, but just then With a cackle, away the hen flew; "Dear me!" said poor Will, "I was sure I would beat— And here I have only got two!"

"Where's May?" they all questioned, "O where has she gone?" "Here, here I is! I's found a nest!" And her curly brown head from the manger propped up, Just under the nose of Black Jess.

"O! O! sit still, May, or the horse may bite!" But she counted "One, two, fee, four, five!" And they rushed to her rescue with laugh and with shout, "She's got the most—sure as you live!"

But there she was sitting in sweetest content, And down in her snug little lap Five soft little kitties lay rolled into balls, Contentedly taking a nap.

## NO TIME FOR SWEARING.

"Catch me using a profane word in the presence of ladies," said a talkative stripling, with a shade of down on his upper lip. "There's a time for all things."

No sir, there isn't a time for all things. No law, human or divine, ever set apart a time for swearing. A profane expression is a sin and an abomination, utter it when and where you will. As for 'ladies, yes, I'll grant you it is well to be and act our best in their presence. We can not be too true, too pure, too honorable if we want to stand upright before a good woman or a good girl—yes, while I'm about it, I'll add, nor before a little mite of a girl baby, with her soul fresh from heaven. I know only of one other before whom we ought to be just as particular, if not more so. When he is not around, my boys, you can safely do just about as you please. But when you're in his presence—and, to my thinking, we're all there, or thereabouts, pretty much all the time—have a care! Don't offend the deepest love, the whitest purity, the grandest honor of all.—Uncle Tim, in *Hearth and Home*.

## WHAT WILLIE'S PUPPY DID.

Two or three little boys, almost babies, were standing near a man who was whipping his horse to make him draw a very heavy load of coal. One of them called out, in his helpless indignation: "Stop that, Mister! You shan't whip that nice old horse any more!"

But still the smutty fellow laid on the whip. Another of the children exclaimed: "You better stop that, or I'll whip you real hard with my horse-whip when I'm a man! Stop! else I'll tell my father of you!"

The man laughed till he looked up and saw the third baby-boy sitting down by a stone wall, crying bitterly, and rubbing his eyes with his white blouse. He stopped his cruel work and called out: "What are you crying for? This isn't your father's horse, little fellow."

"I'm crying 'cause, 'cause I don't want that nice horse hurt. Please don't hurt him any more, and I'll help you push the cart, and Sam and Joe will push, too!"

The man laughed out very loud, and said: "Why, you could draw the coal yourself! But why don't you like to see the horse whipped?"

"'Cause, 'cause," sobbed out little Willie, "'cause I've got a puppy at home!"

Now, there seemed no sense, at first thought, in this reply of the dear, tender-hearted child; but there was a great deal of good sense in it. What Willie meant was this: "I own a puppy that I love, and I could not have him whipped nor hurt in any way. And because I love my puppy and am tender of him, I love every other living thing."

Willie's puppy had taught him to be merciful to every dumb creature, and so had done a good work on his little heart.

The child who is tender of dog, cat, or bird, will never grow up to beat horses. Let children have pets to love and care for.—*Methodist*.

Two things indicate an obscure understanding—to be silent when we ought to converse, and to speak when we should be silent.

## Temperance.

## "GOOD NIGHT PAPPY."

The words of a blue-eyed child as she kissed her chubby hand and looked down the stairs: "Good night, Pappa; Jessie see you in the morning."

It came to be a settled thing, and every evening, as the mother slipped the white night-gown over the plump shoulders, the little one stopped at the stairs and sang out, "Good night, pappi;" and as the father heard the silvery accents of the child, he came, and taking the cherub into his arms, kissed her tenderly; while the mother's eye filled, and a swift prayer went up; for strange to say, this man who loved his child with all the warmth of his great noble nature had one fault to mar his manliness. From his youth he loved his wine-cup. Genial in spirit and with a fascination of manner that won him friends, he could not resist when surrounded by his boon companions. Thus his home was darkened, the heart of his wife bruised and bleeding, the future of his child shadowed.

Other children had been theirs—a few months, just long enough to leave a perpetual fragrance in their home and in their hearts—and, one by one, God had taken them. Still, the father did not turn; he did not see the love that prompted; he did not see the secret voice of the great Shepherd as he took the lamb into his arms, saying, "Follow me." The mother looked and halted, she wanted to follow; but her husband lagged behind, and her woman's heart clung to him.

Then came a blue-eyed darling to the nest, folded her wings, and sang a little prattling song so full of love, the father listened as one entranced. "A healthy child," he said, as bending over the crib he looked on the sweet upturned face. And when the birdling grew stronger, and he could take her in his arms without fear of hurting the tender limbs with his rough nursing, the father's love strengthened tenfold.

Three years, and the winsome prattle of the baby crept into the avenues of the father's heart, keeping him closer to his home, but still the fatal cup was in his hand. Alas, for frail humanity, insensible to the calls of love. With unutterable tenderness God saw there was no other way; this father was dear to him, the purchase of his Son, he could not see him perish; and calling a swift messenger, he said, "Speed thee to earth and bring the babe."

"Good night, pappi," sounded from the stairs. What was there in the voice? Was it the echo of the mandate, "Bring me the babe?" A silvery plaintive sound, a lingering music that touched the father's heart, as when a cloud crosses the sun. "Good night, my darling," but his lip quivered, and his broad brow grew pale, "Is Jessie sick, mother? Her cheeks are flushed and her eyes have a strange light."

"Not sick; and the mother stooped to kiss the flushed brow; "she may have played too much. Pet is not sick?"

"Jessie tired, mamma; good-night, pappi; Jessie see you in the morning."

"That is all, she is only tired," said the mother, as she took the small hand. Another kiss, and the father turned away; but his heart was not satisfied.

Sweet lullabies were sung; but Jessie was restless and could not sleep. "Tell me a story, mamma;" and the mother told of the blessed Babe that Mary cradled, following along the story till the child had grown to walk and play. The blue, wide-open eyes filled with a strange light as though she saw and comprehended more than the mother knew.

That night the father did not visit the saloon; tossing on his bed, starting from a feverish sleep, and bending over the crib, the long weary hours passed. Morning revealed the truth—Jessie was smitten with a fever.

"Keep her quiet," the doctor said; "a few days of good nursing, and she will be all right."

Words easily said; but the father saw a look on the sweet face such as he had seen before. He knew the messenger was at the door.

Night came. "Jessie is sick; can't say good night, pappi," and the little clasping fingers clung to the father's hand.

"O God, spare her! I cannot, cannot bear it!" was rung from his suffering heart.

Days passed; the mother was tireless in her watching. With her babe cradled in her arms, her heart was slow to take in the truth; doing her best to sooth the father's heart: "A light case!" the doctor says, "Pet will soon be well."

Calmly, as one who knows his doom, the father laid his hand upon the hot brow, looked into the eyes, even then covered with the film of death, and with all the strength of his manhood cried, "Spare her, O God, spare my child, and I will follow thee."

With a last painful effort the parched lips opened: "Jessie's too sick; can't say good night, pappi—in the morning."

There was a convulsive shudder and the clasping fingers relaxed their hold—the messenger had taken the child.

Months have passed. Jessie's crib stands by her father's couch, her blue embroidered dress and white hat hang in his closet; her boots with the prints of the feet just as she last wore them, as sacred in his eyes as they are in the mother's. Not dead, but merely risen to a higher life; while sounding down from the upper stairs, "Good night, pappi; Jessie see you in the morning," have been the means of winning to a better way one who had shown himself deaf to every former call.

## A THOUGHT BY THE WAY.

We were steaming up among the Thousand Islands in the St. Lawrence River, enjoying with an ever new delight the picturesque and varying scenery. Just before we reached Alexandria Bay, a thunder shower burst upon us. The air was so thick with rain under the low-lying cloud that it was impossible to see far enough to find a channel. So the machinery of the boat was stopped, and we moved aimlessly backward and forward until the cloud lifted and the rain ceased.

Some of the excursionists were alarmed, and there was great confusion and retreating to the cabins, when the rain came leaking through the slight roof of the deck. Near to me was a bright-eyed little fellow leaning on his mother's lap.

"Mamma, mamma, why don't we go on?" he asked.

"They cannot see ahead to keep the channel," said she "so we are waiting for the shower to pass over."

He looked startled and restless. Presently he pulled at her sleeve as she was talking to the group around her.

"Mamma, has God lost the way? Can he see through the fog?"

"God never loses the way, my boy. He sees through the darkness as well as through the light," said the mother, bending down to soothe the child's alarm with tender words and kisses.

"Then I ain't afraid," said he, lifting a confident face and straightening up his little figure to its full height. "As long as God knows the way I guess he'll keep a good look out."

The child's words went to my heart. A sudden darkness of storm had come upon one of my cherished plans of work. Progress was checked. The machinery was stopped. Courage and faith gave out, and I thought the way was blocked up so the work could never go on. It came to me now that there was still the open channel and safe passage through the rocks and eddying currents. No change had come upon the appointed path. Only a mist had fallen before my eyes, so I could not see the old landmarks. With steadfast heart and watchful eye, I must wait till the cloud lifted, sure that God had not lost the way.

While I was thinking of these things the sun burst out, and we were rapidly pushing our way among the islands. The people came crowding on deck again, and the steambot was soon bubbling over with merry voices and laughter. My little friend watched them curiously for a few minutes.

"I wonder what God thinks when we get frightened, and then when it is all gone so quick," said he talking to himself, as if the panic of fear and the renewed mirth were both a puzzle to him.

I, too, wondered what God thinks of us when we lose faith and courage in the work we have undertaken for him, and then when he has come to our relief in some time of darkness and danger, we straightway forget our deliverance.—*Christian at Work*

## WHICH WAY ARE YOU GOING?

A little girl named Sarah went home from church full of what she had seen and heard. Sitting at the table with the family, she asked her father, who was a very wicked man, whether he ever prayed. He did not the question, and in a very angry manner replied, "Is it your mother or your Aunt Sally that has put you up to that, my little girl?"

"No father," said the little creature. "The preacher said all good people pray, and those who don't pray are not going to heaven. Father, do you pray?"

This was more than the father could stand, and in a rough way he said, "Well, you and your mother and your Aunt Sally may go your way, and I will go mine."

"Father," said the little creature, with sweet simplicity, "which way are you going?"

This question pierced his heart. It flashed upon him that he was in the way to death. He started from his chair, burst into tears, and began to pray for mercy.

Reader, which way are you going? To heaven or hell—which?

Reprove thy friend privately; commend him publicly.

## Scientific and Useful.

## SYRUP OF COFFEE.

The *Scientific Press* recommends syrup of coffee for use on long journeys. Put a half pound best ground coffee into three pint of water and boil it down to one pint. Cool the liquor, reboil it, adding enough white sugar to give it the consistency of syrup. When cool put it in a bottle and seal it up. Two teaspoonfuls in a cup of boiling water will make a good cup of coffee.

## LIGHTENING RODS.

The *Scientific American* devotes considerable space to the subject of lightning rods. The question whether they are really a protection, is answered in the affirmative. But it insists that the value of the rod depends mainly upon its ground termination. The end ought to terminate in a layer of soil permanently wet, and the end of the rod ought also to expose to this soil as large a surface as possible. Permanently moist earth is found only at considerable depths—say at the level of water is the wells of the vicinity.

## AN ICE LENS.

It is interesting to observe that radiant heat from the sun may be collected into a focus by means of an ice lens, and yet produce all the effects of an ordinary burning-glass. Such a lens, for experiment, may easily be made by placing a flat piece of ice upon a warm concave surface of metal or porcelain dish, such as an evaporating dish used by chemists; as soon as one side has assumed the proper form, the ice must be turned to make both sides alike. Any sunny, crisp, frosty morning will be suitable for this experiment, from which we learn that in Northern regions it would be quite possible to raise a fire without matches, a fact not altogether unworthy of being known.

## REMEDY FOR FEVERISHNESS.

When persons are feverish and thirsty beyond what is natural, indicated in some cases by a metallic taste in the mouth, one of the best "coolers" is to take a lemon, cut off the top, sprinkle over it some loaf sugar, working it into the lemon with a spoon, and then suck it slowly. Invalids with feverishness may take two or three lemons a day in this manner, with most marked benefit, manifested by a sense of coolness, comfort, and invigoration. A lemon or two thus taken at "tea-time" is, for some, an entire substitute for the ordinary supper of summer, and would give many a man a comfortable night's sleep and an appetite for breakfast to which they are strangers who will have their cup of tea, or supper of "relish" and cake and berries and cream.

## LIGHT WITHOUT MATCHES.

Take an oblong vial of the whitest and cleanest glass put in a piece of phosphorus the size of a pea, upon upon which pour some olive oil, heated to the boiling point, filling the vial about one-third full, and then seal the vial hermetically. To use it remove the cork, and allow the air to enter the vial, and then re-cork it. The whole empty space in the bottle will then become luminous, and the light obtained will be equal to that of a lamp. As soon as the light grows weak, its power can be increased by opening the vial and allowing a fresh supply of air to enter. In Winter it is sometimes necessary to heat the vial between the hands to increase the fluidity of the oil. Thus prepared, the vial may be used six months. This contrivance is now used by the watchmen of Paris.—*Rural Home*.

## WET AND DRY BATHING.

If any one, says Dr. Nichols, in these days will exercise in the open air so that each day he will perspire moderately, and if he will wear thin under garments, or none at all, or sleep in a cold room, the functions of the skin will suffer little or no impairment if water is withheld for months.

Indeed bathing is not the only way in which its healthful action can be maintained by those living under the conditions at present existing. Dry friction over the whole surface of the body, once a day or once in two days, is often of more service than the application of water. The reply of the centenarian to the enquiry, to what habit of life he attributed his good health and extreme longevity, that he believed it due to "rubbing himself all over with a cob every night," is significant of an important truth. If invalids and persons of low vitality would use dry friction and Dr. Franklin's "air bath" every day for a considerable period, we are confident they would often be greatly benefited. Cleanliness is next to Godliness, no doubt, and a proper and judicious use of water is to be commended; but human beings are not amphibious. Nature indicates that the functions of the skin should be kept in order, mainly, by muscular exercise, by exciting natural perspiration by labour; and delicious as is the bath, and healthful, under proper regulation, it is no substitute for that exercise of the body without which all the functions become abnormal.

## Scotland.

## ABERDEENSHIRE.

Ann Duffus, a widow seventy-two years of age residing at 154 Causeway-head, died suddenly on the 28th ult.

On the 29th ult., a Highlander named Angus McLean, residing at Fraserburgh, who had been engaged in a drunken fight, died from the effects of blows received on the head.

George Oldman, sixty-nine years of age, fireman at Springbank Mills, Peterhead, met with a rather severe accident on the 21st ult., by falling down an engine pit, whereby he sustained dangerous injuries.

The journeymen shoemakers in Huntly, Rhynie, Forgue, Rothiemann &c., at a meeting held in Huntly lately unanimously agreed to adopt the Inverurie new time statement, which gives 4d. per hour, and limits the hours of labor to ten per day.

Ann Davidson or McKay, wife of Wm. McKay, chimney-sweep, Brownie's Brae, College Street, recently threw herself into the River Dee opposite Trinity Quay, Aberdeen, with intent to commit suicide but was rescued and lodged in prison.

Isabella Mundie, Fraserburgh, having sued John Forsyth, Meadowhill, Strickon, for £200 damage for breach of promise of marriage and seduction, the Sheriff after hearing evidence found the first charge proven, and awarded £25 damages for expenses.

While Mr. William Keith, of King Street, Aberdeen, was returning on the 27th ult., from his quarries at Blackhills to Ellon, the horse he was driving suddenly started off at full speed, causing one of the wheels of the gig to come in contact with the seventeenth milestone from Aberdeen, whereby he received very serious injuries.

## AYRSHIRE.

Mr. William Hamilton Wilson, of the National Bank, Kilmarnock, expired suddenly on the 25th ult., from congestion of the brain.

On the 27th ult., a boy named Houston, three years of age, son of a weaver residing in Boat Vennel, Ayr, fell into the water at the south quay, and was drowned.

Mr. John Thomson, Kilmarnock, who was for many years an active member of the firm of Gregory, Thomson & Co., carpet manufacturers, died suddenly on the 28th ult.

On the 26th ult., Alexander Steedman, seventy years of age, a laborer, residing in Dunlop street, Kilmarnock, died from the effects of injuries received on the head by having been thrown from a cart, with which a horse ran off.

While two daughters of Mr. William Beattie, late rector of Moffat Academy, were recently out driving in a pony phaeton at a short distance below the Loehouse Tower, the vehicle was upset, and the ladies having jumped out, sustained very dangerous injuries.

## ARGYLLSHIRE.

A new parish church is about to be erected in Argyll Square, Oban.

On the 26th ult., Donald Smith, innkeeper, Ballochmattie, died suddenly from exposure to rain.

There is likely to be a dearth of fuel in the island of Islay, before the ensuing winter is over, as peats are being shipped in large quantities to meet the demand elsewhere.

On the 21st ult., a young man named John Armour, son of Mr. Armour farmer, Calfuar, near Campbelltown, in the parish of Killean, was drowned in a deep pool of water in Killean river.

## CLACKMANNANSHIRE.

On the 22nd ult., a workman in the employment of Robert Knox & Son, brewers, Cambus, named James Murray, was drowned in the Devon, while bathing.

The settlement of the Rev. Mr. Gelatly in the United Presbyterian Church at Tillycountry has caused a large secession from the congregation, and the formation of a new Congregational Church there.

## CAITHNESS-SHIRE.

The Highland Committee of the Free Church have appointed the Rev. Mr. Munro, Strathly, to preach to the Highlanders at Wick during the first part of the fishing season.

The Crown counsel has ordered that no proceedings shall be taken against the priest Capron in connection with the origin of the disturbance in Wick, in consequence of the contradictory character of the evidence.

A young man named William Man-

son, a mason, belonging to Auckingale, near Wick, was killed recently while engaged working at the new rifle hall in course of erection at Thurso.

## DUMFRIESSHIRE.

Mr. Harkness, Provost of Dumfries, has been compelled to resign his office on account of continued indisposition.

A few of the friends of Mr. McGill, Rotchell, have testified their regard for him by presenting him with a beautiful time-piece and a pair of bronze figures.

In order to infuse some spirit into the bowling on the Old Town Green, Langholm, Alex. Reid, Esq., the president, has given a splendid pair of bowls to be played for, and to become the property of the winner.

## DUMBARTONSHIRE.

On the 27th ult., a boy named Hugh Bryans, about fourteen years of age, residing with his parents in Alexandria, was drowned at Limbrauc, while bathing in the Leven.

The annual inspection of the D. V. R. took place on the 27th ult., at Balloch. The inspecting officer was Colonel Gordon, of the Western District, who, we understand, expressed himself well pleased with the efficiency displayed by the corps.

On the 25th ult., while John McPherson, a carter, residing in Alexandria, in the employment of Mr. Brown, Engraver, Charleston, was leaving Glasgow with a return load, he was dragged against a lorry and so severely crushed that he afterwards expired.

The Rev. W. Beattie, M. A., who has been the highly respected pastor of the Alexandria Free Church for over 22 years, having intimated his purpose of resigning his charge on account of his health, the congregation unanimously and cordially invited the Rev. James Arthur Gray, presently assistant to the Rev. Mr. Cumming, Victoria Free Church, Glasgow, to be his assistant and eventually successor.

## FIFESHIRE.

A young man named David Guthrie, aged eighteen years, and belonging to Largo, was drowned recently by falling out of his fishing boat.

On the 24th ult., the body of a woman was discovered at the waters edge, at Burntisland, by the guard of a Goods' train. It is supposed that she had died from exposure.

On the 28th inst., a weaver, named Alexander Blair, residing at Rumbling Well, Dunfermline, committed suicide by hanging himself with a piece of cord attached to a stick placed across a trap-door leading to a garret.

Mr. McArthur, missionary to Queen Ann Street U. P. Church, Dunfermline, while on his way home from his ordinary visitations in the village of Townhill, suddenly fell down on the roadside and shortly afterward expired.

Mr. Hutchinson, Ex-Town Clerk, Burntisland, died on the 28th ult. Mr. Hutchinson succeeded his father as Town-Clerk in 1826, and held the office jointly with his brother, Mr. A. Hutchinson, solicitor, Edinburgh, till the death of the latter ten years ago.

## FORFARSHIRE.

David Black, tenant farmer of Barrellwell and Broomfield, Brechin, recently died suddenly in his gig near the farm of Waterstone.

A very large station-house and office are at present being erected in Forfar for the accommodation of goods and passenger traffic, and will be the finest station between Perth and Aberdeen. The estimated cost is £25,000.

While Mr. Ogilvie, inspector of way, Coupar-Angus, was walking along the Dundee and Clairgowrie branch of the Caledonian Railway, on the 27th ult., a train suddenly came up behind and ran over him partly severing his legs from his body, and killing him instantaneously.

## GLASGOW.

The Corporation New Gas Works at Maryhill have sustained a great deal of damage, heavy rains having destroyed the sides of one of the gas holders.

A boy, named John Haughy, son of a labourer, residing in Castle Street, Townhead, was drowned in the Clyde and Forth Canal while bathing on the 29th ult.

A gentleman named Kelt who was committed for trial on a charge of fire-raising in the house of a relative in St. Vincent Crescent, has been liberated by order of Crown counsel.

Thomas Hannyar, residing in McPherson street, was run over by a carriage, and killed on the 26th ult., in the Caledonian Railway Engineering Works, Springburn Road, Glasgow.

D. P. Stewart, M. R. C. S. L., and William Whitclaw, M. D., F. E. P. & S. G., both of Kirkintilloch, have been appointed joint medical officers to the Glasgow Convalescent Home at Lenzie Junction.

## HADDINGTONSHIRE.

The herring fishing at Dunbar has been almost a blank, owing more to the state of the weather than to the scarcity of herrings.

Among those who passed their final examinations during the past month, and were admitted as licentiates at the Royal College of Surgeons, Edinburgh, was Thomas George Gordon, Ritchie, Prestonpans.

At a recent meeting of the Haddington Presbytery, the Rev. Mr. Caullie, presentee to the parish of Pencaitland, was heard on his trials with a view to settlement, and the ordination was appointed to take place on the 15th inst.

## INVERNESS-SHIRE.

Cluny has subscribed £5 to the funds of the Badenoch Horticultural Society.

The operative tailors in Inverness having petitioned for, have been granted a rise of one-half penny per hour to their wages.

Among the successful students at this year's examination of the Edinburgh Academy was D. A. Macgregor, son of the Rev. A. Macgregor, of the West Church Inverness.

Among the students from the North who distinguished themselves at last session of the University of Aberdeen, was Mr. D. Macritchie, as first prize-man in Materia Medica. Mr. Macritchie is son of Mr. Macritchie, chemist, High street, Inverness.

## ROXBURGHSHIRE.

The Duchess of Roxburgh has succeeded the Countess of Caledon as Lady-in-waiting to Her Majesty.

Strolling along the High Street of a Border town, a worthy spied an old creny of his who had joined the Good Templars some time before. Calling him to stop, he crossed the street to where he was standing, and the worthy addressing him said—"Jock, I want ye to let us see the Gude Templar signs!" Jock looked very mysterious and beckoned them into a close, up which they went in high glee expecting a full revelation. "Now," said Jock, "ye want to see the Gude Templar signs," and pulling out two half-sovereigns and a quantity of silver, said "There they are, thine's Gude Templar signs!"—*Herrick Express.*

## PERTHSHIRE.

On the 28th ult., a woman named Mrs. Stewart, residing in Crieff, died suddenly in her bed through heart-disease.

On the 29th ult., a young girl, nine years of age, the eldest child of Mr. Aiken, Callander, engine-driver, on the N. A. line, was drowned in the Teith.

On the 28th ult., a travelling flute-player named Thomas Robertson, aged about twenty-nine years, was drowned while bathing in the river Tay, at Perth.

The Tory Party, being still resolved to make another desperate attempt to regain the representation of the county, are beginning action, but no candidate has yet been proposed.

Mr. Henry Gordon of the firm of Messrs. W. L. Young & Gordon, solicitors, Auchterarder, has been appointed by the Treasury to the offices of Distributor of Stamps and Collector of Taxes for the district, rendered vacant by the death of Mr. James Stewart.

## ROSS AND SUTHERLAND.

Recently a farmer named Robert Tulloch, Coo, hanged himself in his own barn.

John Macdonald, son of a crofter at Bosta, Bernera, slipped recently from a ledge of rock into a loch, and was drowned.

The Lews Free Church Presbytery have sustained a call given by the Free Church congregation of Carloway to Mr. John Macmillan, probationer, of Fort William.

A deputation of the females connected with the Free Church congregation of Bower waited on the Rev. John Durran at his manse, recently presented him with a tea and coffee set of silver plate, as a token of their esteem for him as their pastor.

## RENFREWSHIRE.

On the 20th ult., Margaret Murdoch, the oldest inhabitant of Johnstone, died at the residence of her friends in William street, at the age of 90 years.

A man named Joseph Hamilton has been apprehended by the Greenock police for having set fire to the stable and hay-loft of his employers, W. & J. White, contractors.

On the 27th ult., a young man named Ross, residing in McDowall street, Johnstone, had his right arm drawn in to a polishing machine, and frightfully mutilated in the Johnstone flax mills.

A boy named Robert Hunter, ten years of age, and son of Joseph Hunter, a ruiner, residing at Pollokshaws, was recently drowned while bathing in an old quarry in the neighborhood of Potterhill.

## England.

Official returns show that in the year 1871 there were 7978 persons imprisoned under warrants issued by the County Courts of England and Wales. The number is 1378 more than in the year 1870.

A rumour published in a local paper that Mr. Bright would not again offer himself as a candidate for Birmingham has been contradicted by the right hon. gentleman himself in a letter to one of his constituents.

A plan has been presented to the Spanish Ministry for a tunnel under the Strait of Gibraltar, which might be connected with the shortest route to India. The length to be traversed would be 13,000 metres; while that of the contemplated Dover and Calais tunnel is stated as being 32,000.

In consequence of the very high price of meat in England, meetings have been held in different parts of the kingdom, and resolutions pledging the meeting to abstain from the use of butcher's meat for a certain time have been carried. Australian tinned beef and mutton are used instead.

Following the example set them by other workmen, the grave diggers of Woolwich Cemetery struck work for an advance of wages. It was, however, found that the laborers of the district would gladly fill the places thus vacated, and the gravediggers have been consequently suspended.

An elderly maiden lady named Hough, of Highshot House, Twickenham, sister of the Rev. Mr. Hough, the vicar of Ham, while taking a walk in her garden recently, was attacked by a swarm of bees, which settled on the top of her head and stung her so severely that she died before medical assistance arrived.

The Paris journals say that the Queen of England sent the following telegram to the Duc d'Annam on the death of his son:—*Monsieur, I suffer as a wife, and I suffered as a mother, when I saw the Prince of Wales in a dying state. I know, then, better than any one what is your grief. Believe that we share it greatly.* VICTORIA.

Mr. Stanley, the African explorer, it is said, is a Welshman by birth, and not an American. A correspondent of a Welsh contemporary says the Mr. Stanley is no other than John Rowlands, son of Mrs. Rowlands of Glasgeod, near St. Asaph, and that any one visiting the Castle Arms Inn, Denbigh, can see his brother and sister and his carte de visite.

## Ireland.

The Duke of Richmond has given a contribution of £1000 to the Church of Ireland Sustentation Fund.

It is stated that Dr. Brady, M.P., will probably succeed Earl Granard as Lord-Lieutenant of County Leitrim.

A farmer's wife in Waterford County has been struck dead by lightning while in bed by her husband's side.

There is some excitement throughout Ireland over a report that gold has been discovered near the town of Kinsale.

The Irish Poor-law Commissioners have forbidden the Thurles Board of Guardians to pass a resolution against Judge Keogh.

The jury engaged in the trial of the Newton-Stewart murder have failed in agreeing to a verdict, and have been discharged.

Lord O'Hagan has removed Percell O'Worman, Justice of Peace of Springfield, County Waterford, for writing in abuse of the Government.

The new docks at Belfast were opened on the 9th inst., with appropriate ceremonies. One of the docks was named Dufferin, in honor of the present Governor-General of Canada.

John Rea, the notorious solicitor, has issued an address to the electors of the city of Londonderry, in which he seeks their suffrages as a "Cromwellian Protestant," and the enemy of "Popish Protestants and Presbyterian priestcraft."

A telegram from Rome states that the Pope has given instructions to the English and Irish Roman Catholic Bishops to protest, by means of pastoral letters, against the determination of the British Government to prosecute the

priests concerned in the Galway election proceedings.

The House of Commons, on the 9th inst., resumed debate on the motion of Mr. Butt for the removal of Mr. Justice Keogh from the bench for his decision in the Galway election case, mentioning Capt. Nolan on the ground of undue influence in his election by the priesthood. The most prominent Irish members strongly denounced the course of Justice Keogh, which was approved by the Government. The debate was exciting, and did not conclude until four o'clock next morning, when a division of the House was taken and the Government was sustained by 100 majority.

## United States.

A Boston lithographer has had an order to furnish 40,000 illuminated marriage certificates for the Sandwich Islands.

Among the students of Beloit College, Wis., are an Indian, a Turk, a full-blooded Negro, and one is instructing a Japanese.

A set of paper car-wheels have run over 160,000 miles of tract in New Jersey, wearing out entirely a set of Steel tires. Ordinary car-wheels will only run about 60,000 miles.

Mr. Jay Cooke, the benevolent Christian Banker, who is a member of the Episcopal Church, has built a beautiful church at Granville, Penn., and presented it to the Methodists.

A gentleman in Baltimore who had applied for a third-class government clerkship at a salary of \$1,600, failed to pass the examination, when his wife applied for it, passed a satisfactory examination, and received the appointment.

The Presbytery of Elizabeth, N. J., at their recent meeting resolved that no pastor within their bounds ought to receive a less salary than \$1,000 a year and house rent. They also assert that each member of the congregation ought to devote at least two cents a day for the pastor's support, exclusive of his house rent.

The Presbytery of Eastern Texas had four ministers in 1867, and now it has twelve preaching to twenty-eight churches. One of them serves four churches regularly and two others occasionally, riding on horse back at least 200 miles a month. Another preached to seven different congregations every month.

Of the six prizes given to the graduates at Princeton, five were awarded to ministers, two of whom were sons of foreign missionaries. They were the classical, mathematical, mental science and experimental science fellowships, each being \$600, and the historical fellowship of \$250. A large portion of the prizes given to the undergraduates were also gained by ministers' sons.

The Roman Catholic priest Father Stark, of Williamsport, Penn., who had been excommunicated for refusing to admit the dogma of Papal infallibility, and who successfully resisted the right of the bishop to the church property, with those of his people who agree with him, is about to organize an "Old Catholic" congregation and to build a church.

A company of five ladies was standing on the track of the Philadelphia, Germantown, and Norristown Railway directly in the way of an approaching train which they did not notice. A colored man by the name of Gould, seeing their danger, leaped on the track with heroic daring and self-forgetfulness, and pushed them over a little embankment, saving their lives at the expense of his own, as he was caught by the locomotive and instantly killed.

## Foreign.

In view of the fact that the use of tobacco stunts the growth and impairs the vital energies of youth, the law-makers of Switzerland propose to prohibit its use by children under fourteen years of age.

The increase of the members at the mission stations occupied by the Wesleyan missionaries in South Africa within the last six years has been fifty per cent., while in England it has been but five per cent.

It is thought that at the meeting of the International Congress at the Hague, September 2nd measures will be taken to dissolve this society, which is caused so great disturbance and disaffection among the workmen of Europe.

The Crown-Princess of Prussia, with a praiseworthy sympathy for the workers of her sex, offers a prize of 10,000 thalers for the best essay in German, English or French on the "Surest mode to advance the material interests of working-women."

Recent statistics prepared by Baboo Mitter of Hoogly, show that there are 13,980 native Christian communicants in Northern India, with a Christian community of not less than 48,591 souls. The number of native Protestant Christians in India, Burmah, and Ceylon, is estimated at 800,000.



OFFICIAL ANNOUNCEMENTS.

MEETINGS OF PRESBYTERIES.

The following Presbyteries will meet at the places and times as follows: HURON.—At St. North, on the 2nd Tuesday of October, at 11 a. m.

CANADA PRESBYTERIAN CHURCH.

Presbytery Clerks will please address all communications on business connected with the Home Mission Committee, to the Rev. William Cochrane, Bradford, Ontario.

TORONTO MARKETS.

Trade.—Has been rather quiet all week. Butter.—Holders are now offering considerable quantities and are anxious to find buyers.

Travellers' Guide.

Table with columns for Depart, Arrive, and routes: GRAND TRUNK EAST, GRAND TRUNK WEST, GREAT WESTERN RAILWAY, NORTHERN RAILWAY, TORONTO AND NIPISSING RAILWAY, TORONTO, GREY, AND BRUCE RAILWAY.

Special Notice.

During the year ending February, 1872, six firms in the Dominion alone, viz. Avery, Brown & Co., Halifax; T. B. Barker & Sons and Hamilton Brothers, St. John's; Evans, Mercer & Co., and Lyman, Clark & Co., Montreal; and Northrop & Lyman, Newcastle, Ontario, have purchased the enormous quantity of forty-nine thousand four hundred bottles of Follows' compound Syrup of Hypophosphites.

NEW YORK AND ERIE RAILWAY

We met with a paragraph the other day which is very descriptive of this grand thoroughfare of the world, and now give it for the benefit of the Canadian public: "The railways here, that is in England, are not better than our own. Either the English roads have deteriorated, or our own have appreciated."

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THE LIFE AND TIMES

OF THE REV. ROBERT BURNS, D.D.

Agents are requested to send in their orders to the publisher, who will execute them in the order they are received. All orders from Agents with whom the publishers have no account, must be accompanied with a remittance for the amount, or a satisfactory reference, or will be sent by express "Collect on Delivery," if desired.

TO PROBATIONERS AND MINISTERS OF THE CANADA PRESBYTERIAN CHURCH.

Probationers or Ministers without charge, who are willing to supply the Mission Stations of Fort William and Prince Arthur's Landing, in the Lake Superior district during the ensuing winter, will please correspond with the Convener of the Home Mission Committee.

BOOK OF PRAYER FOR FAMILY WORSHIP.

Edited by REV. WILLIAM GREGG, M. A., Professor of Apologetics, Knox College.

In course of preparation, and will be ready in November. Canvassers' books will shortly be ready, and agents are requested to apply immediately with a reference to a minister.

CANADA PRESBYTERIAN CHURCH PULPIT.

The publishers are happy to announce that the second series of the pulpit will be ready in OCTOBER, and agents who intend to canvass for the volume, are requested to apply for canvassers' books.

THE LITERATURE OF THE CANADA PRESBYTERIAN CHURCH.

THE DYNASTY OF DAVID. A Notice of the several occupants of David's Throne, by the Rev. J. Duncan, Bayfield, Ont., with Memoirs by Rev. J. Logie. Price, One Dollar and Twenty-Five Cents.

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