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## Contributors & Correspondents.

### NEW BRUNSWICK.

The Union Question in the Maritime Provinces—Coolness in Certain Quarters.

(From our own Correspondent.)

The question of Union, owing chiefly to the protracted discussion on the Marriage Affinity question, was crushed back to very near the close of the Synod's proceedings. It was at the evening sederunt of Wednesday of the second week that the Report on that question was presented. There was very little discussion, indeed there was very little room for any on it. There was no fault found with the basis, no expression of dissent as to any of the proceedings that have been taken so far. There is a feeling that all that we have to do for the present is to wait until the Churches in the Upper Provinces have settled the differences that have manifested themselves there, and when they are ready to advance we are. It is not to be concealed, however, that the zeal for Union has cooled down somewhat in some quarters. A member of the Union Committee grumbled a good deal about the want of courtesy, as he thought, shown by the representatives of the Upper Province Churches during the last year's negotiations, in the first place in refusing to come down here to a meeting of the Joint-Committee, and in the second place in the coldness shown to the Maritime Provinces and their interests in the said negotiations, when said Committee did meet in Montreal. There was also complaint made that no official information had been sent as to the action of the Assembly which met in Hamilton in that matter, though there was ample time to communicate, it was alleged. He concluded from these tokens that there was not so much cordiality on the part of either of the churches as will secure a satisfactory blending of interests in case an incorporation be carried out very soon. The other members of the Committee took quite a different view of most of the aspects presented. Several of them protested that they saw no want of courtesy on the part of the representatives of the other Churches and no lack of interest in the Churches of the Maritime Provinces. And they pointed to the returns made by Presbyteries and Sessions with reference to the basis proposed and the desirability of Union on that basis as evidence of the cordiality of our own Church in the project. Some other members of Synod, however, sympathized somewhat with the grumbings which were expressed by the brother above referred to, and it was stated that convictions are growing on the minds of some that the members of the Kirk Synod down here, or at all events some of them, are not hearty and honest in seeking incorporation. The grounds of dissatisfaction are not of such a kind as to be stated in a definite manner, but they are such as to create suspicion and cool the zeal that once was felt in the question. The Report, however, was unanimously approved, the Committee re-appointed and instructed to continue the negotiations during the year as in their wisdom they may think best.

The action of the Kirk Synod which met at Charlottetown, Prince Edward Island, on the question I take from the Island Presbyterian. It may be vouched as a semi-official report.

"Well on in the evening the report of the Union Committee was called for and read. Being a subject of too grave importance to be closed that evening, after some conversation, the final deliverance was postponed till next day. The desire for Union on equal terms was expressed, by every one who spoke, and the resolution maintained, that, if by any mischance, the negotiations should not arrive at a favorable issue, the obstacles and blame, should not consciously lie at the door of this Church Court. But let us pray that He who seemed so manifestly when the matter was initiated, to have begun the good work may now perform it. The obstacles are not such as may not be cleared away, if there is on the part of both parties a willing mind. As we have never failed to believe that, this union would, under the divine blessing, be for the good of men and the glory of the great King and Head of the Church, so we still do not despair. Nay, we think amid discussion and trial, that we are, even by such means coming to the successful end." Then further on I read:—"The Union question was resumed, and progress reported. The Com-

tee was re-appointed and the instructions they had previously received them, continued. From another report that I read it appears that one of the speakers referred with considerable warmth to the action of the General Assembly of the Canada Presbyterian Church, in demanding some understanding about the Headship of Christ. He averred with great energy, that if any attempt were made to have that which is distinctively Free Church in its bearing, inserted in the Basis, that no union would ever take place. Why, he asked, should the doctrine of the Headship be emphasised any more than other doctrines, which are of equal, if not greater importance. I presume the phrase as it appears in the above extract, about the desire for union on "equal terms," bears on the point referred to by this speaker.

From the account I have here given your readers will observe that the Churches down here, though comparatively smaller than their sisters further west, are not a whit less resolute in asserting their individuality in the negotiations. Perhaps the smaller a body is, the more sturdy it will be in not being ignored, or being thrown into the shade.

St. John, 16th July, 1872.

### NOVA SCOTIA.

Introductory—Denominational Figures—  
"Old School Blues"—A Good Record—  
Romish Tactics—Personal.

(From Our Own Correspondent.)

Mr. Editor,—As you are desirous of making your journal a sort of mouth-piece for the Presbyterianism of the Dominion, it is but right that you should have a few words from this Province, in which the Presbyterian element is so large and influential. Most of your readers are already acquainted with the religious and educational features of Nova Scotia, but in commencing to furnish a few notes of the work done here, it may not be amiss to give a sort of bird's-eye view of the position. Our province has a population of about 880,000, of which one-fourth are Presbyterians. The Roman Catholics come next, forming about one-fifth. The Baptists have about one-sixth. The Episcopalians form a little more than one-eighth. The Methodists form about one-tenth. The remaining portion of the population is a mixed multitude. The inhabitants of this province are in many respects very much the same as the people of Ontario. They spring from the same stock, and to a large extent display the same features of character. The Roman Catholics, with the exception of a few French Acadians, are Irishmen of the most devoted type, ready to do anything the Church tells them, and to do anything the Church demands. The Episcopalians are, as a rule, a quiet going people, whose principal reason for being in the Church is that they were born there. During the past few years, however, the Ritualistic movement has created considerable commotion among them, driving many of their good members into other denominations, but leading the vast body of their people on towards Rome. The Methodists are zealous, earnest, accommodating; the Baptists are close communion of the closest type, while the Presbyterians are fair specimens of "Old School blues," strongly Conservative, fond of the "old paths," yet possessing great zeal and missionary enterprise. In every good work, whether it is "heading off" Romish moves for separate schools, fighting the battle of Sabbath observance, attacking King Alcohol, organizing Young Men's Associations, or Bible Societies, or contributing to any religious or benevolent enterprise, Presbyterians are ever in the first rank. The time was when the expression "cold dead Presbyterianism" used to be hurled at us by other denominations; but the time for that sort of thing has gone by, for the zeal and earnestness, as well as her liberality in supporting Mission work at home and among the heathen, compel even her enemies to confess, that whatever else she may be, our Church is neither cold nor dead. Great harmony exists among the various branches of the evangelical Church here. Each seems determined to provoke the other into love and good works, instead of wasting time in bitter controversy on points of minor importance. For this happy state of things the Young Men's Christian Associations deserve great praise, for they have been largely influential in producing it. During the past few years we have been kept in continual

watchfulness by the attempts of the Romanists to strangle our free school system, or to seize it as an engine for carrying on their own work. They have managed our politicians with wonderful tact. Sitting continually "on the fence," they have been ever ready to vault into the ranks of Liberal, or Conservative, Unionist, or Anti, just as the one or the other would bid highest for them. They generally manage to turn upon the winning side, and were it not that the great body of our people are sound on educational matters, we fear our school system would not long stand the attacks made upon it. But I must draw this to a close. Perhaps at a future time I may enlarge on some of the points now touched, as they may require.

There is not much stirring among us at this season. Still there are always changes which should be noticed. We are in great straits for laborers now, and are not above making a raid on our neighbours at times. You Western men come down to the sea in the summer, and some of our congregations attempt to persuade them that it would be better to stay by it all the time. The congregation of Antigonish seems to have convinced the Rev. P. Goodfellow of this, and he is to be inducted at an early day. He enters upon a most interesting and promising field of labor. The Rev. C. B. Pithado, formerly minister of Gloucester, has been inducted into the pastoral charge of Chalmers' Church, Halifax. He is one of our most talented preachers, and enters on the work in this city with most encouraging prospects. Rev. Mr. Smith, of Galt, Ont., is at present in Halifax, enjoying the sea bathing and fresh air, and paying us in return with eloquent and earnest discourses. What a pity some men can only enjoy the sea air for one month in the twelve.

N. S.

Halifax, July 16, 1872.

### MODERATE DRINKING IN THE CHURCH.

The moderate use of intoxicating liquors by the professed followers of Jesus Christ, we think, ought to be looked upon as at least a "weight" that should be laid aside. The excessive use of such liquors is a sin; and therefore it excludes any man chargeable therewith from the kingdom of heaven. The moderate use of beverages that intoxicate impedes the progress of the Christian Zionward, though it may not necessarily bar the door of heaven against him when he arrives at the Celestial City. Moderate drinking on the part of the Christian, is a weight that ought to be laid aside, inasmuch as it so frequently, fearfully, and fatally tends towards immoderate drinking. It is an undoubted fact, that Christian people, throughout the various denominations of the church of God, do use, in moderation, intoxicating beverages. The custom is more prevalent in the Churches of Great Britain, than in the churches here. Many there are who oppose this custom, wherever found, both by precept and example. The number of such opponents, we rejoice to know, is being annually augmented. We do believe that the custom is bad, injurious, in its tendencies. By it the young are encouraged to look upon the wine, red in the cup, and to partake thereof; and afterwards, to their sorrow, disgrace, and ruin, they find that it "biteth like a serpent, and stingeth like an adder." The young begin in moderation; but do they all end there! The thousands that yearly go down to drunkards graves give the answer. Nor are the skirts of the church altogether free from stains in the matter. The Church of God is the light of the world and the salt of the earth; and as such she should arise in her glory and strength, and frown upon a custom, that may and does lead so many on to death and perdition. The Apostle Paul said "If meat make my brother to offend, I will not eat meat while the world standeth." The whole church of the redeemed on earth should say in the same spirit, "If the moderate use of a beverage that intoxicates, lead the young into so dangerous and often ruinous a pathway, we will not partake of such beverages while the world endures." Such would be a noble position to assume; even though there should be a difference of opinion as to whether it could properly be called self-denial or not. The Free Church of Scotland support two hundred labourers in the mission field in India. Let that church add to such benevolence her unbroken testimony against even the moderate use of alcohol, and she would stand much higher in true goodness before the world. Two years ago the American Presbyterian Church raised seven

and a half millions of dollars as a thank-offering to the Lord in remembrance of the "re-union" that had been so happily consummated. But were she to say today, by the unanimous consent of her members, that she ceases for ever the moderate use of the cup that may intoxicate, and put forth her united influence for the abolition of the evil, she would be doing a deed productive of as great good to men, as in raising so large a thank-offering.

The question of total abstinence, on the part of church-members, is receiving more consideration in the supreme courts of the various denominations of the church than hitherto it has obtained. Some church courts propose going so far as to constitute total abstinence a term of communion. Then when a man comes forward to unite with the church he must pledge himself not to use intoxicating liquors as a beverage. We think that the church should enact no such law. However desirable it may be that every church-member should be a total abstainer, we think it unwise on the part of any church to declare such abstinence a test of membership. If the church make that a test, there are many duties incumbent on the Christian that she may raise to the same relationship. When the church begins to create tests of membership, she scarcely knows where she will stop. Then she will soon have attendance at prayer meetings and missionary contributions, &c., terms of communion. Let the church enforce the performance of such duties with all the moral power she has; but the moment she attempts to use more than moral power, and enacts stringent laws, she becomes weak. Let the church ask her members to be total abstainers, let her plead with them, so as to reach this end; but if wise she will enact no law on the matter. It would be a happy sight to see Presbyterians and Prelatists, Calvinists and Armenians, Pædo-baptists and Immersionists, lay aside their badges, and drop their shibboleths, and present an unbroken front to the common enemy.

AMCS.

### A SUGGESTIVE QUESTION.

Editor BRITISH AMERICAN PRESBYTERIAN:

Sir,—There is a question that I should like to see ventilated in your paper. As far as I am aware it has not received the attention that Christian zeal and insight in these days demand. I am not very sure that I have the ability to place it before your readers in the clearest and most exact language. Let us try the following. Believing that pride and selfishness are fundamental sins by man—believing that Christ came into the world to destroy selfishness—does the common conscience of worldly men and depraved apprehend the general mode of action on the part of Christians, especially of ministers, as unselfish.

Let us take the following illustration. A poor lad is moved in spirit to devote himself to the Christian Ministry. His career is somewhat as follows: His talents and laudable ambition carry him through his preparatory course with respectability, yea, high approbation. He is called by a country church; he works hard, becomes a popular, rising young man. After a few years he is called to a town congregation. After a few years in this new large charge, he is called to fill one of the highest positions of the Church. He is, in short, a highly successful man—a deservedly esteemed brother.

My question is, have we anything in the life of this man by which the world can judge that he was anything else than a polished diamond of intense, highly wise selfishness? He is not selfish. The widow and the orphan bless him. The world does not know this, for the simple reason that he not a Pharisee.

It seems to me that a thoroughly selfish man can do all that zealous, enterprising clergymen do. Is it not a fact that selfishness has assumed more gigantic proportions in the Church than ever it has been able to do elsewhere? He is a fine looking fellow, the devil, when he becomes an angel of light. Let us look at Catholics and Protestants in the broad eye of the vulgar, ignorant multitude. The Catholic is clothed with humility; his robes are official, not personal; his indulgences in worldly pleasures are all taken upon the sly. The Protestant blazes before the world with the force of a bull's-eye lantern—fine, superfluous gentleman,—gallant wife and daughters; free company; good times generally. Within, things are the very reverse of outward appearances. Very delightful—very Christian.

Suppose that the Church had all the dear, delightful men of God every way comfortable, would this show that the Church was about to convert the world? If it is melancholy to see men preaching the Gospel, smoking and doing other naughty things, it would certainly be funny to see Paul before you on the road, a dapper little man with stovepipe and kids. Whilst I lay aside the Romish trunk, am I to take the opposite to present to the world as the model outward Christian man? If this question is gone into, the miserable question of the genteel poverty of Protestant clergy will have to be discussed. I know of no genteel teachers of religion in the whole world, save amongst Protestants, struggling to live—after a certain style.

Yours truly,

P. Q.

### DANCING.

Editor BRITISH AMERICAN PRESBYTERIAN.

Mr. Editor.—What do you think of promiscuous dancing? It has come to be very fashionable among certain classes in the various denominations of the Christian Church, I have heard it defended by even ministers of the Gospel. They become even philosophical on the subject, and say that dancing is but graceful motion and that therefore essentially there is nothing wrong in it. It is argued that where a few friends, especially young ones, are met to spend a few hours together there is nothing wrong, nor out of place in having a friendly dance. It is better, it is said, that those idiotic games that figure so largely on such occasions—far more becoming and far less likely to be abused. Is that so Mr. Editor? Dancing parties are becoming very common among the more prosperous Presbyterians, and the fun is often kept up till far past the small hours. Is that all right? My idea is that it is a sort of settled thing, both among saints and sinners that this tripping on the light fantastic toe is not becoming in those who profess godliness. It is frivolous and befriending to a great extent, even when it is not, as in many cases it is a great deal worse. I suppose I shall be denounced as a man-woman if I hint that people up to two or three or four o'clock in the morning at such work are little likely to be in such a frame as to pray for God's blessing on what they have been doing. If it is allowable for members of the church, is it also allowable for ministers? I know of no hint of there being one law for the pulpit and another for the pew. What is right for the occupant of the latter is right also for the occupant of the former. I wonder if some of our fashionable Presbyterians think so. How would they like to have their pastor Dr.—or Mr.—to be seen capering about like a lunatic monkey for a couple of hours at a nice party of the brethren and sisters of the church? Would it be all right? Elders I know do it. So do Sabbath School Teachers both male and female. So do deacons, and so do managers and their children. There is no reason if it is right, why they should not all indulge. The question is, Is it right?

Could you by any sketch of fancy imagine Jesus Christ waltzing? I could not. And are not His people to be in the world as He was? I do not regard myself as a sour faced canting hypocrite, or anything approaching to it, but I should like to have this subject ventilated thoroughly. My own impression is that its prevalence in the churches is at once a cause and a symptom of spiritual decay. If it is all right, however, I have some boys and girls that mean to go into it thoroughly. They won't get my consent. But at the same time it is very difficult to hold one's own against them. Why, one will say, "I went to Mrs. so and so's party, and there was any amount of dancing both before and after supper, and every body knows she is just Mr.—'s model Christian, busy with clothing societies, and this, that, and the other thing; surely she would not do what was wrong." I tell you, Mr. Editor, our ministers will have to look after this or there will be trouble of no ordinary kind from it. Whether is dancing or singing hymns worst? Let some of your clerical readers say, and oblige.

D. M. S.

Somewhere in the East there is a tree which is a non-conductor of electricity. The people know it, and when a storm comes, they flee toward it for safety. Beautiful picture of the Saviour! Beautiful emblem of the tree on Calvary! It is a non-conductor of wrath. Get underneath it, and you are safe forever.

## Selected Articles.

## THE PRAYER OF AGE.

"Forsake me not when my strength-fullest."  
 Forsake me not—the day of life declines,  
 My sun hath nearly reached the horizon's brim,  
 Faint on my path its fading glory shines,  
 The shadows lengthen, and the way grows dim.

Forsake me not—wrap in a golden haze,  
 The morning lies, in its pure light serene  
 How far away—yet memory's hand will raise  
 The time wrought certain which hath dropped  
 between.

Forsake me not—my step is weak and slow,  
 Slow to obey the mandate of my will;  
 My hand hath half forgot its cunning now,  
 And falter in the task it would fulfill.

My pulse beats feebly—youth's impetuous fire,  
 Sweeps through my veins no more with sudden  
 force;  
 High thoughts and ardent dreams no more inspire,  
 And sluggish life runs on its destined course.

Forsake me not—when all the day hath gone  
 Oh lead me gently to my last repose;  
 And bid me wake on that Eternal morn,  
 Which neither waning light nor sunset knows.

## CONCERNING JUDAS ISCARIOT.

BY THE REV. J. I. BOSWELL.

The place which Judas Iscariot occupies in history is peculiar. A chosen apostle of Jesus, he betrayed Jesus, with the kiss of outward friendship, into the hands of deadliest foes, and thus by one foul act became the worst of traitors.

Something instructive may be gathered from his life—some lessons which it would be well to learn. For the life of any man, great or small, good or bad, if it were faithfully told, and rightly understood, would carry a suggestive moral to all the world. And Judas tells us, by his painful life and fearful death, as no sermon can tell us, what to shun rather than what to imitate. He is a lighthouse on life's ocean to warn us of dangerous rocks and treacherous sands.

Of his early life we know nothing. Called to be an apostle, he seems to have been cordially received by the other apostles, and was honored and trusted by them. Though his character was bad and growing worse from year to year, yet his reputation was good. No suspicion of evil rested upon him. Up to the very day of the betrayal he was with Jesus and the other apostles, and when Jesus announced at the last supper, "One of you shall betray me," the other apostle turned not to Judas, but each, with exceeding sorrow, asked the question: "Lord is it I?"

Not by one fatal plunge does any man descend into the depths of iniquity beyond the hope of saving mercy. The outward sin is but the work of a moment, but slowly is the character which prompts that sin corrupted. The tree which seems stronger than all in the forest yet falls suddenly in the fury of the storm with a loud, resounding crash, reveals in the hollow trunk the slow process of decay. It was rotten at the core, therefore it did fall.

Judas was for years a covetous man. He had a money-loving and a money-grasping nature, and he did not restrain it. It grew with his growth, choked all generous feelings, and guided him beyond all bounds until he fell into ruin. Very instructive is it to trace how step by step he went onward and downward until lost to sight.

In those early days there were those who ministered of their substance to Jesus and his apostles. For convenience one of these apostles was selected to take charge of these gifts. Judas was chosen treasurer of the little church. He carried the purse in which money was placed for the twofold purpose of ministering to the wants of Jesus and the apostles and relieving the poor. Then came the temptation to which he listened and yielded. He was unfaithful and perverted trust funds to his own private use. To conceal it he was guilty of hypocrisy, and then hating those whom he had wronged, as men will often do, he was guilty of that act of treason which darkened his soul with terrible remorse.

In this there is a warning for men of the present time. We live in a commercial age. Monetary transactions are numerous, and sometimes very large. Nearly every person is liable, at some time, as members of a corporation, as executor of an estate, as a collecting agent, in some way or other to have trust funds in his possession. Let those who have a covetous disposition, as Judas had, pause before they yield as Judas did. The honest path is the only path of safety. Trust funds are not to be perverted—they are not to be risked in hazardous Wall-street speculations for purposes of private gain, with the hope—often a vain hope—of replacing them shortly. Certainly the covetous man does not intend to be guilty of theft. And yet how often he yields to sin, and then comes the shame of exposure!

In that photographic scene which is given in the first eight verses of the twelfth chapter of St. John's gospel, the nature of Judas is plainly shown. Avarice, at first a master passion, destroyed all noble affections. He was untouched by the generous gift of a lov-

ing heart; he cared not for the poor, though with a hypocritical tongue he pleaded for them. He thought only of the three hundred pence which the ointment cost, and which he longed to have the handling of. John, the mild-hearted disciple, whom Jesus loved, calls Judas a "thief." A harsh term, many would say. Pity indeed that we live in this soft-spoken age, when it is scandalous for a truthful man to give bad deeds exactly the names which they deserve. Politeness demands—that is, the worldly politeness of the nineteenth century—that we should apologize for the disciple who called Judas a "thief," and that we should speak of Judas as an unfortunate gentleman, who was the victim of circumstances, and who, in a much-to-be-regretted hour, was guilty, not of theft, but of embezzlement. O for the trumpet that gives a certain sound! for the voice from the pulpit and the press which will be like the voice of God, truthful and just!

Something more we wish to say about Judas; but for the present let it pass. Only consider this one question: Who is the modern Judas? To-day the voice of Jesus is heard, it may be in every church, saying to the disciples: "One of you shall betray me." With sorrow let each ask the question: "Lord, is it I?" Let those who turn with abhorrence from the life of Judas in the gospels, see to it that in their veins flows no drop of that traitor's blood. Who is the modern Judas? That man who, professing to be one of Christ's followers, will yet, for gold, for worldly titles, for mere social position, for reputation, for any earthly consideration whatever, be false to justice, mercy, truth; be false to any cause for which the Saviour lived and died.

## NOVEL-READING.

The novel has become, for good or for evil, the daily food of the civilized world. It is given to youngest childhood in Mother Goose and other extravagant and grotesque inventions, it is placed in the hands of older childhood and youth through the distributing agencies of a hundred thousand publishing houses and Sunday-school libraries, and prepared for the eyes of the adult world by every magazine and weekly newspaper that finds its way into Christian homes. Among all peoples and all sorts of people, of every age and of every religious and social school, it is the only universally-accepted form of literature. History, poetry, philosophy, science, social ethics and religion are accepted respectively by classes of readers, larger or smaller; but the novel is read by multitudes among all these classes, and by the great multitude outside of them, who rarely look into anything else. The serial novel is now an invariable component of the magazine in America and England; the French *feuilleton* has been so long established as to be regarded as a necessary element in the newspaper; while in Germany, the land of scholars and philosophers and scientific explorers, the story-tellers are among the most ingenious and prolific in the world.

It all comes of the interest which the human mind takes in human life. If history and biography are less read than the novel, it is because the life found in them is less interesting or in a less interesting form. The details of individual experience and of social life are far more engaging to ordinary minds than the proceedings of parliaments and the intercourse of nations. From these latter the life of the great masses is far removed. The men and women whom one meets at a social gathering, and the dramatic by-play and personal experience of such an occasion, will absorb a multitude of minds far beyond the proceeding of a Board of Arbitration that holds in its hands the relations of two great nations and possibly the peace of the world.

The daily life of the people is not in politics, or philosophy, or religious discussion. They eat and drink, they buy and sell, they lose and gain, they love and hate, they plot and counterplot, their lives are filled with doubts and fears and hopes, and realizations or disappointments of hope; and when they read, they choose to read of these. It is in these experiences that all classes meet on common ground, and this is the ground of the novel. In truth, the novel is social history, personal biography, religion, morals, and philosophy, realized or idealized, all in one. Nay, more: it is the only social history we have. If the social history of the last hundred years in England and America has not been written in the novels of the last fifty, it has not been written at all. In the perception that these novels have been accepted and successful have their plots, characters, spirit, properties and belongings been taken from real life. There is no form of literature in which the people have been more inexorably determined to have truthfulness than in that of fiction. History, under the foul influence of partisanship, has often won success by lying, but fiction never. Under the inspirations of idealism, it has presented to us some of the very purest forms of truth which we possess.

So universally accepted is the novel that it has become one of the favorite instruments of reform. If a great wrong is to be righted, the sentiments, convictions and efforts of the people are directed against it through the means of a novel. It is mightier to this end than conventions, speeches, editorials and popular rebellions. If a social iniquity is to be uncovered that it may be cured, the pen of the novelist is the power employed. The adventurer, the drunkard, the libertine, the devotee of fashion and folly, are all punctured and impaled by the same instrument, and held up to the condemnation or contempt of the world. At the same time, we are compelled to look to our novels rather than to our histories and biographies for our finest and purest idealizations of human character and human society. There is nothing more real and nothing more inspiring in all history and cognate literature, than the characters which fiction, by the hands of its masters, has presented to the world.

There was a time when the church was afraid of the novel; and it is not to be denied that there are bad novels—novels which ought not to be read, and which are read simply because there are people as bad as the novels are; but the church itself is now the most industrious producer of the novel. It is found next to impossible to induce a child to read anything but stories; and therefore the shelves of our Sunday-school libraries are full of them. These stories might be better, yet they undoubtedly contain the best presentation of religious truth that has been made to infantile mind. The pictures of character and life that are to be found in a multitude of these books cannot fail of giving direction and inspiration to those for whom they are painted. Among much that is silly and preposterous and dissipating, there is an abundance that is wholesome and supremely valuable. Religious novels, too, have become a large and tolerably distinct class of books of very wide acceptance and usefulness in the hands of men and women. The church, least of all estates, perhaps, could now afford to dispense with the novel, because it is found that the novel will be produced and universally consumed.

The trash that is poured out by certain portions of the press will continue to be produced, we suppose, while it finds a market. The regret is that such stuff can find a market, but tastes will be crude and morals low in this imperfect world for some time to come. Let us be comforted in the fact that sensuality tires, that there is education indirect if not direct in coarse art, and that there will naturally come out of this large eating of trash a desire for more solid food. A long look at the yellow wearies, and then the eye asks for blue. If we look back upon our own experience, we shall doubtless find that we demand a very different novel now from that which formerly satisfied or fascinated us, and that we ourselves have passed through a process of development which helps us to pronounce as trash much that formerly pleased us. Let us hope for the world that which we have realized for ourselves. —Dr. F. G. Holland, in *Scribner's* for August.

## NOTHING AT REST.

Although the solid earth seems destined to remain just as we see it, there are forces unceasingly operating for altering the boundaries of the sea, and all those lines ordinarily regarded as permanent features in nature.

There is not a rill or a river on the Continent of America now coursing in its primeval channel. They are continually rasping down the rocks and reducing broken fragments to powder, which is transported by the restless element, water, and spread out in new relations.

The sea is perpetually encroaching upon the land. Vast regions are gradually swallowed up from view, while new territory is rising above the surface in other directions. So the revolution goes on from age to age. It is so gradual that a thousand years hardly registers the variations of a coast line. But the law of alteration is never suspended. On its unvarying progress depends the perpetuity of animals and plants and possibly the globe itself.

The stability of the everlasting mountains is a beautiful poetical figure, but nothing is more uncertain than their duration, while water, the emblem of instability, never changes. It is the most potent agent in the constitution of this ever varying world for altering and remodeling its condition that there may always be seed time and harvest. Science confirms this declaration.

Dr. Barnes bears, one of the greatest of living men, once said that the moral weakness of the present age is the want of a profound and positive conviction in religious matters. The man who is unsettled in his views, with whom religion is rather a matter of opinion than of positive and eternal truth, will naturally be charitable to all. But his is the charity of doubt and indifference.—*Central Baptist.*

## HE DOETH NOT AFFLICT WILLINGLY.

How comforting these words to the sorrowing heart! "He doeth not afflict willingly." Precious is the thought that a loving Father's hand deals the blow, though that blow would seem to crush the spirit. How sweet to be able then to say, as we bow in meek resignation to the will of Him who doeth all things well, "It is the Lord; let him do what seemeth good to him."

We would not question his dealings, however dark or mysterious they appear, but simply crediting the assurance that "whom the Lord loveth he chasteneth," receive his corrections as tokens of his love and faithfulness.

There is a "need be" for all that he does. The discipline may seem to us very severe, but he sees that there is a necessity for it. The rod must be laid upon us, but even as he lays it on he speaks in tones of tenderness and love. He leaves us not to walk alone this path of sorrow. Every step of the way is marked by the foot-prints of the "Man of sorrows," who has trodden it before us, and who even now walks with us to support and sustain, when we are ready to faint by the way.

Is it sickness that wastes the future? Are weary hours of pain appointed us? Listening to his voice we hear him say, "What I do thou knowest not now, but no doubt thou shalt know hereafter."

Does adversity come, and is poverty our appointed lot? The lowly One, who "had not where to lay his head," speaks in these words, "The disciple is not above his master."

Does death come and remove from us the dearest object of earthly love, the one upon whom we have leaned all along life's journey; and the grave hide from our view the face upon which from childhood we have loved to gaze, and we feel desolate and lonely? Jesus comes nearer still, and as he sweetly whispers, "Fear not," "Lo I am with you always," he points the eye of faith to the "land beyond the river," where the death-divided shall be reunited in the home where sorrow never enters and tears never fall; "the inheritance which is incorruptible, undefiled and that fadeth not away." So that amid our tears we are enabled to rejoice in the consolation of grace, and in the glorious hope of immortality, exclaiming with the apostle, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory," and singing as we journey onward,

Give joy or grief, give ease or pain,  
 Take life or friends away,  
 But let me find them all again  
 In that eternal day.

## PHOTOGRAPHS AND LOOKING GLASSES.

There is something touching in the attachment that everybody has for his own countenance. Is not that one of the tenderest things in Dickens—Charley's hiding the looking-glass from poor disfigured little Dame Durden. I am certain that a sudden change, though for the better, in the face of the plainest person I know would make him homesick.

I confess to a subtle satisfaction in my last photograph, which I am very well aware is not shared by any of the friends to whom I have presented copies. They talk about the position being forced or natural; or the eyebrows not being brushed; or the hair being too formal; or the picture flattering me a little; or not flattering me at all; or its being too light; or too dark; or too festive; or too solemn; or about its being a capital likeness; or an abominable one—according to variance in prints, moods, and notions. But what interests me in it—they have no souls for. I wonder if I am as unappreciative in the matter of other people's photographs. I declare I shall look through the next photograph album with new eyes.

As unsatisfactory as they are in the main, photographs show a man to himself in some respects better than the looking-glass does. For in the looking-glass you are always met by that frightening point-blank stare. On the other hand, you can gaze upon your own photograph just as composedly as upon that of the King of Siam.

There is no social custom more widely observed than that already alluded to, of looking sideways at one's self in mirrors. Scarcely one adult passenger in a hundred fails in the observance while passing through the ladies' cabins of the J—y C—y ferry-boats; and ninety-eight out of the ninety-nine do it on the sly. The strange part of it is that, while everybody knows precisely what his file leader is about everybody imagines that he himself has never been caught in the act. It is one of the delusions to which humanity is subject.—Why cannot we be frank about it? Suppose we try to be frank about it tomorrow!—*The Old Cabinet, in Scribner's* for August.

## THE BREAKFAST TABLE.

A family which has to hurry through breakfast misses a great deal of comfort. If one has to be at business at precisely such a moment, better rise early enough so as to have a leisurely breakfast hour. A cup of coffee is the foundation of a good breakfast—muddy coffee is the misery of a breakfast. The best way to make coffee is to put the coffee into a flannel bag suspended over the top of the coffee pot, and turn boiling hot water through it. Never left coffee boil except for a moment, as it comes to a boil. A little egg makes it clear. For Sunday morning baked beans are supposed to be necessary for every son of a Puritan. You can tell who eats heartily by looking at sleepers in church.

A good beefsteak is a most excellent item in the breakfast bill of fare, if it be broiled. Fried, it is an abomination.

Hot buckwheat cakes or waffles with maple syrup are the felicity of the breakfast hour.

Fried potatoes if properly served are a great luxury. The French style of cooking potatoes is the best. Slice potatoes very thinly and wash. Then drain and wipe them and quickly drop them into hot fat. When done turn them into a colander, sprinkle salt on them and serve hot. If you wish them light or swelled, leave the potatoes in the colander only about half a minute, then put them back in the very hot fat, stir for about a minute, and put them again in the colander. If the fat is very hot, when dropped into it the second time, they will swell.

At this season omelets and broiled ham make a nice breakfast. For cooking omelets we recently gave an excellent recipe.

Hammered biscuit are a nice special dish for breakfast—very popular in the South. A lady gives the following recipe for making them:—With a quart of flour rub thoroughly a heaped-up tablespoonful of lard, add cold water or sweet milk enough to make a very stiff, dry dough; work and beat it an hour and a half. Some people say give three hundred blows with a mallet. When it blisters or pops it is ready for the oven. Bake carefully until the biscuit are a light brown.

On this question of eating, Dr. W. W. Hall says that it is not wise to eat by rules made in the chemical laboratory, or in the study of the philosopher. "Eat what you feel like—that is partake in moderation of what is most palatable to you; but if in rare cases, it is found that what you are most fond of is followed by disagreeable results, gracefully yield to nature, avoid it for a while at least.—*Erchemie.*"

## THE TEST OF SMALL THINGS.

In small things lie the crucibles and the touchstones. Any hypocrite will come to the Sabbath worship, but it is not every hypocrite that will attend prayer-meetings, or read the Bible in secret, or speak privately of the things of God to the saints. You shall find the same true in other things. A man who is no Christian will very likely not tell you a downright lie by saying that black is white, but he will not hesitate to declare that white brown is white—he will go to that length. Now the Christian will not go half way to falsehood—nay, he scorns to go an inch on that road. He will no more cheat you out of two-pence farthing, than he would out of two thousand pounds. He will not rob you of an inch any more than of an ell. Even a Pharisee will ask Christ to his house to sit at meat with him—he is willing to entertain a great religious leader at his table; but it is not every one who will stoop down and unloose his shoes, for that very Pharisee who made the feast neither brought him water to wash his feet nor gave him the kiss of welcome; he proved the insincerity of his hospitality by forgetting the little things. I will be bound to say Martha and Mary never forgot to unloose his shoe-latchet, and that Lazarus never failed to see that his feet were washed. Look then, I pray you, as Christians, to the service of Christ in the obscure things, in the things that are not recognized by men, in the matters which have no honor attached to them, for by this shall your love be tried.—*Spurgeon.*

Before you ask a favor of any man just consider three things: First. Can you not avoid it? Second. Can the one you apply to grant it? Third. Would you, if your places were reversed, do for your friend what you ask him to do for yourself? It is well to think of this, as it may change the whole question.

I cannot always speak a word for Christ, but I can always live for him. I cannot always do good actively. I may not have the opportunity, though I have the inclination; but I can always be good, passively. The voluntary language of my character, of what I say or do is spasmodic, and liable to continual interruption; but the language of my character, of what I really am, is as continuous as my life itself, and suffers no more interruption than the beating of my heart or the breathing of my lungs.—*Rev. Hugh Macmillan.*

PER PAGEM AD LUCEM.

I do not ask, O Lord, that life may be  
A pleasant road;  
I do not ask that thou wouldst take from me  
Aught of its load:  
I do not ask that flowers should always spring  
Beneath my feet;  
I know too well the poison and the sting  
Of things too sweet.  
For one thing only, Lord, dear Lord, I plead,  
Lead me aright—  
Though strength should falter, and though heart  
Should bleed—  
Through peace to light.  
I do not ask, O Lord, that thou shouldst shed  
Full radiance here,  
Give but a ray of peace, that I may tread,  
Without a fear:  
I do not ask my cross to understand,  
My way to see;  
Better in darkness just to feel thy hand,  
And follow thee.  
Joy is like redress day; but peace divine  
Like quiet night,  
Lead me, O Lord, till perfect day shall shine  
Through peace to light.  
—Abdala A. Proctor.

DEAN STANLEY ON THE HISTORY OF THE CHURCH OF SCOTLAND.

A celebrated Scotch statesman is reported to have said that a true patriot was a man who would venture his all for the Crown, and son of the Kirk; and whatever may be the future that is awaiting either the theology or ecclesiastical arrangements of the northern section of our island, there is no doubt whatever that the men—why should we not add the women?—who, before the days of Burns and Walter Scott, have vitally controlled, or permanently colored the development of the religious life in Scotland, have all belonged to the ultra-High-Kirk type, so naively defined by one of its eminent representatives. The modern Ritualist contrasts badly in his churchmanship with a son of the Scotch National Covenant. The Ritualist is a hectoring schoolboy, with special histrionic tendencies, who enjoys the game of badgering his bishop, if the prelate is of "Low" proclivities, and of displaying his banners in the face of ecclesiastical judicatories. The Church with him is a small matter, compared with the chasuble and florid "celebrations." He is insurgent, dissident, and contumacious in behalf of scenic effect. He is essentially sectarian, non-conformist, and separatist; is a "busy bee," who looks on his bishop very much as a drone, and who regards the queen of the hive with doubtful loyalty.

Dean Stanley is, of course, familiar with this species of ecclesiastical existence. But we trust he did not for a moment fancy before he delivered his four lectures on the Church of Scotland in Edinburgh, that Andrew Melville, Alexander Henderson, George Gillespie, Samuel Rutherford, or, in more recent times, David Welsh and Thomas Chalmers—all High-kirk men to their inmost hearts' core—had any affinity with the modern Anglican recalcitrant against the usages of the Establishment. Indeed, scattered all through the four brilliant lectures are hints and plain intimations that he was far from "condemning the persons" of the two separate classes. At the same time, we are obliged to express the suspicion that even Dr. Stanley, with all his fine historical imagination, had failed to realize to himself the obdurate, perfervid tenacity of Scotch churchmanship. Scotland has been baptized in blood for her convictions. Her sons and daughters, peers and peasants alike, went psalm-singing to the gallows, the stake, to death by flood, "for Christ's crown and covenant." The memories of her martyred saints are to this day household talk in the glens and moors of all the South of Scotland. Devout shepherds uncover their heads as they pass the gray stone underneath which lie the remains of such a boy, for instance, as Andrew Hishop, of Eskdale Muir, who, when commanded by the officer of Dalzell's dragoons to pull his cap over his eyes, before the soldiers discharged at him their deadly volley, replied,—"What for should I do so; I hae doon naucht to be ashamed o'!"

And even in Edinburgh itself, where there is to be found a considerable tincture of philosophic culture and liberalism, there is no question whatever that the majority of the church-goers of all sections of the community—and some even of the Episcopalian included—are prepared to testify their cordial adherence to the words of the thirtieth chapter of the Confession of Faith, that "the Lord Jesus Christ, as King and Head of the Church, hath therein appointed, in the hands of Church officers, a government distinct from the civil magistrate." The doctrine contained in this affirmation of the Westminster Confession supplies the key to the whole ecclesiastical history of Scotland for the last three hundred years. It involves the secret of Knox's painful, but dauntless contest with Queen Mary. It ministers the fuel to the fiery letters he addressed to the Lords of the Congregation. It was the wall leaning against which the short-statured, fearless Hebrew scholar, Andrew Melville, "dared" the insolent pedantry and vindictiveness of King James. It gave inspiration to the great Glasgow General Assembly of 1698, at the close of which the benign, but heroic Alexander Henderson—the

whole "Tulchan Apparatus," as Carlyle happily terms the Scotch Episcopate, having been abolished—proclaimed, "We have thrown down the walls of Jericho, the curse of Hiel the Bethelite rest on him who shall dare to build them up again."

The fervid faith in its divine authority braided the hearts of the late Covenanters to uphold their blue banner on the Scotch hills for eight and twenty wrestling years, until the Stewarts were driven from the throne. It necessitated all the sorrowful secessions of the eighteenth century, and finally, in 1843, when the Scotch civil courts, backed by the highest legal authority in England, had declared that the voice of the congregation in the settlement of a minister "was a merely formal, or altogether impertinent element, it effected an exodus from the Establishment of five hundred clergymen, including such names as Thomas Chalmers; Forbes, the eminent analyst, Welsh, the Church historian; and Sir David Brewster; while of the men who remained, "residuary legatees," as they were called, "under Lord Aberdeen's will," there was scarcely one who, at the time, had been heard off beyond the boundaries of his own parish. We are not forgetting as we write the relative positions occupied in 1872 by the respective Kirks—the Established and the Free—in the eyes of enlightened observers; nor are we, as yet, forecasting their respective futures. We are trying to speak only as historians, and it seems to us that it is just in this, the central element of the Scotch Kirk history, that Dean Stanley committed a fatal blunder.—*London Spectator.*

LODGINGS IN ROME.

We are not at a hotel; we are too familiar with European travel to pay first-class prices for third-class accommodations. We have taken apartments in the house of a Roman family, who reserve what is cleanly for their tenants and the opposite for themselves. In all these Roman lodgings there is something exteriorly grand. They are old, decayed, in a measure dilapidated, and yet there is a charm in their very antiquity. They are not convenient lodging-houses, are often dark and damp and cheerless, but they are—what shall I say?—Roman; no other word expresses it. With their covered terraces, their obscure corridors, their tumbling staircases, their unswept halls, they are repulsive to the housekeeper, but attractive to the antiquary. You respect them, but it is only for their old age. The very loungers who hang about the door form picturesque groups—if you do not come too near. Our landlord is, I believe, a Roman noble. His chief source of income is the petty rent he derives from the apartments in the rear. In Rome, industry is not aristocratic, but dirt is. The father and his son frequent a cafe, drink water—for the Romans are not intemperate—read a newspaper, and talk Italian politics. The young ladies—of whom there are two—remain in slatternly morning-gowns till the afternoon promenade, when you may see them on the streets, dressed like ladies, and carrying themselves as those who know by experience nothing of poverty. The aim of a true Roman's life is to do nothing, or as near it as possible. If you are inclined to find fault with your own apartments—and they will not bear to be measured by American standards—go into theirs. They are mere kennels; the dirt and confusion which reign would strike dismay into the heart of a citizen of the Fourth Ward of New York City. The public halls partake of this Roman characteristic. They are never swept. They constitute, in fact, a sort of private street, for there is no porter, and the main door stands open day and night; a rather disagreeable street to enter, also, late in the evening, for there is no light in the hall. We carry matches and a taper in our pockets, or grope our way up to our own apartment as best we can, vividly remembering, and vainly striving to forget, the fearful stories we have read in childhood of Italian assassination.

This aspect of decay characterizes the entire city of Rome. Shiftless! is the exclamation which springs involuntarily to the lips of the Yankee tourist a hundred times a day. It impresses itself upon you at every turn of every street. The markets are held under large umbrellas. The barber's shop is a little awning stretched across the sidewalk. There is no energy, activity, industry. The very sports are idlers' sports, in which two or three stalwart Romans engage, while half a score of idle on-lookers gather around to see.—*Harper's Magazine for July.*

The story of the human race is the story of God's temple. Unbelieving souls are the rubbish to be removed at the judgment day. Ask yourself: "Am I on that foundation, or am I of the rubbish?" Do you love Christ? Then you are in the temple. The architect has been eyes, and goes around looking to see that all the lives of the temple are erect, that nothing may give way.—*H. M. Scudder.*

IS YOUR SOUL INSURED?

"Pa," said a little boy, as he climbed to his father's knee and looked into his face as earnestly as if he understood the importance of the subject, "Pa, is your soul insured?" "What are you thinking about, my son?" replied the agitated father, "Why do you ask that question?" "Why, pa, I heard uncle George say that you had your house insured, and your life insured; but he didn't believe you had thought of your soul, and he was afraid you would lose it. Won't you get it insured right away?" The father leaned his head on his hand, and was silent. He owned broad acres of land that were covered with a bountiful produce, his barns were even now filled with plenty; his buildings were all well covered with insurance, but, as if that would not suffice for the maintenance of his wife and only child in case of his decease, he had the day before taken a life-policy for a large amount, yet not one thought had he given to his immortal soul. On that which wasteth away and becometh part and parcel of his own native dust, he had spared no pains; but for that which was to live on through the long ages of eternity, he had made no provision. "What shall it profit a man if he gain the whole world and lose his own soul?" was a question he cared not to ask. Now, as he sits in silence his soul is stirred within him, and he mentally exclaims, "What shall I do to be saved?" Wasted years, golden opportunities unimproved, broken Sabbaths, a neglected Bible, the warnings of friends, and the voice of God's afflictive providence unanswered, rushed to his mind, and he finds no peace until he throws himself into the arms of Jesus. Dear reader, have you had your soul insured? If you have houses, you have not neglected to pay a premium to secure you against their loss by fire.—If you have stock in trade, you are wise enough to have it well covered by insurance; and if you have some loved friend to care for, perhaps you have taken a policy which will only be paid after your voice shall be hushed in silence, and your hands be folded across your breast, never again to be uplifted. You are wise in making these securities; but have you made sure of that everlasting home offered you by infinite love? Have you secured that policy given by covenant and by oath, and urged upon all, whether rich or poor, bond or free, in, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy, and eat; yea, come, buy wine and milk without money and without price."—*The Christian at Work.*

THE COMING COMET.

In the actual case in question it is known, says the *Gentleman's Magazine*, that a comet which itself passed in sight of us in the year 1862 has its path strewn with meteoric particles, as with debris that it had left behind it. The earth intersects its path every 11th of August, and some of these particles then plunge into our atmosphere, and are kindled into visibility, giving rise to the luminous meteors of that date which have long been known in tradition-loving Ireland as St. Lawrence's fiery tears. So that on that critical date we do encounter the trail (not the tail, for comets do not trail their tails) of a comet—with what harmless consequences we all know; and it is conceivable that the report, to which we have alluded, grew out of some simple announcement of this circumstance. It may be suspected that since each year we cross the comet's path, we may one day fall foul of the body itself. So we may, but it will not be this year, nor in the lifetime of any one who now reads these remarks, for the last approach was in the year 1862, and since the comet's period of revolution round its vast orbit is 113 years, it will not come near us till the year 1975, and the odds against the probability of an encounter even then are enormous.

In thinking lovingly about others, we think healthily about ourselves.

Hypocrisy, of course, delights in the most sublime speculation; for, never intending to go beyond speculation, it costs nothing to have it magnificent.—*Burke.*

If we had faith in God, as our Lord tells us, our hearts would share in his greatness and peace; for we should not then be shut up in ourselves, but would walk abroad in him.

Behind the mountains there live people, too. Be modest; as yet you have discovered and thought nothing which others have not thought and discovered before you. And even if you have done so regard it as a gift from above, which you have got to share with others.

The art of saying appropriate words in a kindly way is one that never goes out of fashion, never ceases to please, and is within the reach of the humblest. The teacher who would be successful must cultivate the gift. If it comes hard, pray earnestly over it, just as you would for any other spiritual grace. It is one of your greatest means for doing good.

NEGLECTED OPPORTUNITY.

BY E. R. JAMES.

"Am I my brother's keeper?" Yes, my impatient friend, in every emphatic sense. "But I make no profession. I do not set myself up as a model." Ah! but you are exercising a silent but powerful influence over your associates, the responsibility of which cannot be denied.

The writer speaks from an experience which years of penitence cannot relieve from painful regrets.

In the days of my thoughtless young manhood, while a revival of religion was in my native village, a comrad, noble, generous, frank, came to me in great distress of mind, and proposed with much earnestness to solicit the prayers of Christians, if I would do the same. After a moment's deliberate reflection, I replied: "No, I can't do it." The young man went away sorrowful. He was almost decided, but needed my humble example to form a determination. Christian people were not wanting a pious mother even—but impenitent as I was, it seemed that a small act of encouragement from me was essential in that critical hour.

Years have passed away. G. I., as I trust, has spoken peace to my soul, and sorely have I repented the decision upon which I hinged, largely at least, the destiny of my early friend. Much have I endeavored to counteract the fatal influence of that simple refusal, but my opportunity has gone by. A thousand miles lie between us, and, I fear, a fixed gulf, unmeasured by space. While recently visiting the scenes of my early life, I met that same friend of my youth. As a lawyer, he had occupied positions of honor; but though scarcely past middle life, he bore upon his countenance the visible impress of continued dissipation, and from all I could learn was a ruined man.

Reader, each moment has its peculiar responsibilities, its peculiar and precious opportunities. Neglect may be pardoned, but it will never fail to bring regret.

THE ACTIVITIES OF CHRIST ON BEHALF OF HIS PEOPLE.

- He gave himself for their sins. Gal. 1: 4.
  - He quickens them by his voice. John 5: 25.
  - He seals them with his Spirit. Eph. 1: 13.
  - He feeds them with his flesh and blood. John 6: 56, 57.
  - He cleanses them by his word. John 13: 5. Eph. 5: 26.
  - He maintains them by his intercession. Rom. 8: 31. Heb. 7: 25. 1 John 2: 1.
  - He takes them individually to himself. Acts. 7: 59. Phil. 1: 23.
  - He watches over their ashes. John 6: 39, 40.
  - He will raise them by his power. John 6: 39, 40. 1 Cor. 15: 52. 1 Thess. 5: 16.
  - He will come to meet them in the air. 1 Thess. 4: 17.
  - He will conform them to his image. Philippians 3: 21. 1 John 3: 2.
  - He will associate them with himself in his everlasting kingdom. John 13: 3; 18: 25.
- Thus the activities of Christ on behalf of his people, take in, in their range, the past, the present, and the future. They stretch like a golden line, from everlasting to everlasting. Well may it be said, "Happy is the people that is in such a case; yea, happy is the people whose God is their Lord."
- "Happy they who trust in Jesus,  
Sweet their portion is and sure."  
—*Things New and Old.*

TRAILING DRESSES.

It may do very well for princesses and ladies in king's places, whose stian slippers never touch the earth, but who walk on velvets and have maids in waiting to bear their trains, to wear trailing garments. But when self-reliant American women, who walk God's earth in shoe leather, go dragging their garments through the filthy streets, without servant or maid to lift them over the gutters, the style is too absurd and untidy to be sanctioned by any sensible woman.

We have four objections to trailing dresses, any one of which we think ought to condemn them in the estimation of sensible people.

1. They are inconvenient. They interfere with locomotion, and trammel our movements so that we cannot work or walk with ease.
2. They are a nuisance. They interfere with the rights, and hinder the movements of other people, and are too often a stumbling block on the public thoroughfare.
3. They are untidy. They are regular fifth gathers; they gather all the dirt that comes within their reach.
4. They are extravagant. They lead to a wilful waste of money that might be used for a better purpose.—*Christian Woman.*

THE CHRISTIAN GENTLEMAN.

He is above a mean thing. He cannot stoop to a mean fraud. He invades no secret in the keeping of another. He betrays no secret confided to his keeping. He never struts in borrowed plumage. He never takes selfish advantages of our mistakes. He uses no ignoble weapons in controversy. He never stabs in the dark. He is ashamed of innuendoes. He is not one thing to a man's face and another behind his back. If by accident he comes in possession of his neighbors' councils, he passes upon them an act of instant oblivion. He bears sealed packages without tampering with the wax. Papers not meant for his eye whether they flutter at the window or be open before him in unguarded exposure are sacred to him. He invades no privacy of others, however the sentry sleeps. Bolts and bars, locks and keys, hedges and pickets, bonds and securities, notice to trespassers, are none of them for him. He may be trusted alone, out of sight, near the thinnest partition anywhere. He buys no offices, he sells none, he intrigues for none. He would rather fail of his rights than win them through dishonor. He will eat honest bread. He tramples on no sensitive feeling. He insults no man. If he have rebuke for another, he is straightforward, open, manly, he cannot descend to scurrility. In short, whatever he judges honorable, he practices toward every man.—*Selected.*

CHRIST DIED FOR THE UN-GODLY.

Starr King, one of the most eloquent champions of the Socinians, paid the following tribute to the doctrine of the vicarious atonement:

It is embodied by the holiest of memories, as it has been consecrated by the loftiest talent of Christendom. It fired the fierce eloquence of Tertullian in the early church, and gushed in honeyed periods from the lips of Chrysostom: it enlisted the life-long zeal of Athanasius to keep it pure; the sublimity of it fired every power, and commanded all the resources of the mighty soul of Augustine; the learning of Jerome, and the energy of Ambrose, were committed to its defense; it was the text for the subtle eye and analytic thought of Aquinas; it was the pillar of Luther's soul, toiling for man; it was shapen into intellectual proportions and systematic symmetry by the iron logic of Calvin; it inspired the beautiful humility of Fenelon; fostered the devotion and self-sacrifice of Oberlin; flowed like molten metal into the rigid forms of Edwards' intellect, and kindled the deep and steady rapture of Wesley's heart. All the great enterprises of Christian history have been born from the influence, immediate or remote, which the vicarious theory of redemption has exercised upon the mind and heart of humanity.—*Church and State.*

HUMAN EQUALITY.

Perhaps of all the erroneous notions concerning mind which the science of metaphysics has engendered or abetted, there is none more fallacious than that which tacitly assumes or explicitly declares that men are born with equal original mental capacity, opportunities and educations determining the differences of subsequent development. The opinion is as cruel as it is false. What man can by taking thought add one cubit either to his mental or to his bodily stature? Multitudes of human beings come into the world weighted with a destiny against which they have neither the will nor power to contend; they are the step-children of Nature, and groan under the worst of all tyrannies, the tyranny of a bad organization. Men differ, indeed, in the fundamental characters of their minds as they do in the features of their countenances or in the habits of their bodies; and between those who are born with the potentiality of a full and complete mental development, under favorable circumstances, and those who are born with an innate incapacity of mental development, under any circumstances, there exists every gradation. What teaching could ever raise the congenital idiot to the common level of human intelligence? What teaching could ever keep the inspired mind of the man of genius at that level.—*Scribner's for August.*

Quietness under one's own roof, and quietness in our own consciences are two substantial blessings, which, whoever barter for show and pomp, will find himself a loser by the exchange.

We should teach our children to think no more of their bodies when dead than they do of their hair when it is cut off, or of their old clothes when they have done with them. It is making altogether too much of the body, and is indicative of an evil tendency to materialism, that we talk as if we possessed souls, instead of being souls; for what a man has cannot be himself. They ought to be taught that they have bodies, and that their bodies die, while they themselves live on.

British American Presbyterian.

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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. Mullen, 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 HEAVY SUPPORT.

British American Presbyterian.

TORONTO, FRIDAY, JULY 26, 1872.

CHURCH FINANCE.

A week or two ago, one of our esteemed correspondents asked for some information about the envelope system for raising church funds.

The principle involved in the weekly offering is by no means a novelty. Substantially it is what lies at the root of all true giving, either for religious or benevolent purposes.

In others the sittings are allocated to each family and individual, according to the extent of the need. If ten sittings are required by a poor man he gets them.

port of the gospel. It is as the Lord has prospered, and on every Lords day, according to scripture direction. In ordinary cases it is understood that the sum put into the envelope will be kept up at any rate, and if on any Sabbath there may have been no service, or no one of the family present, that so much more will be given the next time.

A very small style of envelope with in many cases "weekly offering" printed on it, is provided, through a book seller or by sending to Toronto. These cost little and are distributed in parcels of 18 every quarter to each contributor.

In addition to this some put into the open collection plate, other's don't.

If there is anything like conscientiousness at all, it is found that much more is in this way raised and that much more easily than by any other system. The frequent and regular giving brings up comparatively small sums to a large amount by the end of the year.

In almost every case in which this plan has been tried, it has succeeded admirably. It makes easy, yet complete church book-keeping; and it maintains the self respect of all, while it enables those of comparatively moderate means to give more than could well be managed in one or two sums.

A FACT FOR OUR WEALTHY MEN.

Canada is getting to have her wealthy men. They are not so wealthy of course as in the States or in England, nor are there so many of them as in those countries. Still there is a large number, far more than well-to-do, and of these a goodly number are Presbyterians.

It seems that the Dr. was recently at the corporation dinner of the University of Vermont. In the course of conversation he was asked how he managed to secure so much money for Princeton. He replied that it had all come spontaneously.

Why only those who have made a hundred thousand dollars? Those who have made far less should also be ashamed, especially if they call themselves Christians. Let our wealthy Presbyterians take the hint.

The English Independent says that various remarks of the Prince of Wales since his return from abroad have given the impression that his late severe illness has not been without a permanent influence for good, upon him.

COQUETRY WITH CHURCHES.

It is an old standard opinion that ministers as a class are exceedingly fond of money, and that they have in many cases a strong tendency to coquet with different congregations, if they happen to be at all popular, in order that they may get the one to bid against the other, and then determine that the leadings of providence point all in the direction of that which bids most freely and promises the largest stipend.

If congregations would only follow the authorized course, there would never be any grounds for any such complaint possible. Instead of seeking to know whether or not would be likely to be accepted if tendered, let them in an honest, straightforward way, give the call to the object of their choice, without any of that underhand dealing with preachers now become so common.

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Bishop Ames, of the Methodist Church considers the separate education of the sexes a relic of barbarism.

In another column we print a suggestive letter from an esteemed correspondent, urging that two important stations on the North shore of Lakes Huron and Superior should be permanently occupied by the Church.

HOLIDAY MAKING.

It is a good sign of the times that the necessity of holidays is always being more widely recognized and acted on. Continued work does not in the long run pay, as even very close and greedy people are finding out.

Are congregations recognizing this fact as far as their ministers are concerned? A good many of them are, but the majority, we fear, never think of it. If the minister go away for a week or two and get by hook or crook, his pulpit filled, there will not be much objection raised.

Ministers have no Sabbath on the first day of the week. The more reason why they should have rest at some other time. It would be better for themselves, better for their congregations, and better for the church in general.

The misery is that there is no use in arguing. Everybody acquiesces in all one can say, but that does not lead to any practical amendment on the part of previous defaulters. The ministers are all sound on the subject. They all believe in holidays, both theoretically and practically, but the flocks? what of them?

According to the nineteenth annual report of the British Anti-Tobacco Society, \$18,000,000 per annum "is squandered on tobacco, that enemy to health, that dishonour to the Creator, and the derogator from purity and sobriety."

A correspondent of the Catholic Review, writing from Rome, says that the number of English and American converts to Catholicism in that city this year is twenty-three, six of them being "young men of good families and high education."

An interesting example of how a person apparently drowned may be resuscitated by the adoption of proper means, occurred in Toronto on Tuesday, when a little child, who had been immersed in a cistern for half an hour, was restored to life by the skill of a physician.

It is related that the late Archbishop of Paris who was put to death by the cruel Commune, traced on the door of his cell, before his execution, the form of a cross, with four words placed round it in Latin, "height," "length," "breadth," alluding no doubt to the love which passeth knowledge.

The pope is said to have signed a bull regulating the action of the future conclave for the election of his successor. Ordinarily nine days are allowed to elapse between the death of one pontiff and the election of the next. This rule is now annulled by Pius, so as to allow Bismark no opportunity to interfere.

The cholera, according to trustworthy accounts, is making rapid progress from the interior of Russia to the Prussian frontier. Communications have been cut off between St. Petersburg and the infected districts, and it is confidently expected that the progress of the disease will be stayed before it reaches that city.

WHO WILL OFFER?

TO THE YOUNGER MINISTERS AND STUDENTS OF THE C. P. CHURCH:

DEAR BROTHERS.—While taking a trip up the Lakes I have had one aspect of the life of our Canadian Church forced upon me—this is its extension to new localities and the means at our disposal for accomplishing this end. A great field for our efforts in opening up, not only in the Northwest proper—Manitoba—but also along the route to the new Province. Two points already occupied should be permanently taken possession of, for occasional supply though very useful does not establish our cause.

The morbid appetite of school-girls, for which they are often blamed or ridiculed, is a nervous disease brought on by impaired nutrition. There is a lack, a longing, "a sense of goneness," which craves but lacks relief for healthful food. Men suffering from this take to beer and alcoholic drinks; women more often to tea and coffee in excess, and school girls to chalk, slate-pencils, cakes, candies etc.

A CANADIAN PRESBYTERIAN. On board Steamer Cumberland, July 18th, 1872.

The morbid appetite of school-girls, for which they are often blamed or ridiculed, is a nervous disease brought on by impaired nutrition. There is a lack, a longing, "a sense of goneness," which craves but lacks relief for healthful food.

Ecclesiastical.

GUELPH PRESBYTERY.

This Presbytery met in Canada Presbyterian Church on Tuesday, the 23rd inst., to ordain and induct the Rev. Mr. Goodwillie. There was but a small attendance of members of the Presbytery. Mr. Thomson of Winterbourne preached a very interesting and eloquent discourse from 1 cor. 1, 2, 3. Mr. Torrance presided and addressed the congregation, and Mr. Wardrop gave a very appropriate address to the minister. Mr. Goodwillie enters upon pastorate of an interesting though not large field of labour. Duon and Hespeler make now but a small charge, but Mr. Goodwillie is but a young man, and enters upon his charge with the best feeling of his flock in his favour, and we hope to hear of him being encouraged by large and increasing congregations.—Con.

PRESBYTERY OF COBURG.

This Presbytery held its regular quarterly meeting at Millbrook, on Tuesday, the 2nd inst. The attendance was not large nor the business of much general interest. Messrs. Murray and Donald, who had been appointed to conduct the services in connection with the ordination of M. Wm. Reeve, at Haliburton, reported that though no other members appeared at the time appointed for the meeting of Presbytery, and that thus the number was not sufficient to constitute a quorum, they had yet proceeded to examine, and at the appointed time, to ordain Mr. Reeve. The Presbytery agreed to express cordial approval of the course pursued by Messrs. Murray and Donald. Communications were read from the congregations of Campbellford and Percy in answer to inquiries which the clerk had sent to them in compliance with the wish of the Home Mission Committee. After lengthened consideration it was agreed to appoint a committee to visit Percy and Campbellford for various purposes, the most important of which was to prepare the way, if possible, for a union into one pastoral charge of these congregations. Mr. Loehnd was appointed to dispense the communion at Minden, at his convenience, and Mr. Mitchell to perform the same duty at Chandos and Burleigh, on the 2nd Sabbath of September. Mr. J. W. Smith applied for four months leave of absence owing to impaired health. The Presbytery agreed to grant this request and to express much sympathy with Mr. Smith in his affliction. The Presbytery revised in part the list of supplemented congregations within the bounds, and agreed to apply for the same grant as last year to the congregations of Hohenygon and Sheriff's Corners. A letter was read from the Rev. Mr. Paul, a Missionary of the Presbyterian Church of Canada in connection with the Church of Scotland, who with sanction of Presbytery has for sometime been giving supply to the congregation of Warsaw. The letter bore that for certain reasons Mr. Paul proposed discontinuing his services to that congregation. Mr. Clark was appointed to visit Warsaw at his convenience and to report at next meeting of Presbytery. The question of Sabbath funerals was introduced by certain members who represented that such funerals are very common. It was unanimously agreed that the Presbytery declare the practice to be decidedly objectionable unless in cases of urgent necessity. The next regular meeting of Presbytery was appointed to be held at Port Hope on the 3rd Tuesday of September at 10 o'clock, a. m. Wm. Donald, Pres. Clerk.

LONDON PRESBYTERY.

This Presbytery met on the 9th inst. There was a good attendance of members. Rev. J. McMillan was elected Moderator for the ensuing six months, and in his absence the retiring Moderator was continued in the chair. A letter from the Rev. Mr. Meldrum declining the call to Napier and Broke, was read, and the call was set aside. A letter was read from Rev. James McLanaghan, declining the call to Wardville and intimating his acceptance of one to Chicago. A moderation was granted to Wardville—the people promising \$50 per annum. A petition was presented by the Rev. J. Thompson, with the cordial consent of his session and congregation, from 35 members of the congregation of Sarina residing at Point Edward, praying to be annexed into a congregation and duly organized. There were also read the names of 85 adherents concurring in the petition. The friends at Point Edward, who are a majority of the population, have an average attendance on public worship—conducted with much acceptance by Mr. Armstrong, student—of 175, a Sabbath School attended by 100, a Bible Class attended by 25, a church capable of seating 275, and costing \$2,000, free of debt; and they expect, with the aid of a supplement from the Mother Church in Sarina, to be able to give \$700 per annum in case of their obtaining a settled pastor. This is, in every respect, a very interesting case, most encouraging to the Presbytery, and reflecting the highest honour on both the petitioners and the Sarina congregation. The prayer of the petition was granted. On the appearance of a commissioner from Stratford, presenting the state and wishes of the congregation, the Rev. G. Cuthbertson was appointed to preach on August 11th, and declare the pulpit vacant. A committee was appointed to draw up a suitable minute in reference to the death of the Rev. W. Lundy. The Rev. J. Scott was appointed Moderator of Session; he was also authorized, at the request of the congregation, to moderate in a call in the interest of Presbytery. A unanimous call from the congregation of Walford to Mr. J. Abraham, Probationer, was sustained, and at once placed in the hands of Mr. Abraham, who was present. There was allowed him for consideration A manse and \$600 were promised. A Moderation was granted to Petrolia. A call from the congregation of Heshawara to the Rev. J. C. Gillies was sustained. The people expect to be able to give \$500 per annum, which, in the present state of the congregation, is all that can be reasonably expected. A petition was presented from a considerable number of persons in communion with the Canada Presbyterian Church, residing in North East Adelaide, praying to be formed into a congregation and duly organized, the congregation to be in connection with South East Adelaide. They have erected a suitable church, and, considering their numbers, have manifested a most commendable spirit. As all parties concerned had been previously cited, and as no objections were offered, said persons were erected into a congregation, and the Rev. Mr. Rennie and two of his elders were appointed to elect and ordain elders according to the laws of the Church; Mr. Rennie was also appointed to dispense the Lord's Supper. The Presbytery of London, although not alluded to in the call or its terms, has no reason to be ashamed of either, as both are very great. We have at present 10 vacant congregations: Petrolia, Walford, Dolnawar, East Adelaide, West Adelaide, Parkhill, Wardsville, Embro, Stratford, Napier, and Broke. We have also 5 Mission stations, which are receiving regular supply: Euphonia, Oil Spring, Cornua and Moresdown, Wyoming, and West Williams. In carrying on the work required in such a field, we are, I trust, influenced by higher and holier principles than the

desire of competing successfully with sister Presbyteries, or of having occasion to boast of our own diligence, liberality, or zeal.—Con.

PRESBYTERY OF KINGSTON.

The quarterly meeting of this Presbytery was held at Picton on the 9th of July. The list of weak congregations was revised, and steps were taken to secure, if practicable, the reduction of the supplements in two cases. The Presbyterians in North Hastings presented a petition, praying the Presbytery to re-appoint Mr. Stewart to labour in that field, and expressing their high sense of his ministerial faithfulness and diligence. It was agreed that inasmuch as Mr. Stewart has expressed it as his wish that he be not continued in North Hastings, the prayer of the petition be not granted. At the same time the Presbytery took the opportunity of stating that the former decision (i. e., not to re-engage him) is not to be regarded as reflecting upon his character or abilities as a Missionary. Mr. Stewart, on request, expressed his willingness to continue his labours in North Hastings until October. Mr. James Weir, a Probationer of the Irish Presbyterian Church, was received as a Minister of the Canada Presbyterian Church. Several subjects of trial were prescribed to Mr. A. Thomson, who has been pursuing his studies under the supervision of the Presbytery. Mr. Wilson gave notice of two overtures—one in relation to a plan for securing additional aid to aged and infirm ministers, and to the widows of deceased ministers, and another in relation to a change in the formula which ministers are now required to sign. Arrangements were made for the dispensation of the Sacrament of the Lord's Supper in all the Mission Stations within the bounds. The following committees were appointed to make arrangements for the holding of Missionary meetings—namely, Messrs. Chambers, Gray and Wilson for the eastern district, and Messrs. Burton, Scott and Watt for the western. In the matter of raising mission funds, it was decided to recommend the plan of exchanging pulpits, and devoting the services of an entire Sabbath to the consideration of Missionary subjects. Session Records were ordered to be produced at next meeting for examination. The next meeting was appointed to be held in Chalmers Church, Kingston, on the second Tuesday of October, at 3 p.m.

THOMAS S. CHAMBERS, Presbytery Clerk.

MINISTERS AND CHURCHES.

Rev. Mr. Douglas, of Uxbridge, has been chosen as successor to Rev. John Laing, Cobourg.

The Rev. J. B. Edmondson, of Columbus, passed through Toronto yesterday on his way west for a few weeks' vacation.

It is anticipated that St. Andrew's Church, Berlin, which has been undergoing extensive repairs, painting, &c., will be re-opened next Sabbath. Rev. Prof. Gregg, of this city, is expected to preach on the occasion.

Mrs. Sharpe of Alberton, last week, in name of the ladies of the Alorton C. P. Congregation, presented the Rev. W. P. Walker, with a purse of dollars, for the purchase of a set of harness for the pony presented to him by the congregation in Carlisle.

Rev. H. McQuarrie and family left Princeton last Tuesday for Nova Scotia on a visit to their friends. They will be absent about two months. The pulpits of his congregations will be supplied in the meantime by neighbouring ministers. Before leaving Princeton, a number of members belonging to his congregation presented him with a purse containing \$60.

The members of the Scotch Church of the Township of Pickering, held a Soiree, in aid of the Manse fund, on Wednesday, 10th ult., which, notwithstanding pluvial disadvantages, proved a success. About 500 partook of the good things provided. Addressers were delivered by the following reverend gentlemen: Messrs. Bullen, of Whitby; Kennedy, of Dunbar; Peattie, of Clarendon; and Gibson, of Muskoka; also by Mr. T. N. Gibbs, M. P. Rev. Mr. Ross occupied the chair.

On Monday last the Rev. J. W. Smith and wife (who have for several months past been in poor health), took their departure for Britain, expecting D. V. to return in about six months. They have been faithful workers in God's cause, and leave behind them, not only in the Presbyterian congregations of Grafton and Vernonville but also in the other denominations, many christian friends who will be looking anxiously for their return.—Con.

Sandhill is a small village on the town-line between Chincoussay and Albion, and about three miles from the Mono Road station on the Toronto Grey and Bruce Railway. While the centre of a fine agricultural district, it is only lately that service has been held in it in connection with the Presbyterian Church. The meetings were held in the first place in the Wesleyan Methodist Church, the use of which was kindly granted, and were well attended from the first. The importance, and indeed, necessity of a church of their own began to be felt last Autumn by the adherents of the Presbyterian Church, and though they are comparatively few as yet, they succeeded in getting a subscription list large enough to warrant them in proceeding to build. The church, a neat and commodious frame building forty feet by thirty-six, was opened for the worship of God on Sabbath the 14th inst. The services were conducted by the Rev. John Laing, and the Rev. John M. King. Large and attentive congregations were present at all the services. So many were present, indeed, that it was found necessary to conduct a second service in the W. M. Church in the afternoon and evening. The collection amounted to between 60 and 70 dollars. A social meeting was held on the Monday evening, at which W. Bowles, Warden of Peel, presided. Brief addresses were given by Rev. Mr. Croll, Rev. Mr. Wheeler, Rev. Mr. King and others. The station will be supplied in connection with Mono Mills and Caledon East, and it is to be hoped that the three places will soon be a position to call a minister. The only circumstance fitted to mar the enjoyment of the occasion, was the accident befalling Mr. Laing, to which reference was made in our columns last week. It is hoped that Mr. Laing's recovery will not be protracted. In the meantime he is in the hands of very kind friends.

A movement has begun in Scotland to make adequate provision for the wife and children of the late Dr. Islay Burns.

A secession has taken place from the U. P. Chu Ji, Tiltcontry, Scotland, on account of the settlement as minister of the Rev. Mr. Gellatly of Edinburgh.

The General Assembly of the Welsh Calvinistic Methodists (Presbyterian Church in Wales) was held this year at Aberdare, Glamorgan-shire. It began its sittings on Monday, the 24th of June, and continued in session three days. From seventy to a hundred delegates were present.

MANITOBA.

The following particulars of a presentation to the Rev. McNabb, Little Britain, Ma., we clip from the Winnipeg Liberal—

To the Rev. John McNabb:

REVEREND DEAR SIR,—We have taken the liberty of waiting on you this evening, to present to you a small token of the congregation's esteem and appreciation of your work of faith and labor of love among us during your residence here. And it is but just to observe that you had to bear many privations and undergo much hard labor, which you endured with a spirit of patience and resignation, highly becoming in a soldier of the Cross and a missionary of the Gospel.

Now that you are on the eve of leaving us and of entering on a new field of labor, we sincerely pray that you may be the honored instrument in the Great Master's hands of doing much good. But we cannot help feeling sorry at the thought of your amiable partner being again submitted to great inconvenience, before she can be comfortably lodged in her new abode. However, you both may rest satisfied that you will carry our sympathy and love with you wherever you go; and in saying so we beg to place this purse in your hands.

In the name of the congregation,

Yours very sincerely,

DONALD GUNN, SEN., Wm. FLETT, P. R. YOUNG, DAVID YOUNG, M. D.

Little Britain, June 28, 1872.

To Hon. Donald Gunn, Wm. Flett, Esq., and others.

My Dear Friends,—I did not anticipate such an expression of Christian kindness and sympathy as you have now shown me. It is not indeed the first time the congregation, to whom in the providence of God I have ministered here, gave proof of their kindness towards their minister; and this fresh token of their affection is an evidence of continued thoughtfulness and increased interest in the work of Christ.

I shall not forget the great kindness and friendship shown to myself and partner during our residence among you. I thank you for the kind allusion you have made to Mrs. Macnabb. The substantial testimonial which you have placed in my hands is valuable in itself, but its value in my view is greatly enhanced when I consider the christian spirit which prompted you to give a liberal donation. I receive and prize it as a proof of your love.

Trusting that the God of grace and love may bless you and all whom you represent, yet more and more abundantly.

I am your friend and minister,

J. MACSADD.

BRITISH COLUMBIA.

PRESENTATION.

(From the Dominion Pacific Herald.)

On Wednesday evening last, a deputation waited upon the Rev. R. Jamieson at the Presbyterian Manse, and presented him with a handsome gold watch and chain, accompanied with a short address. The testimonial was not meant to mark any special occasion; it was merely a spontaneous expression of the esteem in which Rev. gentleman is held by his friends, of all denominations, at Langley, Burrard Inlet, the North Arm Settlement and the city. We understand that the absence of facile means of communication has prevented many who would gladly have contributed to the testimonial, from having an opportunity to do so. Below we give the Address and Reply:

New Westminster, June 19, 1872.

Reverend and dear Sir,

In the name of a large number of your friends in this District, we respectfully ask you to accept the accompanying small token of our regard and esteem.

We trust that you may long be spared, in health, prosperity and happiness to labor amongst us; and we pray that God may bless your efforts to the advancement of His cause and the spread of that pure and undefiled religion which is the foundation of all true prosperity.

F. & S. McCLUREY, G. B. MURRAY, J. C. BROWN, For the donors.

DEPRA.

My dear Friends,

It is exceedingly gratifying to me to receive this tangible token of your esteem, and the esteem of those whom you represent. I needed not to be so assured of your kindly feelings towards me, as I have gone in and out amongst you for more than seven years, but I regard the presentation of this very handsome and valuable watch and chain as a substantial indication that time and intimate acquaintance have not diminished the value which you place upon my services as a Minister of the Gospel. And this token of your approbation is, in my view, greatly enhanced in value by the fact that I am not leaving you. Words and tokens of affection are just as encouraging, and as much valued when addressed by the people to the pastor, as when coming from pastor to people.

Heartily, thank you for the expression of your desire for my happiness, and the continuance of my labors amongst you. On my part I do not wish for any change of location. I am surrounded with kind and forbearing friends; we have been blessed with a spirit of unity amongst us as a congregation; and after considerable experience of other countries and climates, and upwards of ten years spent in this Province, I desire not a pleasanter place of residence than New Westminster.

I join with you in the earnest prayer that God may bless my efforts among you for the extension and rebuilding of the Redeemer's kingdom. "The blessing of the Lord, it maketh rich." May you all abound in every comfort as partakers of the priceless blessings of the gospel of Jesus Christ, both in this world and that which is to come.

KONERT JAMIESON,

Minister of the Canada Presbyterian Church.

The Rev. Mr. Knight has been brought up before the Free Church Presbytery of Dundee for preaching in a Unitarian Chapel (Rev. Jas. Martineau's) in London. Mr. Knight defended his conduct. The Presbytery wished him to express regret; but at last accounts he had not done so. A decision had not been given by the Presbytery before 11th of the month.

Dr. Norman MacLeod had his life insured for £10,000, which, with other sums, will adequately provide for his family. It is proposed to raise a Memorial Fund of £50,000 to be expended in connection with the Indian Mission of the Scotch Kirk.

DR. NORMAN MACLEOD.

Editor BRITISH AMERICAN PRESBYTERIAN:

Sir,—I read with great pain an article in a late number of your paper, severely animadverting on the Christian character of Dr. Norman Macleod, and the Macleods generally, both the living and the dead. I cannot allow the revered memory of a great and distinguished friend to be insulted in such a wanton, and I may add, cowardly manner, without recording my most solemn protest against the most grossly false statements of your anonymous correspondent. I had far better opportunities of knowing Dr. Macleod's private character, than your censorious and most uncharitable correspondent could possibly have had, and I can say with the utmost confidence, that the sweeping and unqualified asserments of this inaccurate writer in the mark, are very remote from the truth. Dr. MacLeod's reputation as a Christian minister, as an able and versatile writer, whose pleasant words find echo in every land, and as a large-hearted philanthropist, whose broad sympathies were with all good men, and with all good works, is far beyond the reach of the moral assassin, and is not dependent for its continued existence in the grateful memory of a discriminating posterity, on the good opinion of men like the "one who knows." It is not derogatory to the character of the Macleods, that they have always been, as your correspondent says, distinguished for policy, politeness, and dignity of bearing. These qualities became them, and they wisely employed them for the benefit of the Church and the world. Policy is useful in managing the affairs of the Church as well as of the State; and politeness and dignity of manner are of great value to any man who wishes to command the respect and esteem of his fellowmen. "Be courteous," says an Apostle; and certainly, if politeness is a personal or amiable, there is no one whom it becomes better than a minister of the Gospel. And it would be well, indeed, for the Church and the world, if ministers and other officers of the Sanctuary possessed more politeness and dignity than, in the present condition of society, can be found among them.

Your correspondent boldly affirms that Dr. Macleod had no pity, was not a Christian, and actually did nothing to promote godliness. Now, I wish to be candid, and I emphatically say that all this talk is miserable twaddle. If this obscure and incorrect writer of English is in possession of facts which will enable him to prove his position, and to establish his case, then he may well sign himself "one who knows." But I challenge him to lay his finger on a single instance which would tend, in the slightest degree, to establish his conclusion, or justify his most unwarrantable condemnation of a good and great man. To slander the living is bad enough, but to pollute the sepulchres of the dead with base calumny, is still worse. Of Dr. MacLeod it may be justly said, that his piety was as practical as it was genuine. It was frank, kind, generous, and free from cant and hypocrisy. It sought its development in two ways—the salvation of souls, and the moral improvement of the human species. It belonged to no clime, no country, and no Church in particular. It was too elevated to breathe in sanctimonious conventionalities. It rose far above the chaos of traditional Churchism, and with power, consistency, and uniform effort, came to the relief and comfort of the helpless and ignorant, both at home and abroad. It shone in the palace and in the humble cottage, on the platform and in the pulpit, in the social intercourse of life, and in the work of the parish. It was not a hidden theory whose fruits could not be seen, but that energetic principle of a living Christianity, which is always associated with the highest and purest benevolence, and in which are found combined those works of faith and labors of love, which are, on their own account, so truly commendable. And these phenomena of practical religion in the case of Dr. MacLeod—these strong evidence of his spiritual inner life, shall appear with undiminished lustre in the bright record of his laborious and successful ministry, when future generations shall read with pleasure and satisfaction the instructive lessons of his eminently useful and unselfish career. Since the days of Dr. Chalmers, as the founder of the Churches of Ease, and of the pious, zealous, and earnest, Dr. James Robertson, as the founder of the Endowment Scheme for their erection into parish churches, no other clergyman in Scotland, of any denomination, has done more, single-handed, for the regeneration of the masses, and for the salvation of their souls and bodies from sin, fifth, idleness, drunkenness, and perdition, than Dr. Norman Macleod has done. He whom the best sovereign that ever ruled any of the Kingdoms of the world, vouchsafes to designate her friend was the same time the friend of the poor and the out-cast. In the truest and most disinterested sense, Dr. Macleod was the friend of the friendless and the helper of the helpless. His great soul knew nothing of miserable narrowness—nothing of paltry bigotry; and his noble and generous heart yearned after the amelioration of those whom the misfortunes of life had plunged into object wretchedness, whatever creed such persons professed, or whether they professed no creed at all. The Dr. never disdained to say of them, "They are bone of my bone, and flesh of my flesh." It is but true to say that the divinely generated spirit of brotherhood predominated in him to a degree which could hardly be surpassed; and there is something almost approaching the romantic, traceable in the ardent energy with which he worked in his parish and out of it, for the common good of mankind. Wherever good was to be done, he was ready at a moment's warning, or without warning, to exercise his great gifts. His eloquence penetrated the hearts of his hearers, his speech was with power, and deepened impressions that were never afterwards dissipated; and at the root of all this there lay a great principle, even that piety which his detractors would fain deny him. And yet, Mr. Editor, in the face of these incontrovertible facts, your correspondent fancies himself a competent judge to look into the secrets of Dr. Macleod's heart, and to condemn him as a man who, in his contracted estimation of great men and high qualities, was not a Christian. But the friends of Dr. Macleod can afford to treat with scorn the contemptible detraction of any man who could, or would be so mean, as to impugn the character of the pious dead, who have rested from their arduous labors, and whose good and noble works have followed them. I shall add a few more observations next week.

I have the honour to be, sir,

Your most obedient servant,

J. M. MACLEOD,

Professor of Modern and Oriental Languages,

Drumore Park, Glencoe, Ontario,

July 18th, 1872.

Book Notices.

NEW S. S. HYMN BOOK.

A valued correspondent sends us the following on a collection of Hymns compiled for the Montreal Sabbath School Association.

The subject of suitable Hymns for Sunday School-books, you are aware, occupied the attention of almost all the zealous workers in this important field of labor; and an unfortunate variety of collections are in use. Notwithstanding the variety, however, very many connected with the Canada Presbyterian Church, at all events, have felt difficulty in securing a book adapted at once to the capacity of the young, for use on the Sabbath, and for the presentation of Bible truths in an impressive form. Blemishes in one or other of these respects, attach to very many of the productions of the United States, abounding, as most of them do, with many excellencies. Hence Bateman's has, I believe, secured a very general approval among Presbyterians. The small one, however, which is commonly used in our Sunday Schools, is objectionable to many from the very small type, and the musical notes, minute at best, are frequently so indistinct, that eyes no longer young can make no use of them; and they are to those only learning quite unsuitable. For these and other reasons, the Montreal Sabbath School Association, well known for zeal and practical efficiency, have turned attention to this subject, and the result of lengthened labors and careful inspection is presented in a little book, forwarded to you at this date. It is substantially not up, well printed, and is upon the whole an excellent selection. It contains 208 Hymns, with an additional selection from Psalms and Paraphrases. The book can be furnished at 8 cents, which is the bare cost of it. As a degree of uniformity in such matters is desirable for Sunday Schools, as well as Churches, all interested in Sunday School work would do well to examine this new aspirant for public favor. The aim of the compilers has been to furnish a really good selection, in a substantial, unpretentious dress, and without the least advantage to themselves, beyond the satisfaction of contributing an item for the welfare and prosperity of one of the most valuable institutions in our land.

HARPER'S MAGAZINE.—\$4.00 per year. Harper Brothers, New York. Harper's is an old established favourite, and well sustains its reputation as the popular magazine of the United States. The August number is up the mark in every respect.

GOLDEN HOURS.—\$2.00 per year. Hitchcock and Walden, Cincinnati, O. The best magazine for boys and girls we have seen. The articles are excellent, the illustrations numerous and appropriate, and the typographical appearance all that could be desired.

SCRIBNER'S MONTHLY.—\$4.00 per year. Scribner & Co., New York. This superb illustrated Magazine is always a welcome guest. The number for August contains some interesting articles, among which we might mention—Should the study of the modern precede that of the Ancient languages; The Island of Corfu; Labour and Capital in Manufactures; What is your culture to us? The canoe; how to build, and how to manage it; Topics of the time; The old Cabinet; Nature and Science, Home and Society are most useful departments, and each contains a rich mine of most useful information.

The London Times gives the following abstract of Free Church Statistics for the past year:—

There was raised for Sustentation Fund, £137,721, Building, £56,607; Congregational Purposes, £110,941; Missions and Education, £78,500; Miscellaneous, £18,954—Total, £432,623. Of this sum, 13 congregations contributed over £2,500 each, namely, in Edinburgh, St. George's (Dr. Candlish), £4906; Fountainbridge (Mr. Morgan), £5065; Barclay (Mr. Wilson), £3200; St. John's (Mr. Philip), £2558; St. Andrew's (Dr. Bruce), £2520; in Glasgow, Wemyss (Mr. Riddell), £1233; St. Matthew's (Dr. Miller), £1127; College (Dr. Buchanan), £2576; St. Peter's (Mr. McMillan), £2785; Kelvin-side (Mr. Taylor), £2774; St. James's (Mr. Johnston), £2704; in Greenock, Middle (Mr. Gaultier), £2643; and in Aberdeen, Trinity (Mr. Gaultier), £2769. Seventeen congregations contributed for all purposes less than £50 each, the strong thus helping the weak. There are now 894 congregations and 54 preaching stations, divided into 16 Synods and 71 Presbyteries. The equal divided from the Sustentation Fund was last, and has been for several years, £150 with a few pounds more to ministers whose congregations subscribed at least £60 to the fund, and at the rate of more than 7s. 6d. per member. A few young charges which have not yet been admitted to the platform of the equal dividend get from £100 to £120, and probationers, in charge of stations, and acting as assistants, get from £60 upwards. In most of the congregations the payment to their minister is supplemented—in the better class congregations largely so. There is a Widows and Orphans' Fund, to which the ministers pay £7 per annum, and from which widows get £29, and children £10 (till majority) per annum. There is also an Aged and Infirm Ministers' Fund, which assists ministers when retired or partially laid aside. Pre-Disruption ministers have also an additional source of income. Then there is the Education Scheme, and the Home and Foreign Mission, and a host of other Schemes, Bursaries, Fellowships, and Endowments. The three Colleges have about a dozen Professors. And, besides the property which the Church has in the shape of colleges, churches, manse, schools, schoolmasters' houses, &c., it has investments, for its various purposes, to the value of £411,848—all the result of voluntary giving, and which has been reached within a period of 30 years.

The English Presbyterian Church in Walkin Street, West London, left without a pastor by the death of the Rev. Thomas Alexander, has called the Rev. Dr. H. S. Paterson, Glasgow, one of the Free Church ministers.

The Rev. Donald MacLeod, brother to the late Dr. Norman MacLeod, has been appointed Chaplain to Her Majesty.

Sabbath School Teacher.

SABBATH SCHOOL LESSONS.

Avs. 4.

Conspiracy of the Rulers.—Matt. 20 1-18. Parable passages. Mark xvi. 1-2 Luke xxii. 1-6; John xi. 2-8.

Prove the Evil of Dishonesty.

Repeat Psalm 115. 1-3; 7th and 8th Commandment; Shorter Catechism 86.

VER. 1-2.

Where was Jesus at this time? On Mount Olivet, Matt. xxiv. 8. What disciples were with him? The twelve only, v. 14. What was it the disciples know? The Jews kept the passover at full moon on the first day in the year, which was nearly the same as the end of March or the beginning of April. What did Jesus reveal to them? His betrayal and crucifixion. He had foretold this several times. Matt. xvi. 21, xvii. 22-23; but now he fixes the time and manner in which he is to be betrayed and crucified.

LESSON. 1. The passover a type of Christ. The blood of the slain lamb sprinkled on the doorposts of the houses was the safety of the Israelites, Ex. xii; so through the Blood of Christ the Lamb of God we are saved, 1 Pet. iii. 18.

2. Through the death of Christ we may be saved in the judgement day. It was when Jesus had finished all these sayings about the ten virgins, &c., that he taught them he was to be crucified, Heb. ix. 27-28.

VER. 3-5.

Of what did the Jewish council consist? The chief priests were the heads of the twenty-four courses into which the priests were divided, with the high priest; the scribes were the teachers. Nicodemus belonged to this class, John iii. 1. The elders were the gentry; Joseph of Arimathea belonged to this class. Where did the council meet? It was in the court of the high priest's house, an inner court of the same place where Peter sat without, v. 69. Who Caiaphas? The son-in-law of Annas, who had formerly been high priest. It was he on a former occasion, who had given counsel that Jesus should be put to death, John ix. 45-51. Why were they afraid of an uproar? They knew Jesus was popular, and they thought his friends would fight for him.

LESSON.—No one is saved for his religious profession. The priest, though of the highest rank, was a wicked man.

VER. 6-9.

Where was Bethany? Near Jerusalem, on the eastern slope of Olivet. Who was Simon? Nothing more is known of him than what is mentioned here. What was this woman's name? Mary, John xii. 3. What was her sister Martha doing? She served, John xii. 2. She may have been a relative. What is alabaster? It is something marble, but more beautiful and semi-transparent. On what did she pour the ointment? v. 7. In John's Gospel the feet are also mentioned, John xii. 3; compare John xi. 2. The reclining postures at meals enabled her to do this, as she could come close both to the head and feet of Jesus.

VER. 8-9.

Who led the way in this complaint against Mary? Judas, John xii. 4. Others joined him, v. 7. What pretext had they for their indignation? v. 9. How much did they say the ointment might have been sold for? Three hundred pence—about £10, Mark. xiv. 5. What was Judas' real desire? Money, John xii. 6.

LESSON. 1. Be slow to condemn. Do not join in a cry against a person without being quite sure it is needed, 1. Cor. xiii.

2. Every duty has its own time and place. It is good to remember the poor, but not so to remember them as to forget Christ. A weed is a flower out of its proper place.

3. There is a false zeal. The disciples might have waited for Jesus to reprove Mary if she had erred.

VER. 10-18.

How does Jesus blame them? How does he commend her? Why did Mary anoint Jesus? v. 12. Why did she do it that time? v. 11. She believed this was her last opportunity. Why is she commended? For her love of Christ—she gave her best; for her faith—she believed he was to die and rise again, and this was the only anointing he could receive.

LESSON. 1. Give your best things to the Lord—yourself, and then what is yours. This Mary did, Luke x. 39.

2. Imitate Mary's faith and love to Jesus. Every word he has spoken he will make good.

3. Be not discouraged by the condemnation of others. They may misunderstand you, but if you are true to Christ he will bring your righteousness into the noonday.

Our Young Folks.

JOHNNIE'S WISH.

"O dear, I wish, and I wish, and I wish!" Said Johnnie, one day, putting on a long face, "I wish I could be at the head of my class, and beat everybody in school at a race!"

Ah Johnnie, you've hit it, we all wish just so. We grown up children, and make a wry face if some one gets past us. But don't you know, some body must lose in the life-long race?

And, Johnnie, what if poor Bennis should fall. Who is lame, you know in both race and class. When he tried so hard, don't you think it would grieve

If he had to stand back and let you pass?

Ah! Johnnie, 'tis well to be eager and brave, But do not be selfish, my dear little man. You'll find many a Bennis alone through life, And my boy, you must help them all you can.

I CANNOT, SIR.

A young man—we will call him honest Frank—who loved truth, was a clerk in the office of a rich merchant. One day a letter came, recalling an order for goods which had been received the day before. The merchant handed it to honest Frank, and with a persuasive smile, said:

"Frank, reply to this note. Say that the goods were shipped before the receipt of the letter countermanding the order."

Frank looked into his employer's face with a sad but firm glance, and replied:

"I cannot, sir."

"Why not sir?" asked the merchant angrily.

"Because the goods are now in the yard, and it would be a lie, sir."

"I hope you will always be so particular," replied the merchant, turning upon his heel, and going away.

Honest Frank did a bold, as well as a right thing. What do you suppose happened to him? Did he lose his place? No; quite different. The merchant was too shrewd to turn away one who would not write a lying letter. He knew the untold value of such a youth, and at once made him his confidential clerk.

HOW GOD SAVED PATTY.

Patty lived in the country, and on bright warm days, she liked to follow her papa into the fields where he was at work, and make him a little visit. One morning in the harvest time, it looked bright and sunny out of doors, and Patty could hear the hum of the distant reaper through the open window. She thought she would like to go out and see papa, so in a moment the little feet were trotting across the fields. Patty tried to catch up to the workmen, but they worked very fast, and she got tired, and sat down to rest in the shade of an old butternut-tree. Suddenly a bird flew out of the wheat near by, singing a rich, clear song. Patty clapped her hands in delight, and, as the bird rose higher and higher, and the notes grew fainter and sweeter in the distance, she fairly held her breath lest she should lose one of those delicious sounds. "Perhaps there is a nest in there," thought Patty, when it was still again, and "in there" she went, looking with a pair of bright eyes eagerly about; and, yes, there was surely, a nest, and three of the dearest, sweetest, little birds. Was there ever anything so funny as those downy little heads, with the tiny bills wide open?

Such a nice place for a nest, too, Patty thought. It was like being in a golden forest in there, for the grain was high above her head, and she laughed softly all to herself thinking of it. The yellow straw laughed, too, a waving, murmuring laugh, and tossed its head back and forth, back and forth, but never whispered to the child of danger, nor ever told to the men, coming rapidly along, the story of the little girl hidden in its midst. The men came on, the machine leading them, the horses drawing steadily, and the knives cutting sharp and sure.

What was it, do you suppose, that made the farmer stop his team all at once? Did he know his little daughter was in danger? No, indeed; he thought she was safely cared for at home. But he was a noble man, with a large kind heart, and he would not willingly hurt the least of God's creatures, so he said to one of the men.

"Here, Tom, come and hold the team. There's a lark's nest somewhere near the old butternut yonder. I'll hunt it up, and you can drive around so's not to hurt the birds."

Ah! what a cry of surprise papa uttered when he found his darling Patty sitting there. How fast his heart beat when he thought of the danger she had been in, and how it thrilled and softened as he caught her in his arms, covering her face with kisses and saying, "It was the birds that saved her!"

When the first excitement with the men was over, and Patty had been carried safely home in her father's arms, and the men were going down to the field again, leaving a wide uncut space around the lark's nest, somebody—it was a great rough-looking man—said, while the tears glistened in his eyes, and his voice grew husky, "God bless the little birds."—Little Corporal.

Temperance.

A CURIOUS ADVERTISEMENT.

A Boston paper tells the following:—Everybody in—county, Maine, knows or has heard of Ed. Pierce, a popular landlord and a great admirer of horses. Ed. is something of a literary genius, and his latest production is such a novelty in its way that we make liberal extracts therefrom: "My bar," he says, "will be supplied with good cigars, and although I have a sign up saying it is wrong to drink, still I deal out poison to all those bent on their own destruction. As I have been importuned several times to keep a temperance house, I will say that one year ago, I stopped selling the 'craytur' for about four weeks, but I found that two-thirds of the traveling men wanted something strong, and I got blowed up by them for not keeping it, and I toted them round to show them where they could find it until I became sick of the fun, and I failed to see where I was doing anything large for the temperance cause so long as every man got what he wanted. So we came to the conclusion it was no worse to give poison at home than to take them to our neighbours for the purpose and it was less trouble to us to do so. I have known men to live three months that drank regularly at my bar, although cases of that kind are rare. I wish to impress on the mind of every man the necessity of abstaining from this deadly poison, and if he then wishes knowingly to commit suicide, why I have the article which will meet his sanguine expectations, not so quick perhaps as some poisons, but he is sure to have his wish gratified about as soon as he can conveniently get his business matters arranged so as to be ready to make his exit. If by stopping the sale of ardent spirits at my hotel it would tend toward helping the temperance cause in S— to any extent I would willingly do so, and I will put my name to a remonstrance any day to prohibit the sale of intoxicating liquors in the village; but as long as it is sold as common as now, I shall undoubtedly continue in as quiet a way as possible, to deal out destruction to all those desirous of ruining their families and ending their wretched lives in poverty and disgrace."

A MOTHER'S INFLUENCE.

The following gem, from one of Mr. Wendell Phillips' speeches, should be read in every family:

A mother, on the green hills of Vermont, was holding by the right hand a son, sixteen years old, mad with love of the sea. And as she stood by the garden gate one morning she said:

"Edward, they tell me, for I never saw the ocean, that the great temptation of a seaman's life is drink. Promise me, before you quit your mother's hand, that you will never drink liquor."

"And," said he, for he told the story, "I gave the promise, and I went the globe over to Calcutta and the Mediterranean, San Francisco and the Cape of Good Hope, the North and South Poles; I saw them all in forty years, and I never saw a glass filled with sparkling liquor that my mother's form at the gate did not rise up before my eyes, and to-day I am innocent of the taste of liquor."

Was not that sweet evidence of the power of a single word? Yet that is not half. "For," still continued he, "yesterday there came into my counting room a man of forty years old."

"Do you know me?"

"No."

"Well," said he, "I was brought drunk into your presence on ship-board, you were a passenger; they kicked me aside; you took me to your berth and kept me there till I had slept off my intoxication; you then asked me if I had a mother; I said I had never heard a word from her lips, you told me of yours at the garden gate; and to-day I am master of one of the finest ships in New York harbour, and came to ask you to come to see me."

How far the little candle throws its beam! The mother's words on the green hills of Vermont! God be thanked for the mighty power of a single word!

There is a wide difference between your living in evil and evil living in you.

If we believe that our God is everywhere why should we not think him present, even in the coincidences that sometimes seem so strange? For, if he be in the things that coincide, he must be in the coincidence of those things.

"Perhaps nobody ever accomplishes all that he feels lies in him to do; but nearly every one who tries his powers touches the walls of his being occasionally and learns about how far to attempt to spring. There are no impossibilities to youth and inexperience, but when a person has tried several times to reach high C and been coughed down, he is quite content to go down among the chorus. It is only the fools who keeps straining at high C all their lives.—C. D. Warner.

Scientific and Useful.

TO POLISH FURNITURE.

The following receipt for polishing furniture is said to be better than the ordinary varnish: Melt over a moderate fire in a very clean vessel two ounces of white or yellow wax, and when liquified, add four ounces of good essence of turpentine; stir the whole until it is entirely cool, and the result will be a kind of pomade equal to varnish, without any of its inconvenience.

ARRANGING FLOWERS IN BEDS.

In arranging flowers in beds the principal things to be avoided are: The placing of rose coloured or red flowers next to scarlet or orange, or orange next yellow, blue next violet, or rose next violet. On the contrary, the following colors harmonize: White will relieve any color but should not be placed against yellow, orange against light blue, yellow with blue and violet, dark blue with orange yellow, white with pink or rose, and lilac with yellow. By observing these rules the amateur may have his flower borders vie in beauty and arrangement with those of greater pretensions, and even surpass many of them.

THE POTTING OF JAM.

It is said that ordinary Jam—fruit and sugar which have been boiled together some time—keeps better if the pots into which it is poured are tied while hot. If the paper can act as a strainer, the same way as cotton wool, it must be as people suppose. If one pot of jam be allowed to cool before it is tied down, little germs will fall upon it from the air, and they will retain their vitality, because they fall upon a cool substance; they will be shut in by the paper, and will soon fall to work decomposing the fruit. If another pot perfectly similar, be filled with a boiling hot mixture, and immediately covered over, though, of course, some of the outside air must be shut in, any germs which may be floating in it are scalded, and in all probability destroyed, so that no decomposition can take place.

SUNSTROKE.

H. C. Wood, Jr., M. D., in an article on "Sunstroke," in Lippincott's Magazine, says, "Whatever is done in this disease must be done quickly. Cautious as well as experimental observation enforces this doctrine. The remedy is so simple, the death so imminent, but the good Samaritan passing by should save his brother. The good Samaritan must, however, have a good head to be useful. Not every man that falls unconscious on a hot day has sunstroke. There is fortunately one criterion so easy of application that any one can use it. Go at once to the fallen man, and open his shirt bosom, and lay the hand upon his chest; if the skin be cool, you may rest assured that, whatever may be the trouble, it is not sun stroke. If on the contrary, the skin is burning hot, the case is certainly sunstroke, and no time should be lost. The patient must be carried to the nearest pump or hydrant, stripped to the waist, and bucketful after bucketful of cold water dashed over him until consciousness begins to return or the intense heat of the surface decidedly abated."

CURE FOR EARACHE.

An exchange says, "We have recently seen several receipts published as beneficial in the earache; but one who has a severe attack of that malady will, we think, soon find the inefficiency of them all. There is, however, one remedy which the experience of twenty years has taught us is unfailing. We have seen it repeatedly tried in our own family, and frequently recommended it to others, and always with the same satisfactory results. No house should be without its bottle of arnica. It is indispensable in case of cuts, burns, and bruises, and to earache this is sovereign cure. As soon as any soreness is felt in the ear, which feeling mostly precedes the regular ache, let three or four drops of tincture of arnica be poured in, and then the orifice be filled with a little cotton to exclude the air, and in a short time uneasiness is forgotten. If the arnica is not restored to until there is actual pain, the cure may not be so speedy, but it is just as certain. If one application of the arnica does not effect a cure, it will be necessary to repeat it, it may be, several times. It is a sure preventive of gathering in the ear, which, is the usual cause of earache. We have never yet known any harm or serious inconvenience to attend the use of arnica; though if the spirits with which it is made are very strong, it may be diluted with a little water, as the spirits not the arnica, will sometimes cause a temporary dizziness of the head which is unpleasant."

A SIMPLE REMEDY FOR DANDRUFF.

There are doubtless few persons especially among gentlemen, who do not suffer from the inconvenience of dandruff. Physicians do not consider it of sufficient importance to engage their attention, and the poor victims are left to practice their endurance, or, for a

cure, to try some of the many nostrums advertised in the public prints. The intolerable itching which accompanies the troublesome complaint is not the only unpleasant feature, as to persons of any pretensions to neatness the appearance of the white scales on the coat collar and shoulders is very objectionable. The writer, during a number of years, tried the different alcoholic solutions of castor oil, and many other preparations, without permanent benefit, and as a last resort was led to adopt the plan of cleaning the scalp with borax and carb potassa. This proved effectual, but after a persistent treatment of some months the hair became sensible thinner, and perhaps would have soon disappeared altogether. The belief that dandruff arises from a disease of the skin, although physicians do not seem to agree on this point, and the knowledge that the use of sulphur is frequently attended with very happy results in such diseases, induced me to try it in my own case. A preparation of one ounce of flour of sulphur and one quart of water was made. The clear liquid was poured off, after the mixture had been repeatedly agitated during an interval of a few hours, and the head was saturated with this every morning. In a few weeks every trace of dandruff had disappeared, the hair became soft and glossy, and now, after a discontinuance of this treatment, for eighteen months, there is no indication of the return of the disease. I do not pretend to explain the *modus operandi* of the treatment, for it is well known that sublimed sulphur is almost wholly insoluble, and the liquid used was destitute of taste, color, or smell. The effect speaks for itself.—Journal of Pharmacy.

THE ACTION OF QUININE ON THE BLOOD.

The nature of the influence exerted upon blood by quinine has recently been the subject of a fresh investigation by Schulte. Its extraordinary power of stopping fermentation and putrefaction by destroying low organisms, such as bacteria, and fungi, has been before pointed out. It is supposed to diminish the formation of pus in inflammation, by arresting the motions and preventing the exit from the blood vessels of the white blood corpuscles, the accumulation of which, according to Conheim, constitutes pus. By depriving the red blood corpuscles of the power to produce ozone, it diminishes the change of tissue in the body, and therefore lessens the production of heat. Ranke and Kerner have shown that the waste of tissue is reduced when large doses of quinine are administered, as indicated in the smaller proportion of uric acid and urea excreted.

With the object of ascertaining whether this effect is referable to the direct influence of quinine on oxidation in the blood or to its indirect influence through the nervous system, Schulte employed a method based upon the changes occurring in the alkalinity of the blood observed by Zuntz, who had noticed that a considerable formation of acid takes place in freshly drawn blood, and continues in a less degree till putrefaction commences. The amount of acid formed was estimated from the diminished alkalinity of the blood, as comparatively shown by the quantity of dilute phosphoric acid required for exact saturation. A sufficient quantity of chloride of sodium was added to the phosphoric acid to prevent the blood corpuscles from being dissolved and interfering with the reaction by their coloring matter. The point of saturation was fixed at the transient reddening of carefully prepared test paper by carbonic acid. Schulte has thus been enabled to confirm the experiments of Kuntz and Scharrenbroich, showing that quinine and berberine lessen the production of acid, and that quinine can stop it both before and after conglutination; that sodium nitroprate has an action similar to, and nearly as powerful as, quinine; while the action of cinchonine is much less energetic. Harley has shown that while quinine lessens oxidation in blood, some substances, such as snake poisons, increase it. Binz found that when putrid fluids were injected into the circulation of an animal, the temperature rose, but that this increase of temperature could be more or less prevented by the addition of quinine to the putrid liquid, or the simultaneous injection of the quinine.

With respect to the influence of quinine on the change of tissue, Schulte gives the result of some careful experiments made by Zuntz, who found that, after taking three 0.6 grammes doses of hydrochlorate of quinine for two days, the amount of urine he excreted was increased by one third, and then decreased as much, the specific gravity falling from 1.018 to 1.012; the urea also showed a marked decrease.—Scientific American.

There is more bitterness following upon sin's ending than ever there was sweetness from sin's acting. You that see nothing but weal in its commission, will suffer nothing but woe in its conclusion. You that sin for your profit, will never profit by your sins.

Scotland.  
GLASGOW.

It is stated that Dr. Norman Macleod had his life insured for £10,000 stg. Professor Rainy has resigned the chair of Medical Jurisprudence in the University of Glasgow.

Free St. Andrew's Church, F. Uburgh, has extended a call to the Rev. R. J. Sandeman, of Patick.

The continuous heavy rains caused the Molendinar Burn to overflow, and in consequence a number of dwellings in Burnsido street became flooded.

A slater named Norman McIver fell from a four story building in Paisley Road, and was taken to the Infirmary, alive, but was fearfully injured.

In the office of Dean of the Order of the Thistle, the successor of Dr. Norman Macleod will, in all probability, be Principal Tulloch. The emoluments average about £50 a year.

Mr. Kelt, a commission-agent, of Glasgow, is in custody, charged with wilfully setting fire to the house of his sister-in-law, Miss Fairley of Vincent Crescent, in that city.

The emoluments of the Barony Church, Glasgow, are said to amount to £900 a year. It is rumoured that the following names are likely to be submitted to the congregation for selection:—Revs. Dr. Watson, Dundee; Dr. Smith, North Leith; Mr. Taylor, Crathie; Rev. John Macleod, Dunse; Mr. Scott, formerly of Maxwell Church, now of Greenside, Edinburgh; and Mr. Barclay, of St. George's, Glasgow.

ABERDEEN, BANFF, &c.

The weather has been unusually wet.

An instrument has been introduced into Fyvie Parish Church.

Mr. John Farley Leith, has been returned as M. P. for Aberdeen by a large majority.

The Rev. George J. Sim, Rothiemay, has been ordained assistant minister of the parish of Glenlivet.

The Gazette notifies the resignation of Lieut. Thos. Mair, of the Ellon Rifle Volunteers; and the promotion of Ensign Alexander Keith to be Lieutenant.

Mr. Robert Cameron, student of divinity, has had trials discourses prescribed to him by the Presbytery of Aberdeen, with a view to his being licensed as a preacher.

In terms of the decision of last General Assembly, the Free Presbytery of Kincardine O'Neill are taking steps for the settlement of the Rev. James Nicol as minister of the church at Cluny.

Mr. Coutts, Banff, has resigned the agency of the Nairn and county bank, and Mr. Alexander Duncan, who has long acted as accountant at the branch, has been appointed to succeed him.

At a meeting of ratepayers for the parish of Meldrum, held on Thursday last, the following gentlemen were duly elected to serve as members of the Parochial Board for the ensuing year, namely:—Mr. John Davidson, farmer, Parkfield; Mr. James Ellis, farmer, Whitefield; and Mr. George Webster, sheriff officer, Oldmeldrum.

Capt. Smith, Delnabo, finished his sheep shearing on Thursday last. The clips stand out well. Others in the upper districts have made a commencement, and in every case we hear a good report of the quality of the clips. Sheep shearing is also proceeding on Deeside. At Mr. Gordon's farm of Auchallater, 5,000 sheep have been shorn; and on most farms sheep-clipping is half finished. The fleeces are heavy and of good quality.

The Daily Telegraph, commenting on the presence of the Queen at the funeral of the Highland boys drowned near Crathie, says:—We know it was merely a neighbourly thing to do; but the people on Deeside cannot forget who the lady was that stood with her noble head bowed in compassion for the Scotch peasant boys, and we do not think history will forget it either, when she records the reasons why, during her Majesty's reign, the people crossed out the word loyalty, and wrote instead the larger word love.

INVERNESS, ROSS, &c.

Mr. Kidd, Inverness, has been appointed Inspector, under the Contagious Diseases Animals Act, for the county of Inverness.

Mr. Laughlan Davidson, teller, Inverness, has been appointed agent of the Caledonian Bank at Kingussie, in room of the late Mr. Macrae.

The Easter Ross Farmer Club have decided not to hold a show this year, in consequence of the prevalence of foot and mouth disease in the district.

Thirty-two new fishing boats have been launched at Wick during the past season. Some of them have been wholly

decked, others partially so, and among them are the largest boats ever built at Wick.

Preparations are being made in Sutherlandshire for the rejoicings in honour of the Marquis of Stafford attaining his majority on the 21st of next month. The Duke of Sutherland has subscribed £5 for each parish for games, and every poor person in the county is to receive 2s. 6d. At Golspie a dinner is to take place, and in Dornoch both a dinner and ball.

STERLINGSHIRE.

The woollen mill belonging to Mr. Robert Gemmell, Paisley, has been destroyed by fire, damages £90,000, only partially covered by insurance.

On Wednesday afternoon, Dr. Montgomery, rector of the Greenock Academy, was presented by his pupils with a marble time-piece and a purse of sovereigns on the occasion of his leaving town to open an educational institution in Glasgow.

It will no doubt be satisfactory to a large number of the inhabitants of Paisley to learn that Mr. H. E. Crum-Ewing, the respected member of Parliament for the burgh, who was slightly indisposed at the latter part of last week, has recovered, and will at once return to his duties in Parliament.

While a blacksmith, named James Bronch, was descending a pit at Robroyston, near Glasgow, a portion of the wall of the shaft fell upon the "cage" in which he was being lowered, and dashed it to the bottom of the shaft, a distance of 72 feet. Bronch was found lying quite dead amongst the fragments of the cage.

MORAY AND NATH.

The town-clerk of Queensferry laid before the Presbytery of Linlithgow last week a presentation in favour of the Rev. John Whyte, of Advie, Morayshire.

Provost Cameron, Elgin, has been appointed Clerk to the Justices of the Peace, and Clerk of Lieutenancy for the County of Moray, in room of the late Mr. James Grant.

The Rev. James Anderson, a native Portobello, has been appointed successor to the Rev. Mr. Stark, in the pastorate of the Congregational Church, Elgin. He is to be settled at Elgin in September.

The Elgin Gas Company have owing to the increase in the price of coal, raised the price of gas from 6s. 8d. to 7s. 6d. per thousand feet. The rise in the price of coal had caused an additional expenditure of £100 last year.

The Commissioners of Supply for Nairnshire met last week to elect a schoolmaster for the parish of Auldearn. On the motion of Sir James Dunbar, Bart., of South, seconded by Mr. Stables, factor for the Earl of Cawdor, Mr. J. M'Alinsh, teacher of the General Assembly School at Nairn, was selected to the office, subject to his passing the examination before the University Examiners at Aberdeen.

PERTH, FIFE AND FORFAR.

Arthur Fitzgerald Esq., is appointed a Deputy-Lieutenant of Perthshire.

Dr. Nimmo, a leading medical practitioner at Dundee, has been presented with a testimonial of plate and a purse of £800 on completing the fifteenth year of his practice in Dundee.

On a recent Sunday the Rev. Wm. Knight, of St. Enoch's Free Church, Dundee, preached for the Rev. James Martineau in the Unitarian Chapel in Little Portland Street, London. The Unitarian Herald wonders whether, if Mr. Knight is called to account by his ecclesiastical authorities for thus fraternising with Unitarians, he will plead as did the Bishops in the Glengery affair that it was only a "missionary service" to the benighted little Portlandites.

The Free Church Presbytery of Dumoon and Inverary, acting upon the deliverance of the Assembly, have appointed the Rev. Mr. M'Bride to preach to the Dumoon Highlanders, and appointed a kirk-session, with Mr. M'Kerchar as Moderator.

On Sabbath last the Free Church of Lerwick was declared vacant. The Rev. Mr. Fraser, the pastor, has joined the Established Church. Several of his people strongly sympathized with him as to the cause that led to this step, but whether they will follow this example remains to be seen.

We notice that the following Free Church congregations occupy the foremost place in contributing to the Sustentation Fund from 15th of May, 1871, to 15th of May, 1872:—1. St. George's Edinburgh (Dr. Candlish's), £9800; 2. College, Glasgow (Dr. Buchanan's), £1290 12s. 4d.; 3. St. Matthew's, Glasgow (Dr. Miller's), £1278 12s. 5.; 4. St. John's, Glasgow (Dr. Roxburgh's), £1098 8s. 7d.; 5. Barclay, Edinburgh (Rev. J. H. Wilson's), £1084 4s. 1.

England.

Disraeli is said to be engaged on another novel, in which Socialism is to be treated as Catholicism was in Lothair.

Sir Alexander Cockburn is to be made an Earl in view of his distinguished services as Chief Justice of England, and as Arbitrator under the Washington Treaty.

Amongst the usual crowd of emigrants who left Liverpool on Wednesday for the United States a large number of Mormon "converts" from Denmark were conspicuous. No fewer than 300 Danes sailed in the Nevada on their way to Utah, and they were accompanied by a few English and Welsh.

The New Testament Company of Revisers assembled on Tuesday in the Jerusalem Chamber for their twenty-first session. The Bishop of Gloucester and Bristol presided. The Company proceeded to the revision of the twenty-second chapter of the Gospel of St. Luke. The first and provisional revision of the third Gospel will probably be completed during the present session.

Ireland.

A telegram from Dublin gives an account of the death of the Rev. P. Conway, of Headfort, Galway, one of the priests censured in Mr. Justice Keogh's report.

At a meeting of the Dublin Corporation yesterday, Alderman M'Sweeney rose to move a resolution, calling upon Parliament to dismiss Judge Keogh. Several members thereupon rose, and the House was counted out.

Cardinal Cullen has issued a pastoral which alludes to Judge Keogh's speech, and to the growing infidelity. He says latterly such men as Cromwell, Robespierre, and other regicides, have been publicly canonised. Speaking of the growing infidelity, he says that the professors of Trinity College, Dublin, are openly contradicting the Gospel by preaching that the wicked shall not be punished with eternal torments.

According to the returns contained in the Report of 1869 the estimated population of Ireland in the middle of that year was 5,413,919; the persons whose marriages were registered being 27,227; children born alive whose births were registered amounted to 115,659; and the number of deaths registered, 89,598. These as against 27,699 marriages, 146,051 births, and 86,185 deaths in the previous year.

United States.

A new issue of "Barnes' Notes," revised by himself before he died last year, has been published in New York.

A New York clergyman has published a sermon in which he boasts that not a single word has been used of more than on syllable.

Maryland Jews are obliged to leave that State in order to marry, as marriages are not valid there unless performed by a "minister of the Gospel."

It is said that the dying gift of James Gordon Bennett, of the New York Herald, was \$250,000 towards completing the Roman Catholic Cathedral in New York City.

The Presbyterian Church, Louisville, Ky. (Rev. Dr. Robinson, pastor,) employs the envelope system successfully. Last year the collections amounted to \$19,000, without including some \$12,000 recently subscribed to lay the foundations of a new church, which, when completed, will cost about \$60,000.

The whole missionary force of the Southern Presbyterian Church including those on their way, consists of fourteen ordained ministers, of whom four are natives of the country where they live; two male and twelve female missionary assistants, and eight native assistants—thirty-six missionary laborers in all, and all depending upon the contributions of the churches for their support.

We learn from the New Orleans Christian Advocate that Mr. Yager, the rabbi of the Jewish synagogue in Mobile, has lately been converted to Christianity. In this case we understand that there had been no attempt at proselytism but that the conversion was the result of reading the New Testament privately. The Jews of Mobile are very bitter against him, and his mother has left him, declaring that she will not live with an idolater. Mr. Yager has joined a Baptist Church.

The endowed Professorships in Princeton College are as follows: The Robert Lenox Professorship of Biblical Instruction is endowed with the sum of \$35,000; the Blair Professorship of Geology and Physical Geography, \$30,000; the Dodge Professorship of Mathematics, \$30,000; the Holmes Professorship of Rhetoric, and the English Language and Literature, \$25,000; the Woodhull Professorship of the Continental Languages and Literature, \$30,000; the Professorship of the Harmony of Science and Revealed Religion, \$11,000. Total, \$161,000. Besides these endowments, many of the houses of the different Professors are in the possession of the College.

Miscellaneous.

The banished Japanese Christians have been allowed to return.

It is stated that the celebrated French soldier, General Trochu, has renounced Roman Catholicism and joined the Anglican Church.

The programme of the new Spanish Ministry announces that the Government intend to treat of the separation of Church and State.

The native race of the Sandwich Islands is rapidly dying out. In 1870 and 1871, 7,921 native Hawaiians died, while the births was only 1,972.

Gavazzi, who neither believes in the infallibility nor in the genuis of Pius IX., says that, in his youth his Holiness was expelled from college for general meanness.

The Roman correspondent of the Cologne Gazette cites a ridiculous instance of Papal infallibility. In his recent allocution the Pope confounded Solomon and Rehoboam with Samuel and Saul.

Central American advices state that the government of Guatemala has ordered the confiscation of all the property of the Jesuits. Nicaragua has also ordered the expulsion of the Jesuits from her territory.

A foreign news item says: "A lady in Birmingham, England, was recently fined \$100 for giving an undesired recommendation to a discharged servant." We suspect the same lesson needs to be inculcated here.

Pere Hyacinthe is about to take the last step which will separate him from the prelatical portion of the Catholic Church. He is now betrothed and will soon marry the daughter of Count Von Edls, a Bavarian nobleman. His abjuration of celibacy will prove the unpardonable sin, which will be an insurmountable barrier to his ever returning to the Catholic clergy.

Statistics show that the general average cost of all the Congregational churches in the United States is about \$22 per sitting; of Presbyterian churches a little less; of Episcopal churches about \$36 per sitting. Very pretty and comfortable churches can be built for about \$10 per sitting, which is the average cost of Methodist Episcopal and Baptist churches.

Advices from Lorraine state, on good authority, that the Protestant clergy of Metz propose to avail themselves of a provision in the French code, still in force in the province, to cause the authorities to prohibit the public celebration of Corpus Christi by the Catholic population in future years, as giving umbrage to the Protestants. The intention is due chiefly to political motives.

Advices from Berlin state that the Bishop of Ermland, who was recently ordered by the Minister of Public Instruction to revoke the sentence of excommunication which he had pronounced against two Professors, has refused to do so. The Bishop declares that he can only obey the law of the land when it is in accordance with the law of God, and that it is for the Catholic Church to decide what is the law of God.

Writing from the Fayetteville, N.C. neighbourhood, the editor of the Lumberton Liberator, says:—"The people of this section are all Scotch, or of Scotch descent. Gaelic is spoken in many families, and in many instances, the negroes have learned to speak it as fluently as the whites. It was customary till recently in this portion of the country to have two sermons, one in English and the other in Gaelic, preached the same day. He adds that the Scotch thistle grows all through the region and the heather in one locality.

The Rev. William Girdwood, formerly of United Presbyterian Church, Pennsylvania and Perth, who went a missionary to Caffraria has accepted an invitation to be medical missionary to the Fingo nation, Transkei, South Africa. At a meeting of chiefs, at which 102 were present, it was unanimously resolved to ask Rev. Mr. Girdwood to settle among them, and teach them, and their people God's Word. They promised to give him a large salary and to afford every facility for his work. It is a new era in missions when heathens call their own missionary and support him themselves.

Too much care sometimes punishes itself, like the old lady, landing from the steamer in a shower of rain, who covered her new bonnet so completely with her gown, that she missed her footing on the plank and fell into the river.

The very fact that you have trouble is a proof of the faithfulness of Christ, for you have got one half of his legacy, and you will have the other half. You know that Christ's last will and testament has two portions in it. "In the world ye shall have tribulation;" you have got that. The next clause, "In me ye have peace;" you have that too. "Be of good cheer, I have overcome the world;" that is yours also.

RELIGIOUS FANATICISM OF A MOTHER.

A KEITH CASE IN SCOTLAND.

A rather unusual case has just occurred in Dundee, Scotland, the particulars of which show a dogged perseverance in a wife to educate her children in the religious faith to which she belonged. The parties in the affair are a man and wife, who resided in Taylors Lane. The husband is a staunch Protestant, belonging to the Episcopal church, while the wife is equally as staunch a Roman Catholic. About three weeks ago the wife suddenly left home, taking with her her three children, without leaving word to her husband as to where she was going. From certain hints which she had dropt to her neighbors, he concluded that she had gone to Barrow-in-Far-ness, in England, and resolved to follow her, and if possible get his children back. On Tuesday, 3rd June, he accordingly set out for Barrow-in-Far-ness, and managed to get his children from his wife without her knowing it, and had them conveyed to the house of his parents in Ireland. What had been done by her husband had come to the knowledge of the runaway wife, and, guessing where his destination would be she immediately set off in pursuit. Here again she was baffled, for her husband seeing her approaching the house, set out with his children to the dwelling of a friend who lived a few miles distant. His wife was thrown completely at a loss, but she travelled up and down the neighbourhood for a few days, vainly looking for the missing ones. At length, weary and disconsolate, she turned her steps homeward, and what is something strange, her husband travelled in the same train with her to Belfast, and they both crossed to Glasgow in the same boat, but they never spoke to each other during the whole journey. The husband, indeed, saw his wife in the boat, but she never saw him, and he never spoke to her. They arrived at home in Taylor's Lane on Tuesday last both about the same time, and of course the husband taxed her with untruthfulness. At length, towards the evening of that day, matters reached a climax, and the enraged husband told his wife that for her conduct he was going to leave her and never own her again. This threat so appalled the now repentant wife that she dropped on her knees, earnestly begged her husband not to leave her, and gave her oath that she would never behave in such a manner again. The husband and wife again became reconciled, and, as the affair had been exciting such a sensation in the neighborhood, it was agreed that they should leave the place and go to Ireland for their children. They accordingly left Dundee on Wednesday, taking all their furniture with them. This, it is said, is the third time this persevering lady has left her husband, taking her children with her. The last time was on the occasion of the baptism of the youngest child. The child was to have been baptised in the house, and while the husband was away for the clergyman, his wife seized the opportunity, and ran away with the child, so that when her husband and the clergyman came to the house there was no child to christen. The child was, however, latterly baptised in the formal way required by his church. The affair has caused a great deal of excitement in the neighbourhood.—Dundee Exchange.

HOW SUMMER SUITS SHOULD BE WASHED.

Summer suits are nearly all made of white or buff linen, pique, cambric, or muslin, and the art of preserving the new appearance after washing is a matter of the greatest importance. Common washerwomen spoil everything with soda, and nothing is more frequent than to see the delicate tints of lawns and percales turned into dark blotches and muddy streaks by the ignorance and vandalism of a laundress. It is worth while for ladies to pay attention to this, and insist upon having their summer dresses washed according to the directions which they should be prepared to give their laundresses themselves. In the first place, the water should be tepid, the soap should not be allowed to touch the fabric; it should be washed and rinsed quick, turned upon the wrong side, and hung in the shade to dry, and when starched (in thin boiled but not boiling starch) should be folded in sheets or towels, and ironed upon the wrong side as soon as possible. But linen should be washed in water in which hay or a quart bag of bran has been boiled. This last will be found to answer for starch as well, and is excellent for print dresses of all kinds, but a handful of salt is very useful also to set the colors of light cambrics and dotted lawns; and a little ox gall will not only set but brighten yellow and purple tints, and has a good effect upon green.—Scientific American.

That peace is an evil peace that doth shut truth out of doors. If peace and truth cannot go together, truth is to be preferred, and rather to be chosen for a companion than peace.—Tillinghast.



