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British American Presbyterian.

Vol. 3.—No. 21.]

TORONTO, CANADA, FRIDAY JULY, 3, 1874

[Whole No. 125

Details of Home Mission Work of the O. P. Church, 1873-74.

BRITISH COLUMBIA.

Your Committee have not succeeded during the year in obtaining another Missionary for British Columbia. As only one application was made, they did not feel warranted in making an appointment. Mr. Jamieson still occupies New Westminster and the adjacent stations of North Arm and Langley. Very little progress has been made during the past year. In a letter received from Mr. Jamieson since the April meeting of the Home Mission Committee, he says: "I have been engaged during the past year in conducting services at the usual stations. These have been so often reported upon, that it is unnecessary to repeat them. The changes are very few. There has been some increase to the population, but few of them belong to our church. I have had, however, more than the usual amount of discouragements to contend with. But for the great disappointment in the railway, one might reasonably have expected to see a different state of affairs throughout the Province, and a consequent increase of more encouraging material for religious organizations. The floating character of the population demands the exercise of more than ordinary faith. While there has been much toil-some labor, the past twelve years, there has been little or no opportunity for interesting results. Ours is in fact an itinerant mission, with this difference, that while the minister is stationary the people are constantly moving. It would not, however, be right to conclude that our labor or the expenditure of so much money by the church have been in vain, because our membership and attendance are comparatively small at any time."

The financial statement submitted by the managers of the congregation from January 1st, 1873, to March 31st, 1874, is as follows.

RECEIPTS.	
LANGLEY SETTLEMENT.	
Subscriptions.....	\$ 78 76
Sabbath Collections.....	20 75
	\$100 75
NORTH ARM SETTLEMENT.	
Subscriptions.....	\$ 95 00
Sabbath Collections.....	26 13
	\$121 13
NEW WESTMINSTER CITY.	
Subscriptions.....	\$264 00
Sabbath Collections.....	312 87
	\$476 87
MISCELLANEOUS.	
Pew Rent, Interest, &c....	69 25
Total	\$767 25
EXPENDITURE.	
MISCELLANEOUS.	
Light, Fuel, Insurance, &c.....	\$ 81 60
Interest.....	72 50
Charges, Sale of Manse.....	6 50
Special Collection, paid over Foreign Mission and Hospital.....	20 12
Sunday School Papers.....	5 00
Travelling Expenses.....	88 00
Salary of Minister.....	468 00
Balance on hand.....	25 13
Total	\$767 25

The last General Assembly fixed Mr. Jamieson's salary at \$1,000 in addition to the \$600 which it was expected the congregation would raise. Of the amount, as will be seen by the financial statement, only \$468 has been paid. Mr. Jamieson writes that on this account, coupled with the high rate of living, he has incurred a good deal of debt to several parties for supplies of necessaries, besides using a legacy of \$200 left him by a member of the Church, which otherwise would have been invested for his future want. Accompanying the financial statement, the Committee of the Church sent the following communication, which may guide the Assembly in its action regarding the Mission:—

New Westminster, B.C., 18th March, 1874.
 Sir,—I am directed by the Committee of St. Andrew's Church to forward to you the enclosed statement of receipts and expenditure of the Mission Station here, in connection with the Canada Presbyterian Church, and at the same time to lay before you some facts relative to the present and prospective state of the Mission.

As the statement will show, the total amount paid as salary to our pastor, Rev. Jamieson, since the beginning of 1873, is \$468, with the \$1,000 per annum, which he receives from the Canada Presbyterian Church, makes \$1,718 for fifteen months, an amount altogether inadequate for his support, in this country, where many of the necessities of life are so expensive; and the Committee hope to raise a much larger sum during the year upon which we are entered. The congregation in the Province is drawn, is, however, increasing rapidly, though slowly as yet, and the Committee trust that, prospering with the prosperity which has lately begun to dawn upon the Province, the Presbyterian Church in New Westminster will soon see brighter days.

The Committee feel sure that you would not be so slow to see the work of the church here, and that the majority of the different congregations gathered into other folds, and labor and expenditure of so many years, yet failing additional help from the church, it is difficult to see how a reasonable result can be expected. The Committee would, therefore, respectfully request you to consider carefully the following proposition, viz.: That the Canada Presbyterian Church should make good last year's (\$1,157) and make an allowance of \$1,000 instead of \$1,000 for the year 1874

and 1875. This will involve an expenditure, in excess of the amount provided for under the present arrangement of a little more than \$300, and will, we confidently believe, be the means of maintaining and establishing, in this distant corner of the earth, a representative of our beloved church.

The Province of British Columbia, owing to causes, into a statement of which it is impossible to enter here, was in a very depressed condition at the time of its confederation with Canada. From that depression it is now recovering. Large public works are being undertaken both by the Dominion and Provincial Governments; new settlers are constantly arriving in the country, and a healthier tone pervades the entire community. These things make it peculiarly desirable that the work carried on for so many years, under great difficulties and at great expense, should not be abandoned now, when, so far as human eyes can see, the harvest is at hand.

MANITOBA.

The Committee are able to report encouraging progress in the North-West. Mr. Ure, of Godrich, and your convenor, visited the Province last July in reference to the location of the Manitoba College, and while prosecuting their special mission, embraced the opportunity of preaching in nearly all the stations, and assisting the brethren in evangelistic work. But for the untire failure of the crops in certain localities, rendering the people unable to give for ordinances to the extent expected, a much larger amount would have been contributed to the Home Mission Fund. The Mission stations of Little Britain, Headingly and Parks Creek, and the new settlements of Rockwood, Springfield and Sunnyside, are all within the region, which had no harvest on account of the grasshopper visitation, and hence were much crippled. From the annual report presented to the Presbytery of Manitoba, by Prof. Bryce, and subsequently laid before the Home Mission Committee, the following extracts are made, indicating the progress of the various stations during the past year.

WINNIPEG.

Winnipeg, as the locality that has received the greatest addition to its population during the past year, has advanced most rapidly in church matters. The congregation has gone on steadily increasing, and has added thirty-four to the roll of members during the year, and has thus received in all eighty-five members. It may be mentioned that, without doubt, the number would have been considerably increased but for the congregation being without a settled pastor.

The congregation has so increased that it was found necessary, in November, to add a wing, so that now the church holds about 250 persons. It has about eighty families and one hundred single persons. The pews are nearly all let; the congregation is influential, and has been energetic and liberal during the past year. As it has declared its intention of being self-supporting it now comes under the head of "Vacant Congregations." The expenses of one candidate (\$120) were paid. The amount due to Mr. Moodie for the first three months of the church year, as assistant to Prof. Bryce, of \$150, was paid, and the congregation is paying for the present supply from the Home Mission Committee at the rate of \$1,500 per annum. This total contribution for all purposes from March 31st to March 31st for the congregation may be set down at \$2,800. After meeting what the congregation considered its fair share of expenses, it was decided at the annual meeting to make a donation of \$400 to Prof. Bryce for the attention shown by him in beginning and managing the congregation. This was the more acceptable that the high rate of living in Winnipeg requires it. The resolution adopted at the meeting was as follows: "That this congregation tender their hearty thanks to Rev. Professor Bryce for his zealous and assiduous services on behalf of the congregation, in the pulpit and otherwise, and as a token of their appreciation thereof beg to tender him the sum of \$400 to be paid from the ordinary revenue of the church." The congregation, during the past year, chose three elders, who were ordained and inducted, and Prof. Bryce as moderator of session has still a supervision of the congregation. A Missionary Association has been formed in connection with the congregation, and a strong committee of the congregation for giving advice and assistance to immigrants did good service. The Sabbath School, from a mere handful a year ago, has grown with great rapidity; it has now a well organized and capable staff of twelve teachers; it has eighty scholars; it uses the international series of lessons, and is well supplied with books, catechisms and Sabbath School literature; its teachers have monthly meetings, and the regular, stated sermon is preached to the children.

The supply of the past year has been considerably varied. Messrs. Ure and Cochran, Commissioners to Manitoba; Messrs. Macdonnell and Carmichael, Rev. Mr. Smith, of Fond du Lac, Rev. Dr. Clarke, and Rev. Mr. Robertson, have each done good service. Of the \$2,800 raised during the year by the congregation, \$1,000 has been expended in additions to the church. Within the last twenty-one months between \$1,800 to \$2,000 have been expended in building and clearing of the small debt previously on the church. The church is now unencumbered. The Trustees have taken steps to obtain the title from the Hudson Bay Company.

LITTLE BRITAIN AND PARKS CREEK.
 This congregation, under the care of Rev. Mr. Fraser, has done moderately well during the past year. \$100 toward the Home Mission Fund was the amount the Presbytery could obtain on account of the harvest being an absolute failure and almost all de-

pending on this as their only resource. It is presumed the people will have some difficulty in living the winter through comfortably. They have with unusual zeal gone forward with a very substantial stone church, which was very much needed upon which, however, there is remaining a debt of \$1,500. This sum is the probable site of a town, and the hold thus taken by the erection of a good church is not only a present advantage but a considerable prospective one as well. The congregation has added, between the two stations, Little Britain and Parks Creek, fifteen to its roll during the past year.

ROCKWOOD.

When the report was given a year ago this station was reported as about to begin a church. The church is erected, though not finished in time for services during the present winter, the congregation here is not large, but the position is a very important one as being the key to a large extent of country, of thirteen townships open to settlement. To the north of it are the Townships of Victoria and Greenwood, where twice during the past winter we had service and which promise to be important fields. West of Rockwood also is a new settlement, Woodlands, where we have never had service. In Rockwood we have maintained a regular fortnightly service for the past year.

SPRINGFIELD AND SUNNYSIDE.

Since last year Sunnyside has been added as a new station. Although this region has a small Episcopal Church erected in it, we have almost exclusive command of the people. These townships have organized as a municipality. The establishment of the second station has had the effect of retarding the erection of the church which was planned last year; it has been found necessary to have two churches, and matters are now clear and favorable for such a result. It may be necessary to explain that in the Prairie settlements the fixing of sites is a most difficult matter. The tendency to scatter among the settlers in a country where there is a road in any direction is marvellous and seriously affects rapid advance in the formation of congregations. It was found necessary on account of the importance of this field to remove Rev. Mr. Donaldson from Headingly and station him at Springfield. This cannot fail to be most advantageous for this locality. Already the Springfield church is under way and will be fit for service by the middle of summer. Sunnyside has also decided on building a church of its own. Should a year or even two years from now see two churches and two fair congregations in this region, it must be confessed that this will be a rapid development, when it is considered that the settlement is not two years old yet. During the past year the congregation was formed, communion dispensed and a Roll containing nine communicants made out. This congregation has pledged itself to raise \$150 next year and in all probability this will be exceeded.

HEADINGLY.

This station has just about held its own during the past year. It has at present no station which can be connected with it; though a reference to the map will show that it is the nearest point to what is likely to be a good settlement, "The Boyne." For nine months of the past year the Rev. Mr. Donaldson has supplied this congregation and has paid two visits to the Boyne thirty miles away. About New Year it was found necessary, as already noted, to remove Mr. Donaldson to Springfield. Since that time Headingly has been supplied every Sabbath: although fifteen miles distant from Winnipeg the journey has been made in all kinds of weather, without a failure. At no time a very hopeful congregation it has maintained its place fairly. During the past year Sabbath School and the regular ordinances have been maintained and the communion dispensed.

Headingly has been charged with the amount deducted from Mr. Donaldson's quarterly salary, and being in the *famine district*, has probably done its share, at least as well as we have ever been able to induce it to do, by raising \$75.

BOYNE.

As will be seen by the map this is an isolated settlement. Could we occupy it the people are prepared to put up a little church, and we could count on probably the greater part of the settlement. Our plan of supplying it would be to have a missionary able to endure hardship stationed at Headingly, to go on alternate Sabbaths to the Boyne, and have on that Sabbath Headingly supplied from Winnipeg. As soon as spring opens should the supply of men be great enough we intend doing what we can for this district.

POPULAR GROVE, ETC.

This is the first of the settlements on the Lake of the Woods road east from Winnipeg. We have during the past winter held service on a few occasions at this point. From the colporteur of the Bible Society, who is a Kildonan elder and who made a religious census of the new settlements, we learn that there were fifty-one Presbyterians, old and young, in this district last summer, &c., in the region over some thirty miles. The settlements, of course, are only beginning. This region, lying as it does on the Dawson route and on the probable line of one of the first branches of the Canadian Pacific, will soon be filled with settlers. All that we can do for this region must be from Winnipeg for some time, unless we can have an itinerant missionary employed.

PORTAGE LA PRAIRIE, HIGH BLUFF, AND BURNSIDE.
 These three points have all been under the care of the Rev. Mr. Mathieson. There has been a good deal of development in this

field, particularly in the western part of it. Poplar Point, where we have a few people, has been occasionally supplied.

High Bluff is a good station. has spent a considerable amount upon its church and manse combined, and will, it is hoped, have them ready for occupancy during the present summer. A grant from the Building Fund has been made to this congregation. This congregation has a glebe of some fifty acres. The missionary supplies this station fortnightly.

Portage La Prairie. This congregation is not very large, but worships in its own church, and has service every Sabbath: it is an important point and has a new settlement rising a few miles north of it.

Burnside, though the newest, is the strongest station of this group: it has developed very much during the year. A church is now being erected there: the material is mostly upon the ground and the application has been made to the Church Building Fund.

In this group of stations elders were elected, and the whole constituted a congregation. All the elders (6) elected have not accepted, but last week those who did were ordained and inducted, and the first session in our western district thus organized, the first of many more to be. An application for a division of this extensive field was made at last meeting of Presbytery, and a deputation consisting of Messrs. Robertson and Fraser was appointed to visit them, with explicit instructions that unless the field contributed largely in excess of present amounts we could not afford them another missionary. During the past year the amount to be raised by this group of stations was \$270, and this has been deducted from the salary of their missionary in his quarterly payments. The deputation appointed to visit these stations has just returned, and reports encouraging things, viz.: that the group of stations will raise at least \$600 during the coming year. At next meeting of Presbytery we hope the field may be divided, as it is *very extensive* for one missionary.

PALESTINE, PINE CREEK, AND 2ND CROSSING (WHITE MUD).

In this region Rev. Mr. McNabb was laboring successfully until poor health compelled him to resign. After his removal, with the exception of two Sabbaths' preaching, we were unable to give this region any supply until the coming of Rev. Mr. Robertson in January. The Home Mission Committee, in order that Knox Church might have an opportunity of hearing the Rev. Dr. Clarke, who had been supplying Knox Church for about a month, before Mr. Robertson's arrival, sent the latter gentleman west for five weeks. Mr. Robertson with great energy and acceptance visited the field, encouraged the people and brought down to the Presbytery a petition signed by nearly ninety persons praying to be organized into a supplemented congregation. This settlement of thirty scattered families are willing to contribute about \$825 in the first year, and wish to call a minister, which the Presbytery encouraged them to do. From what has been said in regard to this western district the Committee may see that a way is opening up for us of getting congregations out of the leading strings of being mission stations, and of encouraging them to move towards supporting their own ministers. We shall, we trust, be able in the coming year to get several congregations on their own feet in this way.

- 1.—Winnipeg is so already raising \$1500 per annum).
- 2.—Palestine, &c., (promises \$325 for first year).
- 3.—Burnside and Portage La Prairie (promise \$400 for first year).
- 4.—High Bluff, Poplar Point, &c., probably only \$200 promised yet).
- 5.—Headingly and Boyne (probably \$200—150 each).
- 6.—Little Britain, &c., (almost certain of \$300, but on account of the famine we can do nothing with them just now).
- 7.—Springfield and Sunnyside (certainly \$150).

In all probability at next meeting of Presbytery we may make some suggestions towards working out a scheme of managing those congregations that will call and become supplemented charges. It has required much perseverance and patience with some of them, but matters are looking favourable now. It would not be just to pass without notice Rev. Mr. Robertson, in this connection, who has in the few weeks of his visit west done invaluable service.

In order to accomplish these ends we need more men, and if we succeed, there can be no doubt that much advancement will result. As before urged by the Presbytery, we need three more missionaries, and will, we trust, be able to sustain at least two of them, with our increased contributions, on a sum not greater than that drawn from the Fund during the year now closing.

EDUCATIONAL WORK.

Our College Board and Senate will report fully to the Assembly. We may more fully advert to the College work. Prosperity has been again vouchsafed to us: thirty-four students have this season been entered on the roll, and the work done has been the most satisfactory in the history of the College. Our differences of opinion in regard to the site of the College have not injured it at all, and the removal, should the Assembly so decide, will take place under the most favourable auspices. Our *Ladies' School* (not in formal connection with the Church) has also been very successful. There have been in attendance thirty pupils this year. Fees from it will reach nearly \$1000 this year; but our expenditures in beginning, keeping up, and paying teachers' salaries (over \$600 for salaries alone) is heavy: we

have not acknowledged gratefully assistance sent us from home. The religious census of pupils in attendance has been: Presbyterians, ten; Roman Catholics, ten; Church of England, seven; Wesleyans, three. Not only have we reclaimed more of the Protestant girls from the Nuns' School, but it will be observed we have carried the war into the enemy's country. We insert a paragraph from the leading paper of the country, for last week, conducted by one not connected with us at all, and showing the public sentiment. It says:

"Manitoba College, under the auspices of the Presbytery, located at Kildonan, four miles from Winnipeg, might be rated with the best Ontario High Schools or even Upper Canada College, of Toronto. It prepares students for matriculation and though but three years in existence, is doing a large amount of work. The fees are very reasonable. 'Winnipeg Ladies' School' is an incorporated institution founded by the Presbyterian Church, and provides a superior education, embracing, besides the more solid branches, all the modern accomplishments."

BUILDING CHURCHES DURING THE YEAR.

Knox Church has been enlarged.
 Little Britain, church erected.
 Brockwood, church erected.
 BEING ERRECTED NOW.
 Springfield church.
 Burnside church.
 [DECIDED TO BE ERRECTED].
 Sunnyside church.
 Palestine church.
 Boyne church (?)

CHURCH PROPERTY.

Just a year ago the Bill introduced by the Government, at our suggestion enabling us to hold property by Trustees, was passed. Trustees have been appointed and in most cases have taken the steps necessary for procuring titles. Knox Church, Winnipeg, has not yet received its title though occupancy before the transfer ensures us possession, and we hope within three months to have our limits defined—an important matter as the land on which the church stands is worth from \$3000 to \$5000 per acre. At Headingly we have taken the necessary steps; at High Bluff we have made our sworn affidavit. At Portage La Prairie our church is built on a small lot, for which we have made application. It is a disputed claim, but we are likely to hold our own. At Palestine the young and spirited congregation has under contemplation the buying of the McNabb property of 160 acres, with a house on it. Rockwood, and Springfield we have bonds for deeds for our church sites. Kildonan and Little Britain have not yet moved in the matter.

CHURCH OF SCOTLAND MISSIONARIES.

Under the happy arrangements of 1872 there have been working in concert with us the missionaries of the "Presbyterian Church in Canada in connection with the Church of Scotland." We are grateful to your committee for the grant of \$200 per annum to Prof. Hart, although it is but a small recompense for the service rendered. Prof. Hart has endeared himself to us all. His services in the College have been invaluable; and his regular and willing help in the mission stations has given us every reason to be satisfied with the arrangements made. Whenever the state of the union question after the Assembly, we trust we may still work together in the common ground of the College; believing that should the union not be consummated at once, it is at least certain within a few years.

The Rev. Dr. Clarke, the second missionary of this church, arrived in this Province in the middle of December, 1873. As there was no minister to supply Knox church, Winnipeg, though another had before this been sent for, Dr. Clarke supplied the congregation for two months and a half. Our cordial thanks are due for the service rendered at such a necessitous time. Dr. Clarke has been sent for a few weeks to Little Britain, to supply the place of Rev. Mr. Fraser, who has gone for the meantime to Palestine.

From the foregoing it is evident that there has been a great outward advance during the year. We regret not being able to do more for the Home Mission Fund; but the unfortunate failure of the crops is our reason. As already stated, the prospects of next year are good. We need a greater outpouring of God's spirit, for amidst our church building and rapid advance we feel a great tendency in ourselves to realize more the seen than the unseen, the temporal rather than the eternal. Brethren, pray more for the missions of the Church. We pledge ourselves to do our utmost to be as independent as the circumstances in which we are placed permit, and our cry is still for more men.

In reference to our work in Manitoba, the Home Mission Committee at its last meeting agreed to recommend to the General Assembly.

1. That the salaries of Missionaries be \$800 per annum for married men, and \$700 for unmarried, men, to take effect on 1st October, 1874.
2. That the Home Mission Committee be hereafter relieved of the support of Manitoba College.

The Rev. L. Vincent who has resigned his connection of Saskatchewan Mission, has been engaged for one year, from the first of April, to labour in Manitoba. His salary up to the first of July is assumed by the Foreign Mission Committee. Messrs. McKellar and Currie, students of the third year of Knox College, have also been sent to labour in the Province, by the Students' Missionary Society, during the present summer. These welcome additions

The Pastor and People.

Rooted by the Rivers.

BY THEODORE L. CUYLER, D.D.

The Spring has been calling the roll in orchard and forest. Every living tree has responded by issuing its leaves or bedecking itself with blossoms.

A diseased or dying Christian is a far sadder sight. The marks of health and growth in a Christian are described in the Bible by the marks of health and growth in a tree.

This is God's idea of a flourishing Christian. Hardly any text in his Word affords a better test for each one of us to try himself by than this beautiful but searching passage.

(1.) The first mark of a healthy Christian is that he is rooted by the rivers of water. In that Oriental country water was the staff of life to man and beast and plant.

Some men root down into covetousness. There is no need of shaking their boughs with the vain hope of getting any apples of liberality.

A true servant of Jesus draws his motives of action from his deep loyalty, his deep heart love to his dear Lord. Up through these roots comes his daily devotion to those things which are pure and holy and of good report.

(2.) While the soul thus reaches down through its every rootlet into Christ's deep, cool well there is no danger that our leaves will wither.

(3.) Nor will the drought affect a well-rooted Christian. Some churchmembers are only flourishing during the heavy rains of a revival time.

of such periodical professors, how weary Jesus must be with them! But the joy of every pastor is that evergreen Christian who, when the community is as dry spiritually as summer dust, keeps his heart fresh, and his prayers fervent, and his hands open, and his daily life as beautiful as a palm-tree.

He never ceases to yield fruit. Every year is a bearing year. It is his fixed habit to attend the place of prayer, to give according to his means, to pay every man his due, to share his loaf with the suffering, to stand for Christ on every occasion and before every company.

And when God shakes such deep-rooted Christians with severe trials, how the ripe fruits do rattle down. Blessed be the discipline which makes me to reach out my soul's roots into closer union with Jesus' Blessed be the Jews of the Spirit which keep my leaf ever green!

Visit to Wartburg--the Castle of Luther.

I was on a different expedition from that which led me to clamber the high Alps, and risk my neck in traversing treacherous glaciers and leaping over crevices of immeasurable depth.

I had visited ancient baronial halls and magnificent palaces; I had gone to see the ruins of medieval castles and abbeys; I had wandered over battle-fields on which two hundred thousand men had met in deadly strife, and fertilized the soil with torrents of blood; I had sought the birth-place of many of the mighty of the earth; but no sight, no palace, awakened such emotions as Wartburg Castle, after I had entered its ponderous gate, and stood within its extensive courtyard.

I pictured myself a visitor to Luther, and wished to enter into conversation with him. I pictured to my memory the scenes of more than three hundred years ago. There he sits in the same chair occupied by him so long ago; with pen in hand he leans on that old oaken table, now despoiled of its original proportions by the ruthless hands of visitors, who deem a splinter of it a treasure to be cherished.

A true servant of Jesus draws his motives of action from his deep loyalty, his deep heart love to his dear Lord. Up through these roots comes his daily devotion to those things which are pure and holy and of good report.

The room was furnished in very ordinary style. It would be considered decidedly common at the present time, but it was Luther's, and that is enough to consecrate it. It has been held in pious reverence ever since, and the duke of Saxe-Weimar, to whom the castle belongs, has forbidden any further mutilation.

I felt it good to be alone in Luther's study. When the illusion of his presence had vanished, and I had somewhat calmed down after the unutterable emotions which the place had awakened, I took my seat in that old arm-chair, rested my feet on that same stool, leaned my arm and head on that same table, looked out of that same window, and breathed, I trust, a fervent prayer for the holy cause, in that same room whose walls had so frequently echoed the more pious and acceptable prayer of Luther.

My companions consisted of a German family I had met at Frankfurt a few days before, with whom I had become intimate. As we were toiling up the hill in the morning, one of the ladies, much more sedate than her younger sister, said to me, in a very serious tone, "I am making my first pilgrimage to Wartburg Castle. I go full of veneration for the good Luther. I

know the time, and it is not long ago, that I cured his name, as I was taught to do, and I regarded his doctrine as worse than pestilence, but now I think differently of the man and of his teaching. I go to Wartburg not to gratify a shallow curiosity, but to inhale his exalted and pious spirit."

Prayer in Your Family.

"I shall never forget the impression made upon me, during the first year of my ministry, by a mechanic I had visited, and on whom I urged the paramount duty of family prayer. One day he entered my study, bursting into tears, as he said, 'You remember that girl, sir? she was my only child. She died suddenly this morning. She has gone, I hope, to God. But if so, she can tell him what now breaks my heart--that she never heard a prayer in her father's house or from her father's lips! Oh, that she were with me for one day again!'"

Origin of The Missionary Hymn.

It does not necessarily take a life-time to accomplish immortality. A brave act done in a moment, a courageous spoken at the fitting time, a few lines which can be written on a sheet of note-paper, may give one a deathless name.

Reginald Heber, then thirty-five years old, was visiting his father-in-law, Dr. Shipley, in Wrexham, having left his own charge at Hodnet a short time in order to deliver some lectures in Dr. Shipley's church. Half a dozen friends were gathered in the little rectory parlor one Saturday afternoon, when Dr. Shipley turned to Heber, knowing the ease with which he composed, and asked him "he could not write some missionary lyrics for his church to sing the next morning, as he was going to preach upon the subject of Missions.

"There, there," said Dr. Shipley, "that will do very well." But Heber, replying that the sense was not quite complete, retired for a few moments, and then returned with the glorious bangle-blast of the fourth verse. It was printed that evening, and sung the next morning by the people of Wrexham church.--Maria P. Woodbridge, in The Ladies' Repository.

Caught With Guile.

If men desire to talk, reason, or work together, they must make a beginning, by finding some single thing in which they can sympathize or agree. They must come in contact at some point. The engine must back down to where the cars are, and hitch on to them, before it can draw the train, with all its steam and machinery.

It is related of Mr. Cowie, a godly Scotch minister, that "one of his attached hearers was the wife of a wealthy farmer, who, after weeping and praying in vain for her ungodly husband, brought her grief before her pastor, whose preaching she could by no persuasion induce him to hear. After listening to the case, which seemed quite inaccessible, Mr. Cowie inquired, 'Is there anything your good man has a hankering to?' 'He hankers for nothing in this world,' was the reply, 'forby his beards and his siller, and it be na' his fiddle.' The hint was enough; the minister soon found his way to the farm-house, where, after a dry reception, and kindly inquiries about his cattle and corn, he awoke the farmer's feelings on the subject of his favorite pastime.

SPEAK KINDLY.--Always speak kindly to an angry pupil. "A soft answer turneth away wrath, but grievous words stir anger." Never be sarcastic. "There is that speaketh like the clanging of a sword, but the tongue of the wise is health."

Recreation.

The celebrated Haydn was in company with some distinguished persons. The conversation turned on the best means of restoring their mental energies, when exhausted with long and difficult studies. One said he had recourse in such a case to a bottle of wine; another that he went into company. Haydn, being asked what he would do, or did do, said that he retired to his closet, and engaged in prayer--that nothing excited on his mind a more happy and efficacious influence than prayer.

How to Put Children to Bed.

Not with a reproval for any of that day's sins of omission or commission. Take any other but bedtime for that. If you ever heard a little creature sighing or sobbing in its sleep, you could never do this. Seal their closing eyelids with a kiss and a blessing. The time will come, all too soon, when they will lay their heads upon their pillows lacking both. Let them then at least have this sweet memory of a happy childhood, of which no future sorrow or trouble can rob them.

Double Minded.

The new theory of two brains in one head finds illustration in the attitude of some religious teachers. They really have two minds, double theories; contradictory creeds. The Graphic hits them hard, in a recent editorial, but would have been more discriminating, had it been better instructed in religious affairs. But the following is healthy reading:

Our Crosses.

"No man hath a violet cross" was Flavel's assertion, years ago, and it is just as true now as then. Only He who giveth it to us, and he who beareth the cross, knoweth its weight. God only knows the strength needful for every burden.

How to Have Peace.

Would you be quiet and have peace within in troublesome times? Keep near to God; beware of anything that may interpose betwixt you and your confidence. "It is good for me," said the Psalmist, "to be near God;" not only to draw near, but to keep near, to cleave to Him, and dwell in Him; so the word imports. Oh, the sweet calm of such a soul amidst all storms! Thus, once trusting and fixed, then no more fear: "he is not afraid of evil tidings."

Whatever sound is terrible in the ears of men--the news of war, news of death, or even the sound of the trumpet in the last judgment--he hears all undisquieted. Nothing is unexpected. Being once fixed on God, then the heart may put cases to itself, and suppose all things imaginable, even the most terrible, and look for them--not troubled before trouble comes with dark and dismal apprehensions, but satisfied in a quiet, unmoved expectation of the hardest things. Whatsoever it is, though not thought on particularly before, yet the heart is not afraid of the news of it, because it is "fixed, trusting in the Lord." Nothing can shake that foundation nor dissolve that union--therefore no fear. Yes, this assurance stays the heart in all things, how strange and unforeseen soever. All are foreseen to my God, on whom I trust--yea, are fore-contrived and ordered by Him. This is the impregnable fortress of a soul--all is at the disposal and command of my God; my Father rules all--what need I fear? The soul trusting on God is prepared for all; and in the saddest apprehensions of the soul, beyond hope, believes against hope; even in the darkest night casts anchor in God--reposes on him when He sees no light. (Isa. 1: 10).--Leighton

Bring them to Church.

One of the sins of parents that will be visited on their children to the third and fourth generations is the prevailing license given them to slight the services of the sanctuary. Unless our children are brought to the house of God, they will not be likely to resort to it as they advance in years, and losing the advantages of early impressions from the gospel, it will not be strange if, later in life, they become inaccessible to its appeals.

Prayer.

Prayer requires more of the heart than of the tongue, of sighs than of words, of faith than of discourse. The eloquence of prayer consists in the fervency of the desire, in the simplicity of faith, and in the earnestness and perseverance of charity. The abundance and choice of fine thoughts, studied and vehement motions, and the order and politeness of the expressions, are things which compose a mere human harangue, not an humble and Christian prayer. Our trust and confidence ought to proceed from that which God is able to do in us, not from that which we can say to God.--Questel.

The True Way of Reformation.

I once heard a minister say: "Suppose, some cold morning, you should go into a neighbor's house and find him busy at work on his windows--scratching away and ask him what he was upto, and he should reply, 'Why, I am trying to remove the frost; but, as fast as I get it off one square, it comes on another; would you not say 'Why, man, let your windows alone and kindle a fire, and the frost will soon come off?' And have you not seen people who try to break off their bad habits, one after another, without avail? Well, they are like the man who tried to scratch the frost from his windows. Let the fire of love to God and man, kindled at the altar of prayer burn in their hearts, and the bad habit will soon melt away."

Three Wonders in Heaven.

A very pious man, who in the estimation of every body was a devoted Christian, blameless in his conduct and conversation, and zealous in every good work, after a long life spent in the service of his Master was at last brought by sickness to the borders of the grave. He was lying on his side so quiet, and apparently lifeless, that many persons thought he was actually dead. A length he opened his eyes, and looking around him, said in a very solemn manner when I get to heaven, it seems to me, there will be three wonders there. In the first place, I shall wonder at meeting without persons, that I did not expect to find there. In the second place I shall wonder at seeing some persons in heaven, whom confidently expected to find there. In the greatest wonder after all, will be to find myself in heaven. He then closed his eyes and died. Great importance is frequently attached to the last words uttered by a dying man. None were ever more impressive than those just recited, or more solemn than the lips of a dying Christian, or that bore more solemn testimony to the value of his godliness. True piety is always humble. The holiness of God should make us tremble, when about to stand in the judgment before Him.

A friend is a person with whom I may be sincere. Before I may think aloud. An arrival at last in the presence of a more real and equal, that I may drop those undermost garments of dissimulation, courtesy, and second thought, which men never put off, and may deal with him with the simplicity and wholesomeness with which one chemical atom meets another.--Emerson.

A preliminary examination of coffee! admixture is best made by gently sifting the powder upon the surface of cold water. The oil contained in coffee prevents the particles from being readily wetted by water, thus causing them to float. Chicory burnt sugar, etc., contain no oil, and the caramel is very quickly extracted by water, with production of a brown color while the particles themselves rapidly sink to the bottom of the water. On stirring liquid coffee becomes tolerably uniform diffused without sensibly coloring the water while chicory and other sweet roots give only given a dark brown, turbid infusion. Roasted cereals do not give so distinct color.

The preparation of skeletonized leaf an art which any careful person can perform. The leaves should be perfect, and is a very good time to select them. I should be laid in water for a couple weeks to macerate, then take them gently, for fear of bruising them, and then into some clean water. Then pour leaves one by one on a card or the palm of your hand, and with a very soft and camel-hair brush or the tip of your finger dab the leaf gently until all the green comes off. Afterwards put a small spoonful of chloride of lime into about a pint of cold water, and then leave skeletonized in the lime and water until become very nearly white; then float out very carefully with acid, and lay out on a clean piece of blotting-paper to dry. In preparing the poppy, more care is required than with the leaf. They must have separate water from leaves, and must be covered up and have a brime in them. When they have been soaked long enough, take them by the stalk, and with a small pair of pliers take all off the outside until you are at the skeleton, and then make a little hole by the crown and take the inside out by little, so that you cannot break skeleton in doing so. The skeletonized leaf is exactly the same as skeletonized leaves.

Sabbath School Teacher.

LESSON XXVIII.

THE AUTHORITY OF JESUS.

Mark 1: 19-27.

COMMIT TO MEMORY vs. 25-27.

PARALLEL PASSAGES.—Matt. iv. 18; Luke iv. 33.

With v. 16-18, read Luke xiv. 33; with vs. 19-21, Matt. iv. 13; with v. 22, Heb. iv. 12; with vs. 23, 24, Ps. lxxxix. 18, 19; with vs. 25, 26, Luke iv. 41; and with v. 27, John vii. 46.

CENTRAL TRUTH.—JESUS SPEAKS WITH AUTHORITY.

LEADING TEXT.—AND JESUS CAME AND SPOKE, SAYING, ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH.—Matt. xxviii. 18.

After his introduction by the Baptist and by the voice of his Father from heaven, to his work as Messiah, Jesus endures the temptation of the wicked one. He is the second Adam. He stands, where the first Adam fell (Rom. v. 17). He is alone, hungry, in the desert, in need of all things. The first Adam had all things. He began his trials and triumphs here, at the same time that he illustrated to us that the time of temptation often follows immediately the time of privilege, and showed how Satan is to be overcome.

Immediately after his temptation he began his public ministry, in the same strain as the Baptist (v. 15), "Repent ye and believe the gospel." Jesus Christ has to do two things:

(1) You are to be taught divine truth. He bears witness to it, and reveals the Father. That he may be certified as the Messenger and Son of the Father, miracles have to be wrought. Men expect a divine messenger to be accredited. Hence his mighty works, which were never mere spectacles, but signs, evidences, proofs that He came from God (John iii. 2). So Moses was attested. So Samuel. So Elijah.

(2) He had to organize a company, society, community, that should remain after his removal, be the nucleus of the Christian Church, carry on the work of teaching, and represent to the world in true and pure life, the influence and effect of his own gospel. Hence his exercise of authority in this lesson—first over men, in calling and teaching, and then over devils, in controlling.

I. AUTHORITY OVER MEN.—Simon and Andrew, and James and John.

(1) This was not the first interview. It is not God's way to call men by the chance words of an unknown stranger. The Baptist had pointed out the Saviour as the Lamb of God to Andrew (John i. 36), who sought an interview with Jesus, and spent a day with him; then brought Peter. Both had their minds turned to Messiah; both were drawn to Christ. When he invited them to come and follow him, as he did when apparently walking in a casual way, by the Sea of Galilee, they had some preparation of mind for the invitation. John (i. 41) relates their introduction to Jesus, Matthew and Mark describe their formal call. The Lord uses means adapted to our circumstances for leading us to himself. Andrew was of Bethsaida, and had been the disciple of the Baptist.

(2) They were humble men, fishermen. But this does not imply beggary or pauperism, nor even so lowly a place in society and intelligence as labourers occupy. All who know life in fishing villages, know that fishermen in point of observation, knowledge, and influence (especially when, as here, they owned their own boats), have a comparatively high place. Zebedee's means seems to have been exceptionally good, as we infer from the "hired servants" (v. 20), their mothers' substance (Luke viii. 3) John's "own house" (John xix. 27), and his being known to the high priest Caiaphas. This may have led to the request of the mother of Zebedee's children (Matt. xx. 20). John was a common name at that time.

(3) They were engaged in their honest and lawful work when called. Toil is no dishonour, while idleness and dependence become at once a snare and disgrace. To Moses feeding his sheep, to Gideon threshing wheat, to Elisha ploughing, came divine communications. Let no boy or girl feel demoralized by working, by manual labour. "Let him labour, working with his hands the thing that is good," Eph. iv. 28.

(4) They were called to noble and dignified work—to be "fishers of men," the term coming naturally and fitly from their occupation. From casting their nets and repairing them when broken, they are called to employ the same diligence, patience, ingenuity, adaption to circumstances, in catching men: but with this difference, that while the fish were killed in being caught, men are caught that they may live.

(5) Christ's authority is seen in teaching as well as in calling. He was in the habit of keeping the Sabbath by "going to worship," Luke iv. 16. The elders or rulers of the synagogue appointed or invited a known teacher to read and speak to the people, Acts xiii. 15. Jesus was accustomed to read, and was already regarded as fitted to teach, from which we may see that he was esteemed as sober and exemplary, and in good repute among those with whom he was brought up. His expositions amazed the hearers, not being composed, as Rabbinical sermons were and still largely are, of quotations from former Rabbis, but of forcibly, weighty statements, which they could not gainsay, and on his own authority. See the style of the Sermon on the Mount: "But I say unto you;" or in John (x. 1), "Verily, verily, I say unto you." He drew his authority from no preceding teacher.

II. AUTHORITY OVER THE INVISIBLE WORLD. It is not too much to conclude that Satan had permission at the time to use all his resources to counteract the truth, and that the "unclean spirits" represent this agency. No diseases of any known kind are attended by such signs as the declarations made by the unclean spirits; and if it be said that diseases are or were so described by the Jews, it is sufficient to say that Satan imitates, or rather seeks to caricature God by working through common and familiar facts.

Here was a protest, that might have seemed supernatural, against Christ (v. 21). The man was well enough to be in the synagogue (v. 23). No mentally or bodily disorder would explain his anger ("Let us alone") mingled with fear ("Art thou come to torment us?"), and this intelligence ("I know thee," &c. See Acts xvi. 16). This title used in Ps. xvi. 10. Whatever the life now lived by this spirit, it was better than the usual, or the expected state He believed and trembled. Little more can we know. Heaven had witnessed to Christ. So does hell. Christ will not receive such testimony, which was given with no good will; there are agencies which we would not accept as helps to anything good; being premature, it might even do evil. He in his own name rebuked (see Jude v. 9) the spirit ("Hold thy peace"), and delivered the man ("Come out of him"), which was obeyed with the spate, rage, and unreasoning vindictiveness that will avenge itself on anything that comes under its power—which one sees in baffled bad men as well as in unclean spirits. (See ch. ix. 26; Luke ix. 42; and Acts viii. 7.)

The thoughtful ones see it and wonder, and question among themselves. A strange teacher! miracles! thus new revelations had come before. "What new doctrine is this?" For he not only teaches as "Moses and Elias" did, but like them he has power from God. "Unclean spirits do obey him!" So began in form the war between Christ and Satan.

ILLUSTRATION.

Dr. Thomson in *Land and the Book*, describes four ways of fishing practised in the Sea of Galilee, all probably alluded to in the Gospels: (1) with a hook and line (Matthew xvii. 27); (2) a hand net. Peter and Andrew casting a net; (3) a bag-net or basket-net for use in deep water; (4) a drag-net, very large, requiring several men to work it.

SUGGESTIVE TOPICS.

How Christ was introduced—how his work began—why—like Adam—yet unlike—his preaching—how like the Baptist—the two things to be done—place of miracles—why men called—his two-fold authority here shown—the men called—their names—occupation—preparation for the call—their future work—the teachings of Christ—his habit on the Sabbath—called to read—by whom—what this shows—the unclean spirit in the synagogue—the nature of the cry—the Lord's word—the effect—the spirit's rage—the effect on the people, and lessons to us.

Facts for Parents.

A number of physicians, practicing in New York and Brooklyn, having compared notes, have come to the conclusion that one leading cause of the mortality among children arises from their being left too much to the care of servants. It has been observed that children who are taken care of by their parents, undressed and put to bed by them, and by them dressed in the morning, and kept under a loving mother's eye during the day, are, as a general thing, far more healthy, good tempered, and intelligent than such as are left almost exclusively to the care of servants. In addition to this, it must be remembered that most of the accidents which happen to children, whereby they are seriously injured, and sometimes crippled, maimed, and rendered idiotic, occur through the negligence of those in whose care they are left by unthinking or unloving parents.

The Training of Children.

"Who knows," asks Bishop Beveridge, "but that the salvation of ten thousand immortal souls may depend upon the education of one child?" Let no one be discouraged by the difficulty or magnitude of the work. Fruit does not always immediately appear. Cases have been known in which a mother's counsels, example, and prayers produced their effect many years after she was laid in the silent grave. "We can not give our children grace," it is often said; but they who thus speak must know there is One who can, One with whom "all things are possible." "The God of all grace" has said, "I will pour my Spirit upon thy seed, and my blessing upon thine offspring." What are difficulties before Omnipotence? What stiff neck can not be bent? What hard heart can not be softened? What refractory spirit can not be subdued? What wayward prodigal can not be reclaimed?

It must be admitted, indeed, that in some instances faithful mothers have been comparatively unsuccessful. A son may wander from the true path which has been marked out for him. But these are the rare exceptions. The general rule is, "Train up a child in the way he should go, and when he is old he will not depart from it." Dr. Clarke, commenting upon this passage, says, "The Hebrew of this clause is curious: Initiate the child at the opening (the mouth) of his path. When he comes to the opening of the way of life, being able to walk alone and to choose, stop at this entrance and begin a series of instructions, how he is to conduct himself in every step he takes. Show him the duties, the dangers, and the blessings of the path; give him directions how to perform the duties, how to escape the dangers, and how to secure the blessings which all lie before him. Fix these on his mind by daily inculcation, till their impression has become indelible; then lead him to practice by slow and almost imperceptible degrees, till each indelible impression becomes a strongly radiated habit. Begin incessantly the blessing of God on all this teaching and discipline; and then you have obeyed the injunction of the wisest of men. Nor is there any likelihood that such impressions shall ever be effaced, or that such habits shall ever be destroyed.

Bishop Whipple, of the Episcopal Church, often speaks right out and to the point. At a late missionary meeting in Christ Church, in Cincinnati, he said: "If a man has grasped Christ with one hand he will be sure to extend his other to his fellow-man; and in another connection he said: 'We have managed our churches so that they have become mere Sunday club houses.'

Our Young Folks.

"I Don't Care."

"I am sorry to see my son give way to anger, said a patient mother.

"I don't care," replied the passionate child.

"You will become an ignorant man unless you study better," said the faithful teacher later.

"I don't care," he muttered, under his breath.

"Those boys are not the right sort of companions for you," said the pastor.

"I don't care," he answered, turning on his heel.

"It is dangerous to taste wine," said his friend, warningly.

"I don't care," was his still obstinate reply.

A few years after, he was a worthless drunkard, plunging into every excess, and finally ending a miserable life of crime, without hope.

"I don't care," was his rum, as it is the ruin of thousands. Look out for it, boys and girls. Keep away from it. Always care. Care to do right, and care when you have done wrong.—*Little Sower.*

The Letter.

A little boy, who had always lived at home, was going away for the first time to live at a boarding-school. His father kissed him and said: "Always write me a letter every week, and tell me how you are getting on at school; and if you get into any troubles or difficulties, do not hide them from me, but let me know, and I will write back to you and tell you what you ought to do, and I will let you know all that goes on at home, about your mother and brothers and sisters, and your little garden, and your rabbits and pigeons."

When the boy found himself at school, at first he felt rather down-hearted, being among strangers and away from his parents, and when he sat down to write his first letter home, he told his father of all his troubles, and when he received his father's letter in answer, he was so interested in reading it that he forgot he was at school, and he fancied for a moment that he was back again at home among his kind friends, and his garden and his rabbits. His father's letter was a great help to him; it told him to be a good scholar in the second place, but a good boy in the first place, and not to mind his school-fellow's jokes and fun, if they laughed at him for doing right. "If you do what is right," said the letter, "your school-fellows may laugh at you and tease you at first, and perhaps for a long time, but they will respect you in the end."

But in a week or two he became used to the boys and to his studies, and he liked very well to be at school, and did not so much care to hear from home, and when he sat down to write home, he did not feel that he had much to say; so he began now to write shorter and shorter letters every week, and at last he forgot to write at all, and when his father's letters came (for his father never forgot to write), he used to pay less and less attention to them, and at last he used to feel annoyed by the good advice in the letters, and he left off reading them at all.

Now, he used to think much about his father, and he began to fall into idle and bad ways, to cheat in his lessons, and to use bad language. At last he told a lie to his master; and his master punished him, and said to him, "What will your father say when he hears this?" Then the little boy burst into tears, not because of the punishment, but because he felt he had been very ungrateful and forgetful of his father. That same day he wrote to his father, telling him how sorry he was he had behaved so badly. His father wrote back, forgiving him and saying, "Pray write regularly, for whenever you write you will think of me, and the thought of me may keep you from temptation."

You are that child. Your Father is God in heaven. The letter is prayer. Pray regularly to God, for God says to you, "Whenever you pray I hear what you say, and I will send you an answer. I shall not answer you aloud, but in your heart."—*From Parables for Children.*

Little Arlie.

BY M. B. I.

How we loved the little girl. The bright eyes and happy face appeared before us Sabbath after Sabbath, and her little verse was repeated as if the little child understood and loved the words of her Saviour. It was her custom to leave the infant class after her lesson was over, and join her sister, who was a little older than herself, and had become a member of another class. She was always ready to repeat her verse to her sister's teacher.

One bright Sabbath day she said "I'm coming out of the infant class in a little while." Sweet child; she has come out from the little band of scholars and gone to join the angel band. This was her last time at Sabbath-school. She sickened, and for many weeks suffered intensely, but God was fitting her for the change. She never murmured, but in the midst of great pain would slowly repeat some precious promise.

As her mother, in her untiring devotion, bestowed upon her needed care, she exclaimed, "I love you mamma, but I love God better."

We stood by her little bed one day, and asked if she would like to go and live with Jesus. Her face lighted up with the brightness which was so soon to dawn upon her, and she replied, "O, yes!" "Jesus will take you in His arms," we said. "I know He will," was the answer, full of childish faith and rest.

A few days later, when so many were on their way to scatter flowers upon the graves of our fallen heroes, we weeded

our way to the home of little Arlie, "to place in her little hands some violets, knowing how she loved them; but she had gone, only a few moments before, where flowers never fade, and where there is no pain or sorrow. As we placed the flowers upon her lifeless breast, and missed the bright smile with which we had expected to be greeted, we thought of the heavenly glory which had opened before her, and the shining ones seemed so near we could almost see the sweet spirit soaring to eternal rest. Good by, Arlie, Jesus has taken you to His arms.

Walking over the hills in the country, one day, we met a man carrying a lamb in his arms running behind, were several all sheep and lambs crying piteously.

"What are you going to do with the lamb?" we asked. "Only carrying him over into a better pasture. I know that if I took up this one the others would follow." We watched them out of sight, as they continued their cry, and thought, "poor things, you don't realize you are to be with your little one again, in a better pasture." How like our own lives. We grieve and mourn when our dear ones are taken over to a better home; but O, if we could but look with strong faith and love into the loving heart of our tender Shepherd, and see all the plan our Lord has marked out for us, how much comfort we should find.

"Like as a father pitieth his children, so the Lord pitieth them that fear Him." "As one whom his mother comforteth, so will I comfort you."

We know how sweet is the comfort of a mother's love when the child is in pain or sorrow. O, the sweetness of knowing that thus our Lord will comfort us if we only trust Him and look up to Him with the child's faith and love. He has promised, "I will never leave thee nor forsake thee." "I am with thee, saith the Lord, to save thee."

Moment by moment, then, He will keep us, pitying us like a father, comforting us like a mother, never leaving us; but saving us by His mighty power.

The Forget-Me-Not.

I laid aside my pen as the far-off chiming of the cathedral were tolling the midnight hour, and sat dreamily gazing into the embers of the dying fire.

"Forget-me-not!"

Was I dreaming? Or did a voice really pronounce the words close to my ear? I looked carefully around. No one could have entered through the bolted door. The arrangements of the room were undisturbed. Clearly, I was dreaming.

I settled myself again to think, when the odor of the Forget-me-nots in the little vase attracted my attention. The flowers seemed moved by some fresh instinct of life; the hue was deeper, the perfume was stronger, and— Could it be? Yes, surely! Even as I gazed, the flowers lifted their heads, and from the midst of the tiny cluster of bloom came again, in clear, ringing tones, the self-same tones which I have heard, "Forget-me-not!"

"Was it thou, Bluncheon?" I asked, wondering.

"Yes," said the flower, in the same silvery accents. "Dost thou not know that just at midnight all plants of my race are permitted, for one hour, the gift of speech? Listen, and I will tell thee why we are so gifted above all others.

"In the Garden of Paradise, when the pure Eve walked among the flowers, and gave each a name, according to her liking, all flowers and plants had a language of their own, as this was given to Eve to understand; and during the long hours she conversed often with them, and they told her many things; but, above all, she loved the tiny blossoms of a little blue flower, and kissed it often, and twined it in her sunny tresses. And the flowers all loved her, but, best of all, the little blue flower, which she named Heaven-blossom, because its hue was so like that of the skies.

"But at length came the dark day when sin entered into Paradise, and the Lord commanded the pair to leave their Eden-garden, and wander in the bleak wilderness, beyond the gates. And as, for the last time, the weeping Eve passed, hand in hand with Adam, through the fragrant lanes of Eden, the flowers shrank trembling from her, and bowed their heads with shame, or gazed scornfully upon her; and this, more than all else, rent the heart of Eve—that those whom she had named and caressed and called her children, should shrink away from her in scorn and shame. And her tears fell faster and faster, so that, when she reached the gates where stood the Cherubim with that flaming, terrible sword, she scarcely saw at her feet the little tuft of Heaven-blossom, until it murmured, in piteous accents, 'Forget-me-not!'"

"Eve bent down and plucked the tiny plant, which shrank not from her touch, but nestled lovingly toward her, and she pressed it to her lips and to her sorrowing heart. Then she turned, and with one long sad look upon her lost kingdom, went slowly out, past the Cherubim and the flaming sword, into the bleak wilderness; and all that remained to her of the glorious bloom of Paradise was the one little sprig of Heaven-blossom which she held in her hand. 'Be no longer named bloom of heaven, dear blossom!' cried the grateful Eve; 'henceforth I shall call you by a dearer name—my Forget-me-not.'

"So Eve kept the flower near her through all the dark days that followed; and when Adam had made for them a home in the new place, she planted it, and tended it carefully, and it became to her an emblem of that old life of purity and happiness before the fall.

"In time this new land also was enriched with many flowers, some of them even as beautiful as those of the lost Eden, but, best of all, Eve loved the tender Forget-me-not; and later, when the little Cain and Abel played around the home, she told them many and many a story of the glories of that Garden of Paradise, wherein the angels had walked and talked with their parents of old.

"And when Eve died, the loving flower covered her grave with thick clusters of its blossoms. Ah! I am sure that the first flower which met her sight in that new life beyond the tomb, was her dear Forget-me-not.

"The children of Adam long cherished the little blue flower; but after many years when the world became more and more wicked, and the hearts of men were turned away from God, they lost the power to understand its language.

"When the waters swept away after the Deluge, the first plant that blossomed was the Forget-me-not, but it no longer spoke to the children of men. It was voiceless for long, long years; until, one day, a child upon the hills of Galilee bent down and kissed its blossoms clustering in his path. I was the Christ-child! And from that hour, each night at midnight, if one who loves flowers listens, the Blossoms of the Forget-me-not may tell this history.

"Hark! the Cathedral chimes are striking the first hour after midnight. I have spoken. Adieu!"

The flower now drooped drowsily upon its slender stalk, and was silent.—*Alice Williams, in St. Nicholas for Jul.*

An Example for Young Christians.

A correspondent writes us that, at the last preparatory services of the communion season, on Saturday, two of the congregation walked to Cane Run church. The horses were all engaged, and with a commendable zeal, they determined to go afoot, and walked to the church, over three miles off—and back again, making six good miles, on a warm day. One of them is in her seventy-fifth year, and the other in her fifty-fourth.

At another church, one of the members, an old lady, age seventy-six, rides to church on horseback a distance of five miles, and over one of the worst roads probably in the State.

Such a zeal is rare, and worthy of imitation by all our people, especially the younger members, in these days of soft refinement and devotion. This indicates somewhat more than what is called "Sunday religion," even true love for God and the ordinances of His appointment.—*Christian Observer.*

Anecdotes of Tillotson.

Archbishop Tillotson, before the elevation to the post of Archbishop of Canterbury, which is the highest station in the Church of England, was dean of Canterbury. One day he had a large dinner-party at the deanery. In the middle of the repast a servant came in and said that a countryman, talking very broadly, who had come all the way from Yorkshire, said he wanted to see one John Tillotson, and would not go away, though he had tried to drive him from the door for being so disrespectful. The dean gazed in his own mind who it was that asked for him in this way, and might have gone out and brought him into a private room, if he had cared for his own dignity. Instead of this, he ran out eagerly, and in the presence of his astonished servants embraced the old countryman, crying out, "It is my beloved father!" and falling on his knees, asked for his blessing. Then he took him in and introduced him to his guests, who were charmed with this instance of the good man's love and respect for his old father.

Sins of Thought.

In contending against sensual sins, the main stress must be laid on the principle of exclusion—the absolute keeping away of bad suggestions from the mind. Once in, the stain has struck upon a substance so sensitive that, if quite indelible, it is still terribly tenacious, and terribly prolific of sorrow.

It is here with beginnings that we have chiefly to do, in ourselves and in our children. Here, peculiarly, the battle is secret and invisible. Not much can be said, and so the more must be done by prayer and instantaneous self-command, expelling the first contamination, and crying, "Cleanse Thou me from secret faults."

In respect to many sins, self-examination may be safe and even necessary; but there are others where it is scarcely wholesome or profitable. Simply presentation, avoidance, the shutting of the eyes and ears, and pressing on to known duty, are the best security.

No Compromise.

As I grow older as a parent, my views are changing fast as to the degree of conformity to the world which we should allow to our children. I am horror-struck to count up the profligate children of pious persons and even ministers. The door at which those influences enter, which counteract parental instruction and example, I am persuaded, is yielding to the ways of good society; by dress, books and amusements, an atmosphere is formed which is not that of Christianity. More than ever do I feel that our families must stand in a kind but determined opposition to the fashions of the world, breathing the waves like the Eddystone lighthouse. And I have found nothing yet which requires more courage and independence than to rise even a little, but decidedly, above the par of the religious world around us. Surely, the way in which we commonly go on is not that way of self-denial and sacrifice and cross-bearing which the New Testament talks of. Then is the offense of the cross ceased. Our slender influence on the circles of our friends is often to be traced to our leaving so little difference between us.—*Rev. J. W. Alexander, D. D.*

How to Avoid Anxiety.—Payson, on his dying bed, said to his daughter, "You will avoid much pain and anxiety if you will learn to trust all your concerns in God's hands. 'Cast your care on him, for He careth for you.' But if you merely go and say that you cast your care upon Him, you will come away with the load on your shoulders."

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C. BLACKETT ROBINSON, P.O. Box 2171, Publisher and Proprietor.

FRIDAY, JULY 3, 1874. THE BEECHER SCANDAL.

This painful scandal has again been revived by the publication of a letter from Theodore Tilton in which he protests against being made the scape-goat of either Beecher or any other man.

OUR CIRCULATION.

From time to time, during the past two months, efforts have been made to increase the circulation of THE PRESBYTERIAN, and with the most gratifying results.

Table with 2 columns: Location and Circulation count. Includes Galt, Quelph, Paris, Ayr, Brantford, Woodstock, Brockville, Smith's Falls, Perth, Carleton Place, Almonte, Pakenham, Arnprior, Villages on N.R.R.

Total number of new subscribers, 417. This is very encouraging; but we have not yet reached a paying point.

SUMMER RELAXATION.

Though it had the appearance of being tyrannical, there was after all a great deal of sense in Queen Elizabeth requiring young Englishmen to make themselves familiar by travel with their own country before they went to other lands.

down to New Brunswick, or Nova Scotia, and others still to Lake Superior and Manitoba. Canadians have reason to be proud of the wide fair land in which they dwell.

PRESBYTERIAN UNION.

The well informed Ottawa correspondent of the Stratford Beacon writes as follows, among the recent discussions on Union in the General Assembly and Synod:—

found able and profoundly earnest leaders in the persons of the Rev. Mr. Caven Principal of Knox College, and the Rev. Dr. Topp, minister of Knox church, Toronto.

THE HIGHLANDS OF SCOTLAND.

It is situated on the left bank of the beautiful but deceptive river Avon, of which Thomas the Rhymer said that it

They met—that little band of heroes—in solemn conclave, their only canopy God's own heaven above, their only shelter the shadow of the dark, frowning, pine-clad Grampians.

NOBLE FATHERS OF AN INFANT CHURCH

knelt to supplicate to the divine blessing and guidance; upon that same sward, carpeted and cushioned by nature's own skilful hand, they reclined and rested their wearied bodies.

SYNOD OF THE PRESBYTERIAN CHURCH.

in connection with the Church of Scotland, the debate on union was entered into at very great length, and the whole of the points at stake treated very exhaustively.

The leaders in favor of union were the Rev. Dr. Snodgrass, principal of Queen's university, Kingston, the Rev. D.M. Gordon, of St. Andrew's, Ottawa, and the Rev. D. J. Macdonnell, of St. Andrew's, Toronto.

Ministers and Churches.

The ladies of the C. P. Church, St. Catharines, netted nearly \$100, from a Strawberry Festival, held last week.

Dr. Maclise of Alexander Church, New York, has accepted a call from the congregation of Calvin Church, St. John, N. B.

The enlargement of the 1st Presbyterian Church, Brockville, is under consideration. Under the successful ministry of the Rev. A. J. Traver, M.A. the congregation has grown apace, and more room is now demanded.

We are rejoiced to learn that the Rev. W. T. McMullen, Minister of Knox Church, Woodstock, has resumed his pastoral duties in improved health.

Following the excellent and successful example set recently by the Rev. Mr. Inglis of Stanley Street Church, the good people of Knox Church, Ayr, have taken into consideration the establishment of a library in connection with the congregation.

The Rev. Mr. Thompson, of Ayr, has kindly intimated his intention to give instruction in psalmody and sacred music to all the young of both Presbyterian congregations who desire to improve themselves in the art of singing—the meeting for practice to be held every Tuesday evening.

Book Notices.

THE TOURIST'S GUIDE TO THE MUSKOKA REGION. Toronto: Hunter, Ross, & Co.

We are indebted to Captain Cookburn, Manager of the Northern Lakes Navigation Co., for a neat pamphlet, bearing the above title, which gives a description of the lake and river scenery of the Muskoka District.

THE LONDON QUARTERLY REVIEW.

For April, just reprinted by the Leonard Scott Publishing Company, New York, opens with an article on the "War between Prussia and Rome," and takes side far more warmly with the government than did the Edinburgh Review when treating the same subject in a recent number.

BLACKWOOD.

Reprinted by the Leonard, Scott Publishing Company, New York. The June number of Blackwood's Magazine, which completes Volume CXV, is filled, as usual, with interesting matter, and is a proof that instead of degenerating, this periodical, like wine, mellows and improves with age.

serials, "Alice Lorrains" and "Valentine and his Brother," are continued. In "The Poets at Play" we find many verses which were not written for publication, but dropped naturally into the private communications of such writers as Scott, Cowper, Lamb, Swift, and many others.

Presbyterian Union.

"Strengthen, O God, what thou hast wrought for us."—Ps. lxxviii., 28.

The Rev. John Gray, B. A. gave the Presbyterian Congregation an interesting account of what was done at the General Assembly, last Sunday evening.

WHAT DOES IT MEAN?

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—Has the Canada Presbyterian Church resolved to abandon her Mission and College in Manitoba? Is the field to be given over entirely to other Churches?

Do our Missions there flourish best without pastoral care?

Besides the two professors, two of the Presbyterian missionaries of Manitoba have also been absent from their fields of labor since May.

Will the respected Convener of our Home Mission Committee be kind enough to "rise and explain?"

If Presbyterianism is ever to make headway in Manitoba, it will assuredly not be by recalling our missionaries when navigation opens, and sending them back after its close.

A FRIEND OF MANITOBA.

"Two things a master commits to his servant's care, said one, 'the child and the child's clothes.' It will be a poor excuse for the servant to say, at his master's return, 'Sir, here are all the child's clothes, neat, clean, but the child is lost!'"

medical missionary to the Canada Presbyterian mission in that distant land. There was a considerable increase in the Church membership, amounting to about two thousand, and an increase in the revenue of about \$10,000 in all.

Having enjoyed a good opportunity of becoming acquainted with them he bore testimony to the number of pious, devoted ministers, who were present at the annual meeting. There was not an unkind word spoken, notwithstanding the absorbing character of the debates.

(Continued from First Page.)

to our staff will enable the Presbytery to enter new fields, where large numbers of emigrants are taking up land and forming settlements.

Your Committee at its meeting in October, on the recommendation of the Presbytery of Manitoba, voted the sum of \$100 to Professor Hart, as a small recognition of his services in mission work during the former year, and further agreed to give him at the rate of \$200 per annum while engaged in such work.

Your Committee, at the meeting in October, passed a resolution, "Requiring the Presbytery of Manitoba hereafter to retain the resignation of any Missionary, until the Committee has been corresponded with and time allowed to supply his place."

Your Committee, in common with the Presbytery of Manitoba, have again to express their thanks to Joseph McKay, Esq., of Montreal, who has this year, as last, interested himself in raising a fund to aid in the building of churches.

The Grant of \$200 promised by the Irish Church toward Mr. Donaldson's salary, has not been received for the present year.

LAKE SUPERIOR REGION.

The stations in the Lake Superior district were supplied during the last summer by students sent by the Missionary Society of Knox College.

MUSKOKA.

The Muskoka district, under the care of the Presbytery of Simcoe, has been successfully worked, during the past year, by Mr. Marples, assisted by Probationers and students, and the members of the Presbytery.

PRESBYTERY OF TORONTO.

The Convener of the Home Mission Committee of the Presbytery of Toronto reports that the work has been carried on within the bounds of the Presbytery during the year with about the same success as in former years.

Perhaps the most important feature in the H. M. work of the Presbytery during the year has been the erection of a church and the formation of a new congregation in the north-west of the city.

Self-denial is not peculiar to Christians. He who goes downward often puts forth as much force to kill a noble nature as another does to annihilate a sinful one.—H. W. Spurgeon.

PRESBYTERY OF MONTREAL.

The Presbytery of Montreal report considerable activity in church building during the year. At Hemmingford a neat little brick church has been erected to accommodate 200.

PRESBYTERY OF HAMILTON.

Church extension in the City of Hamilton progresses favorably. The Mission station known as the Wentworth St. Mission, was last Autumn organized into a congregation with a communion roll of between thirty and forty members.

It is the west end of the city, on Pearl Street near York St., a very commodious building has been erected by Central Church.

Mission work in connection with all other Presbyteries of the Church has been carried on during the year with more or less success, but your Convener has been unable to procure further details of work accomplished in time for the report.

"The Heavenly Vision," &c.

We are pleased to know that Mr. Cochran's Volume of Sermons, recently published, has been well received in the Maritime Provinces.

We learn from the preface that these sermons were all preached by their author in the course of their ordinary pulpit ministrations to his own congregation, and that they have been published at the urgent request of some of those who heard them.

Mr. Cochran has been a remarkably successful pastor. When he took charge of Zion Church, Brantford, the congregation was small and burdened, with an exceedingly heavy debt.

We have given these particulars regarding one of the ablest ministers of the Canada Presbyterian Church, because he is very soon, we trust, to be a minister of the "Presbyterian Church in Canada," and therefore, one of ourselves.

A saint of God may suffer and not sin, but he cannot sin and not suffer.

Young Ladies' College, Brantford.

This enterprise is being pushed with commendable vigor, already \$55,000 of the stock has been subscribed.

The *Expositor* says.—We understand the plans are now complete and that the work of alteration and enlargement will be proceeded with at once.

Presentation to the Rev. Professor Mackerras.

Among the many delightful reminiscences of the late meeting of the Kirk Synod held at Ottawa, none is more deserving of notice than that to which we now allude—the presentation to the worthy Synod Clerk of an address couched in terms the most affectionate and complimentary, conveying to the learned Professor an expression of the esteem and regard of a numerous circle of friends, representing, as we fully believe, the sentiments of all to whom he is known throughout the wide Dominion of Canada.

Rev. J. H. Mackerras, M.A.—Dear Sir,—In recognition of eminently successful services rendered to the Presbyterian Church of Canada in connection with the Church of Scotland, in testimony of admiration for your abilities and great courtesy as the Clerk of Synod; in acknowledgment of your high attainments as Professor of Classical Literature in Queen's College; that we may evidence our gratitude for the noble manner in which you upheld the cause of our Church and College at a time when the interests of both were imperiled, and also as an assurance of our personal regard and esteem of our continued confidence, and of our lasting affection for you.

We, the undersigned, on behalf of a few of your friends, ask your acceptance of the accompanying gift of one thousand dollars, along with our best wishes for the health and happiness of yourself, Mrs. Mackerras and your dear daughter.

Ottawa, June 10, 1874.—*Kingston News.*

Success.

Success does not come by chance; Providence helps those who help themselves. We may fancy that two men adopt the same means towards the attainment of the same end, and because one succeeds and the other fails, we may say one is more fortunate than the other.

It is a custom in the Alps to come out at sunset, when the day is finished and the work is done, with uncovered head, to worship God! If all men would stop their and take breath, and count one!

Shall the Children Come to Church?

Why do not the children come to church? The minister asks the question; the parent asks it; the ecclesiastical council ask it. The fact is that a very small proportion of our children go to church.

The trouble is that the minister expects the youngsters to come to church not so much to worship as to hear the sermon. In a great many churches the worship is not of such a character as to enlist their attentive co-operation; and in eight churches out of ten, the sermon has no interest for them, because they cannot understand it.

There are some pastors who have a happy way of interesting both old and young. They do not talk baby talk in the pulpits, nor do they make their sermons entirely out of words of three letters; but they have a plainness of speech and a facility with illustrations, that make the children welcome.

Results of Some Ministries.

The final result of some ministries appears to be a Gothic chapel in the place of the less ornamental but more serviceable old meeting-house. The good man feels that he has ministered to edification as a wise master-builder, when he hears passers-by say of his new edifice, "What a gem of a place!"

Out Your Coat According to the Cloth.

When we see that the Prince of Wales is three hundred thousand dollars in debt, notwithstanding his enormous income, we are forcibly reminded that it is not the amount of money a man gets that makes him well off, but the margin between the income and the outgo.

Next to the evil of living beyond one's means is that of spending all one's income. There are multitudes who are sailing so near shore that a slight wind in the wrong direction founders them.

Mr. M. D. Conway, the London correspondent of the *New York Commercial*, in one of his late letters, speaks of the decline of Unitarianism in London.

Power of the Human Eye.

A Professor in Vermont, who was a believer in the power of the human eye, realized the truth of the doctrine to his sorrow. Determined to convince the sceptics of its truth, he selected a ferocious bull, who was the terror of the neighborhood, as the object of his experiment.

Development of False Theology.

Unitarianism in Ireland came into disrepute and recognized existence at the time of the great debate between Dr. Cooke and Dr. Montgomery in the Synod of Ulster. It has lived a sober, respectable life since that time, with very little positive influence on either its friends or its foes.

Freeness of the Gospel.

I recollect great complaint being made against a sermon of mine, "Compel them to come in," in which I spake with much tenderness for souls. That sermon was said to be Arminian and unsound.

"The streams of religion run deeper or shallower," says Calcott, "as the banks of the Sabbath are kept up or neglected."

A Roman Catholic priest has taken up his residence among the lepers on Molokai, one of the Sandwich Islands.

The number of students who have completed their studies at the Divinity Halls in Glasgow, Edinburgh, St. Andrew's, and Aberdeen, and who are candidates for license to preach, is forty-one, and it is gratifying to observe that nearly a half of these are graduates in arts.

In the Free Church there is an increase of £15,000 in the Sustentation Fund, and an advance in the Fund of the Presbyterian Church in Ireland. Two large bequests have just been made, one of \$27,000 to the Free Church, by Mr. Froeland, and one of over £50,000, by Mr. Getty, to the Irish Church.

In Rome two Protestant churches, both of them Episcopalian, are making rapid progress to completion. The English Church in the Piazza di San Silvestro, near the centre of the city, will be finished in the course of the Summer.

Prof. Swing's popularity is increasing so rapidly in Chicago that the members of his church have about decided to erect a new and large structure where all who desire to hear him can be accommodated.

The generic difference between a wise man and a fool is, whether he governs his passions or his passions him. All this is right within us must be resolved into means of perpetual progress towards perfection by divine grace; and everything wrong must be repressed by sagacious moderation.

Scottish Covenanters before a Battle.

Scotland passed in a few years from an abject devotion to Rome to a rigid simplicity in rites and doctrines. The Stuart kings of England strove to force episcopacy and a formal faith upon the unwilling Scotch. The people and their pastors met together to form the Solemn League and Covenant. They abjured popery and proslavery; they began the swift movement of modern reform. The Covenant was signed by thousands of nobles and commons in St. Giles' Church-yard, Edinburgh (March 1, 1638), upon a tombstone, sometimes in letters of blood. All Scotland rose in defence of its spiritual independence. The English Presbyterians caught the flame of progress, and in 1643 the Solemn League and Covenant was adopted by the republicans of England. The Covenanters were in the full tide of victory, but were soon checked by their own imprudence. They recalled Charles II. They were defeated by Cromwell. At the restoration (1660) they were to feel the bitter ingratitude of the worthless Stuart for whom they had put in peril their liberties and lives.

In the reign of Charles II. and his brother James II. (1660-1688), the Covenanters, persecuted and contemned, hid in wild glens, dismal caves, and lonely moors, were shot by savage dragoons, or often perished in crowded prisons, or died rejoicing on the scaffold. The "testimonies" of their eminent preachers and even of their humblest followers, uttered as they left the world, or prepared in expectation of death, resound with a faith that shined before it the towers of the heavenly city, and a swift joy that was glad to be released. During the twenty-eight years of its trials the Scottish Church seemed often ready to sink before its destroyers. Its ministers hid in caves and forests; its people wandered forth by stealth to celebrate their Presbyterian rites in lonely valleys or on desolate moors; its marriages, baptisms, and communion ceremonies were performed under the chill and open sky; while all over Scotland Claverhouse and his wild dragoons hunted the glens and caves with blood-hounds and traitorous spies, and shot down their tenants as if they had been beasts of prey. Yet the Scottish ministers still met their faithful people in almost inaccessible retreats, and preached to vast throngs on the declivities of tall mountains, where the cry of plamain alone disturbed their appropriate worship, or often in the still midnight, when the hosts of heaven circled about their heads. The Presbyterian Church still lived amidst the solitude, destined at last to rise from its afflictions, to rule over its native land, and to extend its beneficent teachings to countless throngs of its adherents in the New World.

From one of these numerous gatherings of the persecuted people in the wilderness arose the battle of Drumclog. The Covenanters had come armed and prepared for a bold defence to a solemn religious meeting. The country around Drumclog is a dreary and desolate moor. Loudon Hills rises above, and the vales of the Avon and the Clyde open beneath the lofty fells. Here had gathered peasants and soldiers, women and children, eminent ministers and famous Covenanters, on whose head had been set a tempting price. Balfour, of Burley, Hackstoun, and Hamilton, hunted by the officers of justice, were mingled with the throng. The services had begun, the voice of a faithful minister was heard in exhortation and prayer, when a signal from a neighboring hill announced that the enemy was near. The women and the children were at once removed to the rear, the armed men arranged themselves in a line before the morass that protected the front, and swiftly dashing down the side of Calder Hill came Claverhouse at the head of his dragoons. He sent a messenger to the Covenanters summoning them to surrender. They replied with a loud cheer of defiance. A short silence followed, and then the whole Presbyterian army broke into a loud psalm of faith—

"In Judah's land God is well known,
His name in Israel's great"—

and the trumpet-like peal of a thousand voices swelled over the everlasting hills and rose to heaven.

Claverhouse and his men answered with a shout of execration. They dashed into the morass to reach their victims, for they scarcely looked for any resistance from the undisciplined enthusiasts; but a rain of bullets met them as they came on. They faltered; they fled. Claverhouse enraged to madness, strove to drive his men back upon the foe; but the Covenanters, led by Hackstoun and Balfour, pressed their broken ranks. The Presbyterians were victorious, and Claverhouse fled over the hills, cutting his way through the peasantry who sought to capture him as he passed. For a moment Scotland rose in fierce excitement, hoping to drive proslavery and the Stuarts forever beyond the Tweed.

Yet Drumclog was the last victory of the persecuted Church. A large English army poured across the border; Claverhouse led back his dragoons eager for vengeance; the Highlanders turned against their countrymen; and a series of fatal defeats and massacres filled every glen and valley with slaughter. From 1680 to 1688, with some intermissions of pretended pacification, the Scottish Church sank into its lowest humiliation, its bitterest sorrows. Field preachings were still held, a Cameron or a Renwick, wan, haggard, and yet ever joyous, thundered amidst the solitudes, and persecuted Covenanters sang exultantly together in the clefts of the mountains; but the dragoons of Claverhouse and the rage of the kings and prelates had nearly completed the extirpation of the primitive faith. With his Bible and his pistol the wild Cameronian might be seen hiding in the caves of Ayrshire or the wildest scenes of the west. Yet a throng of Covenanters were imprisoned on the bare cliffs of Bass Rock—a huge mass of stone that raised from the waters of the Frith of Forth—to perish of cold and disease; and many died on the scaffold at Edinburgh, the noblest and most resolute of martyrs. The last of these victims was James Renwick. Fair, young, learned, eloquent, he had been torn from his bed amidst the moors, where he was already dying of consumption, to meet a public death, 1688, at Edinburgh. A few months more and the arm of William of Orange

would have been stretched out to save him. His enemies hastened his execution. A great throng looked on, the drums beat to drown his parting words; yet amidst their clamour he was heard crying out as his "testimony" at the tomb he lived and died "a Presbyterian Protestant."

In 1688 William of Orange delivered the Scottish Church from its oppressors, and of the various benefits Holland has conferred upon mankind not the least will be ever esteemed the setting free of that fertile national intellect from which was to spring up the fairest fruits of modern culture, which was to cover the bare hills of Scotland with immortal lustre, and people its picturesque scenes with poets, historians, philosophers, and men of genius, the offspring of its persecuted saints. Nor have the heroic struggles of the Scottish martyrs been without their proper influence upon the progress of the race. They have shaken the dull lethargy of the Old World, and pressed onward every generation in the New.

The Jesuits—Their Work and Fate.

The experiences of three centuries shows that the Jesuits have no lucky hand. No blessing ever rests on their undertakings. They build with unwearied assiduity, but a storm comes and shatters the building, or a flood comes and washes it away, or the worm-eaten edifice falls to pieces in their hands. The Oriental proverb about the Turk applies to them, "where the Turk sits grass never grows." Their missions in Paraguay, Japan, and among the tribes of North America have long since gone to ruin. In Abyssinia they had once (in 1625) almost obtained dominion, but some time afterwards (in 1634) the whole concern collapsed, and they never ventured to return there. What is left today of their laborious missions in the Levant the Greek Islands, Persia, the Crimea and Egypt? Scarcely a reminiscence of their former presence there, is to be found on the spot.

Above all, the Society of Jesus devoted its best services to its native home in Spain. The result was bankruptcy and depopulation of that once powerful kingdom, and its loss of one possession after another, so that by the end of the 17th century it had become an inanimate corpse, the skeleton of a giant. It is behind every other country in Europe, except Turkey, and having no healthy literature of its own has to feed on the foreign literature of France. Well might a Spanish diplomatist in Rome say at the suppression of the order, "the Jesuits are the wood-worm that gnaws at our bowels."

They it was that brought on the German nations the thirty-years' war, and its results and to them Catholic Germany owes the decline of its schools, and its consequent backwardness in cultivation and long intellectual sterility. It was they who completely undermined the ancient German and Catholic empire, and paved the way for its fall. They, as the all-powerful conscience-keepers of the Hapsburgs, Ferdinand I., Ferdinand II., and Leopold I., have on their conscience the destruction of the liberties of the states of the Empire, the enforcement of absolutism, the oppression and expulsion of the Protestants.

Bohemia has long been given over to the care and charge of the Jesuits; and what have they made of it? They have utterly destroyed the old Czech literature, and have brought matters to such a pass that nearly the whole Bohemian nobility is annihilated through confiscation, executions and banishment.

In England the destiny of the Catholics was for a century moulded by the influence of the Jesuits at Rome, and the intense hatred which they excited at home; and we have seen what a monstrous weight of misfortune and oppression they rolled down on the shoulders of their co-religionists.

They tried to re-introduce Catholicism into Sweden by means of a liturgy, forcibly imposed on the clergy, and with the help of the king, Sigismund, who was under their guidance. Sigismund, in consequence, lost his crown, and they were banished forever from the country. In Russia, they undertook, by means of their instrument, the false Demetrius, to establish Polish influence, and to bring the empire and nation into subjection to the see of Rome; but their proselyte and *protege* was killed, and they had to quit the country. In Poland they dominated the kings, the higher clergy and the nobility for a long time; and Poland is destroyed. In France, the Jesuits were the conscience-keepers of the Bourbons, and their spiritual children, Louis XIV. and Louis XV., paved the way for the Revolution and the destruction of the dynasty; or rather, one may say made it inevitable.

I readily leave to this order the fate of the Vatican decrees (namely, 1870, the infallibility of the Pope) the more readily as it has the duties of paternity to discharge towards them; for the Jesuits, excited, sketched out, and finally shaped those decrees, though, with the assistance of certain Bishops.—*Doellinger.*

Worldliness—The Great Sin.

If I were called to point out the most alarming sins to-day—those which are most deceitful in their influence, and most soul-destroying in their ultimate effects—I would not mention drunkenness with all its fearful havoc, nor gambling with its crazed victims, nor harlotry with its hellish orgies; but the love of money on the part of men, and the love of display on the part of women. While open vice seeds its thousands, these fashionable and favored indulgences send their ten thousands to perdition. They sear the conscience, incurst the soul with an impenetrable shell of worldliness, debauch the affections from every high and heavenly object, and make man or woman the worshipper of self. While doing all this, the poor victim is allowed by public opinion to think himself or herself a Christian; while the drunkard, the gambler, or the prostitute is not deceived by such a thought for a moment.—*Dr. Crosby.*

Strikes and Strikers.

Is it not time that the precise nature of the right of strikers to strike non-strikers should be clearly ascertained? At present every set of men who want higher wages than their employers offer resort to strike, which it is their right to do. Men individually, or by shop-falls, or by entire trades, can accept or refuse the remuneration offered for their labor with perfect propriety. But not content with this right of every free man, many who exercise it claim the right of intimidating or mistreating those who are willing to work at the rates they have declined, thus refusing to others the liberty which they claim for themselves. This persistent abuse is, to a great extent, winked at by the authorities, on account of the voting power of large societies. The men who are beaten are individuals; the men who beat them are associations. Hence it is easier to let the matter drop than to punish the perpetrators of lawless violence. But if a trade union is numerous and powerful, the public are still more so, and every man maltreated in this way belongs to that largest of all societies, the people, and should have the whole strength of the people to vindicate his rights. The gangs who waylay and abuse the men that have taken the place of strikers should be punished as severely as garroters. Instead of saying, as is usually done, that the assailants could not be identified, the most strenuous exertions should be made to identify and punish them; and this will be done when the police of this and other cities are appointed on account of fitness for office and not for party purposes.

Any crime countenanced and committed by leagues or associations should be punished far more severely than a crime of the same gravity committed by an individual on his own account.—*N. Y. Witness.*

Saying "No."

Many persons, and especially young persons, are betrayed, often, by the pesilient sophism that to say "no" is somehow ungenerous and discourteous. There is something benevolent to the casual eye, in that yielding disposition which cannot pain another, as it declares with a refusal, and which wins a kind of transient regard from others because of what is deemed to be its good-nature. Let us understand, right here, if we find ourselves yielding to such weakness, that it is not another's feelings that we are so much considering as our own. It is not merely the pain which saying "no" gives them that we are thinking of, as the pain which saying it gives us. And what is such a consideration, when we try it in the crucible of a candid logic, but sheer selfishness, and not benevolence at all? The young mother cannot deny her child its wildest demands, because, as she tells you, she cannot bear to wound it with the pain of refusal. But would she hesitate to refuse the child if there were no pain to her own feelings involved in that refusal? and is it generosity or unselfishness to sacrifice the child's real good to her own feelings? Ah! what a rare school for the training of the will into a firmer habit and a braver readiness for denial exists in every home among us! You that are parents, read over again the story of our first mother's fall, and see there how every complex misery that has come into the world in the horrible train of an entered it when that innocent life in Eden weakly refused to say "No!" Look again on all the various ramifications of that life that make up home and the family, and remember, whether you are a child there are a parent, encountering the temptations of youth or those of maturity, that God has set you there pre-eminently to put the weak will in you under the yoke of an early and steadfast discipline, and thus to learn how the truest grandeur of life consists not in yielding, but in refusing to yield.

And as in the family so out of it. Says Emerson, speaking for character in the merchant: "In his parlor, I see very well that he has been very hard at work this morning, with that settled humor, which all his desire to be courteous cannot shake off. I see plainly how many firm acts have been done; how many valiant noes have this day been spoken, when others would have uttered ruinous yeas." Who that hears me does not know that it has been that fatal facility in saying "yes" that has dragged more fair and prosperous barques down to ruin than any financial storm that ever swept the seas of commerce. Some concession, both weak and wicked, (wicked because it involved not only our own ruin but the ruin of others,) to plausible solicitations to go upon a neighbor's paper, to divide risks in some gigantic speculation; to launch out into habits of living that are neither suited to one's means or his education, all these are occasions when many a man of business has tasted the bitter fruits of a timid, ruinous reluctance to say no!—occasions, too, on the other hand when the courage and firmness and promptness and persistency with which one could say so, have been the four corner-stones of all a man's subsequent success!—*Rev. H. C. Potter, D. D.*

Joy is for all men. It does not depend on circumstances or condition; if it did, it could be only for the few. It is not the fruit of good luck or of fortune, or even of outward success, which all men cannot have. It is of the soul's character; it is the wealth of the soul's own being, when it is filled with the spirit of Jesus, which is the spirit of eternal love.—*Bushnell.*

Cruelty to animals should be resented more than anything. Brute beasts are defenseless, and to torture them is despicable, but the torturer of animals risks nothing; and I do not hesitate to place him lower in the scale of humanity. There are men who have committed great crime, and yet in whom the spark of humanity is certainly not extinct; but he who takes pleasure in the sufferings of a dumb animal, and prolongs them, regardless of its supplicating looks, I pronounce—without a heart's pang and when the heart is dead, all is dead.—*Comte de Gasparin.*

A Husband's Confession.

"Really, Mrs. Hope," exclaimed a maid-en friend to the wife of a journeyman. "I can't make you out at all. Ever since I've come into your house you've smiled, and laughed, and bustled about, as though some stinky old relative had died and left you a lot of money. Is it so?"

"No, Alice, it isn't; but I'm in good spirits for all that" and the happy wife smiled again.

"Then what's put you into such an enviable humor?"

"Well, I don't think I ought to tell you. So far, it's a secret."

This rebuff only increased Alice Paine's desire to be enlightened, so she persevered till her friend, Mrs. Hope, promised to satisfy her curiosity.

"The other day," began the wife, "I had to take John's dinner to the office; and you know it's one of those queer old buildings, with a good many ins and outs about it."

"Yes, yes, I know that, Mrs. Hope," said Alice, impatiently; "but do be quick and tell me the rest."

"And quite by accident, I overheard my husband make a confession to one of the other workmen:

"The wisest thing you can do, Harry," I heard John say, "is to get acquainted with a healthy, sensible, industrious young woman, and marry her. I was as poor and miserable and as lost-like as a young fellow well could be before I got my little gem of a wife, often without a sixpence when payday came, and couldn't tell how the money slipped through my fingers. Like you, I went in for 'pleasure an' enjoyment, but I never remember to have felt the better for it afterwards. In fact, you may take my words for it, Harry that most of that sort of thing's humbug, and selfishness. At least, I found it so, and it's a wonder you haven't before now. Talk about turning over a fresh leaf, keeping steady and saving up—the only way to do that, Harry is to get a good, active wife, and love her with all your might, as I do. Though poor and plain, I'm never ashamed to bring anybody into my little cot, because I know it's always clean and orderly. Then there's the children—God bless 'em!—how they warm a man's heart after a long day's work! And how cheerfully and quietly their mother manages to keep things strait and cuts about like just what she is—one of the best of wives, and a real workman's friend. Get a helpmate, Harry, and depend upon it, if she's of the proper sort, you will soon be a better, a richer, and a happier man. You may think I'm speaking too warmly on the subject, but I assure you, I feel more than I can put into words. Good wives are our best and noblest reformers, Harry, and though I never told her so to her own sweet face, mine, is worth a little fortune to Jack Hope."

"I dare say what you've told me's all true enough, I heard the man remark, 'but where can I find a gem of the same pattern?' They're rather scarce now-a-days."

"I didn't hear what answer my husband made, for just then the door near which I had been standing, and which stood a little ajar, was pulled wide open, and I walked into the place as though I hadn't heard a word. On seeing me they both laughed, but I didn't appear to know anything of their conversation."

"And is that all?" asked Alice Paine.

"Yes, and if you'd felt as I have many a time," replied Mrs. Hope, "you would know that it was quite enough to fill my heart with gladness. At home my husband doesn't talk much," she continued, "and I used to fancy that, with all my slaving and trying to make him and the children comfortable, he wasn't satisfied. But I know that he is, and it makes me feel as if I could do anything for my dear John and our own little home."

"Well, if I ever got a husband, Mrs. Hope," said Alice in a whisper, "I'll strive to deserve being called behind my back as Mr. Hope called you."

In a short time the two friends separated. His fellow-workman took John Hope's advice; and without relating particulars, or asserting that the Hopes had nothing to do with what followed, "Harry" chose Alice Paine for a helpmate.

Accomplishments.

So-called accomplishments are a sort of mansard roof clapped on the sounder structure of the average English education. Why they are thus denominated, when in the possession of them so little is really accomplished, it is difficult to determine. Their material is generally as unsubstantial as that of the thing to which they have been compared, and, subjected to the fiery tests of life and experience, they are almost as readily destroyed. The acquirement of a little knowledge of music, certain rules of drawing, the process of mixing colours, and a few foreign phrases, are oftenest the result of much misapplied industry. If music, drawing, and painting were studied and cultivated as arts, with the intent of becoming thoroughly proficient in them, that they might stand, if need be, in good, practical stead, then the time devoted to them would not be wasted. Instead of being mental folios in which to deck their ill-clothed minds in public, these attainments would be of deep and lasting satisfaction to their possessors, even though not put to any severe trial.

Few girls care enough for music and drawing to pursue them after being freed from the restraint of masters, and many would never begin such study were it not for the ambition of parents, guided by a society that demands all girls to be molded after one model. This idea is so obviously impossible as to be absurd. Countless good gardeners, milliners, dressmakers, housekeepers, have been spoiled in poor piano-players, simply because knowledge of the piano was considered an elegant acquisition; while an understanding of the other things was regarded as something that only necessity should require. The hours of stammering on unresponsive instruments (unresponsive because touched by no sympathetic fingers), which, otherwise employed, might have made capital cooks, are inculcated.

The original design was good—to enable women to impart pleasure and improvement to themselves and others; but it signally fails. Seldom are girls willing to play, or exhibit the work of their pencil to critical ears and eyes; and when good nature impels them to, what have they to offer? Ordinarily the merest smattering—more repellent to ripe judgement than total ignorance would be.

It is evident that an acquaintance with the alphabet of many branches is not so great an aid to intellectual improvement, as being thoroughly versed in one. In this short life, it is much to know even one thing well. If thoroughly understood, everything from steak boiling to oratorio-composing, should be considered an accomplishment. Pupils apt at figures should be taught book-keeping in place of minims and semi-breves; and natural nurses given an insight into bottles and bandages, in lieu of curved lines and neutral tint. Thus the training of the mind, in a direction at once natural and useful, contributes to its healthiest growth, and redounds to individual advancement and general advantage.—*"Home and Society," Scribner's for June.*

"Take me on Shore."

A golly minister had a careless and idle son, who left his home and sailed to a foreign land. His sorrowful parents could only pray for him, and send him good advice. The ship which bore their boy reached a distant port and was waiting to take in a fresh cargo, when the sailors went on shore, and brought back with them a native boy who could play some curious kind of music.

He amused them for a long time, but at last he said, "You must now take me on shore."

The sailors told him that he must not go yet.

"O, indeed, I cannot stay any longer," replied the little black boy; "and I will tell you why. A kind Christian missionary has come near the village where I live. From him I have learned all I know about Jesus Christ. This is about the hour when he meets us under a tree to tell us more; I want to go and hear him."

The sailors were overcome by the boy's entreaties, and at once rowed him ashore.

The minister's thoughtless son was struck with the words of the little heathen boy. He felt condemned by them. "Here am I," he said to himself, "the son of a minister in England, knowing far more about Jesus than that poor boy, and yet caring far less for Him! That little fellow is now earnestly listening to the Word of Life, while I am living quite careless about it!"

In this great distress of mind he retired that night to his hammock. There his father's instructions came back to his thoughts, and reminded him how he might seek and find that salvation he so much needed. He became a sincere Christian; and great was the joy in his English home when the happy tidings reached his parents.

The Old Lady at the Depot.

An old lady entered a railroad depot, and sat down near the stove to warm her wrinkled, bare hands. A large basket covered with an old newspaper, was drawn close to her side, and she seemed weak and weary. It was hard for one so old and feeble to be out of doors at all that wintry day. She needed a place by some warm fireside and kind hands to minister to her wants. But she had none of these. Surely that gay group of merry girls with their bright hoods and dancing curls, their warm wraps and bounding, happy blood can spare a thought of pity, and a kindly word for her. Perhaps she thought so too, as she watched them with dim eyes, recalling perhaps a happy girlhood of her own.

Alas, how vain was her hope! One tall girl, with keen black eyes, gave her a rapid glance from head to foot, then haughtily swept back her dress as if afraid that poverty was contagious. She moved away, and the others with whom she seemed at leader, drew back also.

They did not speak a word to her the was unpleasant. But looks often speak the loudest. She heard as plainly as if it had been shouted in her ear, the truth that her presence was unwelcome. Her right to the public fire was as good as theirs, but they took care to make her feel that she was an intruder. Six girls from comfortable, happy homes, grudging a poor woman a little space and a few minutes' comfort in a public waiting room! Could selfishness reach a deeper depth? Did you ever feel the first risings of such a whisper in your own spirit. Oh, pause if you have, and remember that their Advocate is taking notes of your deportment towards them, and when the great day comes for hearing this case, you may find a fearful indictment made against you. "The Lord is their judge."—*Early Dew.*

Freshness of the Gospel.

As for the Gospel, it wears the dew of its youth after eighteen centuries of struggles; and it predominates most in those young nations which have evidently a history before them. The old systems are now most favoured by those nations which are left behind in the race of civilisation, but the people whom God has made quick by nature are those to whom He has given to be receptive of His grace. There are grand days coming for the church of God. Voltaire said that he lived in the twilight of Christianity; and so he did, but was the twilight of the morning, not the twilight of the evening. Glory be unto God, the little cloud the size of a man's hand is spreading; it begins to cover the heavens, and the day is not far distant when the sound of abundance of rain shall be heard. Christ was not a strong man, who bounded forth at a leap, and then put forth no more strength, but He rejoiced to continue His work, and to run His race. He was not a shooting star that sparkles for a moment, but a sun that shall shine throughout the live long day.—*Mr. Spurgeon's New Work, "Flashes of Thought."*

Scientific and Useful.

GRUBS IN A COW'S BACK. One of our cows, early this spring, was found to have in her back a large number of grubs, which upon inquiry we found to be larvae of the gadfly which had stung her during the year. To destroy these grubs we applied coal oil to the part infested, and after a day or two they were easily removed and the cow seemed to suffer no harm.

TO TAKE OUT IRON RUST. To one gallon of buttermilk add a large handful of grated horse radish let the goods remain in the milk from twelve to twenty-four hours, rubbing occasionally; then wash out in clean water. Another way is to rub the spots of rust with oxalic acid mixed in a little water, and exposed to a hot sun.

ABOUT PEACHING. We can graft the apricot on the plum, the peach on the apricot, the almond on the peach, and thus produce a tree with plum roots and almond leaves. The wood, however, of the stem will consist of four distinct varieties, though formed from one continuous layer. Below the almond wood and bark we shall have perfect peach wood and bark, and at the bottom perfect plum wood and bark.

THE HOUSE ARRANGEMENT. The moment we cross the threshold of a dwelling we find the housewife represented by her mode of housekeeping. While we sit in the parlor waiting the presence of the mistress, we study the outlines of her character even in this limited portion of her domain. Not alone in the parlor can we estimate justly her inferior or superior talent for home thriftiness. Kitchen and pantry, closet and cupboard alike manifest her aptness or incapacity for the position of mistress.

MOLD IN CELLARS. The requisites for an abundant growth of mold besides something for it to grow on are dampness and warmth. Dampness is the most common cause. First make the cellar drier by draining; then purify it by burning two or three pounds of sulphur in it. This is the easiest done by putting the sulphur on burning coals (in an old pot or large shovel), close the windows and doors, and be careful not to breathe the gas given off from the burning sulphur, and keep the house above ventilated while doing this. Ventilate the cellar thoroughly before using and repeat it the second time if necessary.

A CHEAP DISINFECTANT. The following is highly commended by those who have used it:—Dissolve a bushel of salt in a barrel of water, and with the salt water slack a barrel of lime, which should be wet enough to form a kind of paste. For the purpose of disinfectant, this home-made chloride of lime is nearly as good as that purchased at the shops and drug stores. Use it freely about sinks, cellars, gutters and outhouses, and in this way prevent sickness, suffering and expense.—Rural New Yorker.

SWARMING BEES. A bee keeper gives the following plan to prevent a swarm of bees from getting away from the hive, with the statement that after ten years' experience he has never known it to fail but once: As soon as they show the first symptoms of swarming, stop up some of the outlets to the hive so as to force them to be a considerable time coming out. The swarm being made up in part of young bees, many of whom cannot fly well, and as nothing can be done by the swarm until all are out, and fly about in the air, by prolonging their exit the feeble ones become tired, and finding their plans frustrated, they alight to arrange their journey. If they can leave the old hive all at once, they are very little about alighting.

COLOR AND HEALTH. Scientific men think they have discovered that certain colors are more advantageous for health than others. An experiment showed that flies' eggs, taken at the same time from the same group, hatched under glasses of different colors about the same time—but, that after a lapse of four or five days the worms were found to vary in vigor very much. Those under green glass were the weakest, under violet the strongest, and under red, white, and yellow intermediate. It would appear, therefore, that where light comes into a living-room through colored glasses, violet should be preferred, and especially it should be tried in hospitals.

QUIETNESS IN MILKING. The cow is naturally sluggish in her movements, and should not be hurried out of her natural gait. She should never be driven to the place of milking faster than a walk, and if she has far to go, the walk should be a slow one. Hurrying a cow when she is full, and the weather warm, hastens the circulation of her blood, and heats both her blood and her milk. A very little heating of the blood perceptibly affects the milk. It increases its odor as well, raises its temperature, and modifies the butter or cheese made from it. On this account driving cows with a dog is not recommended. We have seen the milk of a dairy, numbering thirty cows, perceptibly affected by the milk of a single cow driven in haste.

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