

British American Presbyterian

Vol. 5—No. 26.

TORONTO, CANADA, FRIDAY, JULY 28, 1876.

[Whole No. 234]

BRANTFORD YOUNG LADIES' COLLEGE.

NAMES OF LADIES COMPRISING THE FIRST GRADUATING CLASS.

HONOUR LIST.

INTERESTING PARTICULARS.

The valedictory sermon to the graduating class of the Brantford Young Ladies' College was preached by the Rev. Dr. Cochrane, President of the Faculty, from the words "Favor is deceitful and beauty is vain; but the woman that feareth the Lord, she shall be praised."—Proverbs xxxi. 30.

We have no room for even an outline of the sermon scarcely, which was practical, eloquent and appropriate. The Rev. Dr. Kemp, Principal of the College, assisted in the services.

THE CONCERT MONDAY EVENING.

The concert, previous to the Commencement Exercises of the Ladies' College, took place on Monday night in Wickliffe Hall. Notwithstanding the sultriness of the evening, the room was filled by a large number of the patrons and friends of the College, and the programme given was sustained with unabated interest throughout. The students were present in full force, occupying the forward seats, and dressed in snowy white, they lent an air of coolness and brightness to the scene which went far towards cooling the heated air in appearance if not in reality. The chair was occupied by the Rev. Dr. Cochrane, President of the Faculty; and on the platform were Rev. Dr. Topp, of Knox Church, Toronto, Moderator of the General Assembly; Rev. Principal Snodgrass, of Queen's College, Kingston; Rev. Dr. Waters, of St. John's, N.B.; Rev. Dr. Pierson, of Detroit; Rev. Dr. Mellin, of the Unitarian Church, Toronto; Rev. Mr. Goldsmith, of Seaforth; Rev. Mr. Smith, of Galt; Rev. Mr. Alexander, of Mt. Pleasant; Rev. Dr. Kemp, Rev. T. Lowry, and others.

Dr. Cochrane opened the proceedings with a few suitable remarks, after which Dr. Pierson led in prayer. The programme was then taken up, the pupils all performing their parts in a most acceptable manner, clearly showing that much progress had been made, under the supervision of the teachers and tutors of the Institution, since the first exhibition. The first piece was an overture, in which Misses L. McKenzie, M. McIntosh, M. O. Harrison, and A. Devereux took part, and which was well and artistically rendered. The chorus "Obedience" was also given in a most satisfactory manner, the voices of the young ladies who sang coming out full and free. The essays read by Miss Knight and Miss Dawson proved that the English branches, and especially English composition, so necessary to the proper equipment of young ladies, are not neglected by the instructors. Both the essays, the first on "Knowledge" and the other on "Progress and Perseverance," gave evidence of original thought, and ideas anything but crude, and would have done honour to any Collegiate Institute. Miss Mary McIntosh, in an instrumental piece of some difficulty, rendered it with precision in touch and tone. The vocal duet "Friendship," by Miss Alice Chisholm and Miss Scott, was loudly applauded by the audience, as it deserved to be, as was also the solo "I'll follow thee," by Miss Bella Shaw. The French dialogue "L'Anglaise Parisienne," although we would not venture to say anything of the intrinsic merits of the piece itself, was given with much vim and spirit, and evident appreciation of its force, by Misses Goldsmith, Agur, Mackenzie, Devereux, McCallum, Smith, Elliot, and Compson. The first part of the programme was concluded with two instrumental pieces by Prof. Martens, performed in his usual brilliant style.

During the intermission the Rev. Dr. Topp, Moderator of the Presbyterian General Assembly, being called on, expressed his pleasure at being present at the examinations during the day in the College, as also this evening. He had often heard of the admirable Ladies' College located in Brantford, but although frequently invited, had been deterred before from visiting it. He was impressed more and more with the high character of the College and its adaptation, in locality, appointments, and instructors, to carry out the purpose for which it was instituted. He paid a high tribute to Dr. Cochrane and those associated with him for their exertions in the cause of female education. It was a marked feature of this country that great attention was now being paid to the education of young ladies, and he fully believed that the mothers of the country required education just as much as the fathers. The General Assembly of the Presbyterian Church, of which he was the presiding officer, had expressed their most hearty approval of, and sympathy with, the institution and progress of the College, and it was most satisfactory to him to have been present personally to inspect it, and bear witness to its success.

The second part of the programme began with an instrumental piece, "500,000 Tenors," which was happily rendered by Misses Goldsmith, McIntosh, Devereux, and L. McKenzie. A French declamation, "L'Homme," was clearly articulated and neatly spoken by Miss L. Fraser. Miss Shennston followed with an essay on "Power of Little Things," which, read with such appropriate emphasis and distinctness, and combined with the clearness of language, appropriateness of illustration from the affairs of every-day life, and original thought, which pervaded the essay, was highly appreciated by the audience, and justly so.

"Good-night, farewell," by Miss Mary Watt, was rendered with great taste and fully in the spirit of the song, and the violin solo by Miss Mattie Harrison fairly called a shower of bouquets from the audience as she left the platform. A duet, "Sonata in F," by Miss J. G. Murray and Miss M. McCallum, and a German dialogue by Misses Agur and Harrison were well done, as was also the "Grand Concert Waltz" by Misses T. Waters and Agur. A dramatic piece, in which Misses Riddell, Goldsmith, Maggie Bunton and Grace Mackenzie enacted the characters, afforded much merriment. Miss Riddell personated old Job Thornbury, and Miss Bunton, the grateful young man, with a desire to see the world, who turns up just at the right time in good style. The chorus "When a little farm we keep," concluded the entertainment, with the addition of the "National Anthem." The performers frequently throughout the entertainment received manifestations of approval from the audience in the shape of bouquets thrown upon the platform at the conclusion of the pieces. Prof. Martens and Miss McCarroll, the musical instructors, directed the musical pieces, while the Principal, Dr. Kemp, so managed the programme that there was no lagging or delay between the pieces. The drawings and paintings of the pupils, done under the instruction of Prof. Martens, were exhibited in the Y.M.C.A. reading-room, and their taste and finish reflected credit upon the ability of the young ladies in this branch, and upon their instructor.

PRESENTATION OF DIPLOMAS AND PRIZES, READING OF ESSAYS, SPEECHES, ETC.

The concluding exercises and presentation of prizes and diplomas in connection with the college took place on Tuesday evening in Wickliffe Hall. The audience was large as at the concert the previous evening. Rev. Dr. Cochrane occupied the chair, and on the platform were the graduating class of 1876, Dr. Kemp, Principal, Miss McPhie, Lady Principal, and the other governesses and masters of the college—also, Rev. Drs. Snodgrass, of Kingston; Pierson, of Detroit; Waters, of St. John, N.B.; Professor Bryce, of Manitoba; Rev. R. H. Starr, of Brantford; Rev. Messrs. Goldsmith, Alexander, Lowry, and others.

The first portion of the evening was taken up with the reading of the essays of the graduating class, which were all excellent in their way, and very distinctly heard in the large hall and audience. The following were the titles of the essays read by the different graduates:

Salutatory in French.....Miss L. McKenzie
"Friendship".....Miss O. Wilkes
"The Vastness and Variety of Creation".....Miss M. M. E. McLean
"Revenge".....Miss M. M. E. McLean
"Forces of Nature".....Miss M. M. E. McLean
"Labor".....Miss M. M. E. McLean
"Honor".....Miss M. M. E. McLean
"People".....Miss M. M. E. McLean
"Flowers".....Miss M. M. E. McLean
"Importance of Trifles".....Miss M. M. E. McLean
"Influence".....Miss M. M. E. McLean
"Love of Fame".....Miss M. M. E. McLean
"Wishes".....Miss M. M. E. McLean
"How did you think of that?".....Miss L. Fraser
"Thought".....Miss M. M. E. McLean
"Climbing".....Miss M. M. E. McLean
"Opportunity".....Miss M. O. Harrison
"Fault-Finders".....Miss E. Redford
"The Prospects and Aims of the Scholar, and the Valedictory".....Miss M. M. E. McLean

Of the valedictory, delivered by Miss Tillie McLean, of Toronto, we scarcely know how to speak in a manner which would do it justice. One would require to have been present to appreciate the beauty and pathos of the composition used, the feeling manner, and the clear, ringing tones in which it was delivered. To the Directors of the College, to the President, to the Principal, masters, and governesses, to the graduating year, to the comrades left behind, to the friends in Brantford, to each in turn were the words of farewell whirled upon an effect we have never seen equalled, much less excelled. And if a tremor shook the bell-like tones, as the brave words, so full of confidence, of advice, of leave-taking, which marked the closing lines of the valedictory were uttered, it left few dry eyes among the graduates, teachers, or pupils of the college. It will be a scene to be long remembered by many, as amid the breathless silence of the large audience, the last notes of the fair maiden touched the heart-strings and moved the affection and sympathy of her hearers. The fair orator was certainly the heroine of the evening, and she may rest assured that she carries with her, as she leaves her alma mater, the brightest wishes and the fairest hopes for her future happiness, of her comrades and friends in Brantford.

After the valedictory, the Rev. Dr. Snodgrass, Principal of Queen's College, addressed the audience. He felt it almost out of place to attempt to speak after hearing to many excellent essays, and such a touchingly eloquent valedictory. For several reasons he had taken a special interest in the closing exercises of the Brantford College. He was visiting Brantford for the first time, and was charmed with the beautiful heritage of its citizens and the marks of progress around. It had enabled him also to renew an old acquaintance with Dr. Kemp, and with Dr. Cochrane, a son of Paisley like himself. The time had gone by when it was necessary to use argument in support of the higher education of women. The Brantford College was a denominational institution, but it rightly managed it was all the better for that. A provincial institution might be a hot-bed of sectionalism and denominationalism; while a denominational college could be easily freed from sectionalism, while imparting the soundest doctrines of morality. It was wisdom in the promoters of the college to place it under the protection

of the Presbyterian body, thus giving a guarantee that religious principle would be inculcated without interfering with the denomiational of the pupils, and giving confidence to parents that the moral welfare of their daughters would be preserved. Dr. Cochrane had referred to the affiliation of the Brantford College with Queen's College, and he certainly would give his best support and countenance to the scheme.

Rev. Dr. Waters, of St. John's, N.B., in a short speech, lauded the college and its objects. He felt that the institution was in the best sense a home and not a boarding school. The essays read showed the assistance the instruction had given in developing the intellectual and moral powers of the pupils. As one who had sent his own daughter all the way from St. John to graduate here, he had evinced his confidence in the management, and on behalf of other parents who had sent their daughters here strangers, he would thank the friends in Brantford for the kindness they had shown to the college pupils.

Rev. Dr. Pierson, of Detroit, made a few remarks on the value of education. It was a corrective of evil—a remedy for self-conceit—an antidote to egotism. It banishes superstition and beguets culture. Care should be taken, however, that in the culture of the intellect, the best blood of the heart should not be allowed to run away. Character is more than culture. He rejoiced in any college which had a Christian object, and he rejoiced when educated Christian women were given to society.

The prizes were then awarded, and the diplomas presented to the following young ladies, being the first graduating class of the college:

- Miss Janet Ballingal, Paris.
- Annie Devereux, Brantford.
- Maggie Dawson, Petrolia.
- Dollins Fraser, Bradford.
- Nettie Goldsmith, Seaforth.
- K. M. Hamilton, Toronto.
- M. O. Harrison, St. Marys.
- C. Matthews, Brantford.
- M. Matthews, Brantford.
- M. McCallum, Stronness.
- B. McDougall, Stamford.
- G. MacKenzie, Hamilton.
- L. MacKenzie, Hamilton.
- M. McKnight, Hawtree.
- M. M. E. McLean, Toronto.
- E. Redford, Stratford.
- J. Riddell, Cobourg.
- M. A. Scott, Kincairdine.
- R. Shennston, Brantford.
- J. Waters, St. John's, N.B.
- M. Watt, Brantford.
- C. Williams, Brantford.

HONOR LIST.

SENIOR CLASS.

1. Mental Philosophy.—1st, Miss M. M. E. McLean, Toronto; 2nd, Miss Jessie Riddell, Cobourg; Miss M. A. Scott, Kincairdine, equal.
2. Logic.—1st, Miss O. Wilkes, Brantford; 2nd, Miss J. Riddell, Cobourg; Miss A. Devereux, Brantford; Miss M. M. E. McLean, Toronto, equal.
3. Political Economy.—1st, Miss Kate M. Hamilton, Toronto; 2nd, Miss J. Riddell, Cobourg.
4. Moral Philosophy.—1st, Miss McLean, Toronto; 2nd, Miss J. Riddell, Cobourg.
5. Ecclesiastical History.—1st, Miss Lela McKenzie, Hamilton; 2nd, Miss Mary McCallum, Stronness.
6. Ancient History.—1st, Miss O. Wilkes, Brantford; 2nd, Miss M. McKnight, Hawtree.
7. Geography C. and P. H.—1st, Miss Annie Devereux; 2nd, Miss J. Riddell.
8. English Literature.—1st, Miss L. McKenzie; 2nd, Miss J. Riddell.
9. Rhetoric.—1st, Miss M. A. Harrison, St. Mary's; Miss A. Devereux, equal; 2nd, Miss Kate M. Hamilton, Miss Bella McDougall, Stamford, equal.
10. Physiology.—1st, Miss Kate M. Hamilton; 2nd, Miss A. Devereux.
11. Astronomy.—1st, Miss J. Riddell; 2nd, Miss Harrison.
12. Geometry.—1st, Miss Bella McDougall; 2nd, M. A. Scott.
13. Algebra.—1st, Miss Kate M. Hamilton; 2nd, M. M. E. McLean; J. Riddell, equal.

MIDDLE CLASS—FIRST DIVISION.

1. Grammar.—1st, Miss M. Buntin, Wellington Square; 2nd, Kate Dew, Tuscarora, M. Siddall, Parkhill, Kate Sproule, Brantford, equal.

SECOND DIVISION.

2. Grammar.—1st, Miss J. Parker, Jarvis; 2nd, M. McIntosh, London.
3. Composition.—1st, Miss A. Agur, Ingersoll; 2nd, Miss Buntin, Miss Compson, Seneca Falls, N. Y., equal.
4. Geology.—1st, Miss M. McIntosh; 2nd, Miss A. Agur.
5. Physiology.—1st, Miss L. Compson; 2nd, Miss M. Buntin, Miss A. Agur, equal.
6. Zoology.—1st, Miss M. Buntin.
7. Geography, first division.—1st, Miss A. Agur; 2nd, Miss M. Siddall.
8. Geography, second division.—1st, Miss M. McIntosh; 2nd, Miss E. Lempert, Victoria; Miss S. Parker, Jarvis; Miss E. Monroe, Caledonia, equal.
9. History, first division.—1st, Miss A. Agur; 2nd, Miss E. Sanderson; St. Mary's, Miss M. Siddall, equal.
10. History, second division.—1st, Miss M. McIntosh; 2nd, Miss Buntin, Miss Janet Wilson, Waterdown, equal.
11. Arithmetic, first division.—1st, Miss

L. Compson; 2nd, Miss A. Agur, Miss M. Buntin, equal.

12. Arithmetic, second division.—1st, Miss E. Monroe; 2nd, Miss A. Whittam, Miss G. Parker, Miss B. Hunter, New Hamburg, Miss Jennie Wilson, Woodstock, equal.

13. Algebra.—1st, Miss M. Buntin; 2nd, Miss L. Compson, Miss M. McIntosh, Miss A. Agur, equal.

14. Biblical History.—1st, Miss A. Agur; 2nd, Miss M. Buntin, Miss G. Parker, equal.

15. Reading.—1st, Miss K. Sproule; 2nd, Miss M. Buntin.

JUNIOR AND PREPARATORY CLASSES.

1. Grammar.—1st, Miss L. Livingstone, Baden, Miss K. McLeod, Parkhill, equal; 2nd, Miss Lottie Brothour, Brantford.

2. Geography.—1st, Miss L. Livingstone, Miss K. McLeod, equal; 2nd, M. Greer, Brantford.

3. Scripture Geography.—1st, Miss L. Livingstone; 2nd, Miss N. Wallace.

4. Writing.—1st, Miss Lottie Brothour; 2nd, Miss Bella Ott, Brantford.

5. Scripture History.—1st, Miss N. Wallace; 2nd, Miss M. Greer, Miss M. Muir, Sullivan, equal.

6. Evidence of Christianity.—1st, Miss Grace Parker; 2nd, Miss J. Fenwick, Cashel.

7. Arithmetic.—1st, Miss Emily Watson, Ayr, Miss M. Greer, equal.

EXTRA STUDIES.

Gorman.—1st, Miss M. Harrison; 2nd, Miss A. Agur.

French, first division.—1st, Miss L. McKenzie; 2nd, Miss A. Agur.

French, second division.—1st, Miss J. Riddell, Miss M. McLean, equal; 2nd, Miss M. Scott.

Music, first division.—1st, Miss M. McIntosh; 2nd, Miss N. Goldsmith, Miss M. McLean, equal.

Second division.—1st, Miss J. Waters; 2nd, Miss A. Agur.

Third Division.—1st, Miss M. McCallum; 2nd, Miss M. Murray, Lucknow; Miss L. Elliott, Inroquois, equal.

First division, vocal.—1st, Miss A. Chisholm, Oakville; 2nd, Miss Scott.

Second division, vocal.—1st, Miss B. Shaw, Woodburn; 2nd, Miss L. Henderson, Crowland.

DRAWING.

In Oil.—Miss Maggie McKnight, Hawtree.

In Water.—Miss Grace J. McKenzie, Hamilton.

In Crayon.—Miss McVicar, Paris.

In Pencil.—Miss M. M. E. McLean, Toronto.

Presbytery of Quebec.

The Presbytery of Quebec met in Morris College, Quebec, on the 5th of July inst. The attendance was rather limited; no representation elders being in attendance at all. The following constituted the chief items of business:—Two resignations of pastoral charges were given in; the one by Rev. John McKay, of Richmond, the other by Rev. T. Brouillette, of Valcartier. The chief reason assigned by Mr. McKay for this step was the generous motive of affording an opportunity of making a better arrangement of the field, the relations of which have been so changed by the late auspicious union of the churches. Mr. Brouillette's reasons for tendering his resignation were, 1st, inadequate support occasioned in a great measure by many families leaving the district for other localities; and 2nd, his desire to have better opportunities for engaging in French mission work. It was agreed to cite both congregations to appear for their interests; that of Valcartier at a special meeting to be held in Quebec on the first Tuesday in August, and that of Richmond at the next regular meeting, to be held in Richmond on the second Wednesday in September, at 10 a.m. A petition was read from the united stations of Hampden and Scotstown, asking the Presbytery to appoint one or more of their number to attend to the duty of appointing elders and other office-bearers. Mr. Lindsay was appointed to attend to this duty at Scotstown, and Mr. Mackenzie at Hampden, at their earliest convenience. A petition was read also from the congregation of Lingwick, praying the Presbytery to appoint a member of Presbytery to moderate in a call there at an early day; stating they had now arranged for the payment of arrears due to their late minister, and that they were prepared to pay a stipend to the minister to be called of at least four hundred dollars. The sum offered as stipend being two hundred and sixty dollars below what had been offered at the last settlement, and the smallness of the sum offered now, as stated in the petition itself, being occasioned by want of unanimity; in these circumstances the Presbytery wisely refused to grant its request. The session records of the various congregations throughout the Presbytery were ordered to be produced at the next regular meeting of the Presbytery, which was appointed to be held at Richmond on the second Wednesday in September. The meeting was then closed with the benediction.

M. MACKENZIE, Pres. Clerk.

It is vain to hope to please all alike. Let a man stand with his face in what direction he will, he must necessarily turn his back on one-half the world.

Presbytery of Owen Sound.

This Presbytery met on Tuesday, the 11th day of July, in Knox Church, Owen Sound. Mr. D. McNaughton, M.A., of North Kappel and Sarawak, was elected Moderator for the ensuing year, and took the chair. Rev. Mr. Glendenning, Intely of Manitoba Presbytery, being present, was invited to sit as corresponding member. Mr. Dewar, convener of the committee appointed at the last meeting to consider Evangelistic work, gave in a very interesting report, which, on motion duly made, was received and adopted, and the committee re-appointed and enlarged with instructions to bring in at the next ordinary meeting some practical suggestions with regard to Evangelistic Work. Mr. Dewar also gave in a report from the committee having charge for the past ecclesiastical year of the contributions made by congregations to the various schemes of the church, which was received, and the diligence of the committee commended. The following committee, for the same purpose, for the present ecclesiastical year, was appointed, viz.: Messrs. B. Dewar, convener, E. B. Rodgers, and G. Harkness. Mr. Whimster, the Home Mission Agent, reported that according to instructions given him at the adjourned meeting held in the city of Toronto in June last, he had sought for the services of a qualified missionary for Parry Sound District, and he was now able to state that Mr. James Miller, catechist, had signified his willingness to go there. He was instructed to engage Mr. Miller, and also to send Mr. P. McBean, student catechist, to labour in conjunction with Mr. Miller until the first of October. All Session Records were ordered to be produced for examination at the next meeting. The clerk was instructed to write to those congregations which had not sent their annual returns and no reports on the state of religion. Mr. Whimster was appointed to visit Parry Sound at his earliest convenience and report. The following Home Mission Committee was appointed for the ensuing year:—Messrs. Whimster (convener), M'Innes, and Clark. The next ordinary meeting was appointed to be held in Owen Sound, and within Division Street Church, on the 8th Tuesday of September, at 10 a.m.

Indian Begums.

The begums had begun arriving long before we were ready for them. They all came in close carriages, and as no gentleman could be permitted to have a look at them, all those of our party were banished to the back of the hall, and the complete. I had heard so much of those begums that I felt extremely curious to see them, and was glad when everything was declared ready, and they were summoned down stairs. They very soon flocked into the room. Some were very handsomely dressed, while others, on the contrary, had nothing grand about them but their titles. The dress was peculiar, but not ungraceful. It consisted of trousers of silk or satin made very full and long (a couple of yards or more trailing on the ground), and gored besides, so that it looked not unlike a trained skirt. To avoid being tripped, and having their fine clothes trodden on, they looped it up in festoons thrown over the arm, yet so that it still touched the ground, not having even the feet exposed. Over their heads they wore the usual chudder, or thoshala; some of common calico, others of silk or satin, richly embroidered with gold and silver thread. The most handsomely dressed of all were two sisters; their veils or chudders were so thickly covered with gold embroidery that they seemed to be woven of gold and silver thread, and were quite heavy and stiff. One of them—the elder one—let it fall from her head on to her neck, the better to display her jewels, I suspect. She had a splendid necklace on, and so many other ornaments adorned her breast, and neck, and arms, that she was dazzling to behold. She was very fair in complexion for a native of India, and had a self-satisfied and rather sensual look. Her sister was very different; she kept her gurgous, heavy veil on her head, and seemed a modest, retiring woman, and a lady in her manners. She had a long, delicate, gentle-looking face, pleasing, but not at all pretty. I was disappointed in not seeing a single beautiful or handsome woman among them all, and there were between sixty and seventy there. I saw a few, not more than two or three, who might have been called pretty; the rest were very ordinary looking women. Some one told me afterwards that the beauties of a Mohammedan household are never allowed to cross the threshold of their homes, and this might be the reason we saw none. Some of these ladies had endeavored to beautify themselves in a strange way. They had powdered their foreheads and cheeks with what looked like gold dust prepared in some mysterious way, so that it could not easily come off. I saw a few who had frizzled their front hair; and one old begum, to make up for the want of hair, had a thick rope of yellow and red silk attached to the back of her head, and she looked so ridiculous!

Golden Hours.

For the information of any ladies who may have prepared work to be sent to India, to be disposed of there on behalf of the Zenana mission, in response to an appeal some time ago published in this paper, we are requested to state that a box will be despatched to Madras about the 10th of August. Any ladies wishing to send contributions would oblige by forwarding them to the care of Mrs. P. D. Brown, Montreal; or Miss Macfar, Kingston, before the above date.

Our Young Folks.

A Thousand Boys Wanted.

There are always boys enough in the market, but some of them are of little use. The kind that are most wanted are—

- 1. Honest. 6. Obedient. 2. Pure. 7. Steady. 3. Intelligent. 8. Obedient. 4. Active. 9. Polite. 5. Industrious. 10. Neat.

Each boy can suit his taste as to the business he would prefer. The places are ready in every kind of occupation.

Many of these places of trade and art are already filled by boys who lack some of the most important points, but they will soon be vacant.

One is an office where the lad who has the situation is losing his first point. He likes to attend the singing saloon and the theatre.

His employers are quietly watching to learn how he gets so much spending money; they will soon discover a leak in the money drawer, detect the dishonest boy, and his place will be ready for some one who is now getting ready for it by observing point No. 1, and being truthful in all his ways.

Some situations will soon be vacant because the boys have been poisoned by reading bad books, such as they would not dare to show their fathers, and would be ashamed to have their mothers see.

The impure thoughts suggested by these books will lead to vicious acts; by the boys will be ruined, and the places must be filled.

Who will be ready for one of these vacancies? Distinguished lawyers, useful ministers, skilful physicians, successful merchants, must all soon leave their places for somebody else to fill.

Mind your ten points, boys; they will prepare you to step into vacancies in the front rank.

Every man who is worthy to employ a boy is looking for you if you have these points.

Do not fear that you will be overlooked. A young person having these qualities will shine as plainly as a star at night.

We have named ten points that go toward making up the character of a successful boy so that they can be very easily remembered. You can imagine one on each finger, and so keep them in mind; they will be worth more than diamond rings, and you will then never be ashamed to "show your hand."

A Word to Thoughtless Girls.

In a late number of Fors Clavigera Mr. Ruskin advises his girl readers as follows: "Dress as plainly as your parents will allow you, but in bright colors (if they become you, and in the best materials—that is to say, in those which wear longest.

When you are really in want of a new dress buy it (or make it) in the fashion; but never quit an old one merely because it has become unfashionable. And if the fashion be costly you must not follow it.

You may wear broad stripes or narrow, bright colors or dark, short petticoats or long (in moderation), as the public wish you; but you must not buy yards of useless stuff to make a knot or a founce of, nor drag them behind you over the ground.

And your walking dress must never touch the ground at all. I have lost much of the faith I once had in the common sense, and even in the personal delicacy of the present race of average English women by seeing how they will allow their dresses to sweep the streets, as if it is the fashion to be scavengers.

If you can afford it, get your dresses made by a good dressmaker, with the utmost attainable precision and perfection; but let this good dressmaker be a poor person living in the country—not a rich person living in a large house in London. Learn dressmaking yourself, with pains and time, and use a part of the every-day needle work, making as pretty dresses as you can for poor people who have not time nor taste to make them nicely for themselves.

You are to show them in your own wearing what is most right and graceful, and to help them to choose what will be prettiest and most becoming in their own station. If they see you never try to dress above yours, they will not try to dress above theirs."

The Beautiful Hand.

Three fair young girls were seated on a mossy bank by the borders of a rippling stream which flowed in silver beauty at their feet. It was a beautiful picture.

The sun was gilding all things with a golden brightness, and lighting up the features of the young and mirthful damsels who were merrily engaged in wreathing garlands of wild flowers, and decking each other with the garlands twined by their own fairy fingers.

By-and-by they began to compare the size and beauty of their hands, and each disputed with the other that hers were the loveliest of all. One washed her hands in the limpid stream; another plucked the wild strawberries and stained her finger tips a ruddy pink; the third gathered sweet violets until her hands were redolent with their fragrance.

thrown away, and a beautiful angel stood before them. "The loving heart and the kindly hand," said she, "are always beautiful, and where these are not, there is no beauty left," and straightway she vanished out of their sight.

"Right," said Uncle Charlie, "beauty is but skin deep, and I would rather have the rough brown fist and iron hook of kind-hearted Sailor Jack, than the fairest hand that ever wore diamonds, with a proud unfeeling heart behind it. The Good Book tells us of One whose hands were pleted with nails, and whose visage was more marred than any man's; and yet He was the fairest among ten thousand and altogether lovely; and the more we are like Him, however plain in feature, rude in form, or coarse in raiment, the more truly beautiful we are."—London Christian Globe.

Saving the Children.

On this subject the pith of the question is stated in the Vermont Chronicle. It says: "The welfare and permanence of the Church depend on the conversion and ingathering of the young children. Much of our preaching and Christian work is ineffective and powerless because it is aimed at the conversion of those who are entrenched in their earth-works of long-continued habits of unbelief and sin. We are aiming our artillery in the pulpit at the impregnable old gray-headed sinners. There is a pleasure and excitement in firing away at them from Sabbath to Sabbath that can hardly be resisted. But the time spent in trying to demolish the strongholds of ancient unbelief, and of life-long habits of impiety, is nearly wasted. If we can reach the children, they will be reached also. So to aim lower is better. The interests of the church are soon to be committed to the coming generation, and the trust is the most weighty that can be given to man. The life of the church is to be perpetuated through the children, and not through the old or the middle-aged. The old man has only heaven before him. The young child has earth and heaven too. All the energies of Christian usefulness are brought into action for scores of years when a child is brought to the Son of God, and if the church should address itself to the conversion of the children, there would be little fear that its sources of power and usefulness would ever be dried up. The stream of piety and life would constantly be renewed at its fountain head."

"Somebody Must Be In."

Here is a little story which tells better than a dictionary can the meaning of the word "disinterestedness."

The late Archbishop Hare was once, when tutor of Trinity College, Cambridge, giving a lecture, when a cry of "fire" was raised. A way rushed his pupils, and forming themselves into a line between the building, which was close at hand, and the river, passed buckets from one to another. The tutor, quickly following, found them thus engaged. At the end of the line one youth was standing up to his waist in the river. He was delicate and looked consumptive.

"What!" cried Mr. Hare, "you in the water, Sterling, you so liable to take cold!"

"Somebody must be in," the youth answered; "why not I as well as another?"

The spirit of this answer is that of all great and generous doing. Cowardice and coldness, too, say, "O, somebody will do it," and the speaker sits still. He is not the one to do what needs doing. But nobility of character, looking at necessary things, says, "Somebody must do it; why not I!" And the deed is done.—Chatterbox.

"Give Thyself Wholly To Them."

Passing through the chambers of the factory at Sores, we observed an artist drawing a picture upon a vase. We watched him for several minutes, but he appeared to be quite unconscious of our observation. Parties of visitors passed through the room, glanced at his work more or less hurriedly, and made remarks, but he as a deaf man heard not, and as a dead man regarded not. Why should he? Had he not royal work on hand? What mattered to him the approbation or the criticism of passers-by? They did not get between him and the light, and therefore they were no hindrance, though they certainly were no help.

"Well," thought we, "after this fashion should we devote our heart and soul to the ministry which we have received. This one thing I do." Bowing over our work, scanning earnestly our copy, and laying on each line and that with careful, prayerful hand, we would finish the work which the Lord has given us to do without regard to friend or foe. The Sevres vase retained no impress of the outlooker's gaze; the result of the workers' skill would have been the same if he had been altogether unseen; human criticism can help us but little, and human approbation may damage our work most seriously. Let us forget that we are judged of men, and henceforth live only as in the Great Master's eye, absorbed in doing his will.—O. H. Spurgeon.

OUR Methodist brethren are worthy of all praise for their zeal and energy, and for the spirit which leads them out oftentimes in advance of every other church. But there is an excess of boastfulness in the following quotation, which makes it pure plain "brag":—"Methodism has given a vitality to every other denomination they greatly needed and could get nowhere else, and checked their tendency to error and decay, which once so threatened them."

GERMANY, Denmark, Sweden, Russia and Italy have adopted a system of national compulsory education, under the control of the State instead of the Church. This subject is now discussed with great earnestness in England. Max Muller, in the Contemporary Review, nobly advocates such a plan. He would not, however, exclude religion from the schools, but would have certain hours set apart for that purpose aside from the regular secular course. He does not here go into details.

The Pyramid of Ghizoh.

We find in a recent number of the New York Tribune a communication from Prof. H. L. Smith, of Hobart College, with reference to the supposed discovery, by M. Chabas, a distinguished French scholar, of the date of the Pyramid of Mycerinus. This is the small pyramid at Ghizoh, known as the third pyramid, and its construction is attributed to King Mycerinus, on the strength of the inscription upon a mummy case, which was found in it. The syllables of the inscription would seem to have been shaken together, and when they came out, they were supposed to correspond with a title which an eminent Greek astronomer gave to Mycerinus; it is hence concluded that the pyramid was built by the fourth king of the fourth Memphite dynasty. The proof that Mycerinus ever built the pyramid does not strike us as overwhelming. It seems that M. Chabas has discovered an old astronomical table in this pyramid where the mummy case was found. And we believe that the fragments of a human being have been discovered in one of the sepulchral chambers of this same pyramid, supposed by some to be portions of King Mycerinus himself, but thought by others to be only the remains of a common Arab, because the right knee joint showed a case of ankylosis. We never knew before that the kings of Egypt were exempt from having stiff knee joints. But M. Chabas thinks that he has found out from his old astronomical table that the ninth year of Mycerinus falls between the years 3,000 and 3,010 B.O. There is an exactness about this date which is refreshing in the field of Egyptian chronology. According to the received systems of Bible chronology, Mycerinus must have built this pyramid soon after the Flood, and as there are pyramids that are claimed to be older than the pyramids at Ghizoh, they must have been built before the Flood. Manifestly there must be a mistake somewhere. The Tribune suspects that the report is slightly inaccurate in one respect, and Prof. Smith writes that he is very far from believing the accuracy or authenticity of such a discovery. He says that even supposing M. Chabas be right in the facts from which he draws his inference, it can be as readily inferred from his facts that the date was somewhere between 1708 and 1766 B.O., as that it was between 8007 and 8010 B.O. And further, that the particular star that M. Chabas has to deal with in his calculations is a very uncertain star. It would seem that a good deal of the reasoning about the pyramids is of a piece with the argument that a mummy with a stiff knee joint could not have been a king of Egypt. Prof. Smith writes still further, that the fact can scarcely be disputed that if we reject the astronomical date, say 2170 B.O., obtained for the date of the Great Pyramid, upon the principal ground by Sir John Herschell, Egyptian chronology is utterly at sea, and dates for the epochs of the earlier dynasties may be assumed, according to each individual theory or fancy.—Standard of the Cross.

Faithful to Our Own.

The following extract from an editorial in the Christian Intelligencer presents some truths that are important. There is no truth more clearly established than that a thorough consecration to our denominational principles will give us success in our denominational work. No one has a right to be bigoted towards his neighbor's church, but neither has he a right to be bigoted towards his own, and the only true eclecticism of which the church has reason to be proud is that which is shown out of an honest devotion to a chosen creed and form of worship. If men are dishonest with respect to the doctrines embodied in the formularies of faith to which they are attached by a religious profession, it may be taken for granted that they are dishonest in extending excessive courtesies to their neighbors. Churches grow by a wise fidelity to their own interests, and hence these words of the Intelligencer are full of wisdom:

"It is not necessary to argue the propriety and necessity of a wise denominational activity. The churches which succeed grow by their enthusiasm, by intelligent earnestness, and by the persistent prosecution of well-devised plans. They push things. They hold fast that which is good. They make the most of their history, doctrines and peculiarities. They take care of their own church work. They are true to their creeds, to their forms of worship, to their benevolent agencies. They work their own ground, and are content to let their neighbors do likewise. They also bear their share of the common burdens. But they need not be bigoted, nor exclusive, nor uncharitable."

This second extract from the same editorial we present as being equally wise and forcible with the other. There is inevitable religious ruin to professors who leave their own seats in the house of God to run to this, that and the other church, like boys and girls after an elephant or monkey, attracted by a travelling preacher or a little fantastical music. It is a rule unerring as logic, that

"Those individual Christians who do most for the general cause of Christ, are, as a rule, intensely loyal to their own particular communions. They adorn and magnify their own churches, and they are not less of the 'City of God.'" But they do not get about all the churches in town, nor patronize all the popular preachers, nor neglect their own places in the sanctuary, nor boast of being liberal to everything but those truths and vows to which they have sworn allegiance."

Kingdom of Peace.

One of Caesar's captains solicited for him of the senators of Rome an extension of his government, but was denied. Grasping his sword, Caesar said, "Since you will not grant it to me, this shall give it to me." Pompey's answer to the citizens of Messana was, "What I do you prattle to us of your law that have swords by our sides?" Mohammed dissolved all argument by the sword; but the scepter of Christ's kingdom is not a sword of steel, but of the Spirit.—Spencer.

The Irish Presbyterians and the Scottish Churches.

The following appears in the Belfast Witness, which represents the Irish Presbyterian Church:—"There was a pretty general impression that another effort would be made this year to open a correspondence with the Established Church of Scotland; but if this idea was seriously entertained, it did not come to the surface, and we confess our gratification that it should be so. We have always occupied a peculiar position in relation to the Free Church of Scotland. At the time of the Disruption, our Assembly, again and again, by solemn resolution, recognized the Free Church as by right the Church of Scotland—the true and genuine representative of our old Mother Church of the days of the Covenant and Second Reformation. To her we gave our sympathy, our influence, our money. We stand, therefore, in altogether a different relation to her than that occupied by the Continental and American Churches, which send deputations to both Assemblies. Any change of front on our part would be construed to mean either that we regarded the Disruption difference as originally insignificant, or as having now passed away. We believe the Free Church would so regard it. And besides, we do not really see what we have to gain by renewing our intercourse with the Scotch Establishment, unless, at least, we opened at the same time, negotiations with the United Presbyterians, and went on the broad principle of seeking a closer union with all branches of the Presbyterian Church which hold the same Standards, and of ignoring all minor differences. Whether rightly or wrongly, the tide of public opinion seems to be running strongly in the direction of disestablishment, and it would be unwise in us to ally ourselves more closely with an Established Church merely for the purpose of buttressing a waning cause. And the state of doctrinal opinion in the Scotch Establishment is not of such a kind as to assure us that a closer union would tend to maintain the purity and soundness of theological belief among ourselves. A good many of the ablest men in the Established Church of Scotland avow Broad Church sentiments, and hold exceedingly loose views about the obligation of subscription to the Westminster Standards. Such opinions unfortunately at the present day are very infectious, and therefore we think our Church is safer just to maintain, at least for the present, the position she has now occupied with honour and advantage for a generation."

How to Break a Church Down.

The following was published in the Home and Foreign Record of the Presbyterian Church of the Lower Provinces in 1868. We publish by request. We have no doubt it will "fit" in many instances now as well as then. The science of breaking up congregations is an old one, but not incapable of "improvement." To break down a congregation effectually, you must—

- I. DISCOURAGE THE PASTOR. II. DISCOURAGE YOUR FELLOW-MEMBERS. III. DESTROY THE CONFIDENCE OF THE COMMUNITY.

- I. To discourage the pastor— 1. Absent yourself from one service every Sabbath, or miss at least one in three—if he is not very strong, once in four times may answer. 2. Neglect the prayer-meetings. 3. Criticize your minister freely—pray for him little or none. 4. Give yourself no concern whether his stipend is paid or not. 5. Never allow him to think that his comfort or that of his family is a matter of any importance in your eyes.

- II. To discourage your fellow-members— 1. Observe the directions given above. 2. Complain about everything they do or don't do. 3. Contrive to make yourself the head of a clique, and by their assistance and your own industry, keep the church in hot water generally. 4. While doing this, lose no opportunity to complain of the bad treatment you are receiving. 5. Be as much like Diotrophes and as little like Paul as you can. 6. Discard charity and candour, take distrust to your bosom, and make scheming your speciality.

- III. To destroy the confidence of the community— 1. Observe the foregoing directions. 2. Tell the people that you are in the church by force of circumstances, but have no respect for the way in which business is conducted. 3. Publish the faults of your brethren, taking care to magnify them. 4. Publish it on all occasions that you have no confidence in the concern—predict that it must fall—go down—never can succeed—and then—move off. By observing these directions faithfully, you may have the satisfaction, if the church is not unusually vigorous, of witnessing the fulfilment of your predictions.

Duration of Christ's Kingdom.

I shall soon be in my grave. Such is the fate of great men. So it was with Omar and Alexander. And, I too, am forgotten; and the Marengo conqueror and emperor is a college theme. My exploits are tasks given to pupils by their tutors, who sit in judgment over me. I die before my time; and my dead body, too, must return to the earth and become food for worms. Behold the destiny now at hand for him who has been called the Great Napoleon! What an abyss between my great misery and the eternal reign of Christ, who is proclaimed, loved, and adored, and whose kingdom is extending over the whole earth.—Napoleon.

Love and sorrow to our souls resemble the fire in some deep mines; it may for a long time be apparently smothered, we fancy that it is entirely extinguished, but some sudden draught, some sudden drop, and the flame, wild and consuming, will break forth with redoubled fury.—Brewer.

The Comfort of Love.

To an invalid friend, who was a trembling, doubting believer, a minister once said: "When I leave you I shall go to my own residence, if the Lord will; and when there the first thing I expect to do is to call for a baby that is in the house. I expect to place her on my knee, and look down into her sweet eyes, and listen to her charming prattle, and tired as I am, her presence will rest me, for I love that child with unutterable tenderness. But the fact is she does not love me, or to say the most for her, she loves me very little. If my heart were breaking under the burden of a crushing sorrow, it would not disturb her sleep. If my body were racked with excruciating pain, it would not interrupt her play with her toys. If I were dead she would be amused in watching my pale face and closed eyes. If my friends came to remove the corpse to the place of burial, she would probably clap her hands in glee, and in two or three days totally forget her papa. Besides this she has never brought me in a penny, but has been a constant expense on my hands ever since she was born. Yet, although I am not rich in the world's possessions, there is not money enough in the world to buy my baby. How is it? Does she love me, or do I love her? Do I withhold my love until I know she loves me? Am I waiting for her to do something worthy of my love before extending it to her?"

"Oh, I see it," said the sick man; while the tears ran down his cheeks. "I see it clearly. It is not my love to God, but God's love to me I ought to be thinking about, and I do love him now, as I never loved him before." From that time his peace was like a river.

A Happy Home.

In a happy home there will be no fault-finding, overbearing spirit; there will be no peevishness or fretfulness. Unkindness will not dwell in the heart or be found on the tongue. Oh, the tears, the sighs, the wasting of life and health and strength, and of all that is most to be desired in a happy home, occasioned merely by unkind words! A celebrated writer remarks to this effect, namely, that fretting and scolding seem like tearing the flesh from the bones, and that we have no more right to be guilty of this sin than we have to curse and swear and steal. In a happy home all selfishness will be removed. Its members will not seek first to please themselves, but will seek to please each other. Cheerfulness is another ingredient in a happy home. How much does a sweet smile, emanating from a heart fraught with love and kindness, contribute to make home happy. At evening, how soothing is the sweet cheerfulness that is borne on the countenance of a wife and mother! How do parent and child, the brother and sister, the mistress and servant, dwell with delight upon those cheerful looks, those confiding smiles that beam from the eye and burst from the inmost soul of those who are dear and near! How it hastens the return of the father, lightens the cares of the mother, renders it more easy for youth to resist temptation, and drawn by the cords of affection, how it induces them with lowly hearts to return to the paternal roof! Seek then to make home happy.—Exchange.

Secret of Happiness.

Men and women wed each other to be happy. And why not, if they marry wisely? The man should always be a little bigger than his wife, a little older, a little stronger, a little wiser, a little more in love with her than she is with him. The woman should always be a little younger, a little prettier, and a little more considerate than her husband. He should bestow upon her all worldly goods, and she should take care of them. He may owe her every care and tenderness that affection can prompt; but pecuniary indebtedness to her will become a burden. Better live on a crust he earns than a fortune she has brought him. Neither must encourage sentimental friendships for the opposite sex. Perfect confidence in each other, and reticence concerning their mutual affairs, even to members of their own families, is a first necessity. A wife should dress becomingly whenever she expects to meet her husband's eye. The man should not grow slovenly, even at home. Fault-finding, long arguments or scolding end the happiness that begins in kisses and love-making. Sisters and brothers may quarrel and "make up." Lovers are lovers no longer after such disturbances occur, and married people who are not lovers, are as if bound by red hot chains. If a man admires his wife most in private, she is silly if she does not wear them. If she likes him best in black cloth, he is a fool if he neglects to indulge in it. They should contrive to please each other, even if they please nobody else, for their mutual happiness can only be a result of their mutual love, and that love will never fail to exalt its object.—Select.

Mary and Martha.

On one occasion there was a gathering of friends at the house of the late Dr. Archer, of London. Among other guests were Dr. Harris, author of "Manmon," and Dr. Philip, of Maberly chapel, the worthy author of "The Marthas," "The Marys," etc. In the course of conversation the question was mooted, which was the most amiable of the two sisters of Bethany, Mary or Martha? Dr. Archer immediately replied, "I prefer Martha for the unselfishness of her character, in being more ready to provide for the comfort of her Lord than gratify herself." "Pray," rejoined Dr. Harris, addressing Dr. Philip, "what is your view? which of the two do you think would have made the best wife?" "Well, really," replied the good man, "I am at a loss; though I dare say, were I making the choice for myself, I should prefer Mary." Mr. Archer, turning to Dr. Harris, said smartly, "Pray, Dr. Harris, which of the two would you prefer?" The author of "Manmon" was only for a moment disconcerted, and replied in a stylish but not a stylish manner, "Oh, I think I should choose Martha before dinner, and Mary after it."

British American Presbyterian, 105 BAY STREET, TORONTO. FOR TERMS, ETC., SEE FRONT PAGE. C. BLACKETT ROBINSON, Editor and Proprietor.

TO CORRESPONDENTS.

Letters and articles intended for the next issue should be in the hands of the Editor not later than Tuesday morning. All communications must be accompanied by the writer's name, otherwise they will not be inserted.

British American Presbyterian, FRIDAY, JULY 28, 1876.

REFORMED EPISCOPAL CHURCH.

The General Council of the Reformed Episcopal Church met in Emmanuel Church, Ottawa, on the 12th inst. Bishop Nicholson, of Philadelphia, preached the opening sermon. The Holy Communion was then administered and partaken of by about one hundred communicants; a number of clergymen besides the Bishops of Chicago and Philadelphia taking part in the service.

It is evident that the Reformed Episcopal Church comes as nearly as possible to the Presbyterian standard. It only differs from the latter in respect of having Bishops and Ritual. Theoretically even on these points, the two churches are not antagonistic, inasmuch as there is nothing contrary to the genius of the Presbyterian Church to appoint perpetual Moderators who would then be equal to the Bishops of the Reformed Church, and in certain sections of the Presbyterian family read prayers are actually in use.

The Presbyterians of Kemptonville are building a manse for their minister, the Rev. G. M. Clark, alongside the church. The building will be of extra finish, doing justice to the liberality of the important congregation over which Mr. Clark has just been placed.

FRENCH EVANGELIZATION.

Sabbath first, the 30th inst., is the day appointed by the General Assembly for the annual collection on behalf of this scheme. This is the first collection to be made for any of the schemes during the current church year, and we trust it will be liberally responded to by all the congregations and stations in which there are no missionary associations.

The General Assembly has instructed that mission stations also contribute to the schemes of the Church. By too many Presbyteries this instruction has been overlooked. At this season of the year nearly all the mission fields enjoy regular supply, and a little exertion on the part of the students and other missionaries labouring in those fields would undoubtedly result in a considerable revenue being derived from this source.

In connection with more than one scheme last year large sums were paid as interest on borrowed money. This in a great measure would be unnecessary were the collections to be taken up, where there are no missionary associations, on the Sabbaths appointed by the General Assembly, and at once forwarded to the Treasurer, and were those congregations having missionary associations to forward their contributions QUARTERLY, instead of keeping them back till the close of the year.

SUITABLE sheds have been built in connection with the church in which Rev. J. D. Leishman officiates in North Mountain.

Ministers and Churches.

The Rev. Mr. Balkle, of Port Stanley, who, we stated in our last issue, is at present unwell, is suffering from an attack of hemorrhage of the lungs. He is improving as well as can be expected, and hopes, in the good and kind providence of God, soon to be at his work again.

Presbyterianism at West Winchester, under the pastorate of the Rev. A. Rowat, is making substantial advances. Mr. Rowat has been five years in charge of this congregation, and in that time has raised the church from a few isolated families to a flourishing congregation of nearly two hundred.

The Presbyterian congregations of Manotick and Long Island Locks are erecting a manse for their minister, the Rev. James Whyte, at Manotick. Mr. Whyte has been most earnest in looking after the welfare of his flock, and since his induction last December, has largely increased the membership roll of his church.

The congregations of North Mara and Cardon has given a unanimous and cordial call to the Rev. Dugald MacGregor, which has been accepted. The induction services will take place in North Mara Church, on Monday, 31st inst., at 3 p.m. We congratulate our North Mara friends in having secured the services of a pastor possessed of the ability and earnest piety which characterize Mr. MacGregor.

In the congregations of English Settlement and Proof Line, under the pastoral charge of the Rev. Mr. Thynne, there are gratifying evidences of life and progress. At English Settlement, at the Communion in June, fourteen were added to the Church, and of these, one was an unbaptized adult. At Proof Line, at the same Communion, twenty-five new members were received into the Church—twenty of these in profession of faith, and five by certificate—none of the twenty were unbaptized adults.

The Rev. Geo. M. Milligan, M.A., of Detroit, has been generously supplied with the means for an extended Centennial tour by the members of his congregation. His vacation this year is eight instead of six weeks as formerly. May an increasing number of congregations go and do likewise with their hard-worked ministers. We are glad to know that Mr. Milligan's congregation is growing in spiritual life. Fifty-three members were added last year—a large majority of these being young people who united on profession of faith.

A BRIEF account of a communion season in the town of Kemptonville, Ont., may not be uninteresting to many readers of the PRESBYTERIAN. The observance of this service was attended to in the Presbyterian Church last Sabbath, and as one and all expressed it, there was a solemnity over the whole congregation not common, and all seemed to realize that the Master of assemblies—and especially of such assemblies—was Himself present.

Book Reviews.

SERMONS ON THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR 1876, BY THE MONDAY CLUB. Boston: Lockwood, Brooks & Co, 381 Washington street, 1876. Toronto: Upper Canada Tract Depository. Of these sermons, Rev. A. H. Currier, of Lynn, Mass., has written six; Revs. A. P. Foster, Chelsea, Mass., G. R. Leavitt, Cambridgeport, Mass., and H. S. Kelsey, Woburn, Mass., five each; Revs. J. R. Danforth of Philadelphia, Pa., H. M. Grout, Concord Mass., D. O. Mears, No. Cambridge, Mass., and S. L. B. Spears, Charlestown, Mass., four each; and Prof. J. W. Churhill of Andover, Mass., one. In their preface, the authors state that they preferred to be personally unknown in their work, but give their names at the urgent request of their publishers.

most entirely didactic in their character; still, they have a rhetorical structure, and are not wanting in polish and purity of diction. The first sermon, "Saul Rejected," is by Mr. Foster; and the "Lesson" is well drawn in the concluding paragraph which we quote:

"Let the thought be impressed upon us that this law of retribution rules in human life: reject God, and He rejects you. God sets before us a divine plan. That plan is revealed to us by the Bible, by Providence, and by the Spirit. These speak to us not less distinctly than did the inspired prophet to Israel's king. God's plan is this: that we turn from our sins, trust in the Lord Jesus for salvation, and, as God's servants, do his glorious work on earth in leading souls to the truth, seeking the divine glory, and upbuilding His kingdom. In a word, we are to live for God by faith in Christ. Anything short of this is to reject God. And if we reject God, He rejects us; He ceases to plan for our welfare, does not permit us to do His work, turns from us, and leaves us to rush on blindly to our ruin. Rejected of God! None can imagine the woe of such a state."

The lesson on "David and Goliath," is treated of in a "Sermon for Children," by Mr. Danforth, who has executed his difficult task in a creditable manner, and that is all that can be said of most attempts of the same kind. It opens with a beautiful simplicity of style which goes a long way towards equaling that of the original narrative. We give the opening sentences as a favorable sample, as well as to show how carefully the author makes the events related serve as illustrations of his text, which is, "I can do all things through Christ which strengtheneth me."

The name of David's father was Jesse. He was an old man when David was a small boy. All men seem old to little boys and girls; but David's father was so old that he seemed aged to the grown-up men and women about him. The place where the old man Jesse lived was south of Jerusalem. His house was in a village on the top of a hill; so that David with any of his seven brothers or two sisters, by going to the edge of the village could see far over the valleys and hills in every direction. When he grew large enough, his father sent him to take care of the sheep that were feeding upon the hills that he used to watch while living at his home in Bethlehem. The sheep were not safe there as they are on the farms in our own country. Fierce wild beasts were living in caves on the hillsides, and used to prowl and growl about, ready to kill and eat sheep or lambs, if nobody was guarding them. Once a bear came, and at another time a lion, to get a sheep while David was taking care of the flock. Instead of running away from the flock, and leaving them to the cruel teeth and claws of the lion and the bear, he chased them, killed them and saved the lamb that they were carrying away to eat in their lair. But David did not boast and swagger about what he had done, to show people how smart he was. He was not one bit proud and vain, but told others that the Lord had given him strength to do what he did. The paw of the bear and the paw of the lion, armed both with strong, sharp claws, had not hurt him, because God helped him. David believed he could do a great deal through God, who strengthened him.

This simplicity of style is pretty well sustained throughout; but the writer is occasionally caught napping, and unwittingly drops into his natural manner. He tells the children that Elijah "rebuked" David, and that "Saul's armour may have been selected to distinguish and honor David; but it was probably offered because the only one in the possession of Israel." We hope we have not said anything that will lead anyone to suppose that we condemn or disparage the practice of preaching sermons for children. Far from it. We wish it were more common. Many—perhaps most—ministers can preach to children if they try; but to write a sermon for children is quite a different thing. Almost any intelligent person who is thoroughly acquainted with what he intends to say, can confidently present himself before a congregation of children. He need not know how he is going to say it. In fact, the less he knows of that the better. It is when the beaming faces of the children are shining upon him that he can choose the proper words. It is quite likely that if the author of the sermon under review, instead of writing it, had thoroughly thought it out, and then preached it to a congregation of real live children, leaving the choice of language to be made "on the spur of the moment" and having it taken down verbatim, it would, although not such a finished composition, be a much better sermon for children. The following passage is from Mr. Kelsey's sermon on "Saul and his sons slain":

"Sin is not only progressive and cumulative, but destructive. Sin is the parent and agent of death. It blights and kills whatever it touches. It is a foe to man's physical powers. It puts out the lights of intellect. It hardens the heart, sears the conscience, dims the moral sense, enslaves the will; in a word, destroys the whole man, body, soul, and spirit. Sin, when it is finished, bringeth forth death. The wicked is driven away in his wickedness. Driven away! Yes, verily. Sin ultimately gains overmastering power. So it was with Saul. By wickedness he was driven on into perpetually deepening guilt, and finally, by it, was quite driven away."

"Away? Whither? To death. The wages of sin is death. What death? Temporal death merely? Then Saul and Jonathan—the base and the noble—were alike. Nay, death eternal, spirit dying after the body's death; after death cometh the judgment; after judgment retribution."

Here is the concluding sentence of the sermon by Mr. Mears, on "David established King:"

"We make much of our Centennial; and yet many a nation of greater age has fallen, reaping the corruption arising from its own sin. Our strength is of him who gave us the inheritance, and in him is our only hope. Believe in the Lord your God, so shall ye be established."

In the sermon on "Absalom," Mr. Currier traces the close resemblance, in character and fate, between the fast young man and the "fast young man" of the present day.

Mr. Spears writes the sermon on "Intemperance." We should like to give it to our readers in full when we have space enough. In the meantime we can only give a passage or two.

"More, far more than we dream, carry in their veins an inherited or acquired susceptibility to intoxication that needs only a small kindling to become a devouring flame. Opium might as well be prescribed for a Chinaman struggling to escape the deadly toils of that first cousin of alcohol. Disregarding the rule that medicines only assist nature, and should be abandoned at the earliest possible moment, the patient using alcoholic medicines is in constant danger of continuing them, self-administered and in increasing quantity. What is this fascinating favorite? It is the product of decay, the twin brother of carbonic acid, an irritant that will blister, a narcotic that will benumb, an astringent that will grieve the anatomist to tan and preserve for ages, fleshly tissues immersed in it; a solvent detergent enough to loosen the hold of pitch and paint, and without so volatile and insinuating that it will track the most delicate avenues of the body, excoriate the stomach, reek in the lungs and breath, road and chafe out the heart with its complicated valves, gorge and benumb the delicate vessels of the brain, and paralyze the life-maintaining organs of secretion."

TEN THOUSAND MILES BY LAND AND SEA. By the Rev. W. W. Ross. James Campbell & Son, Toronto, 1876.

Mr. Ross went by steamer from Sarnia to Duluth; thence to St. Paul, where he remained some weeks, visiting places of interest in the neighborhood. He then made his way to Omaha, whence he travelled by the Central Pacific Railway to San Francisco, paying a visit to Salt Lake City on his way. He seems to have passed a considerable length of time in California, visiting all the celebrated localities of that wonderful land, and ultimately finding his way home by steamer to Panama, rail to Aspinwall, and steamer again to New York. The book is eminently readable, affording a liberal supply of entertainment, along with a great deal of information. The author's previously acquired stores of general knowledge, render him an intelligent observer, and he is at the same time a very lively writer. These qualities, along with the tasteful and artistic manner in which the publishers have executed their part of the work, render the book a credit to Canadian literature.

THE INTERNATIONAL REVIEW, for July—August, 1876. New York: A. S. Barnes & Co.

The subject of the opening article is "Extradition" and the drift of it is to show that a policy which facilitates the extradition of criminals, is fully as beneficial to the country in which the criminal has taken refuge, as it is to the country from which he has fled. After a favorable review of the "Life of George Ticknor" we next come to the "reasonable" article of the present number, entitled "The American Republic." We sat down to its perusal under some apprehension of being entrapped into reading a "Fourth of July Oration," but a few sentences served to show the groundlessness of our fears, recalling to our recollection the fact that "The International Review" is too high-toned for spread eagles—too logical for buncombe. The article in question traces the rise and progress of the Republic, dealing fairly with other countries incidentally mentioned; deploring the present deterioration in political purity and official honesty, and points out ways and means of reformation. In an article on the "Newspaper Press and the Law of Libel," the Review affirms that the law of libel has passed from excessive severity to excessive laxity, and recommends, for practical legislation, two suggestions made by the "Commissioners of the Code" in 1865, as follows:

"Any article, published in a newspaper, containing matter which would be libellous if false, must be signed by the writer, and his name must be published at the foot of the article. A violation of this section is a misdemeanor."

"If the plaintiff recovers a verdict, he shall be entitled to judgment against defendant for — dollars, as a penalty in addition to the damages found by the jury and the costs of the action."

The other articles are "Queen Augusta and the Red Cross;" "The early history of the Ionian Name;" a review of Francis Parkinson's Histories; a valuable scientific essay on "Climate and Time;" short reviews of recent publications, &c.

How wide is the conspiracy of the Jesuit party in the United States against the public school system, may be inferred, says the New York Observer, from the fact that in Florida the Jesuits have succeeded in driving from these schools nearly all Roman Catholic children, by stricts of withholding the sacraments, idea of heretic, &c.

Contributors and Correspondents

IMPERFECT KNOWLEDGE.

BY REV. T. T. JOHNSTON.

As the writer was travelling through the township of Oro, in Canada, he entered into conversation with a farmer who was working in a field adjoining the road.

After the customary remarks about the weather, etc., the conversation took a religious turn, and the subject of infant salvation was broached. The farmer thought that no one could say from the Word of God that all infants would be saved.

To this the writer replied that there was nothing to refute the assertion, but on the contrary much to confirm it, adding, as he prepared to leave, "when we get there," pointing upwards—"we will know all about it."

"Stop a little," said the farmer; "that remark reminds me of a story my father used to tell. It was years ago, before there were any railroads, or steam coaches as they were called, in existence, that an accident happened which will be a comment on what you have just said. At that time there was a coach road leading from Edinburgh to the borders of Scotland, and on one part of it there was a very high hill of nearly a mile in ascent, up which the male passengers generally walked, so as to ease the horses. On one occasion a passenger and the driver, as they walked slowly side by side, fell into a religious conversation respecting salvation. The passenger declared that all could be saved if they liked, but the driver, an elderly man, thought otherwise. The discussion grew warm as they reached the brow of the hill, when the driver, as he parted from his companion and mounted his seat, said:—

"Sir, we must part without agreeing on this subject, but when we get up yonder we will know it all."

"They then proceeded on their journey, but had not gone over a mile when the coach gave a lurch to one side, and the traveller, falling out, was instantly killed by the passing wheel. The driver, on seeing the sudden end of his friend, remembered his parting words, and with deep emotion exclaimed:—

"Now he is there and knows it all, whilst I am here and in ignorance still."

"Now we see through a glass darkly; but then face to face; now I know in part, but then shall I know as even also I am known."—1 Cor. xiii. 12.

Assessment for Mission Funds.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR.—This method of raising funds for missionary purposes is objectionable for the following reasons:—

1st. Because it runs counter to the Apostolic principle, which provides that all such contributions should be "matter of bounty, and not of necessity.

2nd. Because it implies the right on the part of the executive to grant augmentation of salary to settled ministers as well as aid to purely mission stations, from other sources than the gifts of the church, and to a greater extent than such gifts will admit of. This power I humbly conceive, it has no right to assume. The means which the Christian liberality of the church places at the disposal of the executive, must bound all its operations. It possesses no authoritative right to assess the people in the name of the Lord, nor incur pecuniary obligations in the name of the church.

3rd. Because this method of replenishing the treasury undermines the principle on which the support and extension of the New Testament Church depend.

When the Divine Spirit inculcates upon Christians the duty of the strong supporting the weak, and speaks of it as being "more blessed to give than to receive," He evidently means something else than the payment of compulsory rates. Reference is clearly made to the mercies of God, whose grace hath wrought our deliverance, and given us richly to enjoy every covenant blessing, and to the brotherhood of believers, by virtue of which we are bound to bear one another's burdens and so fulfill the law of Christ.

From such considerations as these, and from such alone, apart altogether from ecclesiastical pressure, must the church determine the nature and extent of its support to schemes of Christian benevolence, declining to have its vision bounded by the narrow horizon line of so many cents per member.

If our Home Mission scheme can maintain a struggling existence only by the aid of taxation, is it not a clear proof that it fails to enjoy the confidence of the church in its present shape, and urgently requires re-modelling? Meanwhile, it will be for our best interests as a church, to wipe out the indebtedness of the fund by a direct spontaneous effort, rather than by the humiliating alternative of a tax being imposed for that purpose. In this way only can we obviate the evil effects that are sure to follow any attempt to further the divine glory, from other and lower motives and rules laid down for our guidance, than His word sanctions.

The Prince of Wales is in very poor health. The affection from which he suffers is not an infrequent result of typhoid fever; and takes the shape of local thickening of the blood. As long as the symptoms are confined to the extremities, they are capable of mitigation; but all medical men know the danger of their trouble in a vital part of the body.

Cheer! Nameless Workers, Cheer!

The following extract from the *British Workman*, for June 1876, is well fitted to cheer the hearts of those readers of the PRESBYTERIAN who belong to the class to which it refers, of whom, no doubt, there is a goodly number.

"Sometimes many years elapse, and the grass has grown over the grave of their early teachers, ere the results begin to show. Be not impatient for results; be not zealous for applause, the more humble and nameless workers are sometimes the most useful. There are many such, unnoticed by the world, many a humble parent, and Sunday or day-school teacher, and other workers for good who go about their work in a quiet unostentatious way, unappreciated now, who doubtless are doing a great work; the full result of which will not be known until in the better world, the name is confessed and the deeds recorded from the Book of Remembrance, in the great day of the Lord."

"Thou scatter seeds of kindness, For the reaping by and by."

Motis, Quo. T. F.

Brantford Young Ladies' College.

MEETING OF STOCKHOLDERS.

The annual meeting of the stockholders of the Ladies' College was held in the institution last Tuesday afternoon at two o'clock. Quite a large number of those interested were present, and the proceedings passed off very harmoniously. The chair was occupied by A. Robertson, Esq., Bank of B. N. A.

After the adoption of the minutes of last meeting, and the presentation of the auditors' report for 1874-5, the Rev. Dr. Cochran, President of the Faculty, submitted the following report of the educational department of the College:

The Board of Directors of the Brantford Young Ladies' College congratulate the stockholders on the successful termination of another year of the institution. The educational interests of the College have been faithfully attended to, with gratifying results. A praiseworthy diligence has marked the students in the different departments, while harmony and co-operation has characterized the entire staff of instructors. The number in attendance has been as follows:

Boards—average 54. Day and special pupils—average 85. Total number of pupils 120.

The Faculty of instruction for the past year has comprised the President, Rev. Dr. Cochran, who has taught classes in old and new Testament History, Ecclesiastical History, and the Evidences of Christianity;—Rev. Dr. Kemp, the Principal, who has taught the advanced classes in Logic, Mental Philosophy, Moral Philosophy, Political Economy, Geology, Botany, Chemistry and Natural Philosophy; and Miss MacPhie, the Head Governess, who in addition to the special care of the boards, has taught classes in Rhetoric and Composition, Physiology, Astronomy and Geography. In addition, Miss Ashmore, Forrester and Francis have educated the classes in Mathematics, History, Grammar, Dictation, Writing, Arithmetic and all the regular branches of an English education. Miss Forrester also taught the classes in Latin, Miss Flood in French, and Miss Hess in German. Professor A. McVillie Bell has also delivered a course of lectures on Elocution.

The classes in painting under Professor Martin have made satisfactory progress in the art, as shown by the oil paintings, water color drawings and crayon and pencil sketches, exhibited at the closing exercises of the College. In music the high reputation of the College has been fully sustained by Professor Marten, and his assistant governesses, Misses McCarroll, Hess and Kemp.

In addition to the daily oral exercises of the class-room, regular written examinations have been held at stated periods during the year, on the several branches of the curriculum. The papers prepared on such occasions have evinced in almost every instance careful preparation, and in many cases independent thought and thorough knowledge of the subjects. Prizes were awarded the most successful students, and medals given for general excellence in each year of the Collegiate course. Diplomas were awarded on the recommendation of the Faculty, to twenty-two of the students of the senior class, who had finished the prescribed curriculum and obtained the necessary number of marks. It is hoped that several of the graduates of the present year will return to the College to prosecute still further certain branches of study.

Rhetorical exercises, consisting of readings, essays and music, are given by the pupils every Friday evening, to which the parents and guardians are cordially invited.

The general health of the students during the entire college year has been most satisfactory, and is a cause for much gratitude on the part of the Board. The Principal reports that the department of the pupils has been all that could be desired, and that nothing has occurred to mar the discipline, order, and effective administration of the institution, both in its educational and domestic departments.

Professor Marten having resigned his position as teacher of music, your Board have secured the services of Mr. and Mrs. J. H. Norman, who have acquired a high reputation in England and the United States as teachers of vocal and instrumental music. Other engagements are being entered into, with a view to the utmost efficiency of the staff of instruction, during the ensuing year.

The Board of Directors are happy to announce that the Rev. Dr. Pierson, of Detroit, Mich., and the Rev. John Thomson, of Barina, have agreed to deliver, gratuitously, courses of lectures on English Literature and cognate subjects, during the ensuing year.

The Faculty have earnestly pressed upon the Board of Directors the necessity of providing a well stocked reference library for the use of the students, and such additional apparatus as are requisite for illustrating the different studies embraced in the College course.

The high position already attained by the College as furnishing a solid education to young ladies, and the esteem in which it is held, as shown by the increasing confidence and patronage extended to it, warrants the Board of Directors in the belief that it will soon become all that its most sanguine friends desire, and its promoters aimed at in its establishment.

Moved by I. Cookshutt, Esq., seconded by H. B. Laeming, Esq., That the report on education be adopted as very satisfactory to the shareholders.—Carried.

The President, Mr. Robertson, then read the report of the Board of Directors of the College, and the financial statement by the Auditors.

REPORT OF DIRECTORS.

The Directors of the Brantford Young Ladies' College beg to submit to the shareholders the second annual statement of the affairs of the Company.

As will be seen by the accounts there has been paid out on capital account \$49,072 41 And there are accounts due amounting to 100 27 Making a total expenditure on capital of \$49,172 68 The capital stock subscribed amounts to \$29,300, and the capital actually paid up is 23,150 00 Showing an expenditure over the paid-up capital of \$26,022 68 In order to meet this deficiency the College premises are mortgaged for the sum of \$15,000 (85,000 having been raised during the present year, in addition to the \$10,000 which stood on the premises at the time of their purchase.) Amount borrowed on the notes of the Corporation, \$9,700 44 24,700 44

Leaving due on capital account \$1,210 24

There remains about \$20,000 of the stock yet to be subscribed, and every effort has been made by the Board to get up this amount; but owing to the depression of trade throughout the country they have not yet met with success. The Directors have made a further call of \$10.00 per share on the subscribed capital, which, when received, will bring the capital paid up to \$27,510. They hope during the coming fall to get the stock fully subscribed throughout the country, which would place the college in an easy financial position, and they trust that no call beyond the 70 per cent. now made will be found necessary until such time as the Shareholders may elect to wholly pay off the mortgage debt.

The Directors need hardly remark that the past year has been one of great financial depression, and that the attendance of students has been materially affected by this cause. It is very gratifying to them, however, to be able to report an increase of students in the college, and a considerable addition to the revenue over that of the first year. They have pleasure in reporting to the shareholders that they have been able out of the ordinary revenue account to maintain the college in first class working order, and to pay interest on the large amount of borrowed capital, leaving a surplus profit of \$1,422.84. Out of this amount they recommend writing off \$861.24, being ten per cent. on furnishing account, which leaves a balance on hand of \$561.60.

Taking into account the fact that there has been paid for interest during the year the sum of \$1,078.81, this shows that the surplus of revenue over ordinary working expenses is equal to a dividend of over 41 per cent. on the whole expenditure of \$49,182.68 on capital account, a result that, considering the drawbacks of the past year of depression, is by no means unsatisfactory. With returning prosperity to the country your directors look with confidence to the future of the college as a paying investment.

All of which is respectfully submitted.

A. ROBERTSON, President.

Moved by Mr. Fitch, seconded by Mr. A. J. Wilkes, that the financial statement of the college, as read, be adopted, and that the statements be printed.—Carried.

Moved by Mr. Heyd, seconded by Mr. Fitch, that the Board of Directors be instructed to forfeit all calls of stock if not paid within two months.—Carried. The meeting then proceeded to the election of a Board of Directors for the current year, resulting in the election of the following gentlemen:

Wm. Watt, Robert Henry, A. Robertson, B. N. A., Dr. Cochran, Dr. Nichol, Thos. McLean, Geo. H. Wilkes, B. F. Fitch, and Wm. Breck.

Mr. G. H. Wilkes moved and Mr. Jno. Edgar seconded in most felicitous terms a vote of thanks to the directors, which was appropriately responded to by Mr. Robertson, when the meeting adjourned.

Presbytery of Huron.

The Presbytery of Huron met in Seaforth Canada Presbyterian Church, on Tuesday last. The following are some of the items of business transacted: Mr. Barr was elected Moderator for the ensuing six months. A petition of certain inhabitants of Wawanosh, in the neighbourhood of Donnybrook, asking for supply of preaching, was read, and the Presbytery agreed to endeavor to give them what supply they can for a month or two. Mr. Ferguson was appointed Moderator of the session of Wingham, instead of Mr. McLean, who desired to be relieved of it. A call was sustained from the congregations of Rodgerville and Exeter, in favor of Mr. Hartly of Dunnannon, and a special meeting of Presbytery was appointed to be held at Clinton on the 1st of August, to dispose of this call. Mr. Ferguson was appointed to moderate in a call at Wingham, when the people desire it. A committee consisting of Messrs. Graey, Cameron, and Gardner, was appointed to consider the Financial and Statistical returns of the past year, and to bring in a deliverance thereon at next meeting. Mr. Mann, late of Walton, was formally received as a minister of this church. The Home Mission Committee was appointed, and is composed of the following members: Messrs. McCusig, (Cathvener), Young, Leask, Graey, and Matheson. A committee consisting of Messrs. Goldsmith, Barr, Scott, Thomason, and Carnoohan, was appointed to make arrangements for missionary meetings, and to report at next meeting. Mr. Thomson convened. All the Session Records of the convener. All the Session Records of the convener. All the Session Records of the convener.

The following points may be usefully taught from this narrative: (1) It has a use in proving the truth of Scripture. Places, traditions, descriptions names, all correspond and harmonize, and the generous fulfillment of God's promise of greatness to Solomon is shown. But (2) There is a greater king, of whom Solomon is a symbol. He is set up by Jehovah (Ps. cx. 2), over Israel (Eph. iii. 16), a king of whose kingdom there shall be no end (Dan. vii. 13, 14). (3) The report of Him and His glory has come to us. Men preach Christ. The Word reports Him. His name is known far and wide. The crucified one is spoken of to the ends of the earth. His servants tell of Him and say, "Come and see" (John i. 46). (4) Some come and find that half had not been told them. He gives a "peace that passeth all understanding." He fills with a joy "unspeakable and full of glory" (1 Pet. i. 8). He crowns with a far more exceeding and eternal weight of glory (2 Cor. iv. 17). (5) There are contrasts and resemblances. Solomon's glory demoralized and impoverished his people in the end. They grew vain, arrogant, and extravagant, in the first instance, and then they began to feel the effect of his high taxation, and the moment his splendor ceased to dazzle them, and to flatter their vanity and pride, they demanded and secured a change. (See 1 Kings xii. 1-4.) But no such calamity comes through the scepter and sway of Jesus Christ. He exalts, frees, purifies, perpetuates. His servants are His friends. They live through Him. He gives them a kingdom. They become saints, and have an inheritance incorruptible (1 Peter i. 3-5). A greater and a better than Solomon is here. Again, it was a queen that came to Solomon. To the Lord Jesus, rich and poor, the sovereign and the beggar, come, and are enabled by coming. He makes them "kings and priests" in honor, freedom and dignity. Here, too, there is an exchange of gifts. They give Him heart, obedience, life; He gives righteousness, joy, the Holy Spirit, victory over death, and eternal happiness. He giveth like a king. He treats us as friends, and when we go to Him, it is not for a passing visit, but He abides, and we abide with Him. The acquaintance (Job xxii. 21), begun in conversion shall continue in perfect and perpetual friendship. Rom. viii. 20, and John xvii. 22, 24.

SUGGESTIVE TOPICS.

Sheba—situation—modern name—the Queen's object—tradition—kind of learning—her attendants—the impression made—what she saw—the impression made—the feeling expressed—concerning Solomon—the God of Israel—the exact meaning of her words—her gifts—why given—value—the value of this record—the picture it presents—the greater king—the better government—his servants—his gifts—the joy and safety of serving him, and the blessed results.

The American Indians.

The management of the aborigines of this continent, deficient as it may have been in efforts to impart to them the blessing of the Gospel of Christ, has by the British people, including of course the Canadians, been such as to command a pretty general approval from others as well as a tolerable amount of satisfaction among ourselves. The occasion of the recent massacre, by the Indians in the United States, of General Custer and more than 800 of his men, has been made use of to institute a comparison or rather a contrast between the treatment which the Indians, that is, the rightful owners of the soil, have received from the United States, and that which our aborigines have received from us. We are glad to find that many of our contemporaries on the other side of the lakes are not backward in ascribing the sad disaster to the causes which we have no doubt were in operation to produce results of so dire a character. The policy hitherto pursued by the United States appears to have been one which must ultimately involve the extermination of the whole race of Indians within their territory. And in this particular instance, it would appear that treaties made with them have been utterly disregarded by the Federal Government, and the Indians driven from the retreats which, originally their own, have been sacredly guaranteed to them. The policy of Penn is not unaturally referred to, as being of so peaceable and honorable a character that there was never a disturbance between him and the Quakers. And the policy pursued by the English Government, close by the side of the United States, has been such that "the Canadian Indians have adopted civilization, and lived in harmony with the whites as good Christians and citizens." So that the inference generally adopted is that which agrees with the conclusions of the late George Catlin, under every variety of circumstance; which is that where the Indian has been well treated, he has always been friendly, peaceable, and honorable; and that in every instance of wrongdoing on the part of the Indian, the white man has been the aggressor.

Of course, a terrible vengeance will be taken on those who have slain Custer and his 800 soldiers; but who will take vengeance on those who have caused the massacre? or rather who would ask, what influence can be brought to bear on the United States Government which will lead to a better treatment of their Indian people?

A COCKLE fish may as soon crowd the ocean into its narrow shell, as a vain man ever comprehend the doctees of God.

Violent observations of affected blunder look not more suspicious than strained sanctity of over offended modesty.

Sabbath School Teacher.

LESSON XXXII.

Aug. 6. } SOLOMAN'S PROSPERITY. { 1 Kings x. 1-20.

COMMIT TO MEMORY VS. 6-9. PARALLEL PASSAGES.—Matt. xii. 42; Matt. xlii. 10, 17.

SCRIPTURE READINGS.—With vs. 1, 2, read Prov. i. 6; with v. 8, read Col. ii. 2, 8; with vs. 4, 5, read Josh. v. 1; with v. 6, compare John iv. 41, 42, and xx. 25; with v. 8, read Prov. viii. 84; with v. 9, read Ps. lxxii. 1, 2, and with v. 10, read Ps. lxxii. 15.

GOLDEN TEXT.—"She came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold a greater than Solomon is here."—Matt. xii. 42.

CENTRAL TRUTH.—"The blessing of the Lord, it maketh rich."

Even in our times, when travelling is easy and common, the visit of a monarch to another and distant country is noticeable (Don Pedro's to America; Prince of Wales' to India, etc.), but it was far more remarkable in Solomon's days. Hence this report, as evidence of the impression Solomon's greatness made on Foreigners.

Probably we should not have had the details given us if there were not at once a lesson, such as Jesus drew (see Luke xi. 31), and an illustration of a greater than Solomon, and of men coming to him.

(V. 1.) The Bible bears the test of geography. Josephus blundered in making Sheba Ethiopia. He mistook the name. Now if the Bible had said Ethiopia, it would have been hard to explain the products of the country the Queen brought. But it does not. It speaks of a kingdom of the Sabaeans (Arabia Felix), the capital, Saba, and the products and trade, incense, gold and precious stones. (See, for further details, Smith's Dictionary, and Keil on Kings.) The Koran gives the Mohammedan tradition that she came from hearing of Solomon "belonging to the name of the Lord."

The literature of the Arabs, like that of most Orientals (see Judges xiv. 12-19), consists largely in puzzles, "sayings," riddles, plays upon words and proverbs, of which various collections have been made and translated. Such are the "hard-questions" of v. 1. That her motives were of the purest, and included wisdom about divine things, is proved by the Lord's account of her, in which also he describes her kingdom exactly, as the "Queen of the South," avoiding the error of Josephus.

(V. 2.) Her visit was peaceful. No army accompanied her, but such a train of attendants as became her rank, according to Eastern ideas, which on this subject are very exalted. Queen Balkis—as the Arabs call her—had her fables, questions and difficulties to lay before the king, whom she regarded as a prophet or an oracle. He solved all her questions or riddles—the traditions concerning which the Arabs give fully, and we need not enter upon. They only serve to show how important the visit seemed, and how deep an impression it made. It is not alleged (v. 3.) that she was a religious "inquirer;" but it is a fair inference, from the character of the two persons, that the Divine religion and worship would be included.

(V. 4.) The Arab residences were probably of a simple and primitive character, notwithstanding the wealth of the country; and a great impression was made on the Queen by the study of all the royal household arrangements; for it is not the temple, but the palace, that the text means.

V. 5 enumerates details—the meat, various, elegantly cooked and expensively served (see v. 21), and the graded ranks and corresponding seats; for the "servants," are counsellors, the "ministers," court-servants, and the apartments—"sitting" and "attendance,"—for them respectively, and the apparel, possibly livery or official robes, and the drinking arrangements (not "cup-bearers"), and his way of reaching the Temple (probably referred to in 2 Kings xvi. 18)—which was doubtless ingenious and highly decorated, and which left the royal stranger breathless in amazement. (See Josh. ii. 11.) The Orientals are extremely demonstrative upon occasions.

V. 6 gives a very good idea of her feelings, and her high regard for the God of Israel. She owned that there had been no exaggeration in the report that reached her, but

(V. 7), she had been incredulous, until she came and saw for herself. The very undertaking such a journey implies a mind of some vigor and capacity to appreciate. The reality far exceeded the report. With great delicacy she expresses her admiration.

(V. 8), in congratulation of those who surrounded him, and enjoyed the advantages of his wisdom. Incidentally the court usage—"standing before" a monarch—is mentioned. She also honours the Lord of Israel—of whom she had heard (v. 1), before and since coming, who had blessed the king, and the people through him—as was natural for her to suppose. Her ideas of kingly duty were just—"to do justice and judgment."

Her references to the God of Israel would not prove her conversion to the Hebrew faith. In days when each land had its own supposed god, she might consistently and courteously own and praise Jehovah as Solomon's God, and the God of the land, while holding fast her own worship of the god of her country and her own traditions. Nor is anything said, in point of fact, of her sacrificing. A proselyte so noble would have some such notice.

(V. 10.) There was an exchange of gifts according to fixed Eastern custom—the Queen's being given in detail, those of Solomon simply mentioned in v. 12, and being doubtless equally magnificent. She gave a hundred and twenty talents of gold—say, in general terms, a million of dollars, and quantities of spices, unexceeded for excellence in Jerusalem, and precious stones—which are still found in her country. The gold—not found in Arabia Felix—was obtained in return for balsams and other products of the country in the way of trade.

The following points may be usefully taught from this narrative: (1) It has a use in proving the truth of

Choice Literature.

The Bridge Between.

CHAPTER XI.—DOROTHY ASKS A RIDDLE.

The two years were over, the early summer had come, and Adrian Fuller was due in England, and Dorothy Woodward was waiting for him. She was not impatient; the dream-castle she had been building all these months was so pleasant to behold that she hardly dared to enter it now that its door was almost creaking on its hinges. She wished, sometimes, that she knew precisely when he was coming; she should like to meet him under the sycamore-tree, she thought; to be sitting reading there with the boys and Sally about, and her father and mother in the study; to hear a step, and look up and see him and greet him quietly and composedly as if his absence had been all a delusion, and in reality he had only left them yesterday. "How we have altered in these two years," she thought, looking at her brothers and Sally, "and I most of all, especially lately." George Blakesley's talk in the freight had been a sort of revelation to her which she understood well enough now. She was getting more thoughtful, too, and fonder than ever of reading and day-dreaming, and climbed great heights, and journeyed into far countries in imagination, as many of us do, for we should achieve mighty things and be great travellers, indeed, if we could tack our hands and feet on to our fanes.

"Dolly," said Tom, one morning, "I shall get away from the office at three to-day. If you like to meet me I'll take you for a long pull upon the river." Tom had a pound a-year now, had enjoyed that magnificent income for the last three months, and out of it kept a boat, and had invested in a tent, and occasionally camped out.

"Netta is coming to spend the day. She says it's so dull now that grandpapa is ill, and she cannot have visitors."

"Well, you don't want to see her."

"No, I would rather come to you."

"What have you done to scare away your valiant knight of the storky visage?" asked the Beauty that same day, while Dorothy was preparing to go forth and meet her brother.

"Nothing," she answered guiltily.

"But he never comes now; and he used to be so wonderfully sweet. I thought he was number two on your list of slain."

"I don't know what you mean," said Dorothy, colouring up.

"Don't you really?" she laughed.

"Take my advice, dear," she went on, "and get married as soon as you can, and as well as you can; I shall. We have no money and no position. I am sure I don't know what would become of me if grandpapa died, unless he left me some money."

"I wouldn't have any one for the sake of money," said her sister. One ought to be in love in order to get married.

"Nonsense. Love is all very well to dream about, but we have to live the best part of our lives wide awake. If you can catch your recreant knight take my advice and do. If Sir George Finch proposes I shall have him, and I'm sure I am not in love."

"I think it's wicked," said Dolly to herself, an hour later, as Tom pulled away at the oars; "and I am very glad that Mr. Fuller is poor." In thought she always bound up their two lives together. "Tom," she asked, shyly, "do you know why Mr. Blakesley has not been lately?" for though meeting had been awkward, he had not altogether ceased his visits after her refusal.

"No," he answered; "but he seems to have cut Hampstead. Don't know why, I am sure, unless it's because he's getting to be a swell. I have not seen him for ages. Facts," he added, carelessly, "he thought proper to say that in his opinion I'd no business to keep a boat, but should keep myself, or help my father, or some such boob; just as if the governor couldn't afford to give us all a home. So I told him I meant to spend what I got on myself."

"Tom, that's selfish."

"Don't be a stupid, Dolly, it's nothing of the sort; every fellow does it. He said the governor's paper, too, was doing badly, but that's all nonsense."

"Tom, do you think people ought to work?"

"Men ought, of course," and he loosened his collar a little more (for the June sun was warm) with a consequential air which showed that he was speaking of himself among others. "Idleness is a disgrace; I told that young snob Barker so only yesterday. He was grumbling because he couldn't get into anything, and that his father had not been able to bring him up to a profession, and said that it was his misfortune that he had been born the son of a gentleman, and so could not go behind a counter. So I said yes, it is a misfortune, but why don't you sweep a crossing, that doesn't want much talent, and brooms are cheap; that showed him what I thought of his upstart speech."

"Yes, you were quite right, Tom," she answered, admiringly, watching the ripples on the water. "There is no disgrace in work of any kind."

"Of course there isn't," he said.

Then poor Dorothy sat and wondered what was the use of working to spend the money on one's own pleasure when, too, she could be just as happy—as she could for instance, with her books and treasures—without spending anything at all; it was no use to work to pay for pleasure which could be obtained in another form, and as pleasant a one, for nothing.

"I don't understand it a bit," she sighed, and then she said aloud, "Tom, I wonder, what we live for?"

"To eat, drink, sleep, wear out our clothes, and hang about; and we die to fill coffins."

"But what is the good of that?"

"Don't know, I'm sure. You had better write and ask Blakesley."

CHAPTER XII.—THE FATE OF THE ROSE.

"I am so tired," thought Dolly, wearily, as she toiled along by the beach. She had left Tom behind to put up his boat, and had come home alone. There was a little

aching in her heart, as if she had been seeking for something and failed to find it—perhaps it was only that she was waiting for Mr. Fuller. She used to think it would be all right when he came. It was such a lovely evening, and the cloud mountains were clearly defined in the sky. She watched them for a minute or two, and in fancy, climbed them over and over, and up and up, and into heaven.

"I wonder if it is such a very lovely place," she thought, abstractedly, not feeling much interest in the matter; she had no occasion to do so for many a long year yet, not till she was old, and tired of the beautiful earth. She came in sight of her home at last. It was a dear old house, she thought—a dirty-white coloured house, with straggling creepers twining over it, and a careless happy look about the open windows as the lace curtains swayed gently to and fro in the evening breeze. "I wonder if Netta is there still," she said to herself as she entered. There was an odd look on Jane's face as she opened the door, but Dorothy did not notice it, and went straight through into the study. No one was there, and she looked out of the window, as, long ago, Netta had looked out and watched her brothers and sisters burying Venus. She started, with a cry that was almost pain. Will and Sally were together, reading, in the summer-house, and going towards them, as if to speak, were Mr. and Mrs. Woodward; and under the sycamore tree was Netta—Netta, with the last rays of the setting sun glinting through the leaves above to light up her golden hair; with a flowing robe of white about her, and a rose in her bosom, a wonderfully lovely dress it seemed to her sister, though it was merely a simple muslin one—and she was looking up at some one who was watching her face, and seemed to be lost in admiration of it, and that some one was Adrian Fuller. She stood staring at them for a moment, then went out to seek a domestic.

"When did Mr. Fuller arrive?" she asked.

"This afternoon, Miss Dorothy; just a little while before your papa came home. Master Will and Miss Sally were at school, and your mamma was up-stairs. He walked straight in when I opened the door, and into the study, and looked out at Miss Netta, who was reading under the sycamore tree, and then he went right away to her. I believe he expected it was you, miss."

She went slowly back to the study, and sat down in the twilight, without making any effort to meet her old friend. Netta had done that in the very place and manner in which, in her day-dreams, she had hoped she should meet him on his return, and since that was so, he should enter the house now before he saw her, just as two years before he had entered it to meet the Beauty. So she sat and waited, her heart beating, and her pulse throbbing beneath her self-imposed penance; but it was so long before they came, and she could hear their voices in the garden, and imagine how happy they were without her, and how he was talking to Netta while the stars came out. It was too bad; they might have guessed that she was home, and have come to see. But no they were quite content, and so at last, unable to bear it longer, she rose, and, going into the sitting-room, which was next to the study, opened the piano and began to play. Then, directly she had touched the notes she was afraid of the sound they made, and ashamed of her own foolishness, and yet more ashamed now to go into the garden and tell them how long she had been in the house. Then they, hearing perhaps the sound of the piano through the open windows, came in, and Dorothy rose, and stood in the middle of the room, while Netta entered, with a white shawl twisted round her slender shoulders, and Adrian Fuller by her side. He started forward in a moment.

"Dolly!" he exclaimed, forgetting the more dignified name by which he had said he should call her. "Well, I declare, here is my little dolly at last; and grown into a woman, too, as I feared she would!"

She was so happy.

"But I am just the same," she said; "I don't feel a bit different; yet while she spoke the song came ringing in her ears—

"The same, the same, yet not the same, Oh never, never more."

"And I am so glad you have come home, Mr. Fuller,"—and she raised her eyes to his just as the Dolly of old would have done—"I have missed you so."

"That is a nice confession for a young lady to make," laughed Netta. Her voice made Dorothy start and colour, and brought her back with a bound from her old self to her new one.

"I did not mean—" she began.

"Never mind what you mean," he said.

"I am very glad to see you again. We shall resume our old footing now, eh?"

"And what is to become of your faithful knight of the house of Blakesley?" asked Netta, almost mockingly. "My little sister is a sad coquette," and she looked up innocently at the returned hero. He was so very handsome, that she did not relish resigning him into the hands of her sister, especially as all that afternoon he had seemed lost in admiration of her lovely self. Poor Dolly, Netta seemed like a female Mephistopheles that evening.

"You know I have not seen him for months," Dorothy retorted, and she turned her brown eyes upon her sister with a flash.

"Haven't you, dear," answered the Beauty, and going to the piano she ran her fingers over the keys. "I think I shall come home and practice two or three times a week," she said; "grandpapa does not like the sound of a piano now that he is ill."

"Why don't you sing something, Netta dear?" Mrs. Woodward said, eager to show off her daughter—she was so proud of her.

"No," she said, hesitatingly, looking across at Adrian Fuller and Dorothy talking together in the window-seat. What could they have to say to each other? she wondered. It so annoyed her to see any one else getting attention which she considered she had a right to monopolize. He had heard Mrs. Woodward's request, however, and came towards her.

"Oh, do sing, Miss Woodward!" he said, and she suffered herself to be persuaded, and sat down, and sang "Joak e' Havel-dean" as hardly any one, perhaps, but

Netta Woodward could sing it, for she had a voice such as but few women possess—wonderfully sweet and sympathetic, and so carefully modulated, it thrilled and enchanted her listeners.

Adrian Fuller went to her side, and hung upon her tones, and forgot poor Dorothy altogether.

"Oh, do go on!" he said, entreatingly, when she stopped; and so she began again, and sang song after song to them as they sat listening in the twilight, till, almost unnoticed, the night had come, and the brougham was at the door to take the Beauty back to grandfather's.

"One more," pleaded Adrian Fuller, but she rose from the piano with a laugh.

"No, I have finished. Dolly!" she called, looking towards the corner where her sister was crouching in the dusk, forgetting the singer in her delight at the music. "Come and sing something, dear."

"I!" said Dorothy, in surprise. "Why you know I can't."

"Yes you can," she answered, sweetly; "come and try."

"But you know I can't," she said, in amazement.

"Of course she does," said Tom, who would not learn to be polite, "that's why she asks you."

"How can you be such a bear, Tom?" laughed Netta, unruffled as ever, wrapping her delicate shawl around her, and as she passed him she stroked Tom's hair with her fingers, and subdued him. "Why didn't you get yourself up?" she whispered, as she passed Dorothy, "you had plenty of time, and I never saw you look such a guy."

"I never even thought of such a thing," she answered.

"You won't forget your promise," Adrian Fuller said, as she gave him her hand to say good-bye.

"Was it a promise?" she said. "I did not know that, but I never break one. Mr. Fuller wants me to sit to him, Dorothy, dear, and mamma does not object. Do you know he was foolish enough to draw my face from memory, he says; he saw me, you know, the evening he left, when in my vanity I came to show myself."

"I lost the book, unfortunately, the next day—a pocket sketch-book I carried about with me," he said.

"Why, that was the book in which you put Dolly's rose," said Tom; "did you lose that too?"

"No," he answered, "I took care of that," and so the Beauty was not altogether triumphant, and as she drove away she saw that Adrian Fuller, with the privilege of an old friend, had drawn Dorothy's hand through his arm.

CHAPTER XIII.—ROBINSON CRUSOE AND HIS MAN FRIDAY.

"No, Dorothy, you foolish little maid, I never forget you," he said, "though it was a long time before I wrote; and they walked on through the summer fields.

They were such happy days for her, those in which, for a little while, she lived within her dream-castle. She had forgotten her disappointment in not meeting him first, her half-unconscious jealousy of Netta, and her longings for beauty—forgotten everything save that Adrian Fuller had come home, and that he was her friend and companion again, just as in the happy days of old.

He was a handsome man, tall and fair, and well made, with all the tone and color which George Blakesley had lacked. Yes, decidedly a handsome man, an artist by profession, and full of vague ideas and indolent dreams. A man who was capable, and felt his capability, and so was satisfied. He could not rouse himself to do more than feel this; he so delighted in the summer and the long days of sunshine, and the evenings of shadow and twilight, and it was so pleasant to stroll about with Dorothy leaning on his arm, ready to talk or be silent, to walk long miles through the tall grass and flowery green lanes, or to sit under a tree, or linger about in the picturesque old garden, dreamily talking of books (poets and love stories usually) and trees, and all that appeared to his artist nature and the girl's love of beauty.

She never forgot those first days of his return, the days in which her father was at the office all day, for he was worried about matters there, and had little time for home; and Mrs. Woodward was away, for Colonel Wade was very ill, dangerously so, and had sent for her daughter at last; and Netta was a close prisoner to her grandfather's house. Tom went to his work, and Will and Sally to their lessons, so Dorothy had it all her own way. Adrian Fuller had finished his two years' work, and wanted a rest, he said, and was glad to return to his old haunt at Hampstead, and spend his days with his former playmate. No one interfered or considered for a single moment how dangerous it was for this girl, who could hardly be called a woman yet, to pass hour after hour with a handsome fascinating man, who found time hang upon his hands. The end of all, or that there would be anything to end, was a thing no one troubled about. Dorothy was always hanging about, reading books or sitting under trees, her mother said, and she saw no harm whatever in her doing so when in company with Adrian Fuller; they had known each other for years, and he was like one of the family; besides, she was hardly aware, much less concerned, about the state of things, for she was at her father's house. As for Mr. Woodward, he was only too glad that there was some one who could talk to his daughter and direct her reading, and be there to discuss the affairs of the nation with him when he returned home of an evening.

"I thought you had forgotten me," she said, and added, half laughingly, for her jealousy had half vanished, "you know I am not pretty like Netta, and you never drew my portrait."

"But I shall some day, when I want a womanly little face and a broad low brow like Dorothy's," he answered, looking into the clear brown eyes.

She was so happy as she walked beside him, swinging her hat, upon his arm, along the lonely picturesque paths that may even yet be found beyond Hampstead, that the expression upon her face made it one that might almost be called beautiful. He won-

dered at it, little realizing how much he had to do with it.

"And if I did draw Netta's portrait, I have lost it, remember, but I took care of the rose. I, too, never let any one take Dorothy's place, remember, and she let Blakesley, or whatever his name was, take my place."

"Oh, I never did!" she answered, and her eyes filled with tears; "I never, never did, indeed, Mr. Fuller!" She had never called him by his Christian name in her whole life.

He sat lazily down under a tree, and motioned her to do the same, laughing the while at her vehemence. "I was only teasing you," he said. "Now sit here and tell me about him."

"No, not now," she pleaded; "let us read a little while."

He threw off his cap, and opened his book, and she hers, and so they sat silent, but contented and happy in the way they liked. He, because he was enjoying the summer and the sun and the freedom from work, which he had not known for two years past; yes, and he liked being with his old friends again, and to tease Dorothy—he was fond of Dorothy in his way, she was such a nice child, he thought, and such a pleasant companion, and he was so thoroughly at home with her. She was happy because Adrian Fuller was there; and the summer, and the sun, and the trees she loved, and the books she read, and all else that appealed to her were simply as the setting of a jewel, or the frame of a picture, or the land marks of a garden in which those sweet June days were passed.

"Now tell me what the hero Blakesley was like," he said. This was in the evening time, when they were in the garden. Mr. Woodward was still at the office, but Tom was home, and sat trying to remember how many looks there were on the river between Oxford and London. Will and Sally were together, the former learning his lessons, the latter drawing grotesque figures, as usual.

"First, what did he look like?"

"Washed out," said Tom, looking up.

"He didn't!" said Dorothy, indignantly.

She had a feeling of gratitude towards her old admirer; for had he not been the one person in the world who had told her in spoken words that he loved her?

"Yes, he did," persisted Tom, who had never cared about the interloper, in spite of what he had done for him. "He had a faded-looking beard, dull yellow hair, and a washed-out complexion."

"He was very clever, though," began Dorothy.

"That's right, Dorothy, stand up for him!" laughed Adam Fuller, amused at the scene, but she moved away offended, and going to the end of the garden, stood looking over the fence at the hazy distance, as she had one night long ago. He soon followed her. "I like you for standing up for him, you silly child," he said; "you needn't get angry. Now tell me about him yourself."

"He was very clever."

"More so than I am?" he said.

"Oh, no," she said, looking up quickly; "and he was very fond of work. Are you, Mr. Fuller?"

"No, I detest work. I like to dream my time away; and though I can conceive a dozen wonderful pictures and delight in beholding studies for them and in planning them, yet I hate the labour involved in painting them."

"I hate work too," she said, almost thankful to be able to express her views; "and I cannot always see the use of it."

"No, nor I," he answered. "If I had two hundred a year I would never do a stroke. I have no patience with men who go on earning money to supply themselves with luxuries. I'm thankful that I have simple tastes; and in the country, or by the sea, the common inheritance of all human beings, and a luxury for which none have to pay, I should be quite happy to read, and dream, and stroll, and so pass my life."

"Oh, so should I!" she said, feeling all her sympathies go out to him; for he had so described the life she would have thought blissful beyond all other in this world. Poor, thoughtless little Dorothy!

"I think sometimes I shall work hard for a few years, in order to put by just enough to do this. Then I shall take a cottage somewhere, and live like Robinson Crusoe."

"Full Man Friday comes," she said, turning her face away; for this plan of his included no other human being, she thought.

"You shall be the Man Friday," he said, without for a single moment thinking of the light in which his words would be taken. Her head dropped a little lower as she bent over the fence, that was all. It seemed so natural that he should say this, and she did not dream of taking it in any other sense but one. It was what she had been waiting for since the morning that Venus was buried, the thing which she had felt would be, and which her mother and Netta had thought impossible.

"You shall be the Man Friday, Dorothy," he repeated.

"Yes," she said, simply.

"Unless Blakesley cuts me out again," he laughed, little thinking that he was talking to a child and being listened to by a woman. "But I don't believe I shall," he added, carelessly.

"No," she said. He went in soon afterwards; for Mr. Woodward came home, but Dorothy stayed there still, till looking round, she saw the sycamore-tree, and made her way to the ricketty seat beneath it, then she put her hands over her eyes, and swayed to and fro in the twilight. "Oh, I am so happy!" she said, softly and gravely, to herself; "I am so very happy!"

(To be Continued.)

SCIENTIFIC AND USEFUL.

SAGO PUDDING.

Two large spoons of sago boiled in one quart of milk, the peel of a lemon, little nutmeg; when cold add four eggs, little salt. Bake about one hour and a half. Eat with sugar and cream.

SANDWICHES.

Boil a few pounds of ham and chop it very fine while it is still warm—fat and lean together—rub dry mustard in proportions to suit your taste through the mass; add as much sweet butter as would go to the spreading your sandwiches, and when it is thoroughly mixed split light biscuits in halves and spread the ham between. These will be found excellent.

CURE FOR HOARSENESS.

A remedy for sudden hoarseness is this: Mix one teaspoonful of sweet spirits of nitre in a wineglassful of water. Take three times a day. Sing as frequently as you can in the open air; but do not let a day pass without singing a little, either indoors or outdoors. Daily practice will help very much. A spoonful of gum arabic dissolved in a half tumbler of water will often relieve an ordinary hoarseness.

GOOSEBERRY JAM, WHITE OR GREEN.

Equal weight of fruit and sugar. Select the gooseberries not very ripe, either white or green, and top and tail them. Boil the sugar with water (allowing half a pint to every pound), for about a quarter of an hour, carefully removing the scum as it rises; then put in the gooseberries, and simmer gently till clear and firm; try a little of the jam on a plate; if it jellies when cold it is done, and should then be poured into pots. When cold, stow away in a dry place.

DRINK LESS WITH YOUR MEALS.

If water with food is the cause of functional debility, much more objectionable is hot drink. Everything taken at a high temperature is relaxing. The teeth are injured by hot drinks; the throat and stomach are debilitated by them; and if we use tea, coffee, wine, etc., the mischievous effects are greater. Drink, then, should not be taken with the food. It is better, if one is thirsty, to take a draught of water thirty minutes before eating, or four hours after. Many men have relieved themselves of dyspepsia by not drinking even water during meals. No animal, except man, ever drinks in connection with his food. Man ought not to.

RECIPE FOR LEMON MARMALADE.

Take a dozen fine large lemons; with a sharp knife remove the top and bottom of the lemon so as to cut into the sour part; then pare down the sides, taking off the peel so as to cut also into the sour part a little; with your knife remove all the pulp and juice into a dish by itself, throwing away the seeds and the white tough skin which separates the lobes from each other; cut all the peels into fine strips with a sharp knife or a pair of shears; boil the fine cut up peels until soft or tender—they require a good deal of water; put it in a quart of boiling water at first, and add more if needed; when the peels are boiled soft add the pulp and juice, and sugar enough to sweeten to the taste; boil it until you have a nice syrup; you will find this lemon marmalade the most delicious relish you ever ate—the nicest flavour for cakes, pies, pudding, etc. This is just the season to make lemon marmalade.

POISONOUS DYES.

The London Lancet, in reporting another case of inflammation of the feet caused by the wearing of socks with orange-red stripes, attributes the malady to caraline, the dye which has gained so much notoriety within a year or two. The Lancet thinks it impossible, under these circumstances, to avoid asking whether the sale of such dangerous articles ought not to be stopped. The color is certainly attractive, and has for some time been fashionable—so much so, in fact, that perhaps it is useless to caution the public against it. The Industrie Blatter also quotes from the Deutsche Apotheker Zeitung some stringent remarks on the recklessness with which poisonous substances are now employed, often in ignorance, by dyers of wearing fabrics. One of the most singular cases of similar poisoning has occurred in Stettin. A gentleman had bought a hat in a shop there, and after having worn it for one or two days, was troubled with unbearable headache; at the same time little ulcers formed upon his forehead, and the whole upper part of his head became much swollen. It was evident that these symptoms were caused by the hat, and, upon examination by a chemist, it was found that the brown leather inside the hat was colored with a poisonous aniline dye. It appears that inflammation is unavoidable when the dye comes in contact with any part of the skin.

MICROSCOPIC EVOLUTION.

There is a story that an eminent microscopist had a bit of substance submitted to him to decide what it was. To an unaided eye it might be a morsel of skin which a baggage-master had knocked off the corner of a smoothly worn hair trunk. The savant applied his microscope. Entirely ignorant of this tiny bit of matter, except as he had taken counsel with his instrument, the wise man declared that it was the skin of a human being, and that, judging by the fine hair on it, it was from the so-called naked portion of the body, and further, that it once belonged to a fair-complexioned person. The strange facts now made known to the man of science were these: That a thousand years before a Danish marauder had robbed an English Church. In the spirit of the old-fashioned piety the robber was flayed (let us hope that he was killed first) and the skin was nailed to the church door. Except as a tradition or archaeological lore had it, the affair had been forgotten for hundreds of years. Time, the great erodent, had long ago removed the offensive thing. Still, however, the church held to its marks of the great shame, for the broad-headed nails remained. Somebody extracted one, and underneath its flat head was this atomic remnant of that ancient Scandinavian malefactor's pelt—that fair-skinned robber from the North—Prof. Samuel Lockwood.

In a book circulated under the authority of the Church of England, the following questions and answers are found: "Q.—What are those who separate from the Church of England called? A.—Dissenters. Q.—Are there different sorts of Dissenters? A.—Yes; Baptists, Independents, Quakers, and many others. Q.—Is it wrong to join in the worship of Dissenters? A.—Yes, it is wrong to join in any except in the Church of England.

Future of the Jews.

In George Eliot's *Daniel Deronda*, Book VI., in...

"Where else is there a nation of whom it may be as truly said that their religion and law and moral life mingled as the stream of blood in the heart and made one growth—where else a people who kept and enlarged their spiritual store at the very time when they were hunted with a hatred as fierce as the forest fires that chase the wild beast from his covert? There is a fable of the Roman that, swimming to save his life, he held the roll of his writings between his teeth and saved them from the waters. But how much more than that is true of our race? They struggled to keep their places among the nations like heroes—yes, when the hand was hacked off, they clung with the teeth; but when the plow and the harrow had passed over the last visible signs of their national covenant, and the fruitfulness of their land was stifled with the blood of the sowers and plowmen, they said, 'The spirit is alive, let us make it a lasting habitation—lasting because movable—so that it may be carried from generation to generation, and our sons unborn may be rich in the things that have been, and possess a hope built on an unchangeable foundation.' They said it and they wrought it, though often breathing with scant life, as in a coffin, or as lying wounded amidst a heap of slain. Hooded and scared like the unowned dog, the Hebrew made himself envied for his wealth and wisdom, and was blot of them to fill the bath of Gentile luxury; he absorbed knowledge, he diffused it; his dispersed race was a new Phœnicia working in the mines of Greece and carrying their products to the world. The native spirit of our tradition was not to stand still, but to use records as a seed, and draw out the compressed virtues of law and prophecy; and while the Gentiles, who had said, 'What is yours is ours, and no longer yours,' was reading the letter of our law as a dark inscription, or was turning its parchments into shoes soles for an army rabid with lust and cruelty, our Masters were still enlarging and illuminating with fresh-felt interpretation. But the dispersion was wide, the yoke of oppression was a spiked torture as well as a load; the exile was forced afar from brutish people, where the consciousness of his race was no clearer to him than the light of the sun to our fathers in the Roman persecution, who had their hiding-place in a cave, and knew not that it was day save by the dimmer burning of their candles. What wonder that multitudes of our people are ignorant, narrow, superstitious? What wonder? * * * The night is unto them, that they have no vision; in their darkness they are unable to divine; the sun is gone down over the prophets, and the day is dark above them; their observances are as nameless relics. But which among the chief of the Gentile nations has not an ignorant multitude? They scorn our people's ignorant observance; but the most accursed ignorance is that which has no observance—sunk to the cunning greed of the fox, to which all law is more than a trap or the cry of the worrying hound. There is a degradation deep down below the memory that has withered into superstition. In the multitudes of the ignorant on three continents who observe our rites and make the confession of the divine Unity, the soul of Judaism is not dead. Revive the organic centre: let the unity of Israel which has made the growth and form of its religion be an outward reality. Looking toward a land and a polity, our dispersed people in all the ends of the earth may share the dignity of a national life which has a voice among the people of the East and the West—which will plant the wisdom and skill of our race so that it may be, as of old, a medium of transmission and undertaking. Let that come to pass, and the living warmth will spread to the weak extremities of Israel, and superstition will vanish, not in the illumination of great facts which widen feeling, and make all knowledge alive as the young offspring of beloved memories. * * * Our national life was a growing light. Let the central fire be kindled again, and the light will reach afar. The degraded and scorned of our race will learn to think of their sacred land not as a place for saintly beggary to await death in loathsome idleness, but as a republic where the Jewish spirit manifests itself in a new order founded on the old; purified and enriched by the experience our greatest sons have gathered from the life of the ages. How long is it?—only two centuries since a vessel carried over the ocean the beginning of the great North American nation. The people grew like meeting waters: they were various in habit and sect. There came a time, a century ago, when they needed a polity, and there were heroes of peace among them. What had they to form a polity with but memories of Europe, corrected by the vision of a better? Let our wise and wealthy show themselves heroes. They have the memories of the East and the West, and they have the full vision of a better. A new Persia with a purified religion magnified itself in art and wisdom. So with a new Judea, poised between East and West—a covenant of reconciliation. Will any say the prophetic vision of your race has been hopelessly mixed with folly and bigotry; the angel of progress has no message for Judaism—it is a half-buried city for the paid workers to lay open—the waters are rushing by it as a forsaken field? I say that the strongest principle of growth lies in human choice. The sons of Judah have to choose that God may again choose them. The Messianic time is the time when Israel shall will the planting of the national ensign."

SANDS make up the bar in the harbour's mouth on which vessels are wrecked; and little things in youth accumulate in character in age, and destiny in eternity.

PRAYER, like Jonathan's vow, returns not empty. Never was faithful prayer lost at sea. No merchant trades with such certainty as the praying saint. Some prayers, indeed, have a longer voyage than others, but then they return with a richer lading at last.

A Little While.

A little while with tides of dark and light The moon shall fill; Warm autumn's gold be changed to shrouding white And winter's chill. A little while shall tender human flowers In beauty blow; And ceaselessly through shade and sunny hours Death's harvest grow. A little while shall tranquil planets speed Round central flame; Now empires spring and pass, now names succeed And lapse from fame, A little while shall cold star-tapers burn Through time's brief night; Thou shalt my soul's beloved One return With day-spring bright.

How oft in golden dreams I see Him stand, I list His voice, As winning largess from his lifted hand The poor rejoices; But waking bores that vision dear away, My better part, And leaves me to this pale and empty day. This longing heart, I cannot see Thee, but I love Thee Oh, Thine eyes that read The deepest secrets of the spirit, know 'The love indeed! A little while; but ah! how long it seems! My Jesus, come, Surpass the rapture of my sweetest dreams, And take me home!

Sunday Magazine.

The Baby.

I need not be supposed to refer in this heading to any particular baby; for in the estimation of mothers, grandmothers, and other relatives, every baby born is the baby. But how is the baby regarded in the modern home? Either as an incumbrance or as a toy. The poor, the devotees of fashion look upon the little stranger as a burden—an unwelcome addition to their cares. But in most cases it is looked upon as a new plaything, a sort of live doll, to be petted, dressed, admired, humored, and spoiled. Few, I fear, even in our nominally Christian homes, remember that the baby has an immortal soul; that upon that soul indelible impressions may be made while it is in its mother's arms; that its character may be formed and its destiny determined before it leaves the nursery. When I see how the vanity, selfishness, and self-will of children are cultivated by fond and foolish parents I tremble for the coming generation of American men and women. Oh for a return to the good old days when there was family government in the land! When children were early taught to honor their parents and obey them, instead of expecting their parents to gratify all their whims and caprices. Whoever makes an idol of a toy of his children must expect sorrow for himself and ruin for them, unless they are saved by the grace of God in spite of parental unfaithfulness.—Herald and Presbyter.

The Physical Effects of "Coca."

At a recent meeting of the Edinburgh Botanical Society a paper was read by Sir Robert Christison on the restorative and curative effects of the coca leaf of Peru (Erythroxylon coca), which has for many years been valued by the Indians as a preventive of bodily fatigue, and which has lately attracted so much attention owing to a belief that it was of some service to the American pedestrian, Mr. Weston, on the occasion of some of his walking feats at the Agricultural Hall. A diversity of opinion exists as to the effect of the coca leaf by those who chew it. By some travellers it is maintained to be a pernicious stimulant, while others hold the opinion that moderately used it is beneficial to health. Of its effects Sir Robert Christison gave an account ascertaining by experiments he had made himself with a coca leaf, by which he had found that it was both a preventive of fatigue and restorative of strength after severe bodily exertion, and that it had no reactionary effect on the system. His first experiments made with the leaf were in 1870. Two of his students had come home thoroughly tired out with a 16-mile walk; instead of having dinner they each took an infusion of two drachms of coca; presently all signs of fatigue vanished, and they "promenaded" Princess street for a whole hour with ease and enjoyment. On returning home they ate an excellent dinner, felt light throughout the evening, slept well, and got up refreshed and active next morning. Similar results were obtained in the case of other ten students some of whom had done a 80-mile walk, and Sir Robert has also made experiments upon himself with a coca leaf of an equally successful and comfortable nature. He is, it seems, overwhelmed by letters from all quarters respecting it. Women especially, having tried every other form of narcotic and stimulant, are very anxious to begin with the coca leaf. One lady who has written to Sir Robert Christison on the subject, "put her question in such a shape that he saw plainly that she meant to ask whether it would renew her youth."

State Nicknames.

Queer are the nicknames of people of the different States: The inhabitants of Alabama are called Lizards; of Arkansas, Toothpicks; of California, Gold Hunters; of Colorado, Rovers; of Connecticut, Wood on Nuts; of Delaware, Muckrats; of Florida, Fly-up-the-Creeks; of Georgia, Buzzards; of Illinois, Snokers; of Indiana, Hoosiers; of Iowa, Hawkeyes; of Kansas, Jayhawkers; of Kentucky, Corn Crackers; of Louisiana, Creoles; of Maine, Foxes; of Maryland, Craw Thumpers; of Michigan, Wolverines; of Minnesota, Gophers; of Mississippi, Tadpoles; of Missouri, Pukes; of Nebraska, Bug Eaters; of Nevada, Sage Hens; of New Hampshire, Granite Boys; of New Jersey, Blues; or Clam Catchers; of New York, Knickerbockers; of North Carolina, Tar-bollers and Tuckees; of Ohio, Buckeyes; of Oregon, Webfeet and Hard Cases; of Pennsylvania, Penanes and Leatherheads; of Rhode Island, Gun Flints; of South Carolina, Wessels; of Tennessee, Whelps; of Texas, Beef Heads; of Vermont, Green Mountain Boys; of Virginia, Beadies; of Wisconsin, Badgers.—Record of the Year.

The Discipline of Sickness.

Severe illness is a great teacher. It comes unbidden and unwelcome. Its stay is often prolonged, as if it were not an un-solicited visitor. At first we feel impatient, and submit with a very bad grace to the enforced confinement; we think that business cannot be neglected; that people must be seen; that not one of the numerous things can go on well without us. But this original impression soon wears away. We perceive that the great machinery of the world moves steadily on without our help, and even without so much as noting our absence. Our anxiety about many matters steadily diminishes, until, after a while, we wonder at the intensity of the interest which we once felt in subjects which we have come to regard as of very little importance. We grow philosophical. The days seem longer, because we have attained a calm, patient, reflective mood; but they also have become pleasanter. Pain, if we suffer it, we have become accustomed to; and maybe we feel a new veneration for science on account of the relief which medical knowledge has afforded us. If the morning lowers, we confine our thoughts within doors, where all is cheerful. It is the sunshine which, on a bright afternoon, streams into the windows of the still sick chamber, which awakens the greatest flood of reflections. We go back to our childhood and school-days. We think of those whom, perchance, we have not thought of for years before. But how fresh and distinct is our remembrance of them now! When we proceed to reflect what has become of them, and where they are now, our thoughts wander over many lands, but they rest mostly upon the churchyards. It is to those that one after another—it seems, as we summon them in memory, as if it were nearly all—of our youthful companions are gone. And yet it seems but yesterday that we wore play-mates together. We become sensible that, in reality, human life is indeed but a mere span.

God loves you; let this thought equalize all states. Let him do with us as with the waves of the sea, and whether he takes us to his bosom, or casts us upon the sand, that is leaves us to our own barrenness, all is well.—Guyon.

Interesting to Invalid Ladies.

HARLEMVILLE, Columbia Co., N. Y., July 9, 1876. R. V. PIERCE, M.D., Buffalo, N. Y.:

Dear Sir,—Your favor is just received. I intended to have written to you several weeks since concerning the improvement in my health, which is now very apparent. I have used one bottle of Favorite Prescription with the best results, although I will admit I was somewhat discouraged after its use (for a short time only). I took it under very disadvantageous circumstances—having the supervision of the house, and during the season of "house cleaning" I was obliged, through the incompetency of help, to do more than I ought, and, of course, suffered dreadfully, lifted when I ought not to have raised "my hand, and did all I could to bring "order out of chaos,"—but upon laying aside all cares and continuing the remedy I find, after using less than one bottle, to be so much benefited that I have discontinued the use, with no return of the symptoms of which I wrote you. I have suffered terribly, and what added to my distress was the consciousness of not procuring relief from ordinary sources. At times it seemed about impossible to stand so great was the distress. All of those severe neuralgic pains have disappeared, they were so bad at times I could hardly walk without some external pressure. They seem to have left me like magic, suddenly, and have had no return; all other symptoms have been removed. The severe weakness and faintness have disappeared, and I can go up stairs with comparative ease now. I would have informed you ere this of my improvement, for I appreciated it, but I was fearful it was only transient benefit I was receiving, but I think sufficient time has elapsed to consider the beneficial results permanent. Accept of my best wishes for your future success, and your kindness in advising me. Very truly, Mrs. M. NETTIE SNYDER.

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PAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder-blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for a rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternate with lax; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes an attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the LIVER to have been extensively deranged.

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A MOST REMARKABLE CURE. PHILADELPHIA, June 24th, 1867. Dear Sir, I have the honor to acknowledge the receipt of your advertisement, and in reply to inform you that I have been cured of my Epilepsy by your Pills. I was afflicted with Epilepsy for many years, and had tried every other remedy, but without success. I was cured by your Pills, and I feel it my duty to inform you of the same, in order that you may be enabled to cure others who are afflicted with the same complaint. I have the honor to be, Sir, your obedient servant, W. L. BAKER.

IS THERE A CURE FOR EPILEPSY? The authorized will answer. GRENADA, Miss., June 30—Seth S. Hance—Dear Sir: You will find enclosed five dollars, which I send you for two boxes of your Epileptic Pills. I was the first person who cured my Epilepsy in this part of the country. I was badly afflicted with fits for two years. I wrote for a receipt two boxes of your Pills, which I took according to directions. He fits were cured, and I feel it my duty to inform you of the same, in order that you may be enabled to cure others who are afflicted with the same complaint. I have the honor to be, Sir, your obedient servant, O. H. GUY, Grenada, Yalabaha County, Miss.

ANOTHER REMARKABLE CURE OF EPILEPSY, OR, FALLING FITS, BY HANCOCK'S EPILEPTIC PILLS.

MONTGOMERY, Texas, June 20th, 1867. To Seth S. Hance—A person in my employ had been afflicted with Fits, or Epilepsy, for thirteen years. He had several attacks at intervals of two to four weeks, and often times several in quick succession, sometimes continuing two or three days. On several occasions they lasted so long that he appeared to be dead. I had tried every other remedy prescribed by our resident physicians, but without success. I concluded to try your Pills. I obtained two boxes of your Pills, and according to directions, I administered a permanent cure. He is now a stout, healthy man, about 30 years of age, and has not had a fit since he commenced taking your medicine, ten days since. He was my private valet, and has since that time been exposed to the same weather. I have great confidence in your remedy, and would like very one who has fits to give it a trial. B. L. DEFRANCE.

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A correspondent writes to Nature concerning the article entitled "Struck by Lightning," which was reprinted in the Evening Post a few weeks ago: "Formerly, when ramified marks appeared on the persons of men or animals, they were always referred to some near or distant tree of which the marks formed 'an exact portrait.'"

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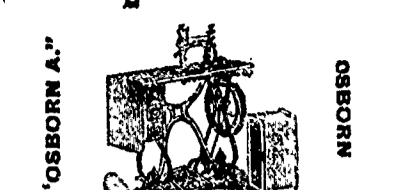
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Deaths, Marriages and Deaths.

MARRIED. At the residence of the bride's father, Woodstock, on the 19th inst., by the Rev. John McTavish, Mr. JOHN BROWN, real estate agent, Stratford, to BELLA, eldest daughter of Mr. Hugh Gunn, of Woodstock. At the residence of the bride's father, Morrison, on the 8th inst., by the Rev. Wm. Meldrum, father of the bride, assisted by the Rev. Mr. McMorris, of Orif, the REV. JAMES S. STEWART, of Manitoba, to MARGARET JANE, eldest daughter of the Rev. Wm. Meldrum, formerly of West Zorra.

Official Announcements.

MEETINGS OF PRESBYTERIES. PETERBORO.—In St. Paul's Church, Peterboro, 2nd August, at 2 p.m. OWEN SOUND.—The next meeting of the Presbytery of Owen Sound will be held on the 3rd Tuesday of September, in Division Street Church, Owen Sound. At Cobourg on the 26th September, at 10 a.m. LONDON.—An afternoon meeting will be held in First Presbyterian Church, London, on the 30th inst., at 2 o'clock, p.m. Next regular meeting in same place on last Tuesday of September, at 2 p.m. KINGSTON.—In St. Andrew's Church, Belleville, on the second Tuesday of September, at 2 3/4 p.m. SMILTON.—In the Central Church, Hamilton, on the last Tuesday of September, at 11 o'clock, a.m. Adjourned meeting of this Presbytery will be held at Welland on Tuesday, 24th July, at 2 o'clock, p.m. PARIS.—In Knox Church, Ayr, on Tuesday, 10th September, at 2 p.m. BRANTFORD.—In St. Andrew's Church, on Wednesday, 2nd August, at 10 a.m. BARRIE.—Next meeting at Barrie, last Tuesday in August, at 11 a.m. LINDSEY.—At Cannington.

YOUNG LADIES' SEMINARY

JARVIS ST., NORTH OF BLOOR ST., YORKVILLE. MISS H. CASSELL BROWN receives in addition to her day pupils a limited number of Boarders. Classes will be resumed Sept. 1st.