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### goutributors and Correspondents

INTRODUCTION AND PROGRESS OF CHRISTIANITY IN SCOTLAND.

BY RRV. J. BATTISBY.

No. 8.

Among the missionaries of the early Scottish Church, following closely the work of Patrick, was Servanus, who is repro-sented as a faithful servant of the Lord He is said to have founted an ecclesiastical institute at Loch Leven, which afterwards became a Onldee establishment, and only yielded to the encroachments of Rome in the 12th century. I am aware that some have held that he resided at Culross, and there taught the Christian law to the clergy. It is quite possible, however, that this confusion may have arisen from the same name, for there may have been more than one bearing the same title. Everything in connection with the early church in Culross would go to prove that its teaching was evangelical, and that it differed in no respect from the early Scottish Church in other parts.

Ternan was another missionary in what is now termed Scotland, who appeared about the same time as Savanus, 431 A.D. There is very little known regarding him, except what has been fabricated in a latter age. He shall be noticed again, in a future age. He shall be noticed again, in a future article. Kentigern: This missionary is said to have been born in East Lothian, about the year 514 A.D. He is said to have been the illegimate son of a royal chief or petty king of Cumbris, was trained at Culross for the Christian ministry, and afterwards became an eminent teach er. He is said to have laboured chiefly among the Strathelyde Britons, planted an infant church on the banks of the Molen-dinar Burn, then a wild forest, the very place where the Cathedral of Glasgow now

And in this way we may account for his And in this way we may account for his having founded, what has been called the See of Glasgow. Another name by which he is known is Mungo, which signifies a dear friend. He was called by the King of the Cumbrians and his Christian subjects, the heavest their nesters and improve to become their pastor, and improve the constitution of the church. If his having constitution of the church. If his having founded the See of Glasgow, means no more than that he took up his residence there and preached the truth of God, as many of the early missionaries did in other parts, then we accept it. Joceline, who wrote in the 12th century, tells us that he was ordained at the age of twenty five. was ordained at the age of twenty her, and laboured until he was one hundred and sixty years old. I think there is some reason to doubt the length of his life. Be this as it may, he extended his labours throughout what is now called Galloway and Dumfries, and ended his life in Glas-

Columba: By the time this eminent servant of God arrived in Scotland, Christianity had made great progress, and in many parts of the church was peaceful and flourparts of the church was peaceful and flour-iahing. Now I am not ignorant of the fact that many regard this man as one of the first, if not the first missionary, that visited Scotland with the message of peace. In-deed it has been argued with myself that Scotland was wholly barbarous before his mission, and that she was indebted to Ireland for her first knowledge of the truth. Those who venture to argue in this way are not very well posted in the early Christianity of either the one country or the other. Before the arrival of Columba in Scotland the Piets of Galloway had for hundreds of years enjoyed the blessings of Christianity. The Strathelyde Britons and the northern portion of the Southern Picts were christianized, and one of the oldest missionary institutes is said to have been founded at Abernethy about the year 454 A.D. But while the south, southwest, and centre of Scotland were converted to the true faith, yet the Picts who lived north of the Grampian Mountains, were still in a great measure, if not altogether, in a very barbarous state. Some of them may have come in contact with Christianity before the appearance of Columba, but up to the middle of the sixth century, the Christian faith had not been received by them as a people. It was then about the year 563 A.D., that Columba came as a missionary to the northern Picts. He is said to have been a descendant of the kings of Ulater in Ireland, born at Gartan in Donegal, in the year 518 A.D. He is represented as a youth imbued with earnest iety from his earliest years, possessed with superior endowments which were well developed by unwearied applications. He is even said to have gone to Asia in quest of learning, and to have returned full of holy zeal, with the determination to go with the

truth to a heathen people.

Adomnan, who wrote his life in the year 695 A.D., says that: "Columba, willing that the columba willing that the columba." to go abroad for Christ, sailed from Scotia (the ancient name of Ireland) into Britain. And Bede, w. wrote about the year 735 A.D., says that "Columba left Ireland for the purpose of preaching the Word of God In the fortieth or forty-second year of his age, he sailed from Derry in a Curach, a boat made of wicker-work, covered with the skins of animals, and finally landed on the little island of Iona. He had along with him twelve chosen companious of the same order as himself, and like himself, devoted to the work of Christ. This was the first instalment of what was afterwards a Culdee college.

It is said that after they landed at Iona

they buried their boat in the sand, lest they might be tempted under the pressure of hardships to return to their native land. The island on which they landed was not without inhabitants, for when the dispersion of the Scots took place in Scotland, under the pressure of Pictish arms, which was caused through jealousy, some of them settled on the island of Iona. And this cir-

cumstance will account for the fact that cumstance will account for the fact that Columba did not use an interpreter when he landed there, speaking as he did the same Celtic language with themselves. But it was not so when he went among the Pictish people, for then he used an in terpreter in making himself known. Having then established himself on Iona, he is said to have naid a visit to to the Pictish said to have paid a visit to to the Fictish King, but was not well received. Some however, have doubted the reality of this visit, as the King's palace was one hundred and fifty miles from Iona, in the neighbor hood of the modern Inverness. But doubt this as we may, as a historical fact it cannot be disputed that he established a college at Ione. not be disputed that he established a college at Iona, for the training of men for the ministry of the church. In this institution there was no vow of celibacy, poverty or obedience, and no law constituting the members after a regular or certain order. It was not seclusion as personal intervence that heavent them to Iona for uer. It was not secinson as personal improvement that brought them to Iona, for Bede tells us that they went abroad for Christ to preach the Word of God. It was in many respects a school of the prophets, and not only did they teach men to preach the Gospel, but Columba and his companions were invested in preach the Grospel, but Columbs and his companions were unwearied in their exertions to reveal Christ among the Picts and Scots around them As far as can be accertained, the leading doctrines of Columba, and the college of Iona were these.—First. The Word of God, the only infallible rule of faith and God, the only infallable rule of latin and practice. Second Salvation by grace alone, and no merits from the works of man. Third: Purity of heart, and the glory of God—the great aim of Christian life. Fourth: None but Christ as the Head of the Church. Fifth: No distinction be tween Presbyters and bishops. These points I hope to bring out prominently under the second head of the subject, viz:—The form of Christianity introduced.

under the second head of the subject, viz:—
The form of Christianity introduced.
These doctrines were discriminated and
maintained in their simplicity, after the
true apostle's fashion. In short, the institution at Iona was the great centre of
attraction, and from that seat of piety and learning many kindred institutions sprang to aid and assist in the work of God That Columba and his colleagues were highly thought of, may be gathered from the fact that many places in Scotland are named after them, and their names thus perpetuated. And after spending a long and laborious life in Scotland, thirty-four waves in the work of his Master. Columba years in the work of his Master, Columba died in the year 597 A.D. It will thus be seen that he died the very same year in which Augustine came to England to begin his dark and terrible work. I shall refer to Columba again under the second head.

## To be Continued. The Two Sides of the Question.

Editor British American Presenterian.

We read in the Bible "As in water face answereth to face, so the heart of man to man." My heart has been cheered and man.' made glad by the many indications of good that are reported in your useful paper. am glad that we are through this medium able to learn what the friends of our Zion are doing, and how God is blessing them in their labours of love. The good will manifested on the part of so many churches to their respective pastors is to me indicative of good. I am glad to know that there is a bright side to a minister's life, and that years of suffering, hardship and toil in the ministry does not lose its reward. That sometimes even in this life the hands and hearts of God's people are opened so that they come face to face, and in the most tangible manner possible say to the good man who perhaps has been thinking that his efforts in the church have been almost useless—"Dear Sir, we appreciate your efforts, and have brought the proof along with us." I am persuaded, Mr. Editor, that there is more of God and good will in those surprise parties than many people imagine. "A well filled purse, a wooden ladle, a useful match-bex, an easy chair, and a fancy table," are all expressions of kindly feelings to the minister and his family, and the cheerful smiling faces of the Martha's of the church that appear with these gifts adds a zest to his happiness. The Mary's of his congregation are commendable for the position they occupy on the Sabbath at the feet of Jesus listening to the voice of His servant. But what would the surprise parties be without the Martha's. May their numbers increase, and may their ability to do good in this direction be multiplied a thousand fold. My heart responds to the men who write the short and pithy articles, under the heading Ministers Churches, in your paper, which brings to me the news of what others are doing. Allow me, Mr. Editor, to contribute my quoto. I wrote you some time ago with reference to the settlement of a minister for the Bradford and West Gvillimbury congregation, after a somewhat lengthy vacancy, to say how glad we were that a minister was settled among us, and that we were hopeful of success in consequence. The latter one has not yet become a thousand, but there are signs of improvement and progress already apparent. There is a growing interest in the services of the Sanc-There is a The congregations are increasing in numbers, and several persons have been received as members of the church by certificate and otherwise. Our newly inducted minister is proving himself to be a workman of whom we have no cause to be ashamed, and I am glad to say that his labours of love are being appreciated. Three of the Martha's of the West Gwillimbury congregation have set a good example to the rest by conveying to Mr. Panton's residence a proof of this. He has been the recipient of a good buffalo robe, a nice plaid, and a pair of seal akin gauntlets, and his good wife has not been forgotten in their liberality. I am sure Mr. Pauton will appreciate this manifestation of good will, and I am also sure the givers will be rewarded a gift. If you thus bestow your alms you

by Him who loves a cheerful giver. I hope the example of these sisters of the church will be emulated by others not so much for the good that would accree to Mr. Panton as the real lasting substantial good that would be bestowed upon the givers themselves. "For, though many a flower is born to blush unseen, and waste its two tuess on the desert air," the smallest gift to God or to His cause shall not lose its reward when once the energies of the church are aroused once the energies of the church are aroused to the duty of giving liberally to help on the salvation of the world. Then shall be seen showers of blessings dessending on the givers. "God will bless His church, and that right early." I have great hope for the future welfare of our Zion from the desire manifested on the part of his people to contribute liberally to the furtherance of contribute liberally to the furtherance of the Gospel, and from a disposition to utilize the active enduring sympathetic ele-ments of an enlightened Ohristian sisterhood in the work of the church. October 81, 1876. BRADFORD.

Editor British American Presbytchian

DEAR SIR,-I see by your last issue that the season of surprise parties is again upon us. Permit me a small space for a few words of advice to those congregations who may have in contemplation the making up by a present, for their inadequate support of their Pastor.

I would not say one word to discourage this growing liberality in the churches. My object is to direct it into a channel that will make it in many cases doubly ac-

ceptable to the recipient.
Instead then of a few individuals going round and gathering together a miscellan-eous lot of articles for a present, let them call a special congregational meeting, and vote a permanent annual increase to his salary of from fifty to a hundred dollars, or whatever the value of their intended pre-sent may be, and depend upon it, he will be doubly thankful to you for the mode you have chosen to show your good will to him; for the following reason, it will enable him to preserve his self respect. Remember your minister has feelings, and from the nature and refinement of his training, perhaps more sensitive than yours or mine. Now none of us would like to be treated

Now mone of us would like to be treated as a pauper, for that which we in justice and equity are entitled to as a right.

It will generally be admitted that the salaries received by the country ministers, are not adequate remuneration for the services performed. And while the minister is willing to sacrifice his worldly interests for your spiritual advantages in the days of your poverty, he has a double claim upon your consideration for increased remunerayour consideration increase in numbers and wealth. And these annual presents are an admission that his salary is not sufficient, and also an evidence of your ability to give more. Give it then at once, and per-manently, and thus put him in a more independent position, and he will and can more faithfully discharge the duties of his sacred office, without having the fear that his bread and butter will be curtailed

In reading over in your columns the ac-counts given of some of these surprise par-ties, I have often felt for the poor minister and his wife. I have fancied them sitting in the midst of their family in their quiet home, he perhaps, preparing for his Sabbath duties, and she, it may be, while busy with her hands trying to "gar auld class look amaist as weel's the new," at the same time scheming how best to expend the paltry salary, so as to keep out of debt, and still maintain their respectable appearance to the world, when suddenly their dreams are dispelled by a noisy throng bursting in upon them, bearing a heterogenious collection of articles, from pepper-boxes and ladles, up to chairs and tables, and depositing them before the astonished pair, who thus suddenly find themselves in the position of the man who drew the "White Elephant." They do not know what to do with these expressions of their people's mistaken kindness, as many of the articles are of no more use to them than a fifth wheel would be to a wagon. Perhaps the next scene is of provisions, and a general hurry scurry ensues, and the poor pastor and his wife are treated as nonentities in their own peaceful home. Now, would any of those rous friends dare take such impertinent modes of showing respect to any other person in respectable standing in society Would they attempt to remunerate their doctor or lawyer in that way! but their minister is expected not only to endure it, but to everwhelm them with expressions of gratitude.

It will be observed, I have not said anything about the stereotyped address, and the echoing response that is expected from the minister. No wonder that we frequently find him saying that "from contending emotions he finds it difficult to find words to express his feelings;" has he not got just cause for having conflicting emo-tions. But I shall forbear tracing these emotions to their source.

I hope these remarks will be the means of causing many to so far change their mode of shewing their good will, as to make a permanent addition to their minister's salary, and thereby shew the value they put upon his services. But if there are some who will still persist in remunerating their minister, part by salary, and mart by alms, let them at least observe the "Master's" directions in the giving of their alms; do not sound a "trumpet" through the public press; if their contributions are not in money let them be converted into that useful medium (for remember even fifty dollars in money will perhaps be of far more value to him than twice that sum in articles he has no use for)—and give it to him as privately as possible—even if he should not know a single contributor,

may expect the reward promised by the "Master."

I might say something of the hard feelings that is sometimes stirred up in a congregation through the getting up of these presents, the uncharitable remarks that are made on those that do not give as much as was expected of them, etc; but fearing I am trespassing too much on your space, I shall for the truth of what I have said, appeal to the experience of those who like myself (when I thought differently on the matter,) have had a hand in getting them up.

In conclusion I would say that it always appears to me, that a gift by the people to their minister, struggling on a starvation salary, is like adding insult to injury. According to the eternal fitness of things, justice should always precede generosity.

King, Nov. 1st, 1876. EQUITY.

Women's Foreign Missionary Society.

The following interesting letters have been received by the Foreign Secretary of the Woman's Foreign Missionary Society in connection with the Presbyterian Church in Canada. The first is from Mrs. Stothert, wife of one of the missionaries of the Pree Church of Scotland, at present labouring in Bombay, and herealf actively angaged in Zenana work. The other is from Miss Rodger, the lady missionary whom the Woman's Female Missionary Society have this year undertaken to support. She is chiefly engaged in Zenana visitation in Rakha Futtehgurh, and has also been successful in the three schools under her charge.

My DEAR MRS. HARVIE,-Your very kind letter we received last week, and we thank you very much for it. It cheers one's heart to get such a letter assuring us of so much sympathy and support in our work. We are also very glad that my first letter interested you.
In this letter I would like to tell you

about our schools. At present Zenana work is, if I may so speak of it, the popular mission work, but our opinion is that schools will accomplish far more for India. especially if we can get the girls to remain a short time longer at school, and this we a short time longer at school, and tuis we are hopeful of seeing accomplished. Zenana work is very interesting, and we must push forward in it; but you can easily understand how education must proceed very slowly when your pupils are little married women with one or two little children constantly demanding attention. You call women with one or two little children con-stantly demanding attention. You ask how do the ladies of India compare with those of America and England, and my reply is, very fairly indeed, if only they had the advantages or even some of the advan-tages. The first school I would like to tell vou about is our Destitute Girls' School or Boarding School. In it we have a mixture of the lower castes. The girls receive both a Marathi and Boglish education; those who are clever are drafted into a Normal class and so trained for teachers. Our plan about this school is that it should be more of a home than a school, and that the girls should be trained to be useful Christian women. They are taught to sew and do all sorts of fancy work, also to cook, sweep the floors, wash, etc., etc. Many capital women have gone from this school. At present we have five or six of these girls married and living in Bombay all doing well. Some have not done so well but their number is very small compared with those who have done well. We are very anxious to get these married girls to do some mission work as unpaid agents. Several of them have engaged in work, but generally they received some remuneration. We have had several employed as assistants in the nurseries of English ladies. This is a plan we require to be very careful about, and we only give a girl for this work when the lady promises to take care of the girl. You see the servants being all male except the hyah or nurse, we must be very careful in the matter. At present we have one girl employed in this way in Bombay, and her mistress says she is a credit to her teachers. I ought to mention that at present we have a very superior young lady taking charge of this school, Miss MacRitchie. The next schools I will speak of are two Vernacular day schools. In these we have caste girls of all kinds, and bright intelligent little creatures they are. These children receive religious instruction -it would astonish you to hear what an smount of Scripture knowledge they have. The trial about these schools is that the children are withdrawn when they are twelve or thirteen years of age. That is the age custom has doomed these dear little girls to leave school and begin the cares of married life. Now, dear Mrs. Harvie, we ask you to pray that God may guide us in any effort we may put forth in order to get this bad custom changed. The custom of early marriage is not laid down in their shasters, besides many of them feel the burden of having daughters married to young men who are only attending school, and who cannot be expected to support their wives and children for several The plan we think of suggesting to the Hindoo community is a very practical I dare say you may smile when you read it. It is, that they should allow no young man to get his little wife until he is able to support her, and until then she should be allowed to attend school, either

a public or private one.

When visiting we sometimes meet with our former pupils who have attended these schools, and on such occasions their pleasure at seeing us is only equalled by in meeting again with them. I ought also to tell you that many of the girls of these schools attend our Sabbath School. So you see they have good opportunities of hearing of the true God and Jesus Christ

the only Saviour.

We have two Beni Israel schools, one of which is taught by an old boarding school girl. The little girls have all Bible names, consequently we have ever so many Miriams, Sarahs, Hannahs, etc., etc. They ere allowed to read the New Testament, and cau tail you all about the birth of Jesus. I wish I could tell you that they were telieving in Jesus, and giving their young hearts to Him, but, as yet I cannot; by and by e we shall. Meantime we go of and-bye we shall. Meantime we go on sowing the seed, knowing that His words are spirit and life. Now I must draw to a close by again thanking you all for your prayers and sympathy. Meantime, believe me, Yours affectionately,

KITTIE STOTHERS. Bombay, 19th August, 1876.

MRs. HARVIE, - DEAR MADAM, - Your letter, dated 6th June, I received a week or two ago, and I am anxious to send a reply by to day's mail. The rains commenced about a month ago. They were very late this year, but a great quantity of rain has fallen during the past two weeks, making it quite cool and pleasant for work. The Zenana work, at present, is very encouraging. We are endeavouring to get as many of the women as possible, where we visit, to learn to read. It is rather a difficult matter to get them persuaded to learn, but a few have made a beginning, and others may follow the example. For the past five months we have been going to a house where a number of women are learning. Often as many as ten and twelve women are gathered together in this house. They are gathered together in this house. They are relatives, although they do not live together, but gather on our arrival. Four of these women were taught to read whon children, and now they read tolerably well in the Scriptures. They had forgotten considerable, but they are intelligent, and soon will be able to read very well. Four or five of the others are willing to learn, and we take very great pleasure in teachand we take very great pleasure in teaching them. Then this household will be able to read the Bible for themselves. The Eiblewoman always accompanies me to the homes of these people, and together we give them instruction. They are very give them instruction. They are very bright women, and it is very encouraging to visit them. They are romarkably cleanly, which is something praiseworthy in this country. Very often the houses of these people are extremely filthy places. It might not be uninteresting for you to know how many of these people live. When going to their homes I ofton pass up lanes, which are as filthy as it is possible When going to their homes I often pass up lanes, which are as filthy as it is possible for them to be. It is no unusual thing to find eatile fastened by chains or ropes to posts on the way. One house in particular where we visit, it is necessary to pass a large buffalo, which never moves if a native passes by; but the moment I come in sight the animal tries its atmost to break away from the fastening. The lane is so narrow that there is not room for my passing until some one comes to keep the buffalo at one side, and then I can pass safely. one side, and then I can pass safely. This is quite near to the house we visit. These people do not have the first idea of comfort. Their eattle are not unfrequent-ly better cared for than their poor wives and families.

The three schools here for Heathen girls, under my charge, are making progress, although slowly. Still, the steady improvement of these girls does, in the course of the steady in the course where the state of the steady in the course of the state of th of a year, make a perceptible difference. When we consider how few women there are in this country able to read, it is cause for thankinlness that now they are willing to be taught. Those children who attend these schools are all taught the Catechism. The Catechism used is a simple one, got up for Heathen Girls' Schools and Boys' Schools, by one of the elder missionaries in Schools, by one of the elder missionaries in this mission. I make it a point that no one attends school who will not learn this Catechism. There are a number of remarkably intelligent girls in these schools, for native girls. A number of them are able to read the Bible now, and those who can read in the Bible use it as a reading book. One day when reading of Christ's death one of the girls remarked to me, that if Christ was the Son of God, He would not Christ was the Son of God, He would not have allowed Himself to be taken and crucified. She said, if He were the Son of God He would have saved Himself. explained to her that it was to die and suffer for our sins that He came into the world, and then I spoke to her of His rising again from the dead. She did not seem wholly convinced of the truth of what said, but dropped the argument. the seed sown will spring up and bear fruit, the Master only knows; but we know that His Word will not return unto Him void. Yours, in Christian love,

M. Rodger. Rakha, Futtchgurh, August 1st, 1876.

A FEW weeks ago. a most successful Bazaar, in aid of Foreign Missions, was held in the Lecture room of Knox Church, by the members of the Knox Church Misby the memoers of the Knox Cuarca Massion Band. This Band is composed of a number of young ladies connected with the congregation, who have the cause of Foreign Missions at heart, and who meet one afternoon of each week, for work. The result of their industry during the summer months, was shown on the day of the Bazaar, when the tables were loaded with all sorts of useful articles and fancy work, which found a ready sale. were well patronized by the members of Knox Church and other friends, and the handsome sum of \$300 was realized. This money was handed over to the Treasurer of the Woman's Foreign Missionary Society, to which the Band is auxiliary, with the request, that it be used as part payment of the salary of one of our lady missionaries now in the foreign field. These young ladies, under their efficient President, Mrs. W. B. McMurrich, have well exrued the name by which they have designated their band, "The Willing Workers," and their band, "The Willing Workers," and deserve great credit for their energy and zeal in this good cause.

### Enstor and Leonle.

The Border Land

An orticle in Appleton's Journal relates a number of surprising and beautiful incidents at the hour of death. I quote the "A lamily in the village where the writer lives recently lost two daughters. The clder, unned Olar, , died in the Winter, or Spring. The younger, named Anna-died in the Summer. Anna was spending her last moments in talking about her tenchers and companions, whom, suddenly dooking apward, with an expression of 199 and surprice, she evolutined "Clara! Clara!" and after a few monenta of silence, in which she soon of to behold her departed sister, she die?."

Among may memoranda as a pastor, several instances of a similar character are recorded. In a family of my congregation, two gons died-the youager in the morning, the older in the evening of the same A short time before his departure, looking intently toward a corner of the room, he said. "I see Willie." He was a child of four years, and had not been told of has brother's death. His father "always

Loheved he saw his brother."

In a family connected with my church a little girl of seven years, an only child, died. Her mother, worse than widowed, had re-turned to he, carents. They were oppressed with infirmities and toils. The bright and toyous thing in the louse was the grandchild; and their hearts were almost broken by her death. Some time after the mother was soized with fatal sickness at the house of her married and only sister, a few miles away. A short time before the end, an expression of indescribable intelligence and rapture came upon her face, her lips moved, and the nurse bending over, was confident she pronounced the name of Effic, her lost darling. Her mother was unable to see her during her sickness, or in her shroud. but after the funeral service I was present when the sur-viving daughter entered her room, rushed into her arms, weeping for a moment, then suddenly taising herself, she exclaimed. "But mother, don't cry for Cornelia, I said when I saw that look, I never weep for you, my sister." The scene was affecting in the extreme.

A pious gentleman related to me the following concerning his own brother, who died about eight years of age: Two days before his end he raised his eyes to the ceiling, as if seeing something which strongly interested him. After contemplating it awhile, he said: "How beautiful you are! then stretching out his arms: "Come and

Recently a lady, a member of the church in my care, gave me the following account: Some years ago her brother, Russell C--, an active business man and a Chris-Their aged mother, living in another State, was in such a low and feeble state of body and mind, that it was not thought best to inform her of the decease of her son. After some weeks the time of her de parture drew near, preceded by two or three days of mental restoration and activity. During these days, at one time having ap-parently perfect use of her faculties on all present, she suddenly said; "Russell is here!" "Why, no, he is not," replied the daughter. "But he is," she persisted,

and expressed her pleasure at seeing him.
The article in Appleton closes with the beautiful experience which horalded the death of Eberhard Stilling, grandfather of the author, Jung Stilling. Concisely stated, it is as follows: He went one day with his children into a wood. Leaving them he passed on. Soon a light brighter than the sun appeared before him. A plain extended beyond his vision, white with the light. There were brooks and gardens, and silvery castles. Near him rose a glorious mansion, and from the door came a beautiful angel: but when close by him he saw it was his beloved departed daughter, Dora. "Father," she said, "yonder is our eternal habitation; you will come to us soon." From that hour he seemed as one enchant ed and serene and happy, soon passed away from earth.

There are some points of resemblane to this in the narrative given to me by the grandparents of two little girls who died. A lady who watched with the younger the last night of her life, said she should arways believe the child saw angels. On the Sabbath morning following the funeral, the older sister went into her grandmother's room, and said: "I have been dreaming I want you to tell me what it means "What did you dream, my child?" thought I was walking in a wood, and my little sister met me and said "Come with me, and I will show you where I live So she led me along till we came to a gate, and beyond the gate was the most beautiful place I ever saw. There was a great many people there, and little children, and all perfectly happy." The grandmother told her that thinking much about her little sister had caused her to dream; but when the girl left the room she to her daughter: "That child will Before the second Sabbath following she was seized with the same malady, s prevailing epidemic, which had been fatal From the beginning she told her parents she should die; she was going to be with her sister, and live in that beantiful place. They should not mourn for her, but prepare to meet her there. In that happy expectation she continued to her last moments. She was nine years of age; the younger was six.

My store of incidents is not exhausted,

but let me turn in another direction. The writer in Appleton asks: "Wore these visions the effect of adelirious mindsomnia vara or were they realities? Is there some expansion of the faculties at the hour of death, that enables the spiritual eye to discover the celestial world and its mysteries? Is their truth as well as poetry in Waller's famous stanza?

The soul's dark costage battered and decayed Lets in new light through chinks that time bath made:

bironger by weakness wiser men become As they draw near to their sternal home eaving the old, both worlds at once they view Who stend m on the threshold of the new

sible, if not to answer them to contemplate them in relations of great interest.

First. Incidents of the character of those related above constitute a namer cus class. Let five or six persons meet ensually and converse trankly on end and its, it will probably be found that one or two of them at least knew of similar occur nees in the circle of their own rela tives or infinate friends. If but one in a hundred years was alleged, it would stand alone, a strange story; but a continual succession, it would seem, must have a ground, or law, worthy of ettention.

Secondly. The testimony concerning

such incidents is of the high-st character It is given by persons of intelligence and plety, who have no interest in publicity or hand, but speak of what they have known with reserve and awe. The case is work-wide from the "modern sphittedism, so called. It has nothing to do with the necromancy and imposture of those who seek by their own volutions and are to call forth "Manifestations" of spirits. It is entirely in another realm. It is observation of facts which are presented to us in the courses of nature and Providence.

Thirdly, for Christians there is pre sumptive evidence of reality to such indi-On other grounds we believe there is a spiritual world to which our souls are kiudred, and in which we soon shall be con stituent members. It is then a philosophical possibility, or even probability, that peculiar phenomena shall occur along the line where two worlds meet, that in occastimulated, exalted states, faculties may discern gleamings of spiritual realities; or, in other words, such realities may come within the range of our percep tions in their keenest condition. Such phenomena would be supernatural in refer-ence to this limited nature with which we are familiar, being above our ordinary ex-perience; but also natural in reference to that broader nature which is comprehended iu the Creation and government of God. Do they not, as truly as any thing in physics and metaphysics, open a field for legiti mate observation, and perhaps induction "
Fourthly. Incidents of the class we

have contemplated have a very interesting relation to Biblical narratives. Many wonderful events of sacred history, such as the appearance of angels, the vision of Stephen, and others, may have a normal as well as supernatural character. They may not be altogether exceptional, but typical facts of a succession intended for the instruction and comfort of believers. It is a fair question whether much of our modern Christianity has not been quite too Sadducear, believing neither in angel nor spirit; that is to say, anxious to avoid materialism and superstition in religion, and so going to an extreme which leaves litle or no spiritual substance on which the soul can lay hold with definiteness of thought and joy of anticipation. This may partly account for some of the isms of the times. If it sees not the true, human nature will yearn for a false spiritualism. A little more of the Pharisee's faith, or rather Christ's vindication of it, would help us. The logical effect of such incidents as have been cited, regarded on due evidence as having a foundation in reality, would be to confirm the Scriptural testimonies of a future life; and that effect has been experienced.

Further, that effect is consolation in sorrow. It adds richness, definiteness, and if I may so say, a spiritual solidity to the Apostle s de lightful conception of the family of God in heavon and earth, named atter Christ; and Paul, it will be remem-bered, had soen "visions." It brings closer to our hearts, it seems to unfold in some degree, Christ's precious and won-derful words. "Their angels do always behold the face of my Father which is in heaven."—S. W. Presbytcrian.

### Church Quarrels

Religion unites. That is not religion which drives Christians apart and sets them to building wall against wall, intronch-ment against intrenchment. But we are more apt to think of this truth with reference to churches than with reference to individual conduct—and it is the last which is of most importance. The discensions of churches are usually inspired by the breath of personal ill-will; one or two men's private quarrel is the seed of the church was critically transformed into the his church war, or is transformed into the bitterness of two societies.

No good man wishes his dislikes to he come those of a whole church, or to be the occasion of a church conflict. He would prefer, if he is really a good man, to keep the dislike in his own bosom. But, unfortunately, hate is half brother of dislike, and he who keeps the last will have the other for a guest. Before he is aware the host has spoken hot words, or done discorteous deeds, or told his sorrow to a sympa thizing triend. The dislike has spread beyond into the society and parties are form-

There is only one safe thing to do—get rid of the dislike. Fatalists, masked as Christians, will tell you, and prove it by the testimony of the devil, that love and hate, liking and disliking, are beyond our con rol. We are the slaves of our hearts if con rol. We are the slaves of our hearts if we are the slaves of anything—that we grant. Nowhere is the dominion of self over self so noarly perfect as in the domain of the affections. Love is mighty; and the real love will be the real master of the man. But it is a difficult thing to say that every attitude of the affectional nature is a hopeless and unchangeable despotism. Loves and hates expel each other; and whatever steadfasiness men have in their affections comes rather from moral control-from fixed principles—than from magnetic, or other attractions.

The man with a dangerous dislike of his brother professes to love God. If he is a really good man, this love is the master emotion, and will expel the other if the fight is fair. A story tells how a minister once encountering a ruffian at a camp-meeting, laid by his coat, saying, "Let religion lie there, while I whip this sinner."

Just that is what we do in keeping a dislike. We lay aside our love for God in order to indulge our temper against a man who cherishes a dislike, loses his relish for

religious exercises and thoughts.

lies at your right hand. Seek increase of love to God. Make the Father of us all the sole confident of your trouble of affection, and the dislike will lose its edge, and a bittor quarrel be saved. The supremacy the effectional life is a reason for loving God. Our affections often kill us for want of regulation. A supreme affection for God will alway keep the loceer loves for God in subjection. There would be no church quarrel- if good men did not forget that dislike wast be cared by merensed devotiou. In the beginning of your distuste, betore it has overborne your indgment, subjust your coldness toward your brother to those spiritual has which God kindled in behaving hearts. All church quarrels will be cured in this way—by being prevented. -The Methodist.

### Bible Readings

Having found Bible readings of great profit, and acceptable and instructive, and having access to "Hitchcock's Analysis of the Bible, '-the "Toachers" edition of the Bible-and other valuable assistants in getting them up, I have determined, at the solicitation of numerous Christian friends throughout the country, to publish a series of readings in your paper for their benefit. In communities where they do not have services on every Sabbath, some person can conduct these exercices, with as much profit to the congregation as a sermon.

The plan is to develop from the Scripture some subject in a logical form, and make the Scriptures interpret the Scriptures

Explanation: The person who conducts the reading will out off the numbers and references on the right side of the column, and give one number with a Scripture re ference to each reader-of course, the congregation must have their Bibles or Testaments. Apportion, as far as possible, the longer passages to the best readers. Where you have not enough Bibles, two or three persons may road from one Bible: and where readers are scarce, one person may have several of these coupons.

Let the conductor retain the left hand column, without separating the passages from one another. The Nos. and Scrip-

tures in both columns correspond.

Having distributed all the Nos. and references on the right column to the readers, explain to the audience. "When I call No. 1, Gen. axii. 11, 12, whoever holds up that No. will stand up and read promptly and distinctly. So, No. 2, etc., until I have called all the numbers; find the reference; look at your number, and be ready to read promptly. Where a dash occurs between the figures, read inclusively, c.g., No, 9, Acts xxiii. 6-10, means read the 6th to the 10th verse, including woth. Where a comma occurs between two figures, read only the two verses, e.g., John xi. 25, 40, mean to read only the 25th and 40th verses, not the intervening

After this sing and pray. Announce the subject-

THE RESURRECTION OF THE DEAD.

I. Taught under the Old Testament Economy 1 By Abraham No 2 Heb vi 19 2 By Moses. No. 1 fren sxii. 11, 12. No. 2. Hel. vi 19 No. b. Ex. iii 1845. No. b. Luke x 17, 13 By Job No. b. Job. xix. 25-27. 4 By Isaiah No. 4 Ex. 16. 3-6 No. 1 Luko xx. 37 38 No 5. Job Alx 25-27. 4 By Isalah
No 6 Isa xxv 10
By Daniel
No 7 Dan xx, 2, 3
6 By Hosea
No 8 Hose xiii 14
7 A Jowish Doctrips
No n Acts xxii 14, 15
No 10 Acts xxii 14, 15
No 11 Acts xxii 6 B
II Pant's defence of the
No 12, 1 Cor. xv. 12-m No 8. Isa vari 10 No 7 Dan 11. 2, 3. No. 8 Hos xiii 11 No 9 Acts x44 0 10 No 10 Acts xxiv 14, 15 No.11 Acts xxiv 168. Poctrine
No 12.1 Cor. xv. 12-3)
1. Christ's resurrection insures the resurrection of all men, good and bad. No 13.1 Cor. xv. 22.
2. First and second resurrection. No. 12 1 Cor vy 12-20 No. 13 1 Cor xv. 22. 2. First and second resurraction
No 14 John v. 28, 29
No 15 Rev xx. 5, 6
III christs prom sc to aise the betterer.
No. 10 Jun xt 2, 10.
No. 17, Jun xt 13, 40
IV. Order of the resurrection. No. 16 Jno xi 25, 10, No. 17. Jno xi 33, 10, rection.

The dead in Christ.
No. 18 1 Theses, iv. 13-16
2 Then the living saints
No. 19 1 Theses, iv. 17-18
V. A Fictory.

No. 20 1 Cor. vs. 51-76.
No. 20 1 Cor. vs. 51-76. N. A Tectory.

No. 20 1 Cor xv 51 %.

No. 20 1 Cor vv 51-%.

VI In the sense the resurrection body nttl.

be the same.

No. 21 2 Bann. xll. 22, 23.

No. 22 Jno. xl 23.

No. 22 Jno. xl 23.

No. 22 Jno. xl 23.

No. 23. Matt \vii. 3 No. 24 Luke \vi 23. No. 25. Jno. \xx. 27.

No. 21 2 Sam. xii. 22, 23.

No. 23 Matt. xxii 3

No. 24 Luke xvi 23

No. 25 Jno. xx. 27

VII. In another sense the resurrection cody is not the same.

No. 27 1 Cor. xv. 35-38

No. 27 1 Cor. xv. 42-16

No. 28 1 Cor. xv. 16

No. 29 2 Cor. v. 14

No. 50 Rev xxi 3 5.

IV. Hustrated in God's dealings with Job.,

No. 31 Job xii. 13

Job would have in the resurrection fourteensons and six daughters; hence not doubled now. No. 26 1 Cor. vv. 35-38, No. 27 1 Cor. vv. 32-46 No. 28 1 Cor. vv. 50 No. 29 2 Cor. v. 1-4 No. - Roy xvi. 3 5,

(Sing "Over There.")

It is said that when Archbishop Leighton once rebuked his sister for over-anxiety, sho replied, by saying that it was easy for him to possess a devout frame of mind, because he had no children and no cares. "Nay," said he, "it is possible to have care and calmness too; for it is written, "Enoch walked with Gol and begat sons and daughters."

SIMPLICITY is always beautiful. Its impressions, too, are lasting, and the results which they produce are of that sedate, tranquil kind which assist in giving poise and equilibrium to the life. But true simplicity is not tameness, luliness, rigidity. It may be rich, exuberent earnest, impas sioned; appealing to every sense of the most susceptible nature, and awakening the enthusiasm of every soul.

Sin is to be overcome, not so much by maintaining a direct opposition to it, as by cultivating opposite principles. Would you kill the weeds in your garden, plant it with good seed; if the ground be well occupied there will be less need of the labor of the hoe. If a man wished to quench fire, he might fight it with his It is easy to raise these questions; it is Your dislike of your brother is a danger. hands till he was burnt to death; the impossible to answer them. But it is pos. lous temptation, A perfect way of escape only way is to apply opposite elements.

### A Dream.

was wearie! with temptations, and sore be of with in,
The day brought grief and sorrow, and all hes

dark nithin,
Astuilight shadows derhoused, and andatisht bour

drew nich, My thoughts in savey bore me to scalus beyond the sky

I disamed I sawa river, broad, and deep, and etill, dup you fith the at you bear burnets the Letters and thaill.

Fox as I has educed it, two stured to expose white, And host of do. /the beings were fluttering in the lis let

seemed so there d, a breath neight there

destroy,

They seered across the river, v. if they'd me decoy; To saingle with their shining ranks, and yet I lingered there.

And -aw thom wave their snowy handshidding ore Plopur

To exo the frozen mer, for soon they'd come r nin,

To bear me over with those to youder shining plain, The land of fairest theusure, the land of peace and

The "land beyond the river," where are cen not man

I strated from my dumber, my heart with joy o'es flowed

I colled upon the vision as coming from to God That soon the shining angels would bear 140 o er the stre un The cold and levelver I goe ton in my dienth

I praised my Lord for giving this taken of this love,

To cheer me in my sorrows, and draw my soul And now I want His comite, may He not teny

long
When He calls as I be able to som you angel

MRS F RISHON

## The Baptized Pocket Book.

A man who was to be immersed was advised to remove his pocket-book before sub-mitting to the ordinance. "No, no, was his reply, "I want everything I have bappocket-book and all.

A whole-hearted service is what God wants. When a man feels that all he recoives is but a deposit in trust to be used for the relief of God's poor, and in the extension of His kingdom, nothing is easier than to dispense with a liberal hand; but when his feelings with reference to what the Lord gives him is, "This is mine," he can never get enough, the whole world would not satisfy him.

More than half a century ago, Nathaniel Cobb sat down in his counting house in Bostou, and wrote the following covenant :-

"By the grace of God I will never be worth more than \$50,000. By the grace of God I will give one tourth of the not profits of my business to charitable and re-ligious uses. If I am over worth \$20,000 ligious uses. If I am over worth profits; it I am ever worth \$30,000 I will give threehelp me God, or give to a more faithful steward, and set me aside."

The covenant he subscribed, and adhered to it as long as he lived. On his death bed he said to a friend, "By the grace of God, nothing else, I have been enabled, under the influence of these resolutions, to give away more than \$40,000. How good the Lord has been to me!" There was a baptized pocket-book. We cannot all expect to be Nathaniel Cobbs, but we an have what he so largely possessed, that is the spirit of consecration. "Give till you feel it—till it involves some self-denial. some stinting of comfort or luxury, for the sake of Christ and His cause." And how sweet to do something for one who has done so much for us. "The piety of principle" is what some one calls the religion which bases itself on active consecration, and includes soul and body, week day and Sabbath, Bible and pocket-book. This is a grace of character which we all need most sedulously to cultivate. Paul wrote the church of Control with the character which we all need most sedulously to cultivate. to the church at Corinth with respect to a certain trait of character after allowing their excellence in other good qualities "See that ye abound in this grace also."

Giving is a mode of worship; just as much as prayer, song and sermon. Prayors and alms should go up together before God, as in the case of Cornelius. Then shall we offer in his tabernacle sacrifices of jcy, and our gifts and supplications shall of purity. And, if we have kept ourselves "go up as a memorial before God." And pure in heart and deed, we shall have done it is the practical way, also to answer our own prayer, "Thy kingdom come, Thy will be done on earth as it is in heaven."

Primitive Christianity is not yet dead. The poor people of Glasgow, Scotland, used from Him? to say that David Dale gave his money by sends, and dishovel-fulls, and God shovelled it back In all my was again. God rolls upon the responsibility of saving this land for Christ; of rescuing it from infidelity and orime; of ont-vicing Rome in planting churches, schools and asylums for the needy on the frontier. How could all this and more be accomplished unless Christians consecrate their wealth more wholly to the Lord? It will pay to plant Sabbath-schools, and scatter good books: pay the country materially and spiritually, in large dividends; pay the liberal giver both in this life and in the life to come. -The Citizen.

THE glory of heaven will be in seeing Jesus. "A little while, and ve shall see Me, because I go unto my Father." Where I am, ye shall be also." When

we return home after a long absence, it is not the house, or the farniture, or fireside that awaken our joy. It is meeting the loved ones. If they have gone, every forsaken room or empty chair is in an agony. So in our Father's house it will not be the pearly gate or the streets of gold that will make us happy. O! how transcendently glad will we be when we see our Lord! If we over weep in heaven, it will be tears of joy at meeting Jesus. Perhaps in that upper room also He may show unto us His hands and His sides, and we may cry out with happy Thomas:—" My Lord and my God!"—Pr. T. L. Cuyler.

## Anudom Bendings.

THE promise of God is not to the cet, but to the habit of prayer .- Payson. It is not one look, but the constant

looking at Josus, that sundthies and com-Some people cannot drive to happiness

with four horses, and others can reach the goal on tout. - Plackerny. An exchange rays that, used the general

reduction of wages, there is one thing where wages is not reduced, and that is sin. Exter moderate drinker could abandon

the intextesting oup if he would; every inservine would it he could, -foku B. Gough. Truckation rarely comes in working hours. It is in their lessure time that

men are made or marred .- Dr. W. M.

Scurner is a good piece of furniture to: a man to have in an upper chamber, provided be has common scare on the ground Hoor. - D. Holme .

THERE IS a gift that is almost a blow, and there is a kind word that is munificonce, so much is there in the way of doing things.—A. her Help.

Physical health is the harmonious action of every member according to its natural law; and rengion is the true health of our whole being—the sanctification of pody, soul, and apirit.

"Sir," said a coachman, "my horses know when I swear." "Ah, my friend," replied the passenger, who was urging the coachman never to swear, "and God

knows it too, and He has forbidden it." STERNE says, in his Koran, "I never drink — I caunot o it on equal terms with others. It costs them only one day, but me three; the first in sinning, the second

in suffering, and the third in repenting." Mr. Spurgeon is strong on the bulgarian atrocities. He says:—"If I could speak thunderbolts and giance lightnings, I would exercise my fullest powers of oratory against the monsters who made Bulgaria a pandemonium."

I have nothing but what Thou givest me; can do nothing but as Thou enablest prospereth me; and hope for nothing but as Thou prospereth me; and hope for nothing but what Thou hast promised me. I would have all things in God, and God in all things

GENERALLY speaking, the sunshine of too much worldly favor weakens and relaxes our spiritual nerves, as weather too intensely hot relaxes those of the body. A degree of seasonable opposition like a fine dry frost, strengthens and invigurates and braces up.—Toplady.

I HEARD of a very old man like myself, who was asked what his age was. He answered:—"The right side of eighty." "I thought you were more than eighty," said the inquirer. "Yes, I am beyond it," he replied, "and that is the right side, for I am nearer to my eternal rest."-Rowland Hill.

Look at Jehovah in his infinite love, omnipotent power, unsearchable riches, universal dominion, unsullied holiness, eternal veracity and unspeakable glory; and then you may say, "This God is my God forever and ever, and all that He has is mine; why then am I cast down?

A PERFECT contempt for the world, a fervent desire to go forward in virtue, the love of discipline, the painfulness of repentance, the readiness of obedience, the denying of ourselves, and the bearing of any athliction for the love of Christ patiently, will give great confidence—we shall die happy.— Thomas a Kempin.

HE who can find no time to consult the Bible will find one day that he has time to be sick; he who has no time to pray must have time to die; he who can find no time to reflect is most likely to find time to sin; he who can not find time repentance will find an eternity in which repentance will be of no avail.—

Ir we could only hold ourselves, restrain ourselves, and give ourselves, in thought as in deed, unto God, we should change the complexion of the generation. There my friends, lies the root of the whole evil; there is the most discouraging problem in modern religious life, this question a great deal towards attaining to the kingdom of God.

AM I in the constant habit of tracing all things to God? Do I recognize his provi-In this country we have had illustribus ex- donce in all events, seek his guidance in amples of men who carried with them bap every duty, see his hand in every joy, and tized pocket-books—Peabody, Lenox, Pare acknowledge it in every sorrow? Does it dee, Baird, the Stuarts, and hosts of others. + make trouble easier to bear that it comes Is joy sweeter because sonds, and duty because He commands it? In all my ways do I so acknowledge Him that I can claim the promise that He will direct my steps?

He always wins who sides with God, To him no chance is lost; God's will is sweetest to him when It triumphs at his cost

Ill that He blosses'is our good, And unblest good is ill,
And all is right that seems most wrong, If it be His sweet will -Faber

By Him are all things, and in Him do all things consist. Every object in nature is impressed with his footsteps, and every day repeats the wonders of creation. There is not an object, be it pebble or pearl, weed or rose, the flower-spangled sward beneath, or the star-spangled sky above, not a worm or an angel, a drop of water or a boundless ocean, in which intelligence may not disearn and piety adore the providence of Him who took our nature that He might save our souls.—Guthrie.

To be rich, to be famous! Do these profit a year honce, when other names sound louder than yours, when you lie hidden away under the ground, along with the idle title engraven on your coffin? But only true leve lives after you, follows your memory with secret blessings, or pervades you, and intercedes for you. Non-ownes morear, if dying, I yet hive in a tender heart or two; nor am I lost or hopoless, hving, if a samted departed soul still loves and prays for me.—Thuckeray.

### Our Young Kolks.

### Willing to Do Anything

A bright, handsome boy, who had just lost his father, and with him all means of apport, had tried long and in vain for a

place in a store.

It had cost bira a fierce struggle to leave the High School, where he had been one of the best scholars, but his mother was ill, and he was her only child, and their little home was their sole possession; so that it reemed a necessity, and he was willing to do anything for her support.

Hoping for business in the opening spring, he at length, in deepair, set off to try his fortune at peddling light articles from door to door.

First he tried stationery-ruled, plain, embossed, pink, blue, green, tinted, and white. But the ladies either would not see him, or they had more stationery than mm, or mey mad more stationer; than they wanted; and the servants—when he tried the lower doors—did not ears to buy more than three sheets of paper and three envelopes out of three different packages. This was a failure.

Then he tried fancy articles-perfumery cheap jewelry, fancy fans and the like. But people who had plenty of money "did not buy such things at the door," and others said "the times were too hard to buy any thing but articles that are absolutely needed."

This business was not only unprofitable but also most distasteful to our high-spirited young hero, but he would not sit still. He would try this till he had found something better. He had resolved to try.

One day an mate Bridget, vexed at the trouble he gave her by ringing the bell, cried, "No; we doesn't want any such trash. It'll nather save our sowls nor yet

trash. It'll nather save our sowls hor yet our bodies. G'lang wid ye!"

"I'm sorry to trouble you, said the bright-eyed boy, with scarlet cheeks.

This civility softened Biddy's heart, and-smiling on him, she cried, "Heaven bless yer bright cyes! I wish I had a wash tub full of money, and I'd throw it all away on yer trash to see ye smile. This house is full and running over with finger rings and lans, and every thing but rat pison! Oh. fans, and every thing but rat prison! Oh, dear lad, my heart's just broke entirely with these same villains. They eats up my bread and cake, and last night when all was looked up that they ought to eat—if they were civilized creatures—didn't they dig a great hole in my watherfall, as ye'll see if ye look on my head—I havin' just left it down stairs to rest my head. Faith, I'd give a hape of me own money to revinge myself on them scoundrels!"

"I'm very sorry for you, and when I have rat poison to sell, I'll call on you," said Harry with a smile. "Good morning."

"Heaven love yer bright oyes! Happy's the woman ye calls mother! I lost my boy, and my heart's broke after him!" cried

Biddy, in plaintive tones.

Harry bowod, and the door closed behind

When the young daughter of the bouse went into the kitchen to give some order (for the mother had recently died), she found her brave helper in tears, and heard the cause of her woe.

"O, dear heart, there's been such a jewel of a lad here, sellin' jewelry, fans, and like trash; and spoke 'hat civil and looked that pitiful at me, that it's just brought hack my own blissed Pat, as died in the 'ospital four years agone, and would ha' been just like him if he'd lived to this day. Oh this had was just a beauty of a boy! I wish yo

could 'a seen him."
"I wish I could, Biddy," replied the "I wish I could, Biddy," replied the young lady, "but don't step to ery over him now. Next time he comes, call me, and I'll buy a brass ring and chain of him. There's to be company to-day, and I came down to talk with you about dinner."

Poor Harry trudged round for another week with his "trash," as Biddy called his markeniles.

merchandise, and hardly made money enough to pay for the wear of his boots. He was getting heartily sick of the effort to keep busyand earn a little till spring should

One day his eye fell on an advertisement of an article for exterminating Biddy's foes, and he struck out in a new line of business. He carried back his "trash," filled his leather bag with bottles wrapped and labelled, and sought her as his first patron, meaning to offer it mainly at poor-looking

One might have thought him Biddy's long-lost Pat come to life again, by the joy he manifested at seeing him. Her joy was increased when she heard what was in

the bag.
"Wait till I call my young lady!" she cried. "She promised she'd buy some

jewelry when you d come again."
"No, don't call her please," said Harry.
"I have no jewelry to-day, and don't want to see ladies. I'm calling at lower doors now with rat poison."

"Well, then, let me run up for some money, and ye watch that nobody steals the silver while I'm gone;" and she darted on as fast as her huge proportions would allow, leaving a stranger to guard the treaof the dining room.

Harry wished when he heard two persons instead of one coming down that he could run off, this seemed such mean business. But a sudden flight would have made him teem a thief. So he straightened himself

up, and tried to look yory brave.

When the door opened, two young faces sushed up, and each of them said, "Oh!" The young lady was in the same Sabbath chool with him, she being teacher of a class of little boys, while he was in a Bible Class of almost young men. He knew her name, and what her father's business was; and he always received a smile and a bow from her when they met at sociables and

picnics. "Oh, you are not the one that Biddy called me down to see?" she asked in sur-

prise.
"Yes, ma'am; I am sorry to say I am. I had no idea of meeting any one I knew, although, of course, I need not be shamed of trying to help my mother,

We need not wender if this high-spirited had choked, and found it hard to go on.
"No, you need not," said the sensible, kind-hearted young lady; "and no one

whose opinion is worth having will despise you for it-if it is the best thing you can ; but in it so?"

Harry's face turned searlet, and the young lady, pitying bim very much, sat down by him and said, "I'm afraid you are in trouble. Now talk to me just us if I were your grown-up sister, and perhaps I

can help you."
"No, Miss L.-, you can not," replied

Harry.
"I'm not sure of that. I can do a great many things you never heard of. Have you loft achool since your father's death?"

asked the kind lady.

Then Harry told her the whole story of the great necessity there was for his earning money, and of the persistent and ineffectual efforts he had made to do so.

"Well, leave as much of that stuff in your bag as Biddy wants; carry the rest back for some disabled soldier to sell, and come here this evening and see my father. If there's any situation vacant in this city,

Those kind words were worth more to Harry than gold found in the street would have been; for it was honest work the boy wanted, and not charity.

He supplied Biddy with what she want

ed from his bag, carried the surplus back to the "manufacturer," as the ma called himself, and went home with a light heart to his mother. He could scarcely speak

That evening, neatly dressed, and feeling more like himself than in the morning, he was ushered into the fine parlours of Mr. L. What a change there was in his feelings from that hour in the morning when he tapped, timid and blushing, at the door of Biddy's domain !

He was met as a gentlemanly boy by the gentleman of the house, who, after ques-tioning him closely as to his ability and his habits, engaged him as an entry clerk in his own store, at a salary of three hundred dollars for the first year.

The merchant was greatly pleased, for he liked boys that were "willing to do anything.'

Harry's ambition would hardly suffer him to sleep. He longed to be entering goods, and bustling about the store in the day would never dawn; but like all other days it did dawn; and H rry set outlon his business career with a full determination to do his best for both his employer and his mother.

Time, I am sure will show that the boy, who was willing to sell even rat posson rather than be idle or bog, will make a noble, honorable merchant. Harry says, "If I over get ahead myself, I'll help poor boys who are looking for places in every way in my power."—The Compani-

### Five Points of Calvinism.

This expression grows out of the controversy between Calvinists and Arminians which give rise to the famous Synod of Dort. These points are somewhat variously stated, but the following is suggested as presenting them in logical order, and with sufficient fulness. The first relates to the sovereignity of God, and involves the idea that He does what He wills, and that what He now wills He has willed from all eternity: here comes in the doctrine of Decrees, and of Election, and Predestina-The second refers to the fallen state of man, and involves the destrines of the Covenant of Works, of Original Sin, and of Imputation. The third takes up the prob-lem of the reconciliation of fallen man to his offended God, and introduces the questions of the nature and extent of the The fourth relates to man's ability to avail himself of the benefits proposed by the grace of God; and here come in the question of the Holy Spirit's work man's attitude in Regeneration. The fifth has regard to the permanency of this work, and considers whether the saints shall all finally persevere and be

Now Calvinists baliave that their whole creed on these points is taken out of Scripture. When told, therefore, that modern thought has repudiated such views, or that they are repugnant to the advanced thought of the nineteenth century, the objection makes, on their minds, not the elightest impression; for they never dream of measuring their creed, which they suppose to be divine, by any human standard whatever. So, when told that their church holds a terrific, and, therefore false doctrine of hell, Presbyterians are perfectly unable to see the point. They very well know that the Scriptures reveal many terrific truths, and that the constitution and course of nature are herein analogous to Christianity, and therefore a terrible doctrine does not impress them as necessarily a false doctrine, nor a pleasant doctrine as necessarily a true doctrine.

But whoever affirms that the Presbyter-ian Standards contain any such doctrine as a dark fatalism, either expressed or implied, makes a statement which is not correct. The Confession of Faith may be searched through and through in vain for anything like this. When the doctrine of Decrees is stated in the Confession, the liberty of men and the centingency of second causes is in so many words fully guarded. And so the slander is an old one, but none the less a slander, that great names in the Presbyterian Church have been responsible for some horrid statements about little children in the eternal world. No true Presbyterian holds to any doctrine which the Bible does not reveal. But whatever the Scriptures do reveal is true, and will stand, however men who hate the truth may knach their toeth against it.

THE pride we take in great minds, tells of the brotherhood.

NEVER let the machinery of your mind turn rusty. The way to keep it sweet is to keep it going.—William Arnot.

WE feel sure that the truth of God will prevail and have its final success over all sin, and it is a great comfort to us in times when crime seems to be predomi-nant. But in many persons the thought of truth's destiny begets a carelessness which causes them to neglect duty and thus defeat the end which they have in view. To sit down and wait for truth to prevail is vicious patience. - United Presbytsrian.

## Subbuth School Teacher.

### LESSON XLVIII.

PETER'S VISION.

Counte to staton 18, 17-20. Paracelli, Passace. Matt. vid. 5

Bentituri, Readings.—With vs. 1, 2, read Gen. xviii, 19; with v. 3, read Heb. 1. 11; with v. 4, read Heb. xiii. 16, with vs. 5, 6, real 2s, x,v, 12; with vs. 7, 8, read 12 Cor. vil. 20; with v. 9, read Dan. vi. 10; with vs. 10, 11, read Acts vii. 55, 56; with v. 12, vead Isa. xi. 6; with v. 13, 14, read Lov. xx. 25; with vs. 15-20, read Eph. ii.

GOVERN Trans-God is no respector of

persons.—Acts x. 31.

CENTRAL Tru 1st.—"Christ is a light to lighten the Gontiles."

INTRODUCTION,—A momentous step is now to be taken, unmely, the bringing of Gentiles as such into the Church. Extraordinary means are employed to take difficulties out of the way, of which our lesson gives the report. Cornelius has to be directed and encouraged to approach Peter. directed and encouraged to approach Peter, and Peter to be prepared to meet him. The end is worthy of miraculous means. This is the opening of our way as Gentiles into the Church on earth. Let us steady

the two visions.

I. To Cornelius. (V. 1-8) The story is continued from the end of Acts ix., Lydda and Joppa leading up to Casarea. o nelius is a noble Roman name : " conturion," though strictly captain of a hundred, was employed with some latitude, as we employ "officer," and the "band" was probably a detachment of Roman soldiers less numerous than a legion. He was a very distinct Gentile by birth and calling, and so prominent as to attract attention. All through the providences of God, in the through the providences of God, in the employment of individuals, there is regard to the fitness of things. No unnecessary offence is given to Jowish feeling. So those who are to represent the cause of Christ are the better for having a good reputation with them that are without.

His character (v. 2) was fitted to conciliate Jows. He was a long mon in the

ate Jews. He was a pious man in the Jewish sense, leading his family in godly ways, doing good with his means among the Jews, to whose God he prayed, though

not in any formal way joined to them. No personal objection lay against him.

To this man came in a vision, while he was awake and undoubtedly using his senses, about three in the afternoon (it was not a dream,) when no delusion would be likely, an angel, doubtless in human yet glorious form, and calling him by name. Angels and mon can dwell together and communicate with one another (Heb. xii.

Angelic and all supernatural arpearances terrify men. We are sensible of power above ours; we know not the purpose, and, sensible of our guilt, we fear. So it was here. The Roman soldier and noble was afraid, and inquired timidly, "What is it, sir?" There is no need to translate "Lord," and no reason to suppose Cornelius thought him divine. The answer is reassuring. Prayers and alms, the two common forms of practical religion, have been accepted of God, have come up (like inconse), and been like a part of the burnt-offering (Lev. ii. 2), recalling, as it were, the offerer. The figure is from the Jewish rites, the observance of which had no inherent merit. But there was insufficiency about his present standing and attainments. To show him what he "ought to do," Peter is to be brought from Joppa. The minuteness of the details has often been noted. The Lord gives the name and surname, and companion and lodging of his servant. The terseness and business-like character of the visit are to be noted. There is no ceremonious display, no gossipping, no curious question asked or information given. Cornelius no more asked questions than did the like-minded Abraham.

Cornelius obeys with soldierly promptitude. Good men get good men around them. He sends a pions servant—soldiers are still assigned to officers as attendants—and two of his household on this great errand. He tells them all, ac that they may act intelligently, and despatches them (v. 8). They possibly set out that evening, travelling through the night, as is common in the East, or early next morning, for they wore near Joppa at noon. No time

lost (Ecc. ix. 10).
II. Peter's Vision. The mid-day hour was one of the three stated times for prayer, and the flat roof of the house, being quiet and secluded, afforded a place for devotion to which Peter betock himself-

The elements in this relation all concur-His body craves food, and he calls for it, and it is being prepared. His mind is turned to the subject. He is thrown into a "trance," a preternatural state of mind preparing him for what followed (v. 10). It is in the line of his thought about food --from the opened heaven, a great cloth, the corners held so as to rotain its contents and lowered till near hum, and showing all sorts of beasts, birds and creeping things (v. 12), clean and unclean. Imagine his surprise at being told from above, from the highest source, though the speaker is unseen, to kill and eat, in defiance of Lev. xi. and all Jewish ideas! He defends his rofusal (v. 14); he had never been otherwise than a strict Jew, and had never eaten anything profane.

To his plea, the voice for no one was cleansed these. They come from Him. Do not treat them as common or unclean. Peter replied as a strict observer of the ritual of Leviticus. The word from above sets the ritual aside, and warns Peter against setting it up again.

Nor could this be a delusion or a dream of a hungry man. It was (v. 16) thrice repeated (Gen. xli. 32), so fixed in the nemory, and, according to commonly-received ideas, invested with a peculiar solemnity. All this was needed. So we require "line upon line." The Jews could not conceive of Gentiles being received but by circumcision. No common lesson on this point would have availed.

No wonder that (v. 16) Poter "doubted in himself" as to the meaning, but while he was still in perplexity, the messengers who represented Cornelius were at the gate, and (v. 18) inquiring if Solomon Peter

lodged there. The two visions are part of one whole, fitted to each other, and intend od to bring together two men for the most solomn of all purpose, and who otherwise a million would be required. Voluntary solomn of all purpose, and who otherwise would not have come together.

But nothing is left to change or human capitee. The Spirit of God, the divine Spirit (Acts viii, 29) in the most positive terms showed him his duty (v. 20). "Arres, therefore, and get thee down, etc.
"Doubting nothing" admits of a confer-ing still more pointed, "making no differonce" with reference to the vision. The concurrence of the vision and of the men's approach might itself have shown Peter that this was no common coincidence; but the Spirit's word is explicit. "For I have sent them," namely, through Cornelius, instructed by an augel.

In the effort to fix the meaning of this lesson in the mind of the pupils, there are several minute details that deserve notice. (a) The journey from Joppa to Casurca required a day to go and one to return vs. 23, 24). Cornelius probably sont off his messengers in the evening. This accords with the known distance.
(b) The Greek word for "house" is used,

but it is so used as to imply the top of the house, and this accords with a vision of a shoet let down from heaven.

(c) Poter is told to kill and cat, not to sacrifice. The idea is, the clean and unclean division of man exists no more, for men, such as stood at the gate, ore represental bares. sonted here

(1. Peter began the work of the Church at l'entecest in the conversion of the mul-titude of Jews. Now he is used to lead the Church into the second great stage of her cflort. Here, at least, is one sense in which he had the keys.

Soldiers are commonly regarded as exceptionally hardened. Yet see the character of every conturion mentioned in Scripture. (The pupils may find the instances.)

(f) Men, not angels, are used to preach the word. ig) Cornelius was not saved by his pray-

ers and alms, but by Christ, on whom he "ought" to believe for salvation. (h) Peter goes to Casarea, the kingdom of God goes to the Gentiles.

(i) Casarea, the Roman city, is in ruins now, like the Roman empire. Joppa remains, but in decay, like the Jews.

### SUGGESTIVE TOPICS.

The preparation for this event-the introduction to it—the honor—nation—profession—character of Cornelius—the vision accorded him-the impression it made-the question he asked—the comforting assurance—the direction given—the prompt obedience—the costasy of Peter—the time -place-object seen-accompanying command — refusal — rebuke — meaning Peter's perplexity—how solved, and the points to be remembered in this lesson.

Who is Responsible for the Success of our Sunday Schools?

(From a paper by Mr. Compton, read at Hastings and St. Leonard's Sunday School Union First.—We believe that the responsibility

THE CHRISTIAN CHURCH.

The Christian Church, recognising Christ as her head in all things, is bound to seek the honour and interests of her Lord, by the two-fold relationship she sustains towards Him. Precept and example come down to us from the earthly life of our Divine Lord and Master. Jesus Christ drew little children towards Himself, and pronounced "that of such was the Kingdom of Heaven." To the repentant disciple He not only said "Feed my sheep," but "Feed my lambs;" and in His great commission He not only said "Go, preach," but "Go, teach." Surely these words embrace the

young as well as those of riper years.

The Church has various duties to perform in the discharge of her responsibility. 1st,
—Suitable school accommodation should
be provided. The Sunday Schools belonging to many of our churches are inadequate for the purpose for which they were erected. Gloomy, comfortless buildings, badly lighted, ill ventilated, and without accommodation for either senior or infant

There is a growing taste for beautiful success of our Sunday Schools depends and commodious sanctuaries. Instead of the barn-like structures erected by our fore who have given themselves to the work. fathers. with latticed windows, brick of stone flooring, and cattlepen-shaped pews, we now see ornate and conveniently arranged houses of prayer rising in our midst. Our ancestors, often by persecution compelled to erect their sanctuaries in remote streets and alleys, evinced their manly and earnest piety by frequenting such places: but, now, times are altered: meeting houses of ungainly appearance are supplanted by churches, adorned with classic architecture, and even Wesleyans erect their sanctuaries in Gothic style,—the chapel being mistaken by the illiterate for a real church. We want the Church to recognise that

the Sunday School, like the sanctuary, should be adapted to the requirements of the age. The children of 20, 80, 10 years ago were not accustomed to day schools of the character attended by the children of to-day. We ought not to allow unfavourable comparisons to be made between the one and the other. If we are to gain upon one and the other. If we are to gain upon the rising generation, and make our work a success, we need good school accommodation. Well-lighted, ventilated, and warmed schools, separate class rooms for the senior scholars of both sexes, and a special room, with gallery, for the infants. Where a church is act tempt to see that the school-rooms are supplied with all needful appliances, and also that the rooms cheerful aspect :- maps. Bible present a texts, or pictures, illustrative of Scripture scenes, to enliven the walls, matting down the aisles, to prevent undue noise, and, where it is possible, screens or partitions dividing, during teaching, the classes one from another.

2ad.—It is the duty of the Church to

provide voluntary agents for the work. The early Sunday Schools were taught by paid teachers, a memorandum still being in existence, showing that at Stockport the teachers received 1s. 6d. each Sunday. During the first sixteen years of the Sunday School Society no less a sum than 14 000 was expended in the salaries of

agents are required; new and women, with love to God and love to soils, disciples of Jeans, who teeling their altered relationship with Him, are desirons of training up young immortals for His service and plory, and their everlasting happi-ness. Dr. Tyng writes as follows. "The Dr. Tyng writes as follows best intellects and hearts of the Church of God should be given to this work. The teaching should not be confined to the young—experienced Christians should or-list in the actual work." Again "The list in the actual work." Again "The Sunday School is worthy of the brot place in the affections and consideration of each church. The advantage which it repays make it an investment of rac doubble worth. Do we not see around us to day, in the advance of Litualians, what training cun accomplish? In the early days of Tracturianism, or Pusoyism, the Evangelical party in the Establishment underrated the influence of the new party, but they, waiting their time, sowed in the minds of the years their seeds of error, and to-day we see the result—bishops and clerical magnates unable to stay the tide of Popery, in their so colled butwarks of Protestantism. Let the Church of God provide suitable agency for the Sunday School, and from the good seed sown there shall come a plentiful harvest in days to come. churches will increase in number and power, and as the workers pass off the stage of life, new agency will arise. I take it for granted that to night I am addressing those in practical sympathy with Sunday Schools. Oh, for a voice and a power to reach every member of our churches, and enlist their help in this work.

3rd.—It is the duty of the Church to furnish the requisite funds for the machinery of our schools. Let me not be misunderstood, as underrating the noble efforts on the part of many churches in this direction. I take it as one of the most cheering signs of the day, in relation to Sunday School enterprise, that the sums annually raised are beyond those of past years; but there are new claims—improved libraries, clothing clubs, sick and benefit societies, which, to be successfully worked, must be liberally

THE PASTOR

will here feel that the Sunday School has a claim upon him. We are aware that all ministers are not equal in qualification for addressing Sanday Schools. but, surely, none are disqualified from occasional vieitation; and where the aptitude is not apparent, practice would lead to tavourable results. Pastors can keep, and in many instances do keep, the school, its object, the teachers, their labours, before their respec-

tive flocks, and thus do much to bind Church and school together. We might also urge that among those responsible for the success of our Sunday

Schools are THE PARENTS OF THE CHILDREN. who ought to be concerned in the punctual, regular attendance of their sons and daughters, and do all in their power to assist the teachers in carrying out the rules of the school, and by example and precept at home give additional force to the lessons imparted on the Sabbath. And not only parents, but employees of young people are

to some extent responsible for the success of the work. In the life of Jonas Sugden, a Yorkshire manufacturer, we read that the following notice was posted on the walls of the mills—"J. S. and brothers wish and expect, 1st, that every person in their employ attend some place of wcrship on the Lord's Day; 2nd, that every youth depen-Lord's Day; 2nd, that every youth dependent on those whom they employ attend some Sunday and day schools, from the ago of six and upwards; 3rd, that those who are of a proper age, and the parents and guardians of the young, make choice of their own place of worship." Were this only partially carried into effect by Christian tradesmen, employing the youth of both sexes, we should find our semior classes better attended, and less of Sabbath desceration in our streets.

desecration in our streets.

We have incidentally referred to the responsibility of parents and employers, and now come to notice, in conclusion, that the

there is a sphere in which woman has

## Woman's Sphere.

moved with over-increasing usefulness, and with none to dispute her right to be there. In the Church of God she has found a field for all her powers. There her best culture and her fairest laurels have been secured. On woman Christ conferred the greatest possible bocz, for he restored to her her long forfeited rights. He save her the consciousness of self-hood, unplying that moral responsibility for her own character which has transformed her inward nature and changed her position in the family and in the State. In lifting woman from that enforced servinde to which heathenism had reduced her, our Lord lifted the race. He inaugurated a revolution which will not cease to roll until the Gospel, through woman's love, patience, and fidelity, shall have triumphed in every land. The chief working force in our churches and Sabbath Schools are women, as the main body of teachers everywhere, in schools and seminaries, are women who have been called of God to this high vocation of teaching. The pature and value of their service in the divine kingdom can neither be defined for estimated. Faul was not forgetful of those women who laboured with him in the Gospol, and by his grateful courtesy in re cognizing their connection with his apos-tolic efforts to plant and nourish churches has set an example which every paster may well imitate. Without ascensing the question whether there should be deacenesses in the modern church—although we think there ought to be—it is enough for our present purpose to say that these women who wish to adorn the destrine of godliness, and to exercise their gifts where the most enduring good can be effected, should be enlisted in the ranks of that sisterhood which in every particular oburch is engaged in doing the Lord's will.—Christian at

### British American Presbyterian, 102 BAY STREET, TORONTO.

TOR TERMS, OCC., SER EIGHTH PACK. C. BLACKETT MOBINSON Patter and Proprietor

### TO CORRESPONDENTS.

Letters and criticies into a test for the next bear hould be in the hunds of the Editor not later should no in ....

Shan Tuesday morning.

All communications must be accompanied by the Ariter's name, other wise they will not be inserted.

Articles not meet pted will be refurned, if, at the time there is set a reque to end to to date them, and a request remains of the articles of manufactured. Menuscripts not so accompanied will not be preserved and sub-a quest adjusts for their return cannot be compiled with

### OUR GENERAL AGENT.

Mic Charles Nicol Goloral Agent for the Philograph Man, is now in Western Ontario publing the interests of this journal. We commend him to the best offices of ministers and people. Any assistance scadosed him in his work will be taken by us as a personal kindness.

### British American Bresbyterian. FRIDAY, NOVEMBER 17, 1876.

THE Centennial Exhibition at Philadelphia was duly closed with becoming ceremonies on Friday, the 10th instant. President Grant was present and took an active part in these closing services. When we consider the superhuman exertions which led to the successful completion of the exhibition, and the rich and varied treasures which have been brought together from all the ends of the earth, there was an element of sadness mingling with these ceremonies. On the other hand, what cause for thanksgiving that an undertaking so vast and magnificent had been brought to a happy termination ! The great Republic is to be congratulated upon this exhibition. From the beginning it has been under good management. It was made too national to allow politicians to take a hold of it and run it. It has been conducted admirably throughout. It also presents a noble example for nations not to celebrate great national events by explosive demonstrations, but by worthy competitions in the arts and sciences, and in all that contributes to Christian civilization. The position which Canada has occupied at this exhibition; the evidence she has furnished of progress in education, in agriculture, in manufactures, in the useful arts and fine arts, in discovery and invention, in commerce and religion; the prizes which have fallen to her share, and been such a substantial recognition of her merits; all this furnishes matter to be proud of. But the best fruits of the exhibition have yet to appear. We are doubtless on the threshold of another lengthened period of commercial activity and prosperity. The Dominion of Canada and the United States understand and appreciate one another better to-day than they ever did before. There will be competitions between them, but these will subserve the highest good or both countries. They will not only live in peace, but exhibit that mutual regard and confidence which is the true basis of commercial competition and

THE Rev. Doctors Reid and Topp, at last meeting of Toronto Presbytery, honoured themselves by seeking to do honor to their esteemed brother, the Rev. James Mitchell, late minister at Esquesing and Milton. The rev. gentleman through ill-health was sometime since compelled to retire from the active duties of the ministry. His people would have done anything to retain Mr. Mitchell's services. They were ready to grant him a long respite from labour. and to pay the expenses of a trip to the old country in hopes of his recuperation. But they could not shake the conviction of Mr. Mitchell that it was his duty to resign and allow his people to have the bene fit of a regular pastor. Mr. Mitchell accordingly did resign, thus severing the tie which held him to an attached people, in order that he might not prove in any sense a burden or a hindrance to the cause. The rev. gentleman returned to the old country and remained some time. But he has come back to the land of his adoption comparatively in good health and ready to do anything within his power for the church and cause he has so much at heart. The purport of the motion made by Dr. Reid, and ably seconded by Dr. Topp, and carried unanimously in the Presbytery, was to place Mr. Mitchell's name on the honoured list of retired ministers, and thus secure for him the pension which he so well deserves. It is pleasant to have to record such acts of kindly recognition of faithful and valuable service. They show that while a minister of religion is removed from the category of money-making men, he will ever be honoured for his fidelity and zeal. In our view, this is the greatest honour which can be conferred upon a minister, to be thus cared for by his church. This is true riches, and it is at the same time, an incentive for all ministers to be faithful in the discharge of their duties, fearing nothing for the future, and trusting all to the kind providence which makes our infirmities and sicknesses and misfortunes work together for good.

### OUR MISSIONARY SCHEMES.

Apart from our Theological Institutions there are three great missionary schemes connected with our church-the Home, the Fareign, and the French-oach deserving the warmest sympathy and the largehearted liberality of our people.

Opinions vary as to the relative importance of these, some regarding the Bome Missions as of primary importance in the present circumstances of the church in this country; others looking upon Foreign Missions as not secondary to any, while very mary believe French Evangelization to be the great work of the age, so far as the Presbyterian Church in Canada is concerned. Without discussing here the relative position of these schemes, all will agree with us in regarding each of them as of very great importance.

The extension of the Church and of the principles of Presbyterianism among the English speaking people in the destitute and more recently settled districts of our country, depends largely, under God, on the vigour with which our Home Mission operations are prosecuted. The proclamation of the Gospel of mercy among the barbarous and semi-barbarous tribes of the earth-the work entrusted to our Foreign Mission Committee-is a duty which no church loyal to its King and Head can afford to neglect; while with the prosperity and success of our French Evangelization scheme are closely linked, not only tne highest interests of upwards of a million of our French Canadian fellow-subjects, but also the civil and religious liberty of the inhabitants of the Province of Quebec, and even of the whole Dominion.

We regard every one of the three scheme, then, of very great importance, and we have no sympathy whatever with those who would seek to belittle any of them. Instead of being antagonistic, the success of one is bound up with the prosperity of them all. To our mind there is nothing Christ-like in the feeling of envy or jealousy to which expression is sometimes given when one of these departments of the church's work seems to centre around it greater interest, or to draw out greater liberality, because of marked SUCCESF.

Every member of our church should rejoice in the prosperity of the Lord's work in connection with any of our missionary operations. The growth of our Home Missions during the past ten years has been very marked. The increase in our staff of Foreign Missionaries is a subject of devout gratitude to God, while the rapid expansion of our French Evangelization scheme is a matter of joy and thankfulness to all our people who truly love the

In looking back upon the way God has led us in the past, there is reason indeed for gratitude on the part of the Church, but there is no room for Ephraim envying Judah, or Judah vexing Ephraim. Let the success vouchsafed in the past encourage us to go hopefully forward, and inspire us with renewed determination to labour more earnestly, to pray more fervently, and to contribute more liberally in the future for the advancement of the cause of the Redeemer in each of the several departments of the Church's work. It is true that the expansion of the work necessitates increased contributions, but there is wealth enough in our church, tenfold over, to fill the treasuries of our various schemes. The estimated income required for missionary operations (in the western section of the church) during the current ucar is as follows:-

Home Missions (not including deficit) ..... Foreign Missions (proportion of Western Section)...... French Evangelization (including 23,500

building of new churches,.....

Total ...... \$89,000 In this estimate we have not included the debt of the Home Mission Fund in June last, because this amount has been allocated by order of the Assembly among the various Presbyteries, and we trust is already all forthcoming. Nor have we included under French Evangelization the debt of \$20,000 on Russell Hell, \$10,000 of which we observe has been paid from the Hall bequest. We have given simply the estimated expenditure of each scheme for work, etc., during the current year. This total of \$89,000 divided among the 65,000 communicants in the Western Section of the church, represents an average contribution of only \$1.37 per member for these three great schemes combined; or an average of 511 cents per member for Home Missions, 36 cents per member for Foreign Missions, and 50 cents per member for French Evangelization.

We would particularly direct attention to the fact that this amount is considerably in excess of the expenditure of last year, (about thirty per cent.), and will require correspondingly increased contributions from our congregations during the current one. However desirable it may be that our wealthy men should contribute large sums, it must be borne in mind that past experience does not warrant the Presbyterian Church in Canada.

Church in seckoning much on this, and for the increased amount required this year, dependence must mainly be placed on increased contributions from our people generally.

We earnestly trust that these will be forthcoming, so that when the Assembly meets next June in Hulifax, our respective Mission Committees will be able to report, not only that all missionaries have been paid in full, but that there is a fair balance on hand to begin the work of the following year. If every minister of the Church will but faithfully bring the claims of these schemes before his people, we have no fears concerning the result.

### COLLEGE REVENUES.

At the last meeting of the Presbytery of Torouto, the Rev. Alex. Topp, D.D., on behalf of the College Board, stated that Knox College requires an annual revenue of \$11,900, and Queen's College, Kingston, the sum of \$2,400. These amounts have to be made up by the congregations in the Western Section of the country. Dr. Topp remarked that to meet this indebtedness, every congregation would require to giveto give largely and liberally; and to secure this desirable result, the matter would be brought before the Presbyteries which are immediately interested in these colleges. It is to be hoped that this canvass will be successful to the extent indicated, and thus relieve these institutions of the incubus that will otherwise rest upon them.

We trust we are not going too far in predicting that this call will meet with a hearty response. The Presbyterian community of this country are too justly proud of their theological halls to allow these to suffer from too straightened revenues. Knox College takes foremost rank among the many institutions of learning in this city. The building is a noble one, in every respect worthy of Toronto, in which there are so many splendid structures devoted to education and religion, and also worthy of the purpose for which it was erected. That purpose is to give a suitable preparation to candidates for the ministry. In this view Knox College is to be much appreciated because of her excellent staff of professors. who are scholars and apt to teach, and warmly attached sons of the church which they are privileged to serve. The large number of able and earnest ministers, now doing valuable service in our churches and on the Home and Foreign Mission fields, who were educated at Knox College, is a sufficient testimony to the excellence of that institution. On the other hand, Queen's College is to be held in the highest esteem for the work of training she has accomplished in the past, and for the many and special advantages she presents to young men seeking entrance into the Gospel ministry, and for the admirable staff of professors under whose teaching the work of training goes on. To both these colleges the Presbyterian Church, to a large extent, looks for her supply of ministers, and as they have in this respect done valuable service in the past, they may reasonably be expected to accomplish much more in the future. The Presbyterian community appreciate an educated ministry too highly to allow either of their colleges to suffer for want of funds.

It would be well for the church at the earliest moment to take necessary steps to secure a full and adequate endowment for her colleges. This is quite within reach, if the people were once roused to an active interest in the cause, and if the Presbyteries would enter upon the work with earnest enthusiasm. If a sufficient endowment were once raised, it would greatly relieve our congregations, and tend to set them free to contribute as largely as pessible to the various schemes of the church. While it was well said in the Presbytery by Dr. Reid, that the colleges were entitled to the most liberal support, as furnishing the men whom the Home and Foreign Missions wish to employ, and that the duty of contributing to these colleges should rank alongside that of giving to the Home or Foreign Missions: yet, insamuch as the amount required for the colleges is a well-known and defined sum, and as the mission work is ever making greater demands upon the benevolence of the church, it would be better to make permanent provision for the colleges by endowment. When we consider the immense sums which, we may say, of their own accord flow annually into the treasury of Princeton, when we think of the special chairs which have recently been created in the Scottish Universities by pri vate benevolence, we do not see why our wealthy merchants, or why our well to-do congregations, should not at once raise such a sum as would amply meet the wants of our Theological Colleges. And as a great deal has been done in the Mother Country for the Universities by legacies, might we not reasonably expect that wealthy members when forecasting in their minds the disposal they are to make of their money, might devote a corner of their will to the Colleges of the

### YOUNG MENS SABBATH

Lasi Sabbat'ı was observed throughout the world as a day of special religious Eseroises in connection with Young Mens' Christian Associations. It is interesting to think of the mind of Evangelical Christendom being turned to this important theme at almost one and the same moment. This is evidently the order of things we have to look for now-a-days. In England a Sabbath is set apart for the Hospital collection. In the United States there is a day for prayer schools and colleges. Now have the Young Mens' Sabbath, bringing with it rare opportunities for preachers to urge the lessons of the hour and of Scripture upon these whom it is desirable to reach and influence. There is a reason to believe that services appropriate to the day were held in a large majority of the churches. It is difficult to conquive of the direct effect of last Sabbath. How many hearts it may have touched, how many wavering minds have been confirmed, how many have been turned from the service of Satan to the service of God, it is impossible to say. That valuable results which have sprung from the observance of the day cannot for a moment be over-estimated. Young men have reason to feel that they are not overlooked by the churches. They see that ministers of religion are their warmest friends. They learn that as the Gospel tells us "Jesus beholding a certain young man, loved him," so the Saviour loves all young men, and is deeply interested in their welfare. How touching the thought that Jesus Christ was himself a young man, that at the early age of a little over thirty he finished that work which is in our midst as good leaven, and that during his ministry he surrounded himself with young men as his disciples and apostles. Was not Saul but a young man, when as yet he was breathing out threatenings and slaughter against the Christians, and when the heavenly light struck him to the ground, and the voice from the cloud was heard saying, "Saul, Saul, why persecutest thou me?" The call of so many young men during the ministry of Jesus Christ shows that these are very precious in the eyes of the Redeemer. He came to save them. He would have them work in his vineyard. He loves to see them fighting the good fight of faith.

Last Sabbath appeals to young men. It tells them of the blessedness of a religious life. It shows how much better it is for themselves to be Christians than to be prodigals and seekers of wealth, or like the young man in the Gospel departing sorro viully from the presence of the Master because of his great possessions. Young men will find that there is no manlizess away from the service of Jesus Christ, that there is no honor away from religion, that there is no satisfaction without living upon the Bread of Life. And what an influence young men may become in advancing the cause of Christianity. Like Andrew they may go and tell a brother of Jesus. They may teach in the Sabbath school. They may warn a companion against the intoxicating cup, against sinful pleasures, or being carried away by the allurements of the world. Are not young men the stability of our homes? Are they not the ornaments of society? They are necessary to the Church.

The fidelity of the pulpit is to be commended for presenting before young men the terrible consequences of sinful indulgence. What a number who are the premature occupants of the tomb because of vice and crime! Let our young men think on the nobility of the service of Christ? By becoming His grateful followers now, they are preparing for a glorious eternity, should they in youth be called away hence. But should they be spared to old age, what a beautiful spectacle will they present, with the heavenly light in the eye and a holy calm resting upon thier countenances. waiting for the time when they will be called up higher, and to renew their youth like the eagles !

THE United Presbyterian Church of Scotland devotes about one-tenth of its total yearly contributions to the cause of foreign missions. The amount set apart for this purpose has been increased from \$70,000 in 1856 to \$205,000 in 1876. The Free Church of Scitland raises yearly nearly \$300,000 for foreign missions, with which it sustains twenty-eight ordained European missionaries, and a total Christian agency of 278. In the native churches connected with its mission there are 2,887 communicants. There are 150 institutions and schools, and 6,056 male and 1,306 female scholars, receiving instruction in English and in their native tongues; 1,956 male and 1,984 female scholars receiving instruction in their native tongues alone; making a total of 11,306 under Christian instruction. The Church of Scotland and sother Presbyterian bodies will probably in-grease Scotland's annual contributions for foreign missions to seven or eight hundred thousand dollars.

WE would invite the attention of our readers to the advertisement in another column of the Dominion Organ Company, a young branch of our manufacturing industries, and deserving of a share of sup-

### THE EARLY CLOSING MOVEMENT.

During the International Convention of Young Men's Christian Associations, which honoured our city in July last with their presence, there was a conference held in the interests of the Early Closing Move. ment which promised at the time to be fruitful of valuable results. This was attended by a large number of our leading merchants, and by influential members of the convention. Mr. Williams, of London, the founder of Y. M. C. Associations, and a prominent leader of the Early Closing Movement in England, addressed the conference in telling and congratulatory words on the prospect of shorter hours for business in Toronto. He narrated the difficulties which had to be met before the Early Closing Movement took a deep hold upon the English people. These he stated had been entirely over-come. The movement was popular now. As a matter of practical interest neither master nor servant wished to go back to the old state of things-This gentleman earnestly commended the movement, and spoke hopefully of Canada more than out-doing the Old Country in the matter of Early Closing. These words were warmly taken up by the meeting. A vote of thanks was passed to the speaker. It was resolved on the part of the drygoods retail merchants that they should henceforth close at seven o'clock every evening, except Saturday, and on that night at ten o'clock. Everything promised well for the inture, and for some months the covenant, was observed by all parties, both in its spirit and its letter.

But no sconer had we begun to congratu-

late the Dry Goods' trade on the easy victory gained, than rumors were published of several prominent parties breaking through their engagements. These we are sorry to learn are too well tounded. Several gentlemen who were at first very forward in the movement are now deliberately keeping open beyond the time specified, and unless some new turn in affairs takes place, Early Closing will have collapsed, leaving only a few miserable recollections of its short lived prosperity. Nor can we leave the matter here. It should be clearly made known what the reason is for so suddenly violating a solemn bond. To be sure it is stated in a loose and general way that those who have held out till now have sustained serious less in consequence, that the smaller shop-keepers, who we presume never really intended to keep to the early hours, are running away with the custom, and that it is not for the convenience of the public generally that stores should be closed earlier than formerly. Even if a case on these premises could be made out successfully, we question whether merchants are not paying dear for keeping open. Then, is it becoming in them to play false to their obligation, on any such grounds as these ! They must have expected beforehand to suffer, it might be a little, in the interests of a noble cause. And then they might have relied on the growth of public opinion in their favor, and on the formation of new habits on the part of customers. A large portion of the community are deeply in-Influential terested in the movement. ladies are everywhere identifying themselves with it. A sentiment would soon have grown up amongst the working classes in its favor, because while they may be slow to fall in with new ideas, they are ever ready to follow the example of those who are socially above them. Indeed, we hope to see the day when ladies will make it a matter of conscience to deal in stores where early closing is faithfully carried out. Already, along with many others, we make it a point in our purchasing not to counter ance those who are faithless to the movement; and it may be that merchants will yet have reason to regret the backward stop towards later hours, which they have taken so rashly and with such little conscience. Again, as to loss in business through closing early, we do not believe it is appreciable to any extent. No one has furnished a satisfactory statement on this point. The thing is asserted, but that will not satisfy any intelligent person. Loss through early closing must be proved, and proved in such a way as to convince us that we are not yet ripe for the movement. It is rather our opinion that merchants have gained by the earlier hours during a period so providentially dull.

But the gain lies in other directions than that of making money. In our view, if necessity it be, it is a deplorable necessity that compels merchants to leave their families before rising time, to attend closely upon business all day, and to neglect their meals and their health, and to return home merely for a few hours sleep. There is no life in that, and what a contrast between such a barbarous condition of things, and the pure enjoyments which are experienced by those who are the masters of their business, and will not have their business to act as a despot towards them. To get home at timely hours, and after the cares of the day, enjoy the cheerful supper with all the household, to spend an hour with some delightful book, to have a welcome seat at the fireside for a valued friend, to be able to attend the church meeting, or listen to an instructive lecture, or to visit the family of an acquaintance; or in the summer season to be privileged to take a walk into the country, or a row on the lake, or a hand at the spade or hoe; -in fact to enjoy nature as we think God would have us enjoy it, listering to the sweet music of warbling birds and murmuring streams, or gazing upon the beau tiful and sublime, -all this is something worth living for, and the loss of all this for financial gain will be found in the long run to be suicidal and irreparable. Nor can we overlook the good effects of Early Closing upon employees. It amounts to actual accused when we have to spend twelve or fourteen hours to do a thing that can be done in eight or ten. Hanging over counters needlessly brings intolerable ennui. Even though it were not opposed to the laws of health, it is dispiriting-it is fit only to break the heart. But late hours have to do with sickness, with weariness, with premature deaths. What a gain to business, and te the best interests of merchants, to see their salesmen and saleswomen coming to the store with sprightly step, with brightened eye, with glowing health, and going to their work with vigor and determination. In this respect, the profit would put the less entirely in the

shade. It is with pleasure we learn that a Mass Meening is to be held in this city, on the 28rd inst., to revive and intensify the Early Closing Movement. This is just what is required. It will ventilate the matter. It will enable our citizens to see It in the proper light. It will perhaps put to shame the cowardly turn-coats of the movement, but it will be all the better for that. Those who have till now stuck to their covenant with integrity, will-we are sure-have no cause to regret it in the long run. We will rejoice indeed if this coming meeting prove sufficient to make the movement a permanent one in our midst, and we trust to see such a gathering of those who are interested in it either directly or on philanthrophic grounds, as shall like some weighty deluge sweep away every prejudice and every objection.

THE attention of our readers is directed to the "Campaign" advertisement of the London Advertiser, which appears in another column. Not only is the Western Advertiser and Weekly Review one of the largest papers in the Dominica, it is also second to none in the quality of the reading matter which it contains from week to week. Prompt in procuring news, progressive in politics, and pure in literature, the Advertiser is just such a journal as may safely and profitably be introduced into the family circle. A premium picture, which is sold at \$6, is given away to subscribers for 1877.

## Ministers and Churches.

A LARGE gathering took place on the evening of Nov. 4, in the Badenoch School House, Puslinch, in connection with the Sabbath School there. After partaking of a sumptuous feast, provided by the young ladies, a beautiful and costly writing desk with an address, was presented by the school to Mr. Robert Gowdy, the Superintendent, expressive of the esteem in which he is held by the teachers and children, and in acknowledgment of his valued services for the past eight years. Rev. Dr. McKay, who acted as chairman of the meeting, complimented Mr. Gowdy on the valuable present he had received, which indicated that his labors were highly appreciated in that part of the congregation, and hoped that he would manifest the same interest in, the religious instruction of the young in years to come. Mr. Gowdy made a suitable reply. The entertainment was enlivened by the recitation of some choice pieces with dialogues and addresses of an entertaining character.

A CONGREGATIONAL meeting was held on Friday evening the 10th inst., in the basement of St. Paul's Presbyterian Church (The Rev. Mr. Torrance), to present, on behalf of the Sabbath School, a copy of Baxter's Bible and other suitable books, to John Murray Smith, E-q., the Superintendant thereof, who is about removing to Montreal to take charge of the Bank of Toronto there. The high estimation in which Mr. Smith is held not only by the congregation but by the entire community, caused great interest to be taken in the proceedings. The large room was filled to its utmost. The presentation and address was i cf made by the paster, Mr. Torrance. Mr. Smith in accepting the gift acknowledged in most feeling and appropriate terms, his sincere regret at being obliged to part from them, giving both teachers and scholars an admonition to faithfulness in their good work, when he shall occupy another sphere, and will no doubt leave a lasting influence for good. Appropriate addresses on behalf of the Congregation, Sabbath School and Teachers, was made by Col. Haultain, Dr. W. H. Taylor, and Mr. B. Fairbairn. A parting hymn in which all present joined, closed a pleasant and profitable evening.

Interesting Convention of the Wordan's Foreign Missionary Society of the United States.

At the Ostober meeting of the hingston branch of the Woman's Foreign Musionary Society, of the Presbyt rian Church in Oanada, the Cor-esponding Secretary, Miss Machar, was appointed a delegate to the Convention of the Woman's Alesionary Association of the United States, to be held at Brooklyn, on the 17th, 18th, and 19th of October, in response to their invitation to sister societies to send a representative. At the November meeting of the Lingston W. F. M. Association, the following report was presented by the delegate appointed; and it was unanimously agreed that, as it would be generally interesting especially to all connected with Female Missions, it should be sent to the British Augment Presbyterian for published the control of the British Augment Presbyterian for published the control of the state of the control of t lication therein.

The Convention of the Woman's Foreign Missionary Association at Brooklyn, which your delegate attended as your representative, was a striking demonstration of the intive, was a striking demonstration of the influence, power, and efficiency attained by the Female Missions of the United States within the last fifteen years.

"Fifteen years ago," as the reporter of the Christian Union observes, "A Woman's Missionery Society was a thing power in this country. Now we have

woman's interestration with the country. Now we have seven of them,—a mother and six daugh tors." For besides the great undenominational mother society, there are six denominal oace, which to some extent draw off contributions from the original Woraan's Foreign Missionary Society. Several of these, however, were represented among the hundred and lifty delegates who met on the 17th, 18th and 19th of October in Dr. Storr's magnificent "Church of the Pilgrims," the representation mani estly including a large amount of ability, culture earnestness and devotion, to the cause o Christ, and of Missions; as well as of wide influence and ample resources for ex tending the most useful labour of the

Society.
Mrs. Pruyn of Albany, a lady who has been for nearly five years laboring with great success in Japan, but has been obliged to return on account of her health, pre sided at the convention, and conducted the proceedings with much Lusiness ability, tact and grace. Mrs. T. C. Doremus, of Now York, the venerable President of the Association, assisted Mrs. Pruyn with her presence and occasional counsel. But to the great regret of many, Miss Doremus, who has long been the faithful and laborions Secretary of the Society, was prevented by illness from being present. Her place was ably supplied by Miss Waterbury, assisted by Mrs. Howard Smith and Miss Abel. The ladies of Brooklyn hospitably opened their houses to receive and entertain the delegates, and moreover provided a bountiful luncheon in the lectureroom of the church, to prevent the inconve nient necessity of going to a distance for refreshments during the short mid-day recess. Everything needful for the comfort of the delegates was thoughtfully attended to by the committee of arrangements, and especially by their kind and indefatigable Secretary, Miss Dora Robinson.

Secretary, Miss Dora Robinson.
The morning and afternoon meetings were attended by delegates only, with occasionally a few other hearers. The evening meetings however were attended also by large general audiences, so that the large church of Dr. Storr's, and Dr. Bay-lis in which they were held, were well filled with a most attentive audience. The first day of the Convention was chiefly occupied with written reports concerning female Mission work in India, from Miss Brittan, Miss Lathrop, and others who are wellknown to so many by their communica-tions in the Missionary Magazines. Miss Hook from India was present, and gave a short account of her work there. A very powerful and stirring address was given in the evening by Dr. Storrs, on the power influence, and promise of woman on this

On Wednesday a sketch was given of the progress of Female Missions in Burmah and China, in the former of which schools have been established for women and girls, while work has been begun also among the Chinese women. Miss Kyle, who has been tor some years laboring in Athens, Greece, and who is at present visiting America, gave a very interesting account of her school at Athens for Groek girls. Miss Kyle it may be observed is a Canadian, and nyle it may be observed is a Canadian, and visited Montreal this summer. She described the quickness and intelligence, and willingness to learn; and described how, notwithstanding the disposition of the Greek Governmen, to interfere with her school, and enforce the regulation which insists on all teachers teaching the tenets the Greek Church, the children so prized the privilige of attending the school that many of the most influential of the parents successfully petitioned the government to relax the rule in Miss Kyle's favor, and leave the school unmolested. Miss Kyle and Dr. Kalopothakis, a devoted and enthusiastic native missionary-feel that with the children's attachment and the popular sentiment on their side, they have every reason to hope for success in their efforts to bring the light of a pure gospel into the superstitious darkness of Greek so-called Christianity. The Rev. Howard Crosbie of New York followed Miss Kyle, in a vigorous and effective speech, referr ing enthusiastically to the high capabilities of the Greek mind and character, to the of the Greek mind and character, to the power for good which such a people, so full of energy and fire, would exert on the rest of the world when themselves brought under the full power of the gospel. He gave his friend Dr. Kalopothakis as an instance of this, and used it to enforce themselve the claims of the Missions to atrongly the claims of the Missions to Greece, and to illustrate the good that may be expected to be accomplished by their instrumentality. He speke hopefully also of the facilities for mission work in Greece, and of the need which exists for it when the grossly dark and superstitious condition

of the Greek Church is considered. Mrs. Pruyn spoke very earnestly on the subject of raising a fund for the establishment of a Sanitorium in the hills in India for the benefit of the Female Missionary workers by the climate, a few weeks in the cooler climate of the hills is an absolute necessity. to whom, when over worked and enervated

She urged the need of it from her own ex perience, and appealed to hose present to contribute according to their ability. Contributions of from 32 to \$50 were promised on the spot, \$1600 being subscribed before the close of the Convention. As a noteworthy and interesting incident, it may be recorded that a camel's hair shawl, a valuable uccliet and a piece of silver plate, were offered for sale as contributions to this object by ladies who had not money to give for this purpose.

to give for this purpose.

Afra, Pruyn proposed that the sum of \$10,000 shall be raised for this purpose as a thank-offering for the privileges and success of the Convention, and that delegates should raise such amounts as they could on the propose of the first horse than a for some of the Miss. their return home. As many of our Missionaries would be undoubtedly most welcome to the benefits of this Sanitorium, we might as individuals, very appropriately add our mite.

The general meeting on Wednesday evening was held in Dr. Ingle's Church, and was addressed first by the pastor, then by the Rev. Mr. Gracy, who spoke with great feeling of the needs and importance of the Zenana Missions, the dreary down-trodden lives of Hindoo women, their absolute lack of any means of mental culture save that furnished by the Zenana teachers,—and of the work of the Missions among women as a lever which would tend eventually to raise the whole people out of the darkness of heathenism. Mrs. Wittenmyer of Philaof heathenism. Mrs. Wittenmyer of Philadelphia spoke of the influence of women in every country, since no country would rise above the level of its homes, and referred to the circumstance that India, the country in which women had been most degraded and despised, now owned the sway of a woman as its Empress, and to the fact that the Empress of Japan recently made a public address at the opening of a school for girls, which she had been largely instrumental in instituting. Mrs. Oronin, of London, England, addressed the meeting on the duties of woman as an helper to man, on the extent of the sphere of help, and on the necessity of personal heart consecration of all workers, that they might be able to speak from heart to heart. Mrs. Johnson, of Brooklyn, followed in an earnest appeal to the young to devote themselves to misgionary work.

On Thursday the 19th, the meeting of the convention was preceded as formerly by an interesting devotional meeting, characterised by much quiet earnestness. Miss Leroy, one of the vice-presidents of the society, spoke with over-flowing grati-tude of the blessing which had rest d on the society since its origination fifteen years ago, when a few Christian ladies of New York met in what is now Chickering Hall to institute a Woman's Foreign Missionary Society, with no expectation that, in so short a time as fifteen years, it would attain its present numbers and wide field of usefulness. They expressed the ferrent thankfulness to God felt by the original members for the success which had attended their labors, and referred feelingly to the fact that most of those who had been originally most active in the work, were fast passing away, and to the need that younger and fresher workers should be proparing to take their place. Mrs. Doremus, the venerable president of the society, added a few words of interesting reminiscence. The report of the Mission reminiscence. The report of the Mission Band Associations was road by Miss Dora Robinson at the forencon meeting of the conventien. From this it appeared that these juvenile associations had contributed during the year to the funds of the society, the sum of \$100,000. The different ways of raising this money were described, much of it having been the proceeds of work. Among the means of awakening interest were enumerated the reading of the "Missionary Link "-the magazine of the society,—the living voice of returned missionaries, and the support of some special and definite object. The great special and definite coject. The great relying benefits to the workers were noted,—the formation of a spirit of union and Christian self-sacrifice,—and the great increase of living piety among the young people who interest themselves in this Ohristian world; so that, in watering others, their own souls were watered. Mrs. Pruyn spoke with great pleasure of the gratifying nature of the report, and pointed out how a multitude of small streams furnish great results. A telegram was just then forwarded the convention by the Woman's Missionary Association of the Baptist Church, then holding a meeting at Pittsburg. It was couched in the ing at Pittsburg. It was coulded in the words—"Be careful for nothing; and the peace of God which passeth all understanding, keep your hearts and minds in Christ Jesus." The answer returned by the convention was-"The Lord hath done great things for us, whereof we are glad.

Mrs. Avery, of Chicago, gave a very able and interesting address on the undenominational character and claims of the society. She spoke of the distinctive character and claims of the society. ciety. She spoke of the distinctive characteristic of the Christian religion as that of love, the breaking "down of the spirit which exalts self," and showed that the manifestation of the spirit of love and unity was the most convincing proof of its Divine origin. While divisions had been permitted in the Christian Church, there were also essential points of agreement, and it was these essential points that were taught by this society. If no common rallying points were to be found among Protestants, there could be no Protestant unity, and if the Communion of Saints is to be a living article in the church's faith, there must be some common work and common interest. Although Christians had been slow to appreciate the importance of united work in foreign fields, it seemed fitting that women should go as one to their sex in heathen lands, and this society in sending out single female missionary teachers for women, opens a way for special work to Christian women. As it has received support from all denominations, so it co-operates with denominational socie-ties. It commends itself to support by the labours of its unsalaried workers, its tending to put down the reproach of divisions and promote Christian unity, by the fact that it shows the undying influence of Christian truth, and because the blessing of God has rested specially on it, because it is to-day a convincing and accomplished fact.

Various questions of practical interest were then discussed, such as the means of

missions, by the diffusion of information and otherwise. The question was put how best to meet the direction that the poor and neglected at home should be cared for first, before seeking to convert the heathen abroad. Miss Lercy and Mis. Prnyn replied that the best answer we our Lord's command to go into all the world and preach the Gospel to all nations, that we are not to consider why, but to tulfil His expressed will; and that, moreover, these who do most abroad are those who do most at home also.

It was agreed that a missionary periodical, especially for children, should be commenced as soon as possible, several ladies volunteering their aid. The question as to the raising of money in conall sums as most practicable was discussed, and in reply to the question whether it was advisable to require any fixed enount for membership, Miss Leroy replied that the Society did not require any fixed amount from individual members, but only wished to know how much any collective association could undertake to do.

The benefits of the envelope system were referred to, and the great success of the Board of the Interior quoted as an illus tration of its working. It was observed that it is not so much to the large contri-butions of the rich, as to the aggregate of the small contributions of the comparatively poor, that the Society must look for its support, and these must be made to feel a support, and those many can. Mrs. Pruyn spoke very warmly of the need for more faith in God to supply means. "We do faith in God to supply means. "We do not trust Him half enough," she said, "and if we should draw on Him more

Mrs. Vanlenness, wife of a missionary to Syria, introduced two native lady teachers from Smyrna. She spoke of the want of missionary literature, of the great lack of information respecting the progress of missions, and advised the formation of little central missionary libraries for the reading

of members.

At the afternoon meeting, Mrs. Pruyn explained the relations of the Society to the denominational Boards. In claiming the support of all, they only ask what they give. In India, for instance, during two years \$2,000 had been given to various objects quite outside the control and in terest of this Society. Under the Presby terian Board, for example, the Society had supported two Bible-readers, eight teachers and sixteen schools. She then gave a most interesting account of the work of herself and her fellow-labourers in Japan, whither they had gone just five years ago. On arriving they had found very little preparation for their work, even among the missionarios, yet, three months after, they were pressed with more work than they could accomplish. She described the obstacles they had encounteerd with in founding the Home for girls at Yokohama, the signal success they had finally met with, and the blessing that had rested on their work. She gave several incidents showing how much the Christian instruction of the Home was valued, both by Japanese and and her fellow-labourers in Japan, whither Home was valued, both by Japanese and the English parents of half-caste children, how fully the spirit of prayer rested on the household, so that the children were guided by it in their daily interests, carrying their by it in their daily interests, carrying their realization of the presence of the Saviour into their work and play, and how even the native servants became transformed under the influence of Christianity. She read the reports of her colleagues, Miss Guthrie and Miss True, who referred to the cor-rupting influence of foreigners as one of the greatest obstacles they had to encounter with. They mentioned that in the Government schools all distinct teaching concerning God was excluded. Mrs. Pruyn explained that while they aim at supplying in their school a good common school edu-cation, so that toachers trained in their schools may go out side by side with the teachers trained elsewhere, they desire to make the intellectual culture subordinate to spiritual progress. Seven hundred pupils are now being trained in the various missionary schools in Japan, in which the secular training is warmed with Christian love. An extract from a Yokohama paper was read, bearing high testimony to the efficiency of the education of the missionary school of the Society, in which the first Japanese Sunday-school had been established by the Foreign Sunday School Association, and the first number of a Sunday-school paper in Japanese had already been published. The Sunday-school hymns sung by the children in this country are sung in Japanese by seventy or eighty girls, pupils at Mrs. Pruyn's school. The finan-cial report of Miss Orosbie was read, and showed that the total cutlay of Mrs. Pruyn's mission has been \$5,200, \$540 of which were contributed by the Japanese sociation, and the first number of a Sundaywhich were contributed by the Japanese themselves, who, as Mrs. Pruyn explained, were far from being a rich people, notwithatanding the impression to the effect produced by their beautiful manufactures.

In the evening, Professor Griffiths of the Yokohama College followed up Mrs. Pruyn's address with a very effective and eloquent speech on the past, present and future of Japan. He described enthusias-tically the noble qualities of the Japanese prople,-and the absolute lack of any high moral or regenerative influence in the three forms of religion which have been preva-lent among them, Schiites, Buddhism, and lent among them,—Schiites, Buddhism, and Confucianism. He referred more particu-larly to the low state of intellectual and moral culture among Japanese women, to their insensibility to sin and moral evil owing to long familiarity with it, to the inexpressibly corrupt character of the literature which was within their reach, and described the wonderful change, intellectual, moral, and social-equivalent to a moral revolution—which had taken place since the arrival of Mrs. Pruyn and her colleagues, whose coming had been hailed with joy, even among the Japanese themselves. He spoke of the direct infinences of the work of Christian women, in introducing civilized customs in temperance movements, in hospital-wards, and in the conversion of numbers of households through the instrumentality of converted female members. He described the great poverty of the large proportion of the Japanese people,—millions of whom earn less than ten cents a day,—notwithstanding the impression created by the magnifi-

could not be duplicated to day in Japan while many families have been compelled by meessity to sell much paid long-shorthed heir louns. He alluded to the prosent cricis in the nation's history, the ginning of which deted from the revolution that, a hundred years before, had broken the power of the Tycoons and established that of the reference Mikades; and, after paying an eloquent tribute to the power and greatness of Britain, referred to the aspiration of the Japanese to be-come the Britain of the East, and spoke most hopefully of the future which, as he trusted, lay before this interesting people when sanctitied and vivided by the spnit

of Christianity.

Dr. Elmendorf, Mrs. Pruyn'a former pastor, followed in a brief speech, adding his testimony to the value of the work done by Mrs. Prnyn and her associates; after which Mrs. Pruyn closed the convention with a few earnest words of thanks giving to God.

### Presbytery of Toronto

This Presbytery met for ordinary business on the 7th instant, Rev. J. Camichael, of King, Moderator. The attendance of ministers and elders was considerable, and we give a report of the chief matters trans-acted. Rev. J. Pringle produced a paper containing a resolution of the congregation of Richmond Hill, to the effect that Roy.

Dick be continued in his connection with them as senior pastor, with a yearly allowance of \$200 and the manso. This action was approved of by the Presbytery.
Rev. Dr Topp, by request of a committee
of the College Board, made a statement
regarding the necessity of more liberal
support from the congregations of the
Church to the ordinary revenue of the Theological Halls assigned to the western part of the Province, viz., Knox College and Queen's College Theological Halls, the sum of \$14,300 in all being required as annual ordinary revenue—\$11,900 for Knox, and \$2,400 for Queen's. It was also stated by Dr. Topp that, in order to foster interest in these institutions and promote liberality toward them, the Professors and several members of the Board are to visit and address the eighteen Presbyteries over whom the support of these institutions mentioned devolves. The Presbytery recorded their deep sense of the importance of the statements just made, as also of their wish to secure the needed amount of pecuniary support, and appointed Dr. Topp, Dr. Reid, and Rev. D. Macdonald a committee to devise and take measures for that end. Rev. Mr. McGillivray reported a call from the congregation of Knox and Melville churches, Scarborough, in favour of Rev. J. B. Batisby, Preacher of the Gospel. The salary promised is \$1,000, together with a manse and glebe. The call was sustained and put into the hands of Mr. Batisby, who was present, and who craved time for consideration before he would give his decision in the matter. draft minute in regard to Rev. R. Ewing, late minister of Georgetown and Limelate minister of Georgetown and Dime-house, was submitted to and adopted by the Presbytery. We cannot afford to insert the minute; we would state, how-ever, that it expressed the deep sense entertained by the Presbytery both of the worth and official fidelity of Mr. Ewing. An application was read from certain persons at Ballantrae, wishing to be congregated, and Rev. T. Mackintosh was appointed to take action thereament, on the 21st current, at 2 p.m. A similar application, made from Brockton, was del yed till next meeting, when it is expected that the new church will be ready for occupation. Rev. Walter Amos gave in his trials for ordination, and these being sustained, he was (as previously on conditional terms arranged for) to be ordained at Aurora on the 8th current, the Moderator, Rev. D. Mitchell, and Rev. R. D. Fraser, to conduct the services. Rev. Dr. Topp gave notice of an overture to the General Assembly in favour of a separation between the purely Home Mission work and the supplementary work of the Home Mission Committee, with the view, on the one hand, of more efficiently promoting Home Missionary operations, and, on the other, of raising the stipends of all our ministers in settled charges to the amount of \$800. A considerable time was spent in hearing certain negotiations between the two congregations at Brampton, in regard to a proposed union between them. After hearing union between them. After hearing parties, a Committee was appointed, to consist of Rev. Dr. Topp, Rev. Dr. Robb, and Rev. Wm. Meikle, for the purpose of conferring with the delogates at said town as to whether, and on what terms, a satisfactory union can be brought about, the Committee to report to next ordinary meeting of Presbytery. A certificate was read from the Presbytery of Hamilton in connection with the Free Church of Scot-land, in favour of Rev. J. Leiper, late minister of the Free Church at Chapelton. The certificate ran in very favourable terms, and stated inter alia, "the Presbytery, in parting with their brother, cannot forbear expressing their high admiration of his ministerial gifts and character, their lov-ing remembrance of sweet followship with him in days bygone, their earnest wish and prayer that he may be spared for many long years of usefulness in the Master's service in the land of his adoption; and they affectionately commend him to their Ohristian brethren in America as a brother greatly beloved, and an able faithful min-ister of the New Testament." A commis-sion was also read from the Colonial Committee of the Free Church of Scotland, appointing Mr. Leiper to labour in connection with the Presbyterian Church in It was therefore moved and agreed to receive him as a minister of the Church, and he was received accordingly. After some deliberation it was agreed that Sessions be left this winter to take what steps they may deem best for holding missionary meetings in their several localities, and for presenting the claims of our missions on the congregations under their oversight, the results thereof to be reported not later than the first of April next, and that any congregations who may not have a missionary organization be urged to form one without delay. The next ordinary meeting of the Presbytery was appointed to be held in the usual place on the first Tuesday of January at 11 a m.

### Choice Literature.

One Life Only.

CHAPERE III. - Continued.

Mr. Criebton gratified his eyes by pazing steadily at I as, as long as it pice and her to contamplate the view, but when at last she turned her glance downward to her

companions, he bonteded up the rocks and was at her side in a mowent.

"Now, Lilith," Le exclaime I, as Lister followed more cloniy, "you must come and act showman to this great panerama. I can tell Miss Dysari the name of the houses, but you must describe the inhabitants."

" Provided you do not expect me to be very critical, she said, with her gentle

"No, indeed; I am only too well aware of the extent of your unassailable charity. I have no deabt you will persuade Miss I have no dealt you will persuade allos Dysart that this county is stocked entirely with angelic beings, which will be very satisfactory to her, until she comes in con-tact with a good deal that will seem rather odd in a secaphic population."

"Do you not know any of these wonder-rul beings yourself?" said t na, laughing. "I know one, a young lady whom I met -not here, but in London, and it is quite -quite enough for me.

"And her name?"
"Is Miss Northcote—Miss Wilhelmina Northcote, commonly called 'Will."
"Not by you surely?"

"Not by you surely?"
"She would have no objection. I think of asking her to go out shooting with me some day, the is a capital shot." He langhed as Una opened great eyes of as-

tonishment.
"I like Miss Northcote very much," aid Lilith softly.

"Of course you do . who is there you do not like? but she is as unlike you as if she were the inhabitant of another planet.'

"There is Northcote Manor, where her family live, Miss Dysart," said Lilith; "you see that large modern-looking house, half hid by the trees, not very far from here: though the whole property is on low-lying ground?" lying ground?"

Yes, I can see it quite well. A gentleman and lady seem to be riding towards it along the high road at this moment."
"You are quite right," said Hervey; "it is Rupert Northcote, the eldest son, and his

sister, whom I have already introduced to you as 'Will.'" "Are they new people in the county

their house seems quite recently built. "Oh no, they are an old family," said Lilith; "but the present squire pulled down the original house in order to build one

"Happily. none are of an age to appear in the world of society yet, except Rupert and Will."

"Why do you say ' happily?" asked Una Because Rupert, though undoubtedly a fine handsome follow, with some good qualities, is—shall I say whathe is, Lilith?" "Say whatever you think right," she an-twered, almost in a whisper; and the soft peace of her face remained undisturbed. with well, not to enter into details, he is extravagant and dissipated; very unlike his father, who is, I believe, a thoroughly good, kind-hearted man."

"And Mrs. Northcote?" "Oh," said Hervey, drawing a long breath, "I met her, too, in London once; and she is the most terrible specimen of

"Sho is very good, Hervey."
"Yes, my deer child; and in the days when I used copy-books, one of the wise sentences which I wrote over and over again was to the effect that goodness which

made itself disagreeable was high treason against virtue. However, I leave you to comment on the rest of our neighbours; the Northcotes are really the only people I know, from having met them elsewhere.

know, from having met them elsewhere.

"I have been making some discoveries for myself," said Una; "I can see that our present home is called Vale House because it lies just at the entrance of that pretty valley through which the river flows, and is called Valchead because it extends quite to the upper part where the church stonds. to the upper part, where the church stands, so well placed on ground that already begins to rise.

"Yes," said Lilith, "and there is the parsonage where we live, just behind it."
"That quaint, many-gabled little house?

It is very picturesque; your garden looks beautiful, even from here. There are only two other houses which are not poor people's cottages—a very uely, red-brick building at the end of the village street, and a little villa on the river bank. Who lives in those 2

The inevitable functionaries, doctor and lawyer," sail Hervey. "I have seen them both at church—Dr. Burton and Mr.

"Well, I suppose we shall make ac quaintance with them, and all the others you have named, in due course," said t'na; "but, Mr. Crichton, I am very anxious to know the name of that grand, austerolooking old place just at the foot of the hill on the opposite side. It has a magnificent position, almost embedded in that dark forest of process, and with such precipitous

rocks resing up numediately behind it.
"That is Atherstone Abovey; formerly in possession of the centleman my brother mentioned in connection with Mrs. Amherst, and the very place you expressed

"It would be well worth going a much longer distance to get a good view of it.

Both the building and its enfoared are wonderfully striking. It looks like the keep of some old Norman barou-sombre and Lessive, and quite capalle of a stout defence; surely it must be very meient."

defence; surely it must be very meient."

"It is, undoubtedly. The county guidebook was give you a most chalorate history of it. I dare say you have studied it.

"Every one here knows the history of Atherstone, she answered. "It was, just as Miss Dyeart supposes, a Norman castle first of all; then one of the tamily in old times joined a religious order, and converted it into a monastery, from which it derived the name of Abboy. The chapel and cloisters were added at that time; but the next heir restored it to its original use as a dwelling place, and so it has remained

"Always in possession of the same fa-mily?" asked Una.

mily?" asked Una.
"Oh yes," said thith, "it is said that
the Atherstones would rather part with life
than with the Abboy."
"They are a proud race," said lifervey,
and ching with a wonderful tenacity of
strection to their old inheritance; but really one cannot be surprised at their devotion to it, for, independent of their historic old fortress, the lands belonging to it are of great extent and value. I should think few commoners have such a rent-roll as Humphrey Atherstong."
"Is he the present proprietor?"
"Yes; he succeeded his uncle, who was

Miss Amherst's friend—or enomy, as the case may be; and as he is unmarried, and without brothers or sisters, he has the sole enjoyment of his rich possessions."

Do you know him?

"Not at all; but my brother does, of course; and from what I have heard, I imagine that of all the Atherstones that have ever lived he is the one who is the most entirely devoted to his old home, and intensely proud of it."

"He has lived in it all his life," said Lilith, "and he always knew that it was to belong to himself. He was brought to it as the heir, on the death of his father, when he was quite an infant. His uncle, who died three years ago, was the eldest brother; but he never married, so Humbrother; but he never married, so Humphrey of course succeeded. I believe he has literally never left it, excepting to go to school and college, and he refused to stand for the county the other day, because he did not wish to leave home. He has always managed the whole property limself, for both his grandfather and he uncle were much attached to him, and trusted everything in his hands. I believe he retains all sorts of superannuated old sertains all sorts of superannuated old servants about him still; but I should think it must be rather a rough establishment, for there has been no lady belonging to it since his mother died nearly thirty years ago."

"He is not very young, then?

"Upwards of thirty, certainly."
"And what sort of a man is he, Miss Orichton? I suppose you know him?"

Lilith was silent for a few minutes, and then, when Una repeated her question, she said with evident reluctance, "My brother Richard does not like him.

Richard does not like him."

"Why, Lilith," exclaimed Hervey, "he must be desporately bad if you have not a good word to say for him. I had no idea that he was such a terrible character."

"I did not say he was bad, Hervey."

"Never mind," said Una lightly, perceiving that Miss Crichton looked troubled;
"I days say I shall make his acquaintence."

ceiving that Miss Unionton looked troubled; "I dare say I shall make his acquaintance some day, and then I can judge for myself. In the meantime do tell me what is that exceedingly strange-looking little tower on the very top of a tremendously high cliff, a long way above Atherstone itself. It looks even older than the Abbey, and seems half in ruins; but I should think it must belong

to the property."
"It does," said Lilith; "and there is s singular story connected with it. An Atherstone, in very olden times, committed erstone, in very olden times, committed some great crime—what it was I do not know, but he became haunted with a terrible remorse, which gave him no rest night or day; so at last he had this lonely night or day; so at last he had this lonely tower built, as a place where he might spend the rest of his life in penitence; and when it was ready, he took leave of all his friends, and wont up to it, and never left it again till the day of his death. It is called the 'Eagle's Nest', because it is so inaccessible."

"It does look inaccessible; nevertheless, after hearing such a story as that connected with it, I most certainly shall make my

way to it some day," said Una.

"If you think of going on horseback,
Miss Dysart," said Hervey, "you would
find it quite impossible; the ascent is much
too steep and rugged, and there is no regular path."

ar path."
"On these two feet I will go," said I na merrily; "but I shall not tell you, or any one else, how or when I shall accomplish it. I shall go by myself, and then perhaps I shall meet the ghost of the wicked old penitent." penitent.

"Should you think that a very desirable result?" said Liervey, smiling.
"Most certainly I should."

"And what would you say to him if you did meet him?"
"I should ask him to tell me my future fate. I have no doubt I should find he knew it quite well;" and as she spoke, with caroless laughter, the flying breeze caught the words and bore them lightly away, but there came a day when they returned to her, and lay upon her heart with a weight

It was now growing late, so after a glance at the huge house in the distance, which Mr. Crichton told Una belonged to the luke, the great man of the country, they turned down the hill and took their way homewards.

CHAPTIE O.

The Dysarts soon had hosts of visitors. Colonel Dysart was known by name—both as a distinguished officer and through Lady Mary's connections-to many of the families in the county, and they were very glad to welcome both him and his bright, aristocratic-looking daughter to the society of the neighbourhood; amongst others Vr. and Mrs. Northcoto called, when both Una and her tather happened to be out, so that one of the first places they went to when they got their carriage and horses, was to pay the return visit at Northcote Mancr.

Colonel Dysart had limited his stud to riding horses for bimself and Una, and the groom who attended them, but he also provided her with a little low carriage and a pair of fast-trotting ponies, which she was to drive herself, for he was much too indolent to give himself even that small amount of trouble, and when they started on a fine afternoon to visit the Northcotes, Una managed the spirited little steeds. while her father leaut back on the cushions at her side, and watched the skill with which her light firm hand managed the

reins.

They had reached a rather steep ascent on the road, and Una let the ponies walk till they got on more level ground. Just as they gained the summit of the highest part they overtook Richard Crichton, who reins.

following respectfully a step or two behind

him.
"Wait a moment, Una," said Colonel Dysart, "I want to ask the rector a questional shacked the ponies while her father got out and want up to speak to the clargyman. Mr. Crichton joined him at once, and they went on a few steps, while his companion, drawing back, turned slowly round, and standing within a few paces of Una, looked her full in the face. She gave an involuntary start, and an un accountable fascination seemed to compel her to fix her eyes on the remarkable-look ing person before her. It was fuscination, but of a very unpleasant description, for the strangest feeling of chill and repulsion thrilled through her whole frame as she looked at Him. He was a young man, not more than five and twenty years of age; not really tall, but gaining an appearance of height from his extreme slimmness, with a dark olive complexion which spoke unmistakably of Southern blood of some sort; he had thin, finely out features and sleepy-looking, almond-shaped eyes, that were usually more than half veiled by the hds, but when opened to their full extent were of the most intense black, with a fiery glow in their inmost depths that made them look almost like the gleaming eyes of some savage animal. His thin lips had a snake-like curve, and his hair, cut very short over the whole head, was of a dead coal-black bue, straight and smooth. It was essentially an evil face, subtle and ernel in its expression, notwithstanding that it was, undoubtedly, not without a certain beauty of a peculiar kind. He was respectably dressed, but had not in the least the appearance of a gentleman. He wore gold rings in his ears and on the fingers of his dark lithe hand, and was unquestionably a foreigner, though it would not have been easy to judge by his appearance from what country he came.

As Una met the fixed gaze of this man, the sense of repulsion she felt at first grew into the strangest sort of superstitious terror she had ever experienced. How it could be she knew not, but she felt an instinctive conviction that this man had some that she would be quite unable to free her-self from his malignant influence. She shuddered, tried to avert her eyes, and found herself irresistibly drawn to look at him seam. She fall as if an iar headth him again. She felt as if an icy breath were passing over her making the whole air chill, and it was with inexpressible relief that she saw her father returning to

why. Una, you look quite blue with cold. How does that happen on such a sunny afternoon?"

a hoarse whisper, "Who is that man?"
"The man Crichton was speaking to?
How should I know child? What are you thinking of?"

The foreigner had moved away, and in a moment Una felt restored to herself, the chill of fear passed off, it seemed as if the sunshine had regained its strength, and she could not even understand what it was

she could not even understand what it was
that had made her shiver and shrink so
strangely the instant before.

"I do not know what in the world was
the matter with me," she said, her bright
smile returning as she made the ponies
move on sgain. "I felt suddonly such a
horrible dread and dislike to that man,
though he nover snoke a word and second though he nover spoke a word, and seemed inoffensive enough."

"I do not see anything remarkable about him to make you notice him at all,' Colonel Dysart, glaucing back at the for-eigner, who had rejoined the rector. "He seems to be one of those mongrel fellows,

we have seen to be one of those mongrel fellows, half-African and half-European, of whom we have seen numbers at the Cape."

"Perhaps he reminded me of some I had a bad opinion of there," said Una; "but apparently he must be a meritorious individual, since Mr. Crichton seems to be actually feeling a grim satisfaction in talking to lum: the rector's hard, cold face gives one the impression that his natural tendencies, at least, are towards a general condemnation of every one for everything.

"A sweeping conclusion, which certainly would leave no loophole of escape for any of us; but he is a thoroughly upright man. Una, you may be sure of that, he only unfortung 'el, mars his goodness, as many do, by a want of geniality and courtesy,

They were soon at the gates of Northcote Manor, and drove up a long avenue, through park-like grounds, to the door of the large substantial-looking house which, with no pretentions to architectural beauty, seemed thoroughly commodious and comfortable. A tall distinguished looking young man with a rather languid air was lounging on a terrace at one side of the house, smoking

a cigar, and he watched Una critically as she jumped out of the carriage and gave the reins to the servant, but he did not come forward, and she passed on with her tather and entered the house. They were ushered into a large pleasant

drawing room, which had only two occu-pants, a ponderous lady of decidedly formidable aspect, attired in the stiffest and most rustling of silks, who sat on a soft reading the Times and at once recalled to ra Hervey Crichton's description of Mrs. Northcote as a British matron, and a young girl who was crouching down on the floor beside a large Newfoundland dog, whom she seemed to be tormenting with all sorts of malicious tricks. She started to her feet as the visitors came in, and showed a light elegant figure, small but in perfect proportion, and a strikingly piquante face, with sparkling dark eyes, a mutinous little mouth and a quantity of black hair, out short and brushed off her forehead, in a state of wild confusion, which was rather increased than diminished by the knots of scarlet velvet that were supposed to re-

strain it.
"I shall like 'Will,'" thought Una as she glance l at her, but she was obliged to give her undivided attention to Mrs. Northcote, who now came forward, wearing s look of stern benevolence, and welcomed the new-comers with deep solemnity. All this lady's movements, even on the most trivial occasions, seemed designed to show that she was engaged in a very self-con-scious performance of duly, and that she wished it to be understood her every action, even when it consisted in nothing more was walking slowly on, talking to a man virtuous than the depositing of her formidable frame in a comfortable arm-chair, was conducted on the strictest principle. It would probably be a very complete explanation of the eccentificities of Miss Wil-helmina Northcote to say, that they were simply the result of a strong reaction from the the severe training she had received.

The visit commenced with a most rigid observance of the laws of etiquette. Miss observance of the laws of etiquette. Alisa Northcote was introduced, Mr. Northcote was sent for, and Mr. Rupert Northcote, who sauntered in at the open French window, was named with a state of ceremonial which would not have been out of place in presenting the heir to the threne. The gentleman who for thirty years had had the overpowering felicity of enjoying life in company with Mrs. Northcote was a stout, good humoured looking inducting the good humoured looking inducting the good humoured looking individual, who had forgotten his spectacles on the top of his baid forehead where he had pushed them up from his eyes, and who clanced them up from his eyes, and who gianced perpetually at the mistress of his attestions and everything else) with a bland, weak expression which seemed to show that, having resigned his purse and his conscience up to her careful keeping, he was now enabled to take life very easily, secure that all his affairs, including his duties, would be carefully managed. He was, however, a thorough gentleman, and talked pleasantly and k ndly to his new acquaintances in the capacal capacacter, which followed in the capacal capacacter, which followed unto her careful keeping, he was now enin the general conversation which followed his entrance; Mrs. Northcoto's share in it was chiefly addressed to Una, who was painfully conscious that she was becoming exceedingly drowsy under a course of that lady's remarks, and she welcomed the appearance of afternoon tea with great satis faction, as an event which might possibly cause a change in her position. Miss Northcote took care that it should; she had been openly manifesting no small impa-tience at the formal nature of the visit, and had already visited it on her own behalf by rushing herself out at the window to order Colonel Dysart's carriage to be sent round to the stables, when her father proposed it, and returning back again into the room before Mrs. Northcote had finished the speech in which she was requesting Rupert to ring the beil, that she might give the necessary orders. The young lady's next proceeding was to place Mrs. Dysart's cup of tea on a little table in the window which opened on the lawn, where they were out of hearing of the rest of the company, and Una gladly rese at her invitation and joined her there; Rupert followed, and Mrs. Northcoto was soon laughing and talking as if she had known her the window which is the law of the state of the s as if she had known her visitor all her life Presently sho began to question her as to the acquaintances she had already made in the neighborhood, and when Una mentioned the Crichtons, she perpetrated a frightful grimace at the rector's name.

(To be Continued.)

Birth and Deatn.

Men are seldom indisposed to recall the season of their birth. They rather love to go back to it. They cheerfully keep its anniversary. And if there happens to have been applied of a managerial kind. have been anything of a memorable kind connected with their entrance upon life-anything distinguished about their parents, or their birth-place, or the persons who then took an interest in their welfare they are even proud and happy to recall and recito the fact. None but they whose birth has been in some way or other infamcus, have any dislike to revert to the time when they began to be.

Are mon equally disposed to bethink them of their death? Quite otherwise.

them of their death? Quite otherwise. They wilfully avort their eyes from that event. They would fain forget that such a gloomy event awaits the 1. And eyen when it is forced upon their thoughts, instead of detaining it before the eyes. of detaining it before their minds, that they may ponder its issues and pre-pare for them, they only busy themselves in contriving how they may most speedily got rid of the unwelcome intruder.

Whence comes it that, while thus ready to go back on our birth, we are so reluctant to go forward to our death? Are we equally indisposed, in other instances, to ante late and live upon the future? If we had the proposed had the prospect—to borrow an opposite comparison—of emigrating a few years hence to a foreign land, where we were to spend the remainder of our days, would we exclude that prospect from our thoughts, as we exclude the prospect of going at death to the land beyond the grave? No, verily In that case how completely would our minds be filled with the prospect! How eager would we be in collecting information about that foreign land! How little interest would we take in anything which did not in one way or other help forward our preparation for it! Why, then, do we act so differently with roferthen, do we act so differently with reference to the land beyond the grave! Why, with the certain prospect of going thither, do we habitually shun the thought of it? Why, with a holy book in our hands—an "Emigrant's Guido"-richly stored with authoritative intelligence, do we evince so rooted an aversion to study its contents and complete our preparation? Alas! this strange variance between our practice and our prospects bespeaks and betrays our conscious guilt. Death is to usher us into the presence of a holy God, and the thought of encountering that dread presence makes us tremble. Death is the portal to the great judgment-hall, and portar to the great judgment-man, and guilty fear antedates the gloomy sentence which awaits us there. It is a guilty con-science which makes cowards of us all. We are atraid of the issues of death, and therefore we strive to forget death—like the feelish bird which when the eagle is about to swoop upon it, hides its head under its wings, and because it sees not its danger supposes itself saio.

No true work since the world began was over wasted; no true life since the world began has ever failed.

The best way of knowing the secret of the Lerd is to be much in secret with the Lord.—Ps. xxx. 14.

If faith be the mainspring, devotion winds up the machinery, and keeps it in continual motion. It is as impossible for the soul to remain strong in faith and active in obedience, without continual communion with God, the fountain of all green as it is for a clo. to perform its grace, as it is for a clo. to perform its revolutions without being regularly wound

## Scientific and Asclut.

PRICASSLU OLSERS.

One hundred oysters, one quarter pound butter; brown the butter, then put in the oysters and let all simmer for fifteen nunoysters and let all summer for litteen mu-utes; braid one tablespoonful of flour and butter well together, add one spoonful of chopped paralcy, some salt and pepper; when ready to serve add the yolks of three eggs well beaten; serve on toast.

TOMATO SAUCE.

To four quarts of bruised tomatoes add half a pound of salt, and allow to stand for three days, then express the juice. To each half gailon of juice add 1 oz of shallots, and | oz. of black pepper; boil for an hour, strain and add mace, allepies, gregor, nutning, of each a oz., corriander (and, if desired to impart color, cochineal) of each | oz Simmer gently for half an hour, strein, and when cold, bottle it.

BROWN BREAD.

Six cups Indian meal; 1 cup Graham flour; 'oup molasses, 3 cups sour milk; 3 cups hot water—scalding the meal; 3 even teaspoonfuls saleratus, 1 teaspoonful ginger, salt. Steam three hours and bake one. Four or five cups of milk will make it better. Two cups Graham flour are botter than one; or a oup of the bran sifted from the graham, is good.

WATERPROOFING THE SOLES OF SHOES OR

This simple and effectual remedy is nothing more than a little beeswax and mutton suct, warraed in a pipkin until in a liquid state, then rub some of it slightly over the edges of the sole where the stitches are, which w'll repel the wet, and not in the least prevent the blacking from having the usual effect.

GREEN TOMATO PICKLE.

Take a bushel of green tomatoss, chop fine, put in a colander and drain dry, add one quarter of a pound of white mustard-seed, one quarter of a pound whole all-spice, six green peppers, chopped fine, three table-spoons of ground allepiee, two of ground oinnamon and ground cloves, one tea cup of salt; mix well and put in a stone jar; add one gallon of scalded vine-gar hot; set away to cool; after cold cover tight and it is ready for use. tight and it is ready for use.

Slake 1 ll stone lime in 2 gallons water. When cool add 1 pint salt. Stir well and let the mixture thoroughly settle. Place the eggs in a stone jar, pointed ends downwards, and pour over them the clear liquid without disturbing the sediment. Be sure that the lime-water covers them. Close the jar tightly, and do not disturb until wanted for use. Be careful to break each one into a dish separately, as there will always be found a few which the lime will penetrate, but the proportion is very small. This receipt will preserve 9 dozen eggs.

CHICKEN PIE.

Take a pair of tender, fat chickens, prepare and disjoint them, put them into a stew pan, and season highly will salt, black pepper and a very little cayenne; dredge in a little flour, atir well together with water sufficient to cover them; stew over a slow fire three-quarters of an hour. Line the sides of a pie dish with a light paste. With a fork, place the chickens in paste. With a fork, place the chickens in so as to lie even; pour in half the gravy; roll out the lid. place it on the top, trim and ornament the edge, cut a cross in the centre and fold the corner over, lay some strips across the opening. Bake in a quick oven one hour. Before sending to the table, pour in, through the opening in the centre, the balance of the gravy.

A MYSTERY OF PERFUSIR.

No one has yet been able to analyze or demonstrate the essential action of persume. Gas can be weighed, but no scents. The smallest known creatures—the very monads of life—can be caught by a microscope lens and made to deliver up the secrets of their organizations; but what it is that emanates from the pouch of the musk deer that fills a whole space for years and years with its penetrating odor-an odor that an illimitable number of extraneous substances can carry on without diminishing its size and weight-and what is it that the arm summer air brings to us from the flowers, no man has yet been able to determine. So fine, so subtle, so imponderable, it eluded both our most delicate weighte and measures and our strongest lenses. If we come to the essence of each odor, we should have made an enormus stride forward both in hygiene and in chemistry, and none woule profit more than the medical profession if it could be as conclusively demonstrated that such an odor proceeded from such and such a cause, as we already know of sulphur, culphurate hydrogen, am-monia, and the like.

WATER AS A FOURCE OF AGUE.

Some facts, which seem to point somewhat cearly to the source of diseases as due to the water used by individuals, are being discussed in England. The troops at being discussed in Lugiand. The troops at Tilbury Fort were supplied with water collected on the roofs of the building, and stored underground in tanks at or below the lovel of the subsoil and high water mark of the river Thames. The officials and servants at the railway station, a few hundred yards distant, obtain their supply from another source, viz., spring water, pumped from an ordinary well, about a mile and a half inland from the Thames. Beside the railread hands, a small body of coast-guardsmen, cocupying a ship lying in the river mud and just outside of the Tilbury fortifications, are supplied with this same water. Ague has for some long time past been common among the troops at Tilbury Fore, and almost unknown at the railway station and on the ship. During some cleansing and repairing of the tanks at the fort the spring water was used for some time by the soldiers, and ague disappared, but made its appearance again when the tank water was used. Samples of the tank water was used. Eamples of water from the different sources having been subjected to analytis, in the tank water was found an excess of fungoid matter, evidently derived from the sockage of the marsh water which surrounded the

### City of Belgrade.

Bolgrade is one of the most picture que cities of the Danube. Its cathedral stands on a high hill, at the confluence of the two mighty rivers, the Save and Danube. Near the cathedral is the fortress, and the city, containing twenty-five thousand in-habitants, is built round these centres. naviants, is built found these centres. For the same so favoured by nature for commerce as the capital of Servia, which, however, ic not so active at present as may be hoped for in the future, for the Servians are not a commercial people. It is but lifty years since Servia was absolutely under the crushing despotiem of Turkey, the land being divided amongst a lawless and brutal oligarchy of Moslem barbarians called Dahis. These were simply robbers, enthroned as landlords, who plundered the hapless peasantry at will, and but seldom showed the ordinary prudence involved in not killing the goose which lays the golden eggs. Despair at last drove the peasants nto insurrection, and after various for-tunes, and mainly through the aid of Russia, at war with Turkey, they succeeded in gaining a sort of autonomy and self-government, and Servia is now all but in-dependent. She pays (or did till the other day) a yearly tribute to the Sublume Porte, but there her duties cease. She governs herself as much as does any independent nation, but she is not allowed to have representatives at foreign courts.

Up to 1862 the large fortress of Belgrade, one of Vauban's greatest works, was, with six others in the country, garrisoned by Turkish troops. These were a constant source of annoyance and even peril to the citizens. Besides the regular artillery, all fortified places throughout the Turkish dominions have attached to the garrison certain burgess artillery-men, who follow trades in the city, and are called up:n to serve when required. These men of course have their families with them, and with their hangers on constitute in each garrison term and a light in the course of town quito a Turkish quarter, the inhabitants of which are exempt from all municivil war began between the Moslems and Christians. The former retired into the fortress, and the commander bombarded the city. Fortunately, the shells were so old and had been so ill cared-for that few of them burst, and those few in places where they did but little injury. However, this squabble, which endured about two days, led to a far longer and fiercer diplomatic struggle, which lasted about five years and led to the evacuation of the fortresses all over the country, and Servia was left more independent than ever. This involved the loss of the Moslem population which inhabited the Turkish quarter. They were not exiled by any act of the government, but they would no longer stay; and though their absence caused to cease sundry quarrels,, yet their loss in some respects was decidedly felt. They were the best and most industrious fisher-Greeks merely because they profess that form of the Christian religion which is called Greek, though they may be Slavonians or Albanians: and millions in Bosnia, allowing the state of the control of th

all cities in Turkey in Europe. The former were 1 arrow and ill-paved, the latter little better than huts, and the shops were closed by a single falling shutter, and consisted of a board on which were spread some miserable wares, and a corner on which squatted the shop-keeper. Much of this state of things is entirely changed: the streets are

there are several large and protentions hotels; but they are very inferior to those of Pesth or Vienna in comfort or cookerv.

After seeing the fortress, and taking a glanco at the cathedral, there is little elso to look at in Belgrade. It is, in fact, a new city, though doubtless other towns have been built upon the site and perished. There is no native art of any consequence for the Servians are agriculturalists and cattle-dealers, not famous or in any way clever tillers of the earth, but raising enough maize for their own simple wants, with something to spare for their pigs, which latter they export largely, but with every drawback possible, owing to bad toads and the absence of railways. There are no manufactories in Belgrade. It is a town grown to its present importance from being the seat of government, most of the handsome houses being occupied by senators, superior officers, lawyers, and the foreign representatives of the great powers who are political agents and consulgenerals.

The palace of the prince is a modest house at the end of the handsomest street, exactly resembling the house of a French Prefect .- H. Sandwith, in Frascr's Mag-

My exposition of Genesis I shall pore

over and die over.-Luther.

It is not provision abundantly supplied so much as provision abundantly blessed, we need.—Ps. crar. 15.

### Christianity in Liji.

The Fijians seem to have taken up with Christianity con amore, though superstition got the best of some of them who at once relapsed into barbarism. It seems that by some means Christian civilization bestow. ed the gift of messles upon the Figures. The cannibal tribes of the mountains, with some recently relapsed Christians, were of opinion that the epidemic was either brought in by the foreigners knowingly, or was a sign of the anger of the gods. Accordingly they declared war on the Christlars, and descended on the Christian vil-lages on the Sigatoka, and killed and ate eighteen women and children. It was nec-cessary to chastise them, and a native force of 1,400 men was formed of police and friendly villagers. The little army enter-ed the cannibals country, destrayed their villages, and captured thirty-five men known to have been engaged in the murdors, of whom fifteen were executed many of them acknowledging the justice of their sentence. The beaten tribes submit-ted, and it is believed that the war is at an ond, having cost during two months just 132, the villagers fighting without pay.
With reference to the sudden acceptance

of Christianity by the Fijians, one of the most extraordinary and yet best ascertained tacts in the history of Uhristianity is the sudden completeness of its victory over some savage tribes. Paganisms of old were very slow to yield to its influence; the great paganisms of to day, Hindoorsm and popular Buddhism, yield their converts one by one, and Mohammedanism may be said to be unimpressionable; but a savage creed —a creed unsupported by a philosophy or an explanation of the cosmor-yields every now and then utterly, finally, and at once. The Russian Pagans became Christians in a day. In our own country no relie of any African creed, though many of African practice, can be found among the negroes, though they have been here scarcely a cen-tury; the whole population of Hawaii beats of which are exempt from all muni-ipal laws. Thus there was in 1862 a large race of Madagascar adopted Christianity, Moslem quarter in Belgrado which carried on a constant fued with the other citizons, and the bad feeling engendered by this unwholesome state of things culminated in that year, when a Servian boy at a fountain was killed by a Turkish solder, who, on being arrested, was rescued with some further loss of life, and after this a general civil war began between the Moslews and the content of the co based upon such a slight extent of know-ledge would have been imperfect, and no doubt one change has occasionally been followed by another—the Hovas, for instance, having apostatized and repented, and an entire Christian village in Canara proclaiming itself Mohammedan by sound of drum—but, nevertheless, the "conversion" has very often hear found to he in one war in the less than the process of the second sec ten been found to be in one way singularly complete. The ancient supernatural fears which one would suppose to last longest are all gone. A Polynesian that minute are all gone. A Polynesian that minute converted will chop up an idol, or out down a sacred grove, or bid outrageous defiance to a visible and, as it were, demonstrable hell, in the shape of a lake of volcanic fire, without an apparent twinge of fear. The Karens become in an hour, in their relation to the powers of the air, altered beings, and the Coles defy the rold deities with a serenity that modern sceptics have never displayed. We believe the explanation to be a certain incompleteness or rather incomplete completeness of the Christian victory some respects was decreased, some respects was decreased some beautiful ornamental arts, all of which have disappeared from the city. These so-called Turks were nevertheless Servians, but of the Moslem faith. Relitanity with the Greeks and Romans. The heathen in adopting Christianity have not adopted all its ideas, have not risen—as, adopted all its ideas, have risen all at once—to the conception of an impersonal God, working by immutable laws or laws called Greek, though they may be Slavoniaus or Albanians: and millions in Bosnia,
Albania, Herzegovina, Bulgaria, and
Macedonia are called Turks, who nevertheless are Slavoniaus, Albanians, Bulgariaus,
and Greeks by race.

The streets and houses in Belgrade but a
few years ago resembled exactly those of converts to Christianity? And was such profession a vain one? Far from it. We profession a vain one? Rar from it. We do not say church creeds are useless and theological instruction is valueless;—we know differently;—but does not much contention and dispute come to these, unknown to the earlier and in some respects better days of Christianity? So shall we not all learn the great lesson of charity and things is entirely changed: the streets are spacious, many of the houses tall and stuccoed, and the shops as handsome as those of most small German towns. Strange to say, the pavement is strictly oriental, and formed of unevenly laid stones, with break-neck holes for unwary the street of the ignorance of earlier times; but it has also of necessity measurably lost its stones, with break-neck holes for unwary that it is pressing out to call learn the great lesson of charity and toleration? Christian denominations are getting closer together in feeling than ever before. Christian denominations are getting closer together in feeling than ever before. Oristian denominations are getting closer together in feeling than ever before. Oristian denominations are getting closer together in feeling than ever before. Oristian denominations are getting closer together in feeling than ever before. Oristian denominations are getting closer together in feeling than ever before. Oristianity has out-grown much of the ignorance of earlier times; but it has also of necessity measurably lost its simplicity of life and belief. This was to be locked for the province of the ignorance of earlier times; but it has also of necessity measurably lost its simplicity of life and belief. be looked for; but now that it is passing out Formerly there were no hotels worthy of the transitional period there comes a the name in Belgrade. The traveller, with his saddle-bags, carpet, and padded quit, las—which are entering wedges of division was fain to reek hospitality, as in other and dissension—and returning to the cardiwas fain to reek hospitality, as in other and dissension—and returning to the cardinal truths of religion—and very few they khan, or at the house of a friend. Now there are surely the Christian Church to day should not be ashamed by the greater harmony and more perfect unity of earlier days. Growing in knowledge let us grow in the spirit of true Christian unity, toler ation, and charity as well .- Christian

THE Russian Governmnt permits no man to change his religious profession, unless it be to become a member of the Greek Church. Within the denomination in which he was born each Russian subject is free; but outside of it he has no liberty whatever. Recently an American Presbyterian missionary visited a congregation of Evangelical Armenians in Shamoki, a town of the Caucasus region. These Protestants number five hundred members, are in sympathy with Presbyterianism in doctrine and worship, and would be very glad to receive aid in the way of missionaries. For a long time the Russian Government endeavored to suppress the Church, and repeatedly sent away its teachers into other parts of the country. Finally, it hit upon the teachers into other parts expedient of making them Lutherns in form. The Church was put under the neminal care of the Lutheran parter of Tiflie, three hundred miles away. No one can be admitted into the congregation without an order to that effect from the Tiflis officials, both civil and i ecclesiaelical.

### Nothing but Leaves.

на и манануют, тибим

Nothing but leaves. Strewed above the familibed burger, Lairy genes of fairy hours, Mither, thather, solded and torn. pward, dounward, faded, ama Nothing but leaves

Nothing but leaves, Deep waids the woodland thee. On the Lill-side, in the glade None to gether, none to thre None to pity, none to share Nothing but leaves

Nothing but loaves, Where the tall mass yet shall wave, High above the lonely mave; No one plants the pansies there. Nothing speal of loring ear Nothing but le mos

Nothing but leaves Buried in the fluttering heart Where the fitting shadows start, Crushed the flow is of memity with atte With the bitin : trests of grief Nothing but leaves.

Nothing but leaves. Wenry, faint and full of care Archie's rathent flowers fan , Dead too soon at ove, alas! Living when the night winds pas-Beautiful icaves

### "Girls, Don't Do It-"

"Don't do what?" our fair young readous will ask. There are a great many things you ought to do, and a still greater number that you had better not do. Foremost and prominent among the latter is, to undertake to reform a drunkard by marrying him. Depend upon it, it you cannot keep him sober during those days of the average woman's strongest influence over wayward men, the season of court-ship, the chances will be against success. Some women have succeeded in this labor of love, but there are 10,000 failures to one success. It is a field of missionary labor that few of the sex are fitted to enter. If John gets drunk once a month whilst he is billing and cooing, depend upon it he will require semi-monthly seasons of Bacchanalian recreation when he becomes a benedict. A man who gets drunk is necessarily a bad or foolish man when he is under the influence of liquor, and is very apt to soon become a bad man whether drunk or sober. The romantic idea that a woman who can reform a drunkard is deserving a crown of glory is all the veriest bosh. They would be shocked by the suggestion that a man who marries a fallen woman and restores her to a life of virtue, would be deserving the praise of all man-kind. The latter would be a much easier task than the former, and more likely to succeed. The debasement in one case is generally incurable, and scorns the influence of kindness and affection; whilst m the other the opportunity to escape from a life of degradation would in most cases usure hearty co-operation with the missionary in such a field. But the drunkard as is generally the case, may be addicted to a number of other vices, each one of which ought to be considered as r: '-ive as that of drinking. Still we find ours, virtuous, refined, and delicate women risking their lives and happiness in the delu-sive hope of rescuing and restoring them. Instances of the terrible failure in this missionary field are to be found in every street and lane of a great city, accompaniment of scores of the desolate widows and orphans of those who have staggered into drunkards graves. Still the experiment is tried by new votaries who think they can succeed where others fail. It is a terrible delu-Love and devotion are powerless on a drunkard. Nothing but an iron will and a firmness that few women possess can check the career of a man who has once taken hold of strong drink. He must become subject to her will, and be restrained from evil courses by a power stronger than love or kindness. There are enough men who become drunkards after marriage for all reasonable purposes of experiment, without taking them fully trained in a career of vice and debauchery. Therefore we say, "Girls, don't do it!"

### Persecutions in Spain.

The Times has devoted a leading article to the petty persecutions of the Protestants by the Spanish Government, which it characterises as simply ludicrous, believing that the action will make Spain the laughing stock of Christendom, and couch ding by saying that the Bourbons never learn anything by experience. We learn that the Government orders against Protestantism are being enforced throughout The Mayor of San Fernando, near Cadiz, has issued an order respecting a church long established there, forbiding service with open doors, notwithstanding the extremely hot weather lately provalent. He has also ordered the Biblical texts above the doors to be taken down. The Government are taking down bills on the church and school doors at night. The Ministerial crisis, which appeared mos threatening owing to the religious ques-tion, is averted for the present. The intolerant measures have given rise to a frequent exchange of notes between the British and German Government. It is understood that they have addressed re-monstrances to the Spanish Cabinet upon this subject, and called upon it to act into conformity with its engagements. Th Diario Espanol, a Liberal paper, states that the authorities in the north of Castille have prohibited the sale of Protestant Bibles. It calls upon the Government to investigate the matter, and to censure the authorities should they have violated Article II. of the Constitution. The Mayor of San Fernando has ordered the Protestant pastor in that place to keep the doors of his chapel closed on the ground that he considers their being open an external manifestation prohibited by the Constitution. It is understood, however, that the Mayor's conduct has been disapproved of by the Government. The Imparcial states that the Minister of the Interior has reor vod the procests of the Rev. John Jameson and the Rev. Mr. Fliedner against the Address Gradorder issued by the Project of Madrid for Philadelphia.

the removal of all placards, notices, etc., from the exterior of churches and schools of Protestant placer of worship. They ask that the order may be reseined, maintaining that Article II. of the Constitution in no way prohibits demonstrations of such a nature. of such a nat re.

### Lord Brougham on Good Breeding.

The same observations which were made on the arts are applicable to a certain re-finement of manners, which is common to all highly civilized states, but which, per-haps, arises in despotic countries at an earlier stage of society. The retinement is in itself of little merit or value, it, in-deed, it is rather to be accounted a defect. Its chief characteristic is luxuriou indul-gences of various kinds, and a politoness which consists so much in suppression of the natural feelings that it is nearly aking to falsehood. Never to say anything that may give pain, unless where our duty re may give pain, unless where our duty requires it, is a rule of sound morals as well as good manners. But never to say anything which those present may dislake, nay, from which they may dissent, is the rule of refined and courtly bree ling. Absolute command of counterance and figure, calm placid deportment, unblokenesses, sustained dignity, belytral, reduced. ease, sustained dignity, habitual smiles, indiscriminate respect, nay, the temblance of esteem or even love for anything that approaches, and the taking a ready interest in whatever concerns every one, but showing none at all in what regards ourselves merely—there are the constitutents of highly-refined and courtly manners; and these imply such an unnatural suppression of foolings, such an habitual re-straint upon the emotions of every kind, such a false position of the mind at all times, as is most easily learnt under the sway and the dread of a despota prince or his provincial representative. Accordingly the manners of the Orientals are known to be polite in an extravagant degree; while there is a want of polish in the subjects of free states which has made the roughness of a republican almost pro-

### Prophecy and History.

Concerning Tyre Ezekiel thus pro-phesied: "I will make thee like the top of a rock, thou shalt be a place to spread nets upon . thou shalt be built no more thou shalt be a terror, and never shalt be any more." Ezek. NVI. 14: NVII. 36: XVIII. 19. When this prophecy was uttered, nothing was more unlikely in all human appearance, than its falfilment. Tyre was then a city of the greatest beauty and commercial granleur. As far back as the time of Joshua it was "a strong city." By Isaiah it is mentioned as "of ancient days," the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth." It long withstood the reign of Alexander the Great, and was only at last taken by him through means of treachery. Tyre now is as the prophet said it should be, "a place to spread nets upon," a hovel for tishermen. Vitringa in his "Commentary in loco says "In Tyre itself the travel-ler looks for Tyre and finds it not." And it is thus described by Maundrell. "In a journey from Aleppo to Jerusalem at Easter A.D. 1697:" "The City of Tyre, standing in the sea upon a peninsula, promises at a distance something very magnificent. But when you come to it, you find no similitude of that glory for which it was so renowned in ancient times. On the north side it has an old Turkish ungarrisoned castle: besides which you see nothing here, but a mere babel of broken walls, pillars, vaults, etc., there being not so much as one entire house left. Its present inhabitants are only a few poor wretches, harbouring themselves in the vaults, and subsisting chieny upon fishing: who seem to be preserved in this place by Divine Providence, as a visible argument how God has fulfilled his word concerning Tyre, that it should be as the top of a rock, a place for fishers to dry their nets upon." Page 48.
To show how God often ma

wrath of man to praise him. Volney, a learned traveller and historian, but a determined enemy of Christianity, in describing the present condition of some of those places concerning which prophecies had been uttered of old, without knowing or intending, employs the very words of the prophets in his description of them. The prophets said how they should be, and Volney, in the same language say show they are,-Dominion Churchman.

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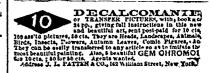
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### THE PRODUCE MARKETS.

Toronto, Nov 15, 1876 There was a slight decline in the price of wheat in London, Et gland some improvement is noted in the West, but New York remains the same.

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ALYO		41			ñ ón	- 41	- 1	OO.

### Births, Minrringes and Dentus. NOT EXCEEDING FOUR LINES 25 CENTS.

BIRTH.

On the 20th ult, at No. 48 Ste Familie street, the wife of Dr. Joseph Clark, L.D.S., of a son.

MARRIED.

In Montreal, on the 9th inst, at No 24 Borri street, by the Roy. Jas. Fleck, W. D. McLaren, jr., eldest son of W. D. McLaren, Esq., to Herristy, second daughter of John Monk, Esq., advocate, all of Montreal.

second daughter of John Mohn, Esq., davecaes, and of Montreal.

On the 2th inst., at the residence of the bride's aunt, by the Rev. Robert Campboll, M.A., George Henry Yelland, to Jane, eldest daughter of the late James Robertton, all of Montreal No cards. In the Presbyterian Church, Kinnount, on the 2th inst., by the Rev. Samuel Acheson, Wolby Shennan, Esq., of the Township of Emily, to Miss Mary Deltmau, of the Township of Galway.

On the Bist Oct. by the Rev. K. McDonald, at the residence of the bride's father, Hugh McNaughton, to Miss Annie McEwen, daughter of Mr. John McEwen, all of Kenyon, Ont.

On Nov 2nd, by Rev. K. McDonald, at the residence of Mr. Arch. Boyd, brether-in-law to the bride, Wm. McRes, to Margaert Campbell, daughter of Alexander Campbell, late of London, Ont., all of Kenyon, Ont.

### Official Announcements.

### MEETINGS OF PRESBYTERIES.

HURON.—The Presbytery of Huron will meet in Clinton on 2nd Tuesday of January, at 11 a.m.

CMATMAN.—The next regular meeting of the Presbytery of Chatham will be held in Adelaide 55. Church, Chatham, on the 3rd Tuesday of December, at 11 o'clock am.

IMPERY.—The Presbytery of The P

TANDEAY.—The Presbytery of Lindsay will meet in Cannington on the last Tuesday of November.

WHITEY.—The Presbytery of Whitby will meet in St. Andrew's Church, on Tuesday, 19th day of December.

PRIMEDOROUGH.—The Presbytery of Peter-borough will meet in St. Andrew's Church, Peter-borough, on the third Tuesday of January, at 11 a.m.

KraceTOX.—Next meeting to be in St. Andrew's (all, Kingston, on the 2nd Tuesday of January

PAMS.—The Presbytery of Paris is called to meet at Princeton on Tuesday, the 21st Nov., at 1 p.m., to hear parties in the call from Wingham to the Rev. H. McQuarrie. the Rev. H. McQuarrie.

Victoria.—At Cannington, on the last Monday of November, at 11 a.m.

STRATFORD.—In 8tt. Andrew's Church, Stratford on Tuesday, 19th December, at 10 o'clock, a.m.

Owen Sound.—In Knox Church, Owen Sound, on third Tuesday of December next.

Barris.—Ist Tuesday of December, at 11 a.m., at Barrie.

at Barrie.

Hamilton.—The next ordinary and stated meeting will be held in Central Church, Hamilton, on the third Tuesday of December, at 10 clock, am.
London.—Adjourned meeting on 1st Tuesday of November, at 2 p.m., in 1st Presbyterian Church. Regular meeting 3rd Tuesday of December, at 2 p.m., in the same place.

Tononto.—The Presbytery will meet in the usual place on the first Tuesday of January, 1877, at eleven a.m.

"Ought to find a place in every Presbyterian home —Collingwood Bulletin.

## British American Bresbyterian. FOR 1877.

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Efforts will be made during the coming year to make the PRESDYTERIAN increasingly attractive and useful to the large constituency it aims to represent. To this end the Editorial staff will be strengthened; a larger variety of Missionary In telligence will be furnished by Dr. Fraser, Formosa; Rev. J. Fraser Campbell, and Rev. James Douglas, India; and special papers are expected from the following gentlemen:

Rev. Dr. Waters, St. John, N.B. Rev. Prof. Bryce, M.A., Winnipeg, Ma. Rev. Principal McVicar, LL.D., Montreal. Rev. John Cook, D.D., Quebec. Rev. Prof. Grogg, M.A., Toronto. Rev. John Laing, M.A., Dundas. Rev. Prof. McKerras, M.A., Kingston

Rev. W. D. Ballantyne, B.A., Pembroke. Rev. G. M. Grant, M.A., Halifax, N.S. Rev. W. Houston, M.A. Bathurst, N.B. Rev. Geo. Bruce, M.A., St. Catharines. Rev. John Gallaher, Pittsburg, O.; etc., etc.

The Sabbath School Lessons will be continued and increased attention will be paid to the question of Prohibition now happily growing on the public mind. All matters effecting the interests of our Church shall have prompt and careful attention, and the legislation likely to come before next General Assembly will be fairly discussed, and its bearing on the future of Presbyterianism in the Dominion duly examined.

We invite the cordial co-operation of ministers olders, and people generally to aid in extending choers, and people generally to aid in extending the circulation of the PRESETTERIAN. Much has been done in this way already; but much still remains undone. On circulation is now (0.00); there is no good reason why it should not be 16,000; if each of our present subscribers will only send US ANOTHER NAME We shall at once reach 19,000 and then to get the remainder will be a compara-tively easy matter. Friends, help us in this par-

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TO AGENTS.—In order to make this paper the very best and most remunerative one in Canada to canvass for, we will present to every subscriber for 1877 a copy of the great steel plate engraving entitled "Wollington and Bluoher Meeting after the Battle of Waterloo" stell a vide inches. It is, beyond doubt, one of the finest ougravings every produced, being the premium of the London (Eng.) Art Union for 1875, and soid strictly at one guinca in England and six dollars in the colonies. This magnificent pure line ongraving was executed by Lumb Stocks, R.A., from the wall painting in the Palace of Westminster by Daniel Maclise, R.A. It occupied six years of this celebrated painters iffo, and the steel plate by the equally renowned engraver occupied five years more, coating the sum of £3,150. The bost crities threughout England and Canada unite in praising this wonderful victure of the culminating point in the battle of land subscribers for 1877.

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