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THREE OLD SCOTCH WORTHIES.

BY REV. J. A. R. DICKSON, TORONTO.

II .- DAVID DICKSON.

David Dickson was born in the City of Glasgow, about the year 1588; the exact date cannot be ascertained. His father's name was John Dickson, a devout man and a wealthy merchant. Like Samuel, he was given in answer to prayer, and like him too, devoted from his birth to the service of God. The pure atmosphere of Christian piety that obtained in his father's house is strikingly shown by this act. He was sent early to school and made some progress there. But e'er long he was taken from school and sent to sea, in the capacity of a supercargo, his parents meanwhile having forgotten their vow, being now determined to train him up to merchandisc. Like Jonah, his ship was overtaken by storms, and suffered lose, and he himself laid low by severe sickness, which together were the means of recalling the vow made by his parents, and also of its solemn renewal.

Upon this happy turn of events he was sent to the University of Glasgow, where under the excellent system introduced by Andrew Melville, he made such satisfactory advances in solid learning, that at the end of six years he was found so well qualified for the duties of instructor, that he was ap-

or the duries of instructor, that he was appointed Professor of Philosophy in his own College.

In this position he remained eight years, when he was called to the charge of the Parish of Irvine. This was in 1618, when he had reached the mature age of thirtyfive. But he had not been over six months at his work in Irvine before the prelatic party demanded his submission to their authority. The high-handed and overbearing nature of Archbishop Spottiswood need not be recounted here; suffice it to say that Disken having the results and the results and the results are the re Dickson having thoroughly mastered the question at issue, declined the authority of the Court of High Commission, and was thereupon deprived of his ministry at Irvine, and ordained by ecclesiastical decree to enter Turref in the north within twenty days. On his return to Irvine he preached earnestly and faithfully till the twenty days were expired, and thereafter as long as he could at the residence of the Earl of Eglinton, until he was ordered to his place of banishment. At Turref he still continued prosehing. His friends after funch entreaty secured his recall in 1622. Then began his great work. Before his banishment he was popular as a preacher, great crowds attending his services, but now with the Confessor's crown upon his head he became famous. Multitudes came from all quarters to hear him; from the adjacent parishes, from remote districts in Scotland, and also from England. Many families even settled in Irvine that they might enjoy the benefits of his ministry. His separation from his charge had shown him the importance of improving every oppor-tunity to preach the word; therefore in addition to the regular Sabbath services he began a week day service on the Monday's, which were the market days there, so which were the market days shere, so timing the service that it was gone through with before the market commenced. This service was blessed of God to the conver-sion of many souls. It originated the great Stewarton Revival, which lasted from 1825 Stewarton Revival, which lasted from 1825 to 1830, and wrought great spiritual and moral good to the whole of Scotland. As a preacher Dickson was a great spiritual anatomist; dealing skillfully with dead hearts and half-awakened consciences, solving difficulties and applying Christ's Divine fullness to the emptinesses of men. He was the "well-favoured proper old man," that shewed the English merchant all his heart. When Skilling one on his students was chort Stirling, one of his students, was about entering on his ministerial work he summed up his advice to him in these words: "Oh, study God well, and your own heart." His discourses that have come down to us, especially his "THERAPEUTICA SACRA, showing briefly the method of healing the conscience concerning regeneration," shew how intimately acquainted he was with the human heart. Like Rutherford, his ser-mons are full of Christ, Christ meeting the spiritual and moral wants of men. liked to deal largely with the Scriptures. He was wont to say "God's bairns should get a good blaud (slice) of his own bread," and confirming his precept by his practice, he generally took three or four verses and expounded them. A selection is better than any description,—" Christ is well qualified for his employment; there is nothing requisite for his work but he has it; in his person, offices, endowments, he is fully furnished with every thing, that he may be a meet mediator. He is the Son of God and Son of man, and so a fit man, being sib (kin) both to God and us. If we be blind,

he is a prophet to instruct and teach, and reveal God's will to us; and if we have

enemies, he is a king to control them, and

rule over all our enemies with a rod of iron; if we be cursed and filthy, he is a

priest to bless us. And for His endow-

ments, he has gotten the Spirit withou

measure that out of his fullness we may all

receive grace for grace; he has wisdom, strength, and ability to do all our work.

So then we may lippen (trust) our soul upon

Him, and we may be sure nothing com-

no burden how heavy soever laid on him shall fall because of the weight of it; noth-

ing shall be forgot for want of memory Albeit there were never so many floating

on the water ready to perish He can help all; for He has large arms to spread over them all at once, so as no other man can

nitted to Him shall fall through His fingers

Contributors and Correspondents

do, He can help and heist up all their heads at once above the water. Then, let us sit down under his shadow, and if we want light and comfort, come and get all supplied

in Him, for Ho is fully qualified in all."
Again, "Do look to Christ, in whom all Again, "Do look to Christ, in whom all the promises are yea and amon. Take Ohrist in thy arms, and getting Him thou gettest all the promises of life, salvation, and glorification; and if thou forget the words of a promise that fits thy estate, cast thy eyes upon Christ; then dost thou fall upon the whole bundle of promises, and ont of them missing the particular promise, thou cannot miss Him." Again, "Behold, your king comes, meek and lowly, riding on an ass's colt." Albeit Howas a great king, yet oftentimes we went on foot; and when Ho rode it was on a laigh (low) beast, that any might have stood beade Him and rounded their petitions in His ear as He rode." "Let a man be what he may for the time bygane and present, yet if you tly to Jesus, seeking to be purged, come to Jesus, and be ranked the morn at the table, Jerus, and be ranked the morn at the table, with the vessels of honour." From these extracts it will be seen how clearly and closely and comfortably he preached. He could not miss the mark. He aimed to save his hearers in all he said. His faithful sermons remind us again and again of the ring of Latimer's. Of the Therapeutica Sagra no idea could be given in an extract. It was the work of his old age, written by him when he was seventy-two. It garners therefore the experiences of Irvine Enguiry therefore the experiences of Irvine Enquiry Meetings and transmits them as a precious possession to posterity. It is as solid and Scriptural a piece of theology of its kind as we know. It is to every theological student and Christian minister of inestimable value. It cannot be studied too deeply; and the study of it will save from much misdirec-tion of souls, such as we fear obtains to-day.

His great success in Irvine made him to be much sought after. On one occasion, in his absence from the Assembly, and therefore without his knowledge or consent, at the time, he was appointed to preach be-fore the General Assembly in Edinburgh Before this he had refused repeatedly preach in Edinburgh, but now out of regard for his brethren he consented. The day arrived, the Church was packed, the preacher well prepared, but on announcing his text the whole subject went from him and he stood dumb. At length he spoke thus "I see God will not suffer any mean clay instrument put in his room—he will not give his glory to another—there is too much looking to man, and too little to God." After a few more broken sentences he prayed and dismissed the Assembly. This was to many an impressive sermon, indeed, to see one so gifted stricken dumb on a grand occasion. He was a tower of strength to the Church in the tryling times of 1638, in aiding to keep it under King Jesus only. In 1642 he was chosen to fill Clasgow; which he did for nine years. One of the most pleasing thoughts we have of this time is, that it was while here, while strolling out over the height above the Cathedral with a student named Durham, much beloved by him, not only for his ability and parts, but for his spiritual mindedness they digested that important trac which was afterwards dictated to a clerical friend, entitled "The Sum of Saving Know ledge." A tract which often serves as a textbook for Presbyterian youth in Scotland. And what can be better? In 1650 he was chosen to the same chair in Edinburgh University as he held in Glasgow. Sir Hugh Campbell of Cessnock, gave this account of the different grades of Dickson's pulpit eloquence: "The professor of Divinity at Edinburgh is a truly great man; the professor of Divinity at Glasgow was a still greater man; but the minister of Irvine was the greatest man of all." When he was asked what made this difference in his preaching he replied that he wanted his books—those anxious souls that had been wont to wait upon his ministry. These always are a minister's best books,—books inspiring to the noblest effort, and suggestive of the most important thoughts. In 1861 the act of Supremacy was passed and Dickson was thereupon deprived of his chair in the University. In seven months after he was attacked by his last illness. Livingstone called upon him at this time and asked him what he thought of the present state of affairs; he said that he was sure that Jesus Christ would not tolerate the indignities inflicted upon his work and people, and "as for myself," he added, "I have taken all my good deeds, and all my bad deeds, and have cast them together in a heap before the Lord; and have fled from both to Jesus Christ, and in Him I have sweet peace." Having called his family Having called his family together he addressed himself to each, and pronounced the apostolic benediction, and went home full of labours.—" He being dead yot speaketh."

Two gentleman were discussing the di-vinity of Christ, when one of them affirmed that, if it were so, it should have more explicitly stated in the Bible. The other axid, "How would you express it to make it indubitable?" He replied, "I would say that Jesus Christ is the true God." The other answered, "You are happy in the choice of your words, and they are the very words of inspiration. St. John speaking of Christ, says, 'This is the true God and otornal life.

Professor Childres died July 25th. He was the author of a Pali dictionary, a work of great eminence. It is impossible, save a competent judge, to realize how great the loss has been to science. To an unusually powerful memory, and penetrating intellect, he united an indomnitable energy, a single-handed devotedness to truth, a an inneual constitues in the cause of re-search. He has done much to bring Eng-lish coholars acquainted with the religious literature of Buddhiem.

[For the Presbyterian.]

THE MINUTES OF ASSEMBLY.

The Acts and Proceedings of the Second General Assembly of our Church make a volume of very considerable size. It would be idle to dilate on the importance of the items which have swelled out this year's book to the size to which it has grown. It seems to be as much larger than the similar volumes sent forth 17 the several churches in preceding years, as the Church it represents is larger than any of those that the several books represent. As we contemplate the volume somewhat fondly, we may think of the value and authority it will have for the ecclesiastical historian of the 20th and 21st century. As he compiles his picture of the past, he will turn to this as an authority of the first value. He will have no besitation in accepting facts and figures, found in the volume as he turns it up in a College Library. In view of such an use to be made of it, as well as to use now as a book of reference, what a pity so many dates, names, and facts are so inaccurate and misleading. The Recording Clerk of Assembly, Professor Mackerras, is not at fault. Few offlcers equal him for efficiency and accuracy. The fault lies with Clerks of Presbyteries, and Conveners of Committees. Your correspondent contributes his mite to the un-Sracious task of pointing out some of the blemishes that occur. Others, in other parts of the Church, may attend to their share.

And first let me pay my respects to the Convener of the Committee on statistics. Some, not at all, of what is now to be roferred to, were pointed out to him at the time the sheets were circulated among the members of the Assembly in Toronto. What was then done in the best spirit possible, appears to have been love's labour lust. Your correspondent is very well aware, that in the first instance the errors are partly owing to the negligence of those who furnished the returns, and partly perhaps to the Convener's want of familiarity with names of places in the Eastern Provinces. There is no excuse for the latter however, as there are members of the Committee from the east. All however, is not owing to the cases mentioned.

In one section of the Report, the Convener says he got no returns from three Preswhere says no got no returns from three Fres-byteries, one of these being Picton. Some-what farther down the first informed that all the congregations of Picton Presbytery report more or less fully. How are these two statements to be reconciled? We have a theory for it, but it is not our busi-ness to explain where there is a living ness to explain where there is a living authority to refer to. When was Wm. B. Clark, paster of St. Andrew's Church, Quebec? Heis bracketed with Dr. John Cook, as being a retired minister of that congrega-tion. We in the east were under the impression that Mr. Clark was formerly pastor of Chalmer's Church, of which Mr. Wright is the present pastor, but if a western authority says we were mistaken, we of course will yield the point.

In some instances there is a strange lack of uniformity between what is found in the statistical statement, and what is found in the financial one. There is an example of what we mean in the returns of the Presbytery of St. John. Mr. Jack's charge has got two congregational numbers, 4 and 5, while Mr. Gray's has got none at all; it appears as if an appendage to Mr. Johnson's. In the financial statement all is represented correctly. The financial statement has the advantage in point of accuracy in the particulars. What is Springville statistically, become Springfield financially, and in a similiar manner River Charles becomes River Charles and Charles are places unknown in the New Brunswick ecclesiastical world.

Was there not some confusion of thought in the minds of those who filled up the schedules, as to the exact meaning of the expression Regular Charge? An authorita-tive definition is needed. Who will give it? tive definition is needed. The Presbytery of St. John seems to be wonderfully prolific in regular charges, no less than sixty-nine of them are reported in that one Presbytery. One aged father just retired, had nine of them in charge. It was no wonder he broke down under the burden. Another, by no means young, still struggles under the weight of eight of these regular charges. The brethren in the west appear to be much more sparing of themselves. No doubt they are wiser in their generation.

But where has table O gone to? On pagtwee interest and table of the page is table D, but C is gone. There is room enough for it on page 151; there it appears it was intended it should be. I find it in the copy of the Statistical Report which I got when in Toronto, but it is not in the Acts and Proceedings. Let a Toronto detective. and Proceedings. Let a Toronto detective be put on the track of the absconder, and that without delay.

LEUMAS.

[Onr correspondents' last complaint is certainly groundless. Table C will be found in its proper place, on page 117 of the appendix. Had the table in question been placed on page 151, it would be under Financial instead of Statistical, as it should be.-ED.

A Prous cottager, residing in the midst of a lone and dreary heath, was asked by a visitor: "Are you not sometimes afraid in your lonely situation, especially in the winter?" He replied, "O, no; for faith shuts the door at night, and mercy opens it in the morning.

Irish vs. Scottish Loyalty.

Editor British American Presbythrian.

Sin,—In last week's issue of your paper a letter appears dated Edinburgh, 16th Aug., in one paragraph of which the writer says: "The City, indeed, all Scotland is agog over the Queen's visit. I have admired nothing so much in this country as the quiet un-wavering yet undemonstrative loyalty of the whole people. It contrasts so favour ably with Ireland (the italies are mine). Her Majesty seems to feel so scoure and so much at home anywhere in Scotland," Now, sir, I have no objection to the writer of above holding up Scotland's loyalty to the gaze of an admiring public so far as I am aware. No one questions that; but I do object to him doing so at Iroland's expanse. It is a wall known feet, and the It is a well known fact (and the writer in question should have made himself better acquainted with how matters stand before making such an assertion,) that the North of Ireland especially is loyal to the core. No doubt there are a few dis-contented individuals in the South (and where are these not to be found, who are making a great fuss in favour of Home Rule, etc., but I ask is it fair, is it honest to brand the whole people as disloyal (for it amounts to this), because there are a few amongst them who never succeed in anything but disputing between themselves. I venture the assertion that were Her Majesty to make a tour of Ireland from Cork to Londonderry, she would meet with such a loyal reception that even Scotland's "unwavering," undemonstrative "loyalty would pail before it.—Yours etc.,

Toronto, 19th Scpt. 1876. T. A. L.

Presbytery of Lindsay.

A regular meeting of the Presbytery of Lindsay was held at Cannington on the 20th Aug. The following was a part of the business transacted: Rov. A. Currie, M.A., who officiated as Moderator for the past year, retired from the chair after a neat and appropriate address. The theologic and appropriate address. The thanks of the court were cordially tendered him for the services he rendered so efficiently during his moderatorship. Rev. E. Cockburn, of Uxbridge, was appointed moderator for the ensuing year. Rev. Mesers. R. H. Warden and W. Lochead, being present, were invited to sit as correspond. ing members. An extract minute of the records of the General Assembly was read intimating that the recommendation to transfer the congregation of Fenelon Falls and Somerville, and that of Haliburton to the Presbytery of Lindsay shall lie on the table of the General Assembly till its next meeting. There was read a memorial from St. Audrew's congregation, Bolsover, asking to be placed on the list of supplemented congregations in the Presbytery. Mr. Moir and Mr. McFayden were heard in support of the memorial. A denutation ing members. An extract minute of the in support of the memorial. A deputation consisting of Rev. Messrs. McKay and Murray was appointed to visit the Bolsover congregation to ascertain what is the maximum amount that can be raised by them towards sustaining Gospel ordin-ances. It was further resolved to apply to the Assembly's Home Mission Committee for a supplement of \$100 for the ensuing year in favor of Bolsover congregation. Upon motion of Rev. J. Campbell, seconded by Rev. J. McNabb, an examining committee was appointed to consist of the folmittee was appointed to consist of the fol-lowing:—Examiner in Hebrew, Rev. J. L. Murray; Greek, Rev. E. Cockburn; The-ology, Rev. J. McNabb; Church History, Rev. J. Campbell; Personal Religion, Rev. A. Currie. Mr. Murray was appointed to assign Mr. H. McPhayden subjects for trial discourses with a view to license. Mr. David Forrest applied through Rev. E. Cockburn to be received as a student in Cockburn to be received as a student in Knox College. It was agreed to appoint a committee consisting of Rev. Messrs. Cockburn and McLennan to examine Mr. Forrest in regard to personal piety and literary attainments, and should the examination prove satisfactory, to certify him in the name of the Presbytery to the College Board. The court next took up the consideration of the mission stations within its bounds. It was agreed that each min-ister of the Presbytery should give one Sabbath's supply gratuitously to the mission field during the fall and winter. Upon motion made by Mr. McNabb, seconded by Mr. McClung, it was resolved to instruct the Presbytery's representative to the Assembly's Home Mission Committee to ask a supplement of \$200 for Kirkfield and Victoriaville; \$200 for N. Mara and Carden, and \$100 for Bolsover; also for Coboconk, Head Lake, and Digby mission station, \$8 for every Sabbath supplied in Sundarland and Vroomanton. The next regu lar meeting was appointed to be held at Cannington, on the last Tuesday of Nov. at 11 a.m.—J. L. Murray, Pres. Clerk.

Presbytery of Guelph

The Presbytery of Guelph held their usual bi-monthly meeting on Tuesday, 10th ult., in Chalmers' Church, the Rev. Mr. Smellie, of Fergu, Moderator. After reading and sustaining the minutes of last meeting, commissions were produced from several Kirk Sessions in favor of Elders to represent them in Presbytery and Synod and the names of the parties were added to the roll. The following minute was adoptwho was at the last meeting of the Presby-tery, but whose death had occurred in the val: "The Presbytery of Guelph id humbly acknowledge the hand of would humbly acknowledge the hand of God in the removal of Morris O. Latz Esquire, who was, at the time of his death, a member of this Court, as Representative Elder of the Kirk Session of Union Church Galt. They would put upon record the deep and sincere esteem in which they held him, and their sense of the value of his counsel both in meetings of Presbytery and of the committees on which he was

appointed to act, and in which he always displayed his interest by the regularity of his attendance, and the expression of his opinion on the matters that came up for consideration. The Presbytory would express their sympathy with the widow and children whem their late brother has left behind him. May they be enabled to trust IIIm who has said, "I will never leave thee, nor forsake thee." And may all the members of the Court he proceed in the members of the Court be properly pressed by the lesson which God in His Frovidence is teaching, and have their lins girt and their lamps burning, and be prepared for the ectning of the Lord." The clerk was instructed to sond a copy of The elerk was instructed to nent a copy of this minute to the widow. It was agreed that the next Fresbyterian Sabbath School Conference be held in Kiex Church, Guelph, and a committee, consisting of the ministers of the town and the representative elders from each of their Sessions, was appointed to propare a programme and report at next meeting; Dr. Hogg, Convener. Mr. Turanes tendered his resignation of the Moderatorship of the Kirk Session of Eden Mills congregation, and the same was accepted, whon, on motion, Mr. McPherson was appointed in his room. Alr. Mcl'hereon was appquited in hisroom. A carefully crepared ropolt was presented from the German Mission Committee Fund, containing a large amount of valuable information, and recommending, among other things, that the erection of a new church be not preceded with at Preston, as originally contemplated, but that the German Methodist Church be prechesed as it would be a weightly at purchased, as it would be available at a cost much less than that for which a new one could be built. The Presbythy agreed to this, and authorized negotiations to be opened for the purchase of the same. The clerk submitted a detailed statement of the amounts to be paid by each congregation, as its proportion of the claims of the Home Mission arrears, the expenses of the Géneral Assembly, the German Mission in the bounds, and the Synod Fund, when it was agreed that the statement be received. and that circulars be issued addressed to the treasurer of each congregation, setting forth the sums for which it was liable. Mr. Torrance, Convener, presented the report of the Committee on the Superintendence of Students laboring or residing in the bounds—and the same was received the bounds—and the same was received and its recommendations adopted. The committee was re-appointed, with the addition of Mr. John Davidson. Mr. Bentley reported that he had organized a congregation at Preston, consisting of twelve members and twenty-six adherents. His conduct was approved, and the roll was handed in to the Presbytery. The committee appointed at last meeting to visit Winterbourne, Conestogo, Elmira, and Hawksville, submitted an elaborate and interesting report stating, among other and interesting report stating, among other things, the striking work of grace going on in some of these places, recommending that Elmira and Hawksville be joined, with the view of constituting one pastoral charge, and that, in accordance with the desire expressed by the people themselves, a station be not opened at Conestogo. The committee, to whom it was referred at last meeting to consider the best way of carrying on the mission work of the Pres-bytery, gave in their report, when it was decided, after careful deliberation, that further consideration of the same be postponed till next meeting. Dr. Caven, principal of Knox College, Toronto, being present by invitation of the Presbytery, addressed the court on the state of the addressed the court on the state of the funds of the different colleges connected with the church, especially that of Knox College; after which a long and interesting consideration of the subject was held, closing with the adoption of the following resolution:—Proposed by Mr Wardrope, seconded by Mr. Bentley, "That the Presbytery express its satisfaction with the visit of Principal Caven, its deep interest in the lyaid estatement that he has made in the lucid statement that he has made in regard to the position and needs of the colleges, and its determination, in depond-ence on Divine and, to maintain in full efficiency these institutions as essential to the welfare and extension of and already so largely owned and blesesd of the Lord for these ends. Furthermore, that it be an instruction to the committee appointed to consider what method or methods can be adopted to induce all congregations in the Presbytery to contribute to the schemes of the church in some mea-sure in proportion to their circumstances, to give special attention to the state of contributions in our Presbytery to the College Fund, and to report to ordinary meetings, whereupon the Presbytery shall enter into a full conference on the subject. Reports of mission labours in the bounds were read from Messrs. Ross and Eastman. A petition was read from Moorefield, praying the Presbytery for reasons assigned, to apply to the Home Mission Committee for a grant of \$150 towards payment of salary of Mr. Anderson, under whose pastoral charge it had been placed. After full consideration of the circumstances it was resolved that the application craved for be made by the clerk on the petitioners furnishing the information necessary to be laid before the com-mittee. The supply of mission stations and vacancies were left with the clerk. Next ordinary meeting was appointed to be held in Chalmers' Church, Guelph, on the second Tuesday of November, at ten

A HINDOO and a New Zealander met upon the deck of a missionary ship. They had been converted from their heathenism, but they could not speak to each other. They pointed to their Bibles, shook hands, and pointed to their Bibles, shook hands, and smiled in each other's faces. At last a happy thought occurred to the Hindoo. He exclaimed: "Hallelujak!!" The New Zealander in delight cried out: "Amen!" In these two words not found in their own tongues, they were able to express their thoughts.

Zustor and Zeople.

Do You Pray for Your Minister.

A minister needs the prayers of his peo-ple. His work is of a very ardious character, and such as requires constant watchfulness, and not only constant, but earnest effort. His heart must be in his work, otherwise it will not be well done. The love of Christ must be a constraining power within him, and this love will have its manifestation in earnest efforts to build up the church of God, over which, in the up the church of God, over which, in the providence of God, he has been placed in charge. It is not sufficient that a minister, to be greatly useful to the people of his charge, be a man of intellect, and an accomplished scholar. If he possesses natural and acquired gifts, very well, but that is not all that is necessary. He must be a godly man, manifesting continually the very spirit of the Master.

The messages delivered by him, in the Master's name, must come from a warm and feeling heart, or ordinarily they will fall cold and powerless upon those who hear.

hear.
So in the peformance of ministerial duty outside the pulpit, he must, in order to any large or permanent good, display the same love for Jesus and care for souls required in the pulpit.

If then it be so desirable that he should maintain a spirit of godliness, how very important is it, that Christian people who have called him to break unto them the head of life, should habitally remember.

bread of life, should habitually remember him in their prayers at the throne of Di-vine Grace. Christian reader, don't forget that your minister needs your prayers.

Your minister also has a right to expect an interest in your prayers. When you, with others, called him as your spiritual instructor and leader, surely it was not understood that you would not perform this plainly taught duty, without the performance of which you have no reason to expect his labors to be greatly blessed. It is when the minister feels the love and the when the minister feels the love and the power of truth in his own soul, and when his people, praying for him, look to him, as to the very ambassador of the Lord Jesus Christ—it is then that mutual duties will be most dilligently and faithfully performed, and the largest results for good will be witnessed. Men and women are always willing to labor for ends, for the accomplishment of which they habitually and sincerely pray. sincerely pray

Again, nothing tends to encourage a minister of the gospel amid the many discouragements which often surround him, than to know that his people remember him continually at the throne of Divine Grace. This assurance will give comfort, when all things besides may be calculated to cause gloem. This will give light in the midst of darkness. This will give promise in the seasons of greatest despondency. Let the minister be earnestly and be-

lisvingly praying for the people of his charge, and the people carnestly and believingly praying for God's blessing upon their minister, and upon his efforts in their behalf, and though no cloud may appear in menal, and though no cloud may appear in the heavens betokening rain, yet just so sure as God is faithful in the performance of his promise, so sure shall the windows of heaven be opened, in due time, and showers of blessings poured out.

Moreover, there is nothing pehaps so calculated to bind minister and people together in those bonds of Christian fellowship and hely symmathy, which promise

ship and holy sympathy, which promise the largest amount of good, from the rela-tions sustained, as to be mutually remembered, and to know that they are mutually remembered, in the solemn exercise of prayer, when respectively they hold converse and communion with God, and offer up to Him the desires of their heart in the name of Jesus Christ.—Transylvania name of Je Presbyterian.

The Hopelessness of Unbelief.

Mr. M. D. Conway, the well-known lecturer and correspondent of the Cincin-nati Commercial, lately sent to that paper the following account of the last hours of Miss Harriet Martineau: "She had just been shown a letter asking if she believed in immortality, and she replied:
I have no reason to believe in another world. I have had enough of life in one, word. I have had enough of hie in one, and can see no good reason why Harriet Martineau should be perpetuated." The writer adds that she was "a believer in magnetism and psychic force," that she had never the slightest belief in spiritualism, and that she was "quite resolute in her philosophical opinions to the end."

Miss Martineau was of Huguenot descent,

and a sister of the distinguished English Unitarian preacher and author, James Martineau, LL.D. She was a prolific writer of novels, tales and contributions to reviews and magazines. Her volume of Travels in the United States in 1885, made her name familiar to American readers. Late in life she abridged and translated one of Comte's works on Positivism. Her first publication was a volume of Devotional Exercises for the Young. Her literary career became more and more faithless until she died denying her own immortality, satiated with "one world" and without hope of another. The martyr race, from which she sprang, gave their lives by thousands for the faith which she

lives by thousands for the faith which she repudiated. She could "see no good reason why Harriet Martineau should be perpetuated." And so this woman of culture and philosophy died with no more hope beyond the grave than a horse or dog.

The New York Tribune in a strong article, earnestly protests against Mr. Conway's flippant and almost jubilant narration of this pitiful story, as a manifestation of "the Fanaticism of Unbelief," and as giving a rude shock to the religious sentiment of millions of people to whom the Christian's hope is dearer than life and the chief solace of early trials. It pertinently chief solace of early trials. It pertinently chief solace of early trials. It pertinently asks what is gained by trumpeting such negations over the land, and concludes that whatever may be justly said against religious fanaticism, there is nothing in it comparable to the blasting effects of the fanaticism of unbelief which takes away all makes a substitute and motive from human religious principle and motive from human souls, and so removes moral restraints as well as spiritual consolations.

people should know from the confessions and denials of unbelievers just what are the issues of their vaunted philosophy. The blank, dark, unknown and unknowable future of unbelief in any of its forms is tarrible, but the utter fearfulness of atheism is beyond expression. Better, a thousand times better, were the fagget and the sword, and all the nameless horrors which her Huguenot ancestors suffered for "the lope of the resurrection," than the "thick darkness, that might be felt" in Miss Mar-tineau's hopeless departure from this world at the end of her long life. No wonder that she took refuge in the idea of annihil-

should she "be perpetuated?"

But Paul said, "I know whom I have believed and that he is able to keep that which I have committed to him against that day," "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; heaceforth there is laid up for me a crown of righteousness which the Lord, the rightsoue judge, shall give me at that day; and not to me only but unto all them also that love his appearing." Can any one give any good reasons why such a character as this should not "be perpetuated?" Of these two opposite views and lives which is the nobler and best?

If any thing can add to the gloomy hope-

lessness of unbelief it is when a woman glories in it. We more naturally associate it with the harder nature of man. Even in atheistic times the last refuges of the the sex who were "last at the cross and first at the sepulchre." When wives, mothers, sisters, and daughters become infiel, it seems as if religion itself would die out in the ashes of their forsaken altars. As drunkenness, profanity, and other gross crimes take on a deeper dye when com-mitted by women, so their irreligion and atheism are usually of the most determined type, and the blight is the more severe in the circles which most need the sway of all Christian virtues.—N. Y. Christian In-

The Shorter Catechism.

BY H. P. AYRES, D.D.

Any Presbyterian who can call to mind the customs of his family thirty or forty years ago, will remember that the "Shorter Catechism" held a prominent place in the religious instruction of children. Parents felt it an incumbent duty to have their children instructed in it, as well as having them commit it to memory. It was expected that every boy or girl, when twelve or fifteen years old, would be able to repeat the greater portion of it, and the child who could not was considered greatly deficient in a religious education.

The children of that day, who are now our old men and women, are able to repeat large portions of catechism with Scripture verses and hymns. Those who have passed through such a period of religious instruction are now, in their approaching old age, amply paid for their labor, as the memory has a constant flow of food for the soul, when the "eyes are dim, and the sound of the grinding is low." It is a sad consideration, however, with those who are familiar with the former customs of the Church, that the present generation of children are growing up without this instruction; and the day is not far dietant, at the present ratio of neglect, when the children of our Church will hardly know there is a Shorter Cateohism, or Greed, belonging to their Church.

There may yet be portions of the Church, or localities, where catechetical instruction is faithfully given, but in the great body of the Church, such instruction is slowly but the Church, such instruction is slowly but surely disappearing. For many years this omission, or neglect on the part of parents, pastors, and elders, was partially made up by Sabbath-schools requiring the children to commit the catechism, but the same blighting, decaying process is finding its way into our schools, and the greatest summary or synopsis of religious truths. way into our sonoois, and the greatest summary, or synopsis of religious truths, is gradually giving away before black-board, object, and other lessons—not that we object to them, but that we are opposed to supplanting a long-tried custom, recog-nized and sustained by the great leading minds of the Church for many generations.

Committing the catechism to memory is now optional with the child, or nearly so. It should be a duty, and children should feel it to be so, otherwise they will throw it aside. They act just so with the multiplication table; no child learns it as a matter of pleasure, but from a sense of duty and obligation, and parents urge it from the fact that it is absolutely necessary for the child's future good.

Unfortunately, the argument so frequently used against the catechism, "Children cannot comprehend or understand it," is sometimes urged by Presbyterians themselves. As we have said, in relation to this point, when referring to the multiplication table, the argument does not militate against the utility of the catechism; if it did, we might abandon half the studies the child pursues. If such an argument would debar the child from committing the catechism, then might the old and young be debarred from nearly all the departments of learning, as there are, in all the sciences, problems and subjects which at first evade our grasp, or are only gradually unfolded to us as we mature in thought, or familiarize ourselves with the details of such problems.

The catechism is a rich mine of deep knowledge, and the child that commits it

to memory has a storehouse of truth, which will be gradually unfolding to his mind up to manhood, then to old age, then through an eternity of years.—The Interior.

BEN-ISEARL is the name by which a community of Jews living in India is known. It is claimed that their ancestors actiled in India 900 or 1000 years ago. They wear the costume, use the language, and conform to the social habits and mancomparable to the blasting effects of the mers of Hindoos, but preserve the Jewish national mers of Hindoos, but preserve the Jewish nests can observe the Jewish nests and so removes moral restraints as and observe the great fasts. Few of them reli as spiritual consolations.

But on the other hand it is well that

Church Bells

BY EDWARD S. GOULD.

It has been frequently remarked that Poe's famous poem, "The Bells," describes sleigh-bells, marriage bells, fire-bells, and funeral-bells, but omits church-bells. Those who have been "knelled to church by holy bells," and who delight in their Sunday tones, will be pleased to read our contribu-tor's attempt to supply the "missing link" in Poe's popular verses.—Appleton's Jour-

Hear the holy Sabbath bells-Christian bolls:
What a world of consolation in their utterance dwellst

They commomorate the day When the "stone was rolled away From the Sepulchre," where lay Lord of Glory—slain for sin not his own! There He burst the bonds of death With Omnipotence's breath, And majestically rose, Triumphant o'er his foes,

the right hand of God—three in one Where he maketh intercession For our manifold transgression, Evermorel

Now the bells are loudly calling, bidding overy one repair

To the sanctuary, where We may offer praise and prayer; Their reverberating shoes, through the circumambient air, Are rolling, rolling, rolling,

They are calling, calling, calling, In tones that are consoling And in tones that are appailing— To believers, consolation; To the scorners, condemnation, Evermore!

Still the bells are tolling, tolling, And their echoing notes are rolling Over vale and plain and mountain, Calling all men to the fountain once life and joy and peace are flowing ever more,

Evermorei

Now their tones grow louder, deeper, They might wake the dullest sleeper On this peaceful Sabbath morning With their word of solemn warning-"Time! time! time!

Time! time! time!" Their ponderous tongues reitorate, monotonously,

Time! time! time! Time! time! time!"
Till the ending of the hour ends the chime.

Thus each swinging Titan knolls, As his music peals and swells From the tower wherein he dwells His final monosyllable of "Time," Whose cadences fentastically rhyme To the rolling and the tolling of the bells !

Friendship of Christ.

Survey the great privilege which our Lord vouchsafes to bolievers, in calling and accounting them His friends. It includes, 1. Freedom of access. House and heart are open for the reception of a friend. The passage is easy and free from all obstruc-tion, and not only admits, but even invites the comer. How different is the same man from himself as he sustains the person of a magistrate, or that of a friend. As a great officer, he locks himself up from all approaches, by the multiplied formal-ities of attendance; but when friendship, not business, demands an entrance, those formalities disappear. He offers himself to the visits of a friend with facility, and all the correspondent readiness of desire.

at the correspondent readiness of desire.

'Tis confessed that the vast distance which sin had put between the offending creature and the offended Creator, required the help of some great Umpire and Intercessor to open him a new way of access to God; and this Christ did for us as Mediator. But we read of no mediator to bring us to Christ; for though, being God by nature, he dwells in the height of majesty. nature, he dwells in the height of majesty, and the inaccessible glories of Deity, yet to keep off all strangeness between Himself and the sons of men, He has condescended to a consanguinity with us, that so He might subdue His glories to a possibility of human converse; and therefore he that denies himself an immediate access to Christ, affronts Him in the great relation of a friend; and as opening Himself both to our persons and our wants with the greatest tenderness and freest invitation. with the feeling of our infirmities: and no doubt with the same meltings of affection with which any tender mother hears and bemoans the groanings of her sick child, does Christ hear and sympathize with the spiritual agonies of a soul under desertion, or the presence of some stinging affliction. He not only knows, but, emphatically, He remembers also, that we are

Observe that signal passage of His loving consideration. As soon as He had risen from the dead and met Mary Magdalene, He sends the message by her, "Go and tell my disciples and Peter that I am risen." Why is Peter mentioned particularly and by himself, as if he were exempted out of their number? Why, we know into what a plunge he had newly cast himself by denying his Master; whence he is now struging his hister; whence he is now struggling with perplexities and horrors of mind, leat Christ might in like manner deny and disown him before His Father. Thereupon Christ particularly applies the comforts of His resurrection to him, as if He had said—Tell all disciples, but he sure especially to tell my poor Peter, that I am risen from the dead; and thet notwithstanding his dental of me and that notwithstanding his denial of me, the benefits of my resurrection belong to him, as much as to any of the rest. This is the privilege of saints, to have a com-panion and supporter in all their miseries, in all the doubtful turnings and doleful passages of their lives. In sum, this hap-piness does Christ youchsafe to all His, that as a Saviour He once suffered for them, and that as a Friend He always suffers with them.—South.

WILLIAM TYNDALL, the early translator of the Bible, in Henry VIII's time, is to have a statue on the Thames embankment in 1876. He got a stake in Flanders in

Is Responsibility Endless?

If responsibility be not everlasting, then the relations of God and man may cease or change. They cannot cease, because God cannot dony Himself. They cannot cease, because whether man shall be under law is not a question submitted to his choice

or decision.

Neither can the relations of God and man change. A change must be for the better or for the worse. If they could change for the better, they would not now be perfectly right and holy. If they should change for the worse, they would cease to be perfectly right and holy.

If responsibility be not everlasting, then an intelligent creature may sin away his

obligations and accountability.

If responsibility be not everlasting, then sin works its own cure, at least so far as not to be any longer punishable. It loses its guilt, by its enormity or inveteracy. If responsibility be not everlasting, then there is a word or a state where God may

be insulted with impunity. If this is so, retribution is in any case wholly arbitrary, and is not required by righteousness.

If retribution be not everlasting, then

sin is either an evil which in the long run becomes unmanageable, and God at length connives at it, because He does not know how to deal with old transgressors; or else the evil now declared to belong to unrighteousness is an exaggeration, and who will dare to say that?

If responsibility be not everlasting, then

it will not be so bad to offer insults to God in some other worlds or state as it is in this world, or in the present state.

If responsibility be not everlasting, it must be that God's moral government shall by and by be impaired or fail in some respects.

If responsibility be not everlasting, then by parity of reasoning the fact that one lie is justly punishable does not show that many lies shall be punished.

If responsibility be not everlasting, then in the property of the sighteness.

righteousness may cease to be righteousness, both in the Judge of all the earth and in some of His creatures, especially

those who offend atrociously.

There is no such thing as a creature being rounded out in good or evil in any sense that renders further growth impossisense that renders further growth impossible. Where is there any ground for such belief? It is not found in God's Word. Give us chapter and verse. They cannot be found. The reverse is taught in the oracles of God: "They proceed from evil to evil;" "Evil men and seducers shall wax worse and worse."

When the Scriptures speak of our being held accountable for the deeds done in the held accountable for the deeds done in the body, they warn us that our responsibility is begun in this life. We are now acting under law. We are now under moral government. So that it is a solemn thing to live. But God's Word nowhere says or hints that our obligations to God, or our accountability to Him, will terminate when we leave this world and mast to an when we leave this world and pass to another. Is not moral government in its very nature universal and endless, because it is righteous, and because God changes not? His kingdom is an everlasting kingdom, and His dominion is without end. Is not this sound speech that cannot be con-demned? Let God be glorified; let man be abased.—Wm. S. Plumer, D.D., in the Interior.

The Comforter.

"I believe in the Holy Ghost," the blessed Comforter. He is divine, the author of life, renewer of sinners, revealer of truth. He dwells in the saints, makes them his temple, never leaves them, unfolds the things of Christ to their minds, sheds love into their hearts, imparts the sheds love into their hearts, imparts the spirit of prayer and praise, of sonship and trust; strengthens their judgment, reason, conscience; helps them in all virtuous endeavors, yielding love, joy, peace, a numerous cluster of fruits. His work in our hearts is according to faith; believe freely and we receive largely. Self trust and selfishness grieve him and restrict his aid. "The flesh lusteth against the Spirit," and must be crucified, kept under, and the whole soul devoted to purity and goodness. whole soul devoted to purity and goodness, or his work is hindered. He does not impose his services where not desired; gives generously when asked earnestly; works mightily where co-operation is prompt and cordial; fills every apartment of the mind when ardently welcomed. It is glorious to be "filled with the Spirit," "walk in the Spirit," and enjoy his companionship, in all religious services, business cares, social relations, joys and sorrows, conflicts and triumphs, perplexities and trials; to be able to consult him, enjoy his aid, receive his comfort. Such is the privilege of the saints.—Selected.

Consecration.

Submission is a strong word, consecration still stronger. Surrender is cessation of resistence, consecration a transfer of ail we are and have to Christ for active service. It covers person and property, talents and opportunities, and accepts of Christ as leader, manager, friend, and Saviour, present, active, and efficient in all the minutim of life. There are degrees of consecration, and even entire consecration is progressive, for new interests, cares, burdens, capacities, opportunities, rise and await disposal, and Christ is revealed in new relations, making new demands, offering new privileges, and these await trustful ac-ceptance, so that ever and anon the propo-sition to devote all to Ohrist and receive all from Christ claims fresh attention. Many commit spiritual interests to his care, and worry on alone with temporal concerns; they trust him to save their souls, but they trust him to save their souls, but hesitate to ask his aid in business; expect daily grace, but doubt respecting daily bread; rejoice in Ohrist as a Saviour, but fail to apprehend him as a brother, companion, present, constant friend. Consecration is not absolutely perfect until the fullness of life is devoted to him, for every revelation of Christ salls for new devotion from met the conservation must be as from us; the consessation must be as broad as the apprehension, covering the fullness of Christ and fullness of man.—
N. Y. Baptis: Union.

Random Rendings,

THE death of prayer is to deal in gener.

The great end of this trial is thy saucti.

floation-pray it out. THAT love of outward things! Oh, it im.

plies an inward vacuum. WHEN God reproves by His Spirit He wishes the believer to speak to Him

through the cross. ABSENTERS for a time must not he condemned as apostates for ever; Thomas is not Judas.—M. Henry.

A MAN can never thoroughly look his sins in the face but as he stands beneath the cross of the Son of God.

What an awful thing for a man to know that there is not a perfection in God but excludes him from bliss!

How holy is the principle when covetous, ness is placed amongst the worst of sins! how it shows the sanctity of our work!

He that in his own righteousness thinks to scale heaven must annihilate Deity! It must be upon the ruins of Jehovah's

throne that that mercy can be exhibited which tramples upon God's law. The apostles were but ambassadors— and who ever heard of an ambassador legislating! The Church is but a witness, and she bears witness to what the Lord says, and to what the Lord commands.

How few there are who think for themselves! It is so easy to make the creed of another mine, to lie down beneath a father and a mother's shadow, to go where they went, and think as they thought.

THE first duty of the worshipper is personal prayer. It is not necessary that he should kneel to pray; even the bowed head may be a poor substitute for the bowed and waiting heart. All forms fail; nothing but the personal outreaching of the mind and heart after God will meet the want.

When faith gets a view of the unseachable riches of God's grace in, by, and through Jesus Christ, then the boliever longs to be in heaven, to behold the Fountain-head of all grace and glory. Faith longs to cease to be faith. This is a strange and strong act of faith, a strange desire in a believer. Oh! when shall I cease to be a believer, and become a seer? When shall the glass be done away, and the full-eyed vision of glory succeed? When shall both faith and hope cease, and love fill their room ?-Traill.

NEVER yet did there exist a full faith in the Divine Word, by whom light as well as immortality was brought into the world, which did not expand the intellect while it purified the heart; which did not multiply the aims and objects of the understanding, while it fixed and simplified those of the desires and passions.—Coleridge.

THE secret mysteries of a Divine lifeof a new nature—of Christ formed in our hearts—they cannot be written or spoken. A painter that would draw a rose, thou h he may furnish some likeness of it in figure and color, yet he can never paint the cent and fragrancy, or if he would draw a flame, he cannot put a constant heat into his colors; he cannot make his pencil drop a sound. Neither are we able to enclose in words and letters the life, soul, and essence of any spiritual truths, and, as it were, to incorporate it in them. - Cudworth.

Love descende, not ascends. The might of a river depends not on the quality of the soil through which it passes, but on the nexhaustibleness and depth of the spring from which it proceeds. A parent loves the child more than the child the parent, and partly because the parent's heart is larger, not because the child is worthier. The Saviour loved His disciples infinitely more than His disciples loved Him, because His heart was infinitely larger. Lore trusts on, ever 'topes and expects better things, and is a trust springing from itself, and out of its own deeps alone.—Rowland

Transfiguration did not so change Christ, nor shall glorification so change us that we shall not be known. There is nothing to convince a man of error, nothing to convince a ing in nature, nothing in Scripture, if he believe that he shall know those persons in heaven whom he knew upon earth; and if he conceive soberly that it were a less degree of blessedness not to know them, he is bound to believe that he shall know them; duces to blessedness shall be given him.-Dr. Donne.

THERE are no stories so beautiful, so wonderful, so interesting as the Bible stories. There is no book in which we find such grand and touching poetry, such terse and deep sayings. Here is something for everyone. The soldier, who likes to read everyone. The soldier, who likes to read of battles; the sailor, who likes to read of storms and shipwrecks; the lover of na-ture, who likes descriptions of scenery and the glories of creation; the philosopher, who likes to study the anatomy of the human heart; the sorrowful, the weak, the sick, the aged, the dying,—all find here food for their minds and comfort for their souls.— Adolph Saphir.

MAX MULLER thinks that "what the present generation can and ought to learn, the young as well as the old, is spirit and perseverance to discover the beautiful, pleasure and joy in making it known, and resigning ourselves with grateful hearts to its enjoyment. In a word, love, in the old, true, eternal meaning of the word, only sweep away the dust of self-conceit, the cobwebs of selfishness, the mud of envy, and the old German type of human ity will soon appear, as it was when it could still 'embrace millions.' The old love of manking the could still 'embrace millions.' of mankind, the true fountain of all humanity, is still there. It can never be quite choked up in the German people. He who can descend into this fountain of youth, who can again recover himself, who can again be that which he was by nature. can again be that which he was by nature, loves the beautiful wherever he finds it. He says, with Schiller, 'for all that, life is beautiful.' He understands enjoyment and enthusiasm—if not by the 'thundering ocean,' yet in the few quiet hours which he can win for himself in the noisy, deafaning hurry of the times in which we live."

Our Moung Jolks.

Intemperance.

When men say that a person is "intemperate," they mean that he drinks too much wine or strong drink, and is damaging his body by doing so. Now, the Bible teaches us to honor our bodies. There are several texts that teach this, but we ought to have sense enough to do it, even if the rolls did not tell us to. Bible did not tell us to. The body is the house of the soul; the Apostle calls it our earthly house. When I talk to you, I speak to your soul, and not to your body;

but we honor fine houses, and no house is so wonderful as our body

It is a sin to dishonour our body. We have no business to put any thing into it that would hart it. When we put liquor nave no numers to put any thing into it that would hurt it. When we put liquor into our bodies it makes us excited, takes away our minds, and makes us do a great many things that we shall be sorry for. Let us read in the twenty-third chapter of Proverbs from verse twenty-nine to verse thirty-five, and see what the Bible says about drinking liquors .- Apples of Gold.

Fragments of Time.

In order to achieve some good work In order to achieve some good work which you have much at heart, you may not be able to secure an entire week, or even an uninterrupted day. But try what you can make of the broken fragments of time. Clean up its golden dust—those leavings of the days and remnants of hours, which may soon sweep out into the waste of the later of the state of of existence. And, thus, if you be a miser of moments—if you be frugal, and hoard up half hours, and unexpected holidays—your clearings may eke out a long and useful life, and may die at last, richer in existence than multitudes whose time is all their own. That which some men waste in superfluous slumber, and idle visits, and desultory application, were it all redeemed, would give them wealth of lesure, and enable them to execute undertakings for which they deem a less worried than their's needful. When a person says, "I have no time to pray, no time to read the Bible, no time to improve my mind, or to do a kind turn to a neighbour," he may be saying what he thinks, but he should not think what he says; for if he has not got the time already, he may get it by redeeming it.—Hamilton.

How a Spider Makes its Web.

When we watch how the web is made we shall see much that is amusing, and you may afterwards observe the spiders fer yourselves. You know how even the web is when it is perfect—every thread is arranged in order, and it looks like a fairy wheel of thinnest gossamer. When the spider makes it he begins with the threads that would be the spokes of the wheel, running out from the centre to the edgec. There are generally between twenty and thirty of these, and he goes over them again and again to make them strong, and fastens them all well together in the centre. When we watch how the web is made fastens them all well together in the centre. fastens them all well together in the centre. Then, going to the outer edge, he begins walking round it, leaving his thread after him where he goes, and makes it fast to every spoke before he proceeds to the next. Thus gradually he works round and round, in circles narrowing, until he and his thread are in the centre and the web finishthread are in the centre and the web inished. There are some spiders that construct a sort of ladder of silk, going back among the leaves close by, and at the end of it they lay hidden till their prey is caught; but usually the spider sits in the middle of his web, giving it now and then a shake to make sure that it is all strong, or rubbing his long legs to brush off the dust. The web is all sticky, every thread being damp with a gummy substance, so the moment a fly touches it he is stuck fast. Meanwhile, the spider waits in the centre, resting his claws on the almost invisible spokes of his airy wheel. The fly struggles—foolish fatal movement! The spider feels which thread is challent the fluctuation of the spider feels. which throad is shaking the first instant it which throad is shaking the first instant it trembles, and, following it, he reaches the fly. If it is a large one he clasps it with his long legs, and strikes his sharp nippers into his body. Instantly the fly ceases to struggle; it is dead. The spider has poisoned it by a fluid which lies hidden in his front claws. Now he cuts away the threads close to his victim, and then twirling the dead fly round and round, swathes him in new threads. Having it to himself, and, at his leisure carries it to some hiding-place, and enjoys his meal.

Eight Promises to Him that Overcometh

1. To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God. Revelations ii. 17.

2. He that overcometh shall not be huri of the second death. Rev. ii. 11.

8. To him that overcometh will I give to

eat of the hidden manna and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. Rev. ii. 17.

4 He that overcometh and keepeth my words unto the end, to him will I give power over the nations. Rev. ii. 26.
5. He that overcometh the same shall

be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confers his name before my Father and before His angels. Revelations

iii. 5.
6. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him

my new name. Rev. iii. 12.
7. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne. Rev. iii. 21.

8. He that overcometh shall inherit all things; and I will be his God and shall be my son. Rev. xxi. 7.

Ir is rumored that Father Hyacinthe is about to enter the Church of England, and that his friendly intercourse with Bishop Harold Browne has led to this stop.

The Brevity of Life.

Dust thou art, and unto dust thou shalt return. Gen. iii. 19.

Aly days are swifter than a weaver's shuttle. Job vii. 6.

(For we are of yesterday, and know no-

thing; because our days upon earth are a shadow.) Job viii. 9.

My days are swifter than a post: They are past away as the swift ships. As the eagle that hasteth to the prey. Job ix.

25, 26. Man that is born of a woman, is of few days, and full of trouble. He cometh forth like a flower, and is out down: he fleeth also like a shadow, and continueth not. Job xiv. 1, 2.

Lord make me to know mine end, and the measure of my days, what it is; that I may know how frail I am.

Behold thou hast made my days as an

handbreadth: and my age is as nothing before thee: verily every man at his best state is altogether vanity. Ps. xxxix. 4, 5. Remember how short my time is. Ps.

lxxxix. 47. Thou turnest man' to destruction, and

sayest, return, ye children of men.
Thou carriest them away as with a flood:
they are as sheep: in the morning they are like grass which groweth up.
In the morning it flourisheth and grow

eth up; in the evening it is out down and withered.

For all our days are passed away in thy wrath: we spend our years as a tale that is

The days of our years are threescore years and ten; and it by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off and we fly away. Ps xc. 8, 5, 6, 9, 10.
As for man, his days are as grass:—As

As for man, his days are as grass:—As a flower of the field, so he flourisheth.
For the wind passeth over it, and it is gone, and the place thereof shall know it no more.—Ps. ov. 15, 16.

Man is like to vanity: his days are as a shadow that passeth away. Ps. oxliv. 4.

The voice said, cry, and he said, what shall I cry? All flesh is grass, and all the codliness thereof is as the flower of tha godliness thereof is as the flower of the field: The grass withereth, the flower fadeth; because the spirit of the Lord bloweth upon it:-surely the people is grass.

We all do fade as a leaf. Is, lxiv. 6. For what is our life? It is even a va-pour, that appeareth for a little time, and then vanishes away. Jas. iv. 14.

So teach us to number our days, that we may apply our hearts unto wisdom.

Ps. xc. 12. Whatseever thy hand findeth to do, do it with all thy might; for there is no work, nor device, whither thou goest. Ecc. iz. 10.

Sunday and Monday.

On Sunday afternoon the teacher was very earnest in his appeals to the boys in his class. As he looked at them his heart was moved with tenderness toward them. They were in the world, and had to meet its sorrows and temptations; and he world dered if any of them had found the shelter where they might hide from the atorna. So anxious did he feel that he could not keep his voice quite steady while he spoke to them, and begged them to come at once to Him who was able to save them from the malars. to Him who was able to save them from themselves, and from the wiles of the tempter. The longer he spoke the more was he moved. He saw how much they were like sheep having no shepherd, and he felt a little of the Divine compassion which moved the Son of God to give his life a ransom for many. "Boys," he said, "I can not tell you how I long for your salvation and happiness. I could almost give my life to win you to the Saviour's side. Will you not come to him that you side. Will you not come to him that you may have life and peace? Do you know what a change would come over you if you became a Christian? You would then have rest and joy where now you have nothing but disquiet and dissatisfaction. Why do you remain away from Christ?";

Among the lads was one who wasdeeply impressed by the teacher's earnestness. He resolved that he would be different, and that he would seek salvation through Jesus Christ. He did not quite see the way, but he went out of the class softened and subdued, and tried for the first time in his life to pray. He thought he might understand things better if he could have a quiet talk with his teacher and thing we not imtalk with his teacher, and this was not impossible, for the lad worked for him, and he en onnorth words after the others had gone away in

the morning.

Monday morning came, and the boy up early. He meant to do well with that day, and please his master. He congratulated himself upon his good fortune in working for a man who was a Christian, and felt so much interested in his welfare, and that of other boys in the class; and it was with a light step that he took his way

to the office.

Unhappily the master's mode had changed since the day before, when he had talked so carnestly to his boys. That morning a re-action had set in, for he awoke with a bad headache and great irritability of temper. He found some letters at the office which worried him; and he began fretting and faming, and making everybody about him uncomfortable. And so it happened that when the boy who had been impressed came in, instead of the kind look and the gentle voice which he expected, he saw a frown upon the master's to the office. expected, he saw a frown upon the master's face, and the first words addressed to him were harsh and augry. The boy turned away with tears in his eyes and; a flush on

"Never mind, Dick," said a companion and fellow-clerk, "the governor is only Mondayish, you know. He exhausted all his goodness yesterday, and to day the other stuff comes to the front. He had a good day yesterday, no doubt, for I have noticed again and again that when he is unusually pious on Sunday he is as cross as a bear on the Monday. We must look out to-day and do about right, or he will be down upon us; but, fortunately, the mood does not last for ever. The governor

will be himself again by to-morrow."

"Oh, yes, it is all right," said 'the boy, though he selt it to be all wrong, as he went to his work with a sigh, while his good feelings and resolves of the Sunday faded away from his heart and mind.

Card for Sabbeth School Teachers.

- Be punctual in your attendance.
 Prepare yourself for it.
 Lot there be order and quiet in the
- 4. Avoid everything trifling.
 5. Be serious and earnest both in manner
- and in teaching.
 6. Understand the lesson thoroughly.
- 7. Let no time be wasted or unoccupied.
 5. Teach Jesus and the way of calvation.
 9. Seek to impress every lesson on the
- heart and conscience. 10. Let the Scriptures be the burden of
- your teaching.
 11. Remember it may be your last op-
- portunity.
 12. Consider the value of the soul.
- 18. Expect success in your labors.
 14. Pray daily for each member of your
- class. 15. Invoke the aid of the Holy Spirit in
- all your efforts.
 16. Do not be discouraged.
- 18. Let your life illustrate and confirm your teaching.

Strong Drink Gives no Strength-

Brindley, the engineer, found that among his workmen in North Lancashire, some who were water-drinkers performed more work and carned higher wages than others who were beer drinkers, there being no observable difference between them. Dr. Beddoes prevailed upon six anchor-smiths at Portsmouth to drink only water for a week, and found that as the week advanced they gained considerably on the other six men who wrought along with them and used beer as formerly: the water-drinkers themselves admitted that they felt much better at the end of the week than they usually did. Their work is extremely hard, and exposes them to frequent and sudden alterations of heat and cold. Dr. Carpenter found a "gigantic workman" at one of the great Birmingham foundries whose employment required the greatest physical strength of any at the works, and involved at the same time constant exposure to a scorching heat; this man "found it quite impossible to drink alcoholic liquors whilst with its work, their effect below to drink his work, their effect hat a diminist his work, their effect being to diminish his strength to such a degree as to render him unfit for it." Almost all workmen at iron furnaces and similar employments find abstinence from strong drink essential while at their work. R. H. Dunlop says in reference to his adventures in the Himalayas, "I have myself no prejudice in favor of temperance doctrines, but I have left off entirely the use of beer, wine, and spirits, simply because I have found them inevitably and unmistakably mischievous. . . I have never in my life known any case of a hunter giving a fair trial to a system of water-drinking who did not find that he could could do better in walking, shooting, and endurance of overy kind than when and endurance of every kind than when on the strengthening system of beer and spirtfuous tonics." Of one hundred men engaged in a glass manufactory, three drank only water, and they appeared to be of their proper age, while the rest seemed to be ten or twelve years older than they really were. When Mr. Brassey was constructing the Great Northern Railway, there was some his other man calculated. there was among his other men a celebrat ed gang of navvies, who were able to do more work in shorter hours than the rest; they were testotaleers. Multitudes of simi-lar cases could be adduced.

Abolition of Torture in Japan.

A small item of news received from Japan by the last mail, shows that the country is still making progress is the practices of Western civilization. A notification has been issued that henceforth "all decisions shall be given by the courts in accordance with the evidence." This is interpreted by the Anglo-Japanese press to imply that the use of the torture to extort contession from those charged with crimes is abolished. The civilization of most countries may fairly be tested by their jurisprudence. Tor-ture under the English commons law system was allowed until within three or four centuries. The thumb-screws and racks now on exhibition at the Tower of London are tell-tales of the tortures to which prisoners were subjected in the reigns of Elizabeth and the first James. And it is not much more than a hundred years ago that juries had great indignities inflicted upon them when failing to agree upon a verdict, and prisoners refusing to plead were subjected to a process of torture.

In contradictinction to this improvement in criminal matters in Japan is the severity with which press prosecutions are conducted and the punishment inflicted for press offences. The native newspaper is becoming a power. There is no more healthy sign in Japanese progress than this. The press attacks long standing abuses, and of course creates displeasure in high quarters. It is, perhaps, inseparable from the transformation that Japan is now undergoing, that the native press should make indiscriminate charges upon the Government. The editors see and understand the wrongs under which the country is suffering, and lay the responsibility upon the Government officials; but as the country moves on press prosecutions, it may be expected, will become less frequent, and the ruling au-thorities will find out that the remedy consists in reform rather than in imprisoning editors.

A Preserterian missionary at Oroomiah, Persia, says a remarkable change is taking place among the Mussulmans, who show an anxiety to converse with any Christian an anxiety to converse with any Christian they can find. Many go to Deacon Pera, at the Bible bazaar, for Christian instruction, sometimes as many as eighteen or twenty at once. They also attend the public meetings of the missionaries.

MOHAMMEDANISM has assumed wide dimensions in the Holy Land; but the Chrismensions in the Holy Land; but the Christian cause has, nevertheless, made much progress. There are in Palestine 250 Protestants Churches, and in Jerusalem 80,000 Protestants, 6,000 youths who attend Protestant schools, and a high school, which is attended by 1,600 Protestant youths. Similar success is reported from Alexandria, Caorio, i Abysinia, etc.

Intelligence of Female Missions.

REPORT OF THE INDIAN ORPHANAGE AND JUVENILE MISSION SOURME, FOR THE YEAR ENDING MAY 81st, 1876.

The committee of the Indian Orphanage and Javenile Mission Scheme, in reporting, for the first time, to the General Assembly of the Presbyterian Church in Canada, cannot but record their grateful recognition of the Divine Messing. of the Divine blessing and guidance which has hitherto prospered this scheme, and made it the means of much quiet usefulness in extending the light of the Gospel in some of the dark places of the earth. They may be permitted, also, to refer to the fact, that the Juvenile Mission Schome is one of the oldest Foreign Mission Scheines of the Church. Since it was originated, nearly a quarter of a century ago, a number of the Sabbath Schools still contributing, have steadily continued to send in annual contributions, which have in-creased rather than diminished; and not a few of those who, as children, have thus had sympathy with Missions awakened, have grown up to take a deep and intelligent interest in the subject of Foreign Missions in after life. The amount annually received by the treasurer has been for received by the treasurer has been, for some years, steadily increasing, and the remittance this year, of £218 sterling, is the largest that has yet been made. As a considerable sum annually contributed by St. Audrew's Church, Montreal, is now separately remitted, and does not appear separately remitted, and does not appear in our statement, the above fact shows satisfactorily that, notwithstanding the great financial depression generally preval ent, the liberality of the children of the Church, towards this mission, has considerably increased. While one or two Sabbath Schools have been obliged, from various causes to radye or intensity their care ous causes, to reduce or intermit their con tributions, others, coming forward for the first time, have more than supplied their places; and it may be hoped that, during the coming year, there will be not a few additions to the list of contributing schools. In the years during which this Scheme has been in operation a large number of

children in India—many of them destitute and neglected orphans—have received a

Christian education, who, humanly speaking, must otherwise have grown up in the grossest darkness of heathenism; while, in recent years, Zenana schools have also been organized in connection with it, by means of which a still larger number of children, of the higher caste, but equally benighted, receive the same blessed privi-lege; as, owing to some unexplained cause, it is not so easy as it formerly was to fill the Orphanage with destitute children, a smaller number of orphans are now sup-ported by our Sabbath Schools; but, instead, several flourishing Zenana schools have been organized, and are maintained by some of the schools whose individual protegees no longer require their care. protegees no longer require their care. Several of these children, trained in the Orphanages, are now, however, useful Zenana teachers, extending to others, in their turn, the blessings of the light which they have themselves received. One large and flourishing Zenana school, in the suband nourtening Zemans school, in the sub-urbs of Calcutta, containing two separate divisions, is entirely maintained by the children of Montreal, and both of the teachers employed, and efficient in the disteachers employed, and emeions in the discharge of their duties, are girls who have been brought up at the Calcutta Orphanage; one of these, a very youthful but promising teacher, being under the special charge of St. Andrew's Sabbath School, Ottawa. In addition to these schools, a Zenana teacher, or Bible woman, is employed, to visit the women and girls immersed within the walls of their Zenanas, and to convey to them also the light and hope of the Gospel of Christ. Mrs. Drury, who has recently gone to Madras, makes an earnest appeal on behalf of this portion an earnest appeal on behalf of this portion of the work, which she desires to see taken up by Sabbath Schools. "Tell them," she rays, "that these Bible women are to go into houses where young girls, no older than themselves, are living secluded lives, wishing to go to school, but not allowed to do so after the age of ten or eleven years, having no teaching but in heathenism, none but the most trifling occupations, but gladly welcoming into their own wretched homes those of their own sex, who will give an hour or two daily to reading with give an hour or two daily to reading with them and teaching them to work." Mrs. Drury goes on to say that there are thousands to whom these Biblo women can ξ ain access; but, owing to want of funds and carcity of Workers comparatively few these openings can be taken advantage of.
The various Women's Missionary Associations formed and in course of formation will, doubtless, turn at least a part of their efforts in a direction where their Christian sympathies are so strongly appealed to; yet it is far from inappropriate that the children of the church should share the blessed privilege of communicating some of the light they have so abundantly received, to these less happy little ones now growing up in heathen darkness, and ere long to be the mothers of a new generation. This is a work so important that Mrs. Murray Mitchell, herself experienced in Indian missions, says that, "the Zenana may be said to be the stronghold of Hinduism; therefore, let us attack the citadel if we would fully vanquish the foe. Until, in equal measure, the great undertaking is faced, of giving Christian education to the women generally (i.e., equally with the men) we cannot entertain any reasonable expectation of evangelizing India."
Your committee would conclude their

report with the following earnest appeal, from the same writer, who has had opportunities, which only a woman can have, of observing the real condition of the millions of women in India, and who sketches their needs and unhappy circumstances with corresponding force and stances with corresponding force and pathos:

"We think we are doing a great missionary work. The churches think so, too, and our nation, I dare say, think so, with so many societies engaged. Whatever is doing for the men, here are the women—half the community—shut up and utterly helpless. What is doing for them? One is told that female education is advancing, and it may be so, inasmuch as it is now possible to get access to the women; but the truth is, that while there are about thirty-three millions of women in Bengal

alone, only about 1,500 of these are receiving instruction." [Tois, however, was written two or three years ago, since which time the number under Christian instruction has been constantly increasing.] "Only women can do the work. The time has not come when men, however devoted and successful they may be as 'missionariés, can go into the Zenanas. Joyfully, we must go into the Zenanas. Joyfully, we must bolleve, would the angels accept the com-mission to go and teach those helpless women—to tell them that there is hope and deliverance through the Crucified for them. How their bright wings would speed on such a mission of love! But it is given only to us to tell it! Oh, days of days, when the light of Life and the Healer of the nations shall be revealed to this unhappy land!"

Such stirring words must surely quicken our zeal and deepen our sense of the privilege of being permitted to aid, however humbly, in the glorious work of taking the Gospel of the Prince of Peace to that great and magnificent, though darkened, country; which depailed for the prince of the peace to the great and magnificent, though darkened, great and magnificent, though darkened, country; which, deubtless, for this very purpose, has been given as a possession to our country and our Queen. And while grateful for the success that has blessed us in the past, we shall desire not to relax, but to re-double our exertions in the future—looking, in fath, to Him who alone giveth the increase, and from whom we know that our the laws shall we had to be the future. we know that our " labour shall not be in vain in the Lord."

All which is respectfully submitted. AGNES M. MACHAR, Sco. Treas.

Modern Manners.

There are some things which everybody sees, but which there is a general reluctance to speak about until some kind of exance to speak about until some kind of explosions occur and compels attention. For some years past, for instance, there has been visible in English society a tendency to increasing freedom of manners, and a relaxation of those prudent restraints on giddiness or forwardness which used to be supposed to be an indispensable protection to all modest women. We have ourselves reneatedly called attention to the answer. selves repeatedly called attention to it, and urged that the spread of habits of dangerurged that the spread of habits of danger-ous familiarity ought to be closely watched, and some check placed by social influence on the introduction of novelties of this kind, all tending in one direction. It would appear, however, that the departure from old-fashioned traditions of propriety is growing still more marked, and that a system of social intercourse is being gradu-ally established under which all the once recognized rules of deconi. behaviour are completely set at naught.

completely set at naught. There is a sufficient accumulation of human experience since the world began to explain the necessity of these social rules which are now falling into contempt, and the danger of disregarding them. The conduct of people mainly depends upon their habits, and if those habits tend in a certain direction, and present constant temptation to and opportunities for evildoing, the decline is usually found slippery enough by those who try how far they can slide, in the hope that they will still be able to pull themselves up again on the verge of sudden peril. It is not merely that the prevalence of free and easy managers effords a convenient coverignt. ners affords a convenient covering to a vicious course, but that it also serves as an victors couragement to innocent people to irrust themselves on treacherous ground. Nothing is so fatal as the curiosity which leads woman into experiments of this kind, and it is inevitable that out of a number of cases there should be some disasters. It is no excuse to say that some women are quite able to take care of themselves under quite able to take care or saemselves under such circumstances; for, in the first place, this is seldom true, and, in the next, mis-chief is done by the bad example which is set to those of warmer feelings or weaker

resolution. Cases occur from time to time which supply illustrations of the way in which habits of ready and unreserved famiif not on women. Womanly modesty has been likened to an onion which is composed of successive folds, and, these being stripped off one by one, there is nothing left. The suppression of any of the pre-cautions employed to keep liberties at arm's lengths n.t only weakens the general line of defence, but fosters the audacity and unscrupilousness of the enemy. It is impossible for any one who really looks about him and sees what is going on effects of those habits of gregarious fast-ness which are constantly recoming more daring and reckless. It would appear as if it were the object of a class of women to associate with men on the footing of male friends, to join in their sports, and even share their dissipations. Under prudent Under prudent argangements, the association of the sexes is wholesome and beneficial; but the attempt to discard old-fashioned notions of prudence and propriety cannot fail to be unsettling and disastrous. At the rinks there appear to be great facilities for strik-ing up promiseuous acquaintanceships and carrying on familiarities under the cover of the nature of the amusement. In other days mothers assumed that it was their duty to exercise some kind of supervision over their daughters' daily life, to see what sort of books they read, what companions they had, and what kind of talk and ideas war brought to bear on their young and unsophisticated minds. But modest timid-

unsophisticated minds. But modest timidity is now regarded as childish affectation, and girls are left to learn everything and to do almost anything they choose on their own responsibility. We should be sorry to make too much of the sad consequences which occasionally ensue, but these are not the only evils to be guarded against. The mere approach to such things in fancy, the familiarity of the mind with subjects of scandal, exercises a detariorating influence. scandal, exercises a deteriorating influence on the moral fibre, and plants dangerous

Britisk Smerican Bresbyterian, 102 DAY STREET; TORONTO.

FOR TERMS, ETC., SHE EIGHTH PAGE. C. BLACKETT ROBINSON, Editor and Proprietor.

TO CORRESPONDENTS.

Letters and articles intended for the next issue hould be in the hands of the Editor not later

than Tuesday morning.

All communications must be accompanied by the writer's name, otherwise they will not be inserted. Articles not accopted will be returned, if, at the time they are sent, a request is made to that effect, and suifolent postage stamps are enclosed. Manuscripts not so accompanied will not be preserved, and suifolent requests for their return cannot be compiled with.

OUR GENERAL AGENT.

MR. CHARLES NICOL. Genoral Agent for the PRESEXTERIAN, is now in Western Ontario pushing the interests of this journel. We commond him to the best offices of ministers and people. Any assistance readered him in his work will be taken by us as a personal kindness.

British American Bresbyterian. FRIDAY, SEPTEMBER 22, 1876.

A POREIGN ASSOCIATION.

In noticing the meetings at Wells' Island

of the "Sunday School Parliament," an

address by Miss M. E. Winslow was referred to. Miss Winslow is one of the corresponding Secretaries of the "Foreign Sunday School Association," and she gave a very clear and interesting account of the origin and the operations of the Society, which has had its origin in the great amount of intercourse which—owing to the American love of travel—exists between the United States and the Continent of Europe. Some twelve years ago, an American merchant-Mr. Woodruff-in the course of his continental wanderings, was strongly impressed with the great lack of religious instruction for children. Sunday Schools were almost unknown and unthought of even in the Protestant countries, while of course in Roman Catholic ones the children, as a rule, grow up in ignorance of the simplest truths of evangelical Christianity, and under the influence of gross errors. In Germany, religious instruction is supposed to be given by the pastors previous to confirmation, but as many of these are ritualists, their teaching can hardly be very efficient. The same may be said of the schoolmasters, who are also obliged by law to give religious instruction, in the course of which they often undermine the belief of their pupils in the inspiration of Scripture. In Switzerland and Holland matters were little better. Observing these things, Mr. Woodruff longed to bring the neglected little ones abroad under the happy influence of the Sunday-school training so abundantly provided for the children in his own land. And so, with the help and co-operation of Christian friends and Christian workers, at home and abroad, the Foreign Sunday School Association was formed, which has now in operation throughout Europe 1,288 Sunday schools, with a total of 4,720 teachers, and 82,623 scholars. Its President is Mr. Albert Woodruff, 180 State St., Brooklyn, N.Y., and it has committees for each country, or set of countries, in which its work is carried on,-a Spanish committee, an Italian one, one for German and North-Enrepean countries, one for French, Japanese, and Chinese schools. The members of these committees are all ladies (as are the large proportion of its teachers), and they act as correspondents with the foreign Chistians abroad, who are the active workers in the schools established by means of the Society. The way in which they are established is this: When the name of any Christian abroad, willing to take an active part in forming a Sunday. school, is communicated to the Society, he or she is corresponded with, and if found zealous and trust-worthy, is supplied with sufficient funds to provide for the necessary expenses of room, books, etc. The agent abroad regularly reports progress to the correspondent at home, who thus has cognizance of all that is done, the number in attendance, etc., etc. Flourishing schools, formed on this plan, are now in operation in Geneva, Zurich, Leipsic, Florence, Naples, and other prominent cities, as well as in many of less note. In Rome the late Miss Gould, though not specially connected with this Society, has, ever since the Sardinian troops entered Rome, carried on a flourishing and useful school for the Italian child:en, and though she has entered into her rest, her Christian countrymen and country-women will not let her good

work fall to the ground. In giving a brief sketch of the operations of this Society, Miss M. E. Winslow related some brief anecdotes, showing the results produced. One case in particular, both interesting and touching, was that of a little girl, of Roman Catholic parents, who had been attending a Sunday-school in Florence, and was suddenly removed by death. On enquiry at her home, her teacher found that she had died peacefully and happily, refusing the ceremonies of the priest, and exclaiming repeatedly in her native tongue, "Gesu basta"-"Jeaus in

The promoters of this Christian enter-

viding a remedy for the two greatest himdrances to the progress of Christianity abroad, viz.; immorality and sectarianism; for the divisions of Christians are one of the great stumbling-blocks to those who might otherwise embrace it. "We will believe when your missionaries all agree among themselves" was the remark of one pagan, and doubtless has been the thought of many. This movement, being a catholic and unsectarian one, advances the spread of Christianity, without obtruding any of the minor subjects of difference on which so much of Obristian energy has often been wasted. They believe that it also tends to the unification of nations and governments,-to the propagation of those true principles of action by means of which much discord, anarchy and war may be provented in the future. Regarded in this light, the Foreign Eunday School Association is a benefactor, not only to the individual children and its Christian training, but to the human race.

It is encouraging to the workers of the Association, also, to observe the self-perpetuating power of the schools they institute,-how the pupils in time become the teachers, taking a deep and warm interest in communicating to others the light and blessing they have themselves received. On the same principle a considerable number of these schools are maintained by Sundayschools and classes at home,—the children thus learning the meaning of the command —" Freely ye have received, freely give,"– and of the declaration, "It is more blessed to give than to receive." Its work is thus, to some extent, similar to that of our juvenilo mission-doing a double good-"blessing him that gives and him that takes."

If any one who has enjoyed foreign travel and noticed with regret the carelessness of a foreign Sunday, would like to contribute to the funds of this interesting and useful Association, contributions would be gladly received for the purpose either by the lady who represented the Society at the "Sunday School Parliament"-Miss M. E. Winslow, 279 Dean St., Brooklyn-or by C. B. Davenport, Treasurer, 72 Greene St., New York. A sum of from \$10 to \$20 annually will support a school, and the managers of the Society undertake to furnish each contributor with an exact account of the way in which his contribution is applied.

HOSPITAL FOR SICK CHILDREN. This is among the youngest but, by no

means the least useful of the charities of Toronto. It was established about a year and a half ago. A number of philanthropic ladies devote not a little time and a good deal of means to its management and maintenance. From the annual report for the year ending 1st July, 1876, we gather the following information: The Hospital is for the relief of children as our PATIENTS. from birth to the age of twelve years, and for the reception of children as IN PATIENTS from the age of two up to ten years. No child suffering from small pox, infections, or any incurable disease, can be admitted into the Hospital. The parents or guardians of patients coming from the country are earnestly requested to communicate with the faculty, a few days (if possible), before the presentation of the patient. Such communication must be accompanied by a certificate from the medical attendant, stating the nature of the disease. Patients are admitted from any part of Canada, free ! Although 118 children have already passed through the Hospital there has been no deaths up to the present time. An interesting feature of the contributions to the Hospital is the subscription of \$100 by individual ladies, or by co-operation, to provide a cot and keep it occupied during the year. Thus the "Rolleston" cot is kept by Miss Stubbs' School; the "Ethel" cot is supported by Mrs. Edward Blake; the "Consolidated" cot is sustained by the generous contributions of several young ladies in Yorkville. We understand that there are empty cots ready for patients at present. It is pleasing to notice that the numerous kind and thoughtful friends of the children have not left them without amusement from many sources; each little cot has a tray, which is made to slide up and down at pleasure, so that the little inmate may have its toys within reach. The toy cupboard upstairs is well stocked with everything that children delight in; and indeed we may truly say, nothing is left undone that would conduce to the well-being or happiness of the little patients. Contributions are purely voluntary, and it is in this way all the funds are provided; and the Managing Committee say "as there is no canvassing for funds, friends will kindly send such subscriptions as their generous hearts, guided by God's Spirit, may prompt." Mrs. Samuel McMaster is the faculty, to whom all Drafts and P. O. Orders should

FRENCH EVANGELIZATION-The Rev. R. H. Warden, having accepted the appointment of the General Assembly, has removed to Montreal, and been installed as General dive tongue, "Gesu basta"—"Jeaus in Scoretary of this scheme of the Church. His office is in 210 St. James Street, and the Board request that all communications be addressed, and all contributions for this fund be forwarded to him there.

be made payable.

WOMAN IN THE CHURCH.

There is no more prominent subject at this moment than the influence of woman in all the various spheres of life. This matter came before the General Assembly in Toronto in a somewhat informal manner. The feeling of the Church was thoroughly brought out when the appointment of a lady on an important board came up for consideration. Some degree of debate was displayed at the proposal that a certain in all her social feelings than man can ever lady's name should occupy a place on a committee of the General Assembly. It was significant that after the debate the name to which we allude was retained in an honored position, from which we infer that the day has gone by for the ignoring of the position and influence of woman in the work of the Church. We are evidently coming to this, that no agency that promises to be effectual can be overlooked. The time was when men shuddered at the idea of any woman becoming publicly identified with any important scheme. That day has certainly passed away. The influence of woman in the work of the Church is acknowledged by all the denominations. It is everywhere felt that we can no longer afford to do without the female members of our congregations taking a very prominont part in the work in which as Churches we are engaged.

The indirect influence of woman in all the relations of life is allowed to-day by every reflective mind. We see what she is herself. It is no longer a question to be debated as to the favorable mental qualities of woman. There may be, as it is claimed. a certain power of ratiocination in man as compared with woman. There are certain physical qualities which render him capable of taking part in the rough and tumble work of life. He is no doubt best fitted on the whole for being a mathematician, philosopher, theologian, mechanic, or agriculturist; though in all these spheres there have been specimens of the fairer sex, who have shown remarkable adaption, and even the power of genius. But after all that can be said on this view, man exhibits a sort of childhood, as compared with woman, in other important walks of life. Can man, for example, in the general case, equal woman in those beautiful and tender qualities that render her so effective as an agent in our modern civilization. Where else but in the heart of woman will we find the tenderness and self-sacrifice that are so characteristic of her in all she proposes and does? As a sister, she is the very counterpart of her brothers, making up for their want of feeling and sentiment by the nobleness of her heroism and the beauty of her devotion. To whom but to woman can we point for the exhibition of those sacred feelings which mark her out as a wife and mother? But away from all this, what would all the vaunted benevolence of the nineteeth century amount to, had we only stern men to look to for our examples? In all these social relations, as mother, wife, sister, companion, she is queen-stands mountains high above the common platform on which the masculine race place

The very qualities which fit a woman to excel in these inner circles of life-so to speak-will enable her to do important work in the Church. For what is the congregation? Is it not a family on a large scale? If she is fitted to take rank in the private spheres of social existence, she is much more capable of shining in the work of the Church. Her very womanly qualities that so admirably adapt her to be a sister, a wife, and mother in the family, will enable her to take her part in the larger home of the household of God. Who can excel her in the benevolent work of the church? There she reigns supreme, and will continue to reign to the very end of time. There is no visitor of the sick. the infirm, the aged, the helpless, that can for a moment compare with her. There is inspiration to be gotten from her very look and touch. Strong men, who for the time are laid low, feel weak as children in her presence, and are glad to recline in moments of helplessness upon that arm that is made strong by consecrated affection. Who can compare with woman as a Sabbath school teacher? Generally speaking man cannot understand the ways of children. They are impatient in presence of their whims and fretfulness. They cannot enter by sympathy or otherwise into the deep postry of the childish nature. On man's ear the prattling noise and innocent mirth of the child sounds as the very dissonance of music; while on woman's soul these act as the loftiest inspirations of heaven. The very Church, we may say, is bound together by woman's affections. She has a sensitive soul for the appreciation of the symbolisms of nature, as well as the word of God. What would the worshiping assembly be without woman's presence, and the sweet strains of her voice? There she is the very embodiment of piety. There she is listening eagerly to the message of eternal life. Words that have no meaning for her stern husband, who has

be weakened were her sympathetic presence wanting in the great assembly.

No wonder then that the famous Sydney Smith on mounting one of the Edinburgh pulpits gave out as his text, "Oh that men would praise the Lord," and pointed to the presence of woman in the assemblies of God's house as their best feature. He uttered a trath that all men will feel and acknowledge, that woman is more devoted than man in her worship; and more tender pretend to be

At the same time we are not of those who would thrust woman from her proper place in the family and the church, and put her in man's position—put her for example in the pulpit to become a public officer and instructor. We are amongst those who believe the apostle was right in preventing woman from appearing in public ascomblies. There is an eternal fitness in things, and we cannot but believe that woman, transplanted from the pew to the pulpit, would ever be other than a hot-house exotic-a nine days' wonder, at which to gaze for a while. But while we do not encourage the idea of woman being fitted for the official duty of preacher, we are thoroughly convinced that no one by nature and circumstance is better placed for preaching the Gospel of life and conversa-

AN OLD NEWSPAPER.

We have before us an old volume of the Glasyow Advertiser and Evening Intelligencer, for part of the year 1769; eightyseven years ago. It is an interesting volume for many reasons. Newspapers were then few, and of these, still fewer have been preserved until now. The period was an important one, and crowded with stirring events, which have long been material for history. The local notices, and even the advertisements, are curious, and of especial interest to those, who like the writer, hail from the banks of the Clyde. The parliamentary reports are very full, and the sames of Burke, Sheridan, Fox, Pitt, Wilberforce, and other statesmen and celebrities of the times, meet the eye on almost every page. ... The famous trial of Warren Hastings was then dragging its slow length before the House of Lords, and debates on the abolition of the slave-trade, occupied much of the time of the lower house. The continent was in an intense state of ferment, The French Revolution had just commenced, and the taking of the Bastile, and other scenes in that bloody drama, are, as it were, enacted before our eyes. In the south-east of Europe, Austria and Turkey were engaged in war; in the north-west, Sweden and Russia had just commenced hostilities. Poland, on the eve of extinction as a nation, was still nominally one of the powers of Europe. The United States, under the Presidency of General Washington, are occasionally heard of, though the news is always from six to eight weeks after date.

The paper is a large quarto in form, eight pages in each issue, and was published every Monday and Friday evening. The volume contains No. 861 to 426 of the semi-weekly issues, and the period covered is from Friday, May 8th, to Monday, December 21st, 1789. About two pages of each date are devoted to advertisements; there is a corner for original poetry; the remainder is chiefly news. Of editorial matter there is almost nothing, the place of this being in some measure filled by letters from local correspondents. The news is arranged as received by daily mail from London; the ins being headed "Monday's post. "Friday's post," and so on. Mails seem to have been dispatched from London every day of the week, except Sunday, and as each mail was three days on the road, none was received in Glasgow on Wednesday. All the other days, Sunday included, had their London mail. The seemingly unequal division of the week by publication on Mondays and Fridays, is thus accounted for: The Monday papers contained news by mails received on Saturday, Sunday, and Monday; mornings; the Friday paper contained news by the mails received on Tuesday, Thursday, and Friday mornings. On each paper is printed a half-penny excise stamp, which was simply for revenue postage, requiring to be paid on all copies mailed. It was "printed by J. Mennon. "Tontine Close, Trongate, and sold at his shop, No. 123, the first west ffrom the Exchange, Trongate—where, and at the bar of the Tontine coffee-room, advertise-" ments, commissions, and articles of intel-"ligence are taken." The price was 3d. per copy, 25/4 per annum, when called for; 26/4 if delivered in town, and 30/4 if :sent by post.

If it should prove soceptable to our readers we will from time to time call curious or interesting items from the columns of this old newspaper volume.

A CONVERTED Chinaman is preaching to his countrymen in Santa Barbara, Cal.

to engage in the rough battles of life, are laden with comfort and strength to her tender nature. The pastor's strength would churches and 300,000 worshippers.

WHAT SCOTOR FOLK THINK AS TO PLYMOUTHISM.

Such is the title of an exceedingly rich and racy book of 200 pages, written to a large extent in "guide braid Scotch" of the South country dialect. The design of the work is to expose and controvert the errors of Brethrenism or Plymouthism. The author has done his work well, showing a happy and thorough familiarity alike with the errors combatted, and the doctrines of the grace of God which have been by these new teachers perverted into another Gos. pel. As we read we fully sympathice in a sentence put into the mouth of one of the interlocutors, "O man, when I hear the clear siller ring o' the gran' doctrines o' sovereign grace cumin' frae them at God's raisin' up to minister in the Kirk, it gars my auld hert jump for joy."

The pleasing form—that of conversations

at meetings of a free social nature-under which the argument is presented, adds to the relish which a Christian feels for the truth. The author is an accomplished exegete, but no pedant; fair but trenchant in his criticisms. He exposes error mercilessly, and clearly states the truth impugned. The analysis of doctrine is and and exhaustive, and the spirit which the whole book breathes while properly stern towards error, and manly in the assertion and defence of the truth, is catholic, reverent, and loving to a wonderful degree. The book abounds in well put pithy say. ings, as when an old orthodox elder is represented as saying to a Plymouth emissary: "I adjure ye no to disturb the peace of this neeburhud." Or another, when speaking of the folly of trying to improve the Gospel, says, "The mason that bigget it is perfit and his wark maun stan'." Or again, when speaking of the more intellectual faith, it is said, "Wae's me I ow'r mony ha'e that kin' o' faith wha's herts ha'e never open'd to let in Christ." But the chief excellence of the book is that every argument is clenched with Scripture, and every error shown to be contrary thereto. All the chief errors of Plymouth. ism are successfully dealt with, and their logical connection and necessary sequence are clearly shown, as well as their inevitable result in the destruction of the faith of Christendom, the subversion of the Church of God, and the overthrow of occial morality, and we can do little more than state the errors. They refer to the abolition of the Sabbath, the denial of the Christian ministry, the abrogation of the moral law, the relation of faith to obedience, the proper humanity of our Lord, the nature of the obedience and atoning work of Christ; imputed righteousness, the Holy Spirit's work, the nature of faith, the duty of prayer, repentance—for which Plymouthism finds no piace before the act of faith, and says there is no place for it thereafter; sanctification, imputed; and Antinomian freedom from sin. Besides a most satisfactory discussion of these points, we have in the small compass of this little volume some eloquent passages incidentally suggested, and some pretty writing about things belonging to this sublunary but beautiful world.

Spurgeon says of the work, "Capital! Worth labouring thro' the Scotch to understand. Broad Scotch is too celestial a language for an Englishman, but when the matter is so good, one can use the glossary without grudging the time." We commend the book to all who understand and love the old Doric, and perhaps some Englishman may induce Mr. Campbell or some other enterprising publisher to bring out a translation, for the good of the degenerate sons and daughters of Scotia, who are in danger of losing our fathers' faith as they have forgotten their tongue. The incidious and stealing practice of the vulture are grieving the churches in many places, as they try to undermine the truth and mislead souls under the guiss of more than ordinary sanctity, with Scripture on their tongues. To the apology often put forth for them, "They're doing good and they mean well," we can only say with honest Gordon, the elder, "Weel, that beats a'! Weel-meenin'! Doing gude! Wad ye think it sae gin a stranger flang doon sum sweet turnips i' the road, syne dang doon a slap i' the dyke, an' after temptin' oot sum o' the best o' my sheep, draiv them aff to his ain ferm? Instead of bein' praist, he ocht to be denoonet an' prosikitit as a thief an' a designin' robber."

*"Brethren in the Kerl-Howes." Edinburab: John Menzies & Co. J. Bain & Son, Toronto.

In a note received yesterday from the Rev. John Scott, Emmerson, we find the following: "By Jan. 1877, I hope to increase the circulation of the PRESBYTERIAN in Southern Manitoba. The Lord has kept away the grasshoppers. We have had an abundance of rain and a bountiful harvest; and by a great plenty for man and beast the hearts of our people are made glad." Mr. Scott has our best thanks for kind intentions. We are rejoiced to hear of the prosperity of our fellow-countrymen in Manitoba.

Robert Hall, at Bristol, has recently died-

is there; he himself has been called up

Ministers and Churches.

THE Rev. Mr. Lochead, Almonte, on Babbath last occupied the pulpit of the Rev. Mr. Mollean, Amprior, who is absent on a visit to Philadelphia.

REV. D. CAMELON has left for a visit to Philadelphia and other places on the other side of the lines. A few members of his congregation recently presented him with apurse of upwards of 860, as a token of esteem.

THE REV. D. J. Macdonnell, Toronto, leaves England for Canada on the 20th inst. In a letter to a friend in Canada. Mr. Macdonnell, speaking of his rumored withdrawal, says. "Nothing could induce me to sever my connection with the congregation of St. Andrew's at the present time."

THE Rev. Mr. Torrance, the minister of St. Paul's Church, was presented on Monday evening last week with a handsome silk gown and cassopk, the gift of the ladies of his congregation. The spokesman in their behalf was Mr. J. Murray Smith, who made the presentation in a brief but appropriate speech, the recipient making his acknowledgement in suitable terms. The gown, which is a very valuable one, was obtained from Edinburgh.

THE Rev. Mr. McLean, Presbyterian minister of Blyth, returned home last week after a six weeks' tour through the Lower and Maritime Provinces. The reverend gentleman's trip has been of much service to him in the way of improving his health and spirits. His absence was much felt by his congregation, and his return was hailed with satisfaction by the adult, and delight by the javenile portion of his congregation.

EvangeListic meetings have now been held nearly two weeks in the Presbyterian Church, Winterbourne. Large numbers come out night after night; great interest is manifested, and it appears to be increasing. The vexed question concerning the Winterbourne and Hawksville Churches has at last been settled by the Presbytery. Hawksville and Elmira to form one church by themselves, and Winterbourne and Conestogo another, subject to the approval of whoever may be minister of Chalmers' Church and the session. The session of the church is now reduced to six, Mr. James Law having resigned,—a step which is almost universally regretted by the members, he being an old and much respected office-bearer, very zealous for the interests of the church. The Rev. Mr. Smith, of Galt, is expected soon to address the meetings for one or two evenings. The Rev. Mr. Bryant, of Glenallen, assisted last week, and preached several interesting and effective sermons. Mr. Wilkie. of Knox College, is helping Mr. Sawers at present.

THE Prosbyterians at Farnham Centre, P. Q., held their annual soiree in the grove belonging to John H. Bell, Esq. The day was fine and the attendance good. There were present the neighboring clergymen of the Methodist and Congregational churches, viz: The Rev. Mr. Fowkes of West Farnham, Rev. Mr. Dey of Cowersville, Rev. Mr. Jackson of Stanbridge, and the Rev. Robert Campbell, A.M., of Montreal. The Reverend gentlemen present delivered very excellent addresses which were listened to with the greatest attention. The Rev. Robert Campbell having been appointed by the Presbytery of Montreal to address the congregation of Farnham Centre on the missionary operations of the church, took that for his subject in addressing the audience, and gave a most interesting outline of the work the Presby terian Church is doing both at home and abroad, urging upon the congregation the importance of a missionary association and systematic giving. Such addresses cannot but do good to, our rural congregations. The choir discoursed excellent music at intervals, and a most pleasant entertainment was closed by the Rev. Robert Campbell pronouncing the benediction .- Cox.

A WISE MANAGER.—Mr. W. J. Spicer, of the Grand Trunk, has issued a circular to his men, which concludes as follows:—
"Moderate drinking too frequently induces drowsiness and sleep, or perhaps a foolbardy indifference and recklessness, either of which conditions are alike dangerous in connection with the movement of trains. I have seen too much of this during my twenty-two years of railway service in this country, and have no hesitation in saying that the greatest amount of safety and sat isfaction, both for yourselves, the Company and the public, is to be obtained by not touching spirits, beer, or any description of intoxica ing drink. The importance of total abstinence, particularly amongst railway employees, cannot be over estimated; the employees, cannot be over estimated; the experience of the past three years has so convinced me of its good effects, that I have determined to renew my pledge for another year, and I do hepe that the Assistant Superintendents, agents, traitment, and the tends sharely will join and the traffic staff generally, will join heartily with me in the movement. We may all depend upon the result, that the work will go along more smoothly and sat-isfactorily, and with less risk and anxiety. I sak you to bear in mind that in this as in every other cause where a little nelf-denial is required—'Example is better than pre-

Rook Reviews.

JOY IN JESUS :- BRIEF MEHORIALS OF BELLA DARLING. By Samuel McNaughton, M.A. With Prefatory Note by Andrew Thomson, D.D., Edinburgh.

The subject of this admirable memoir was converted at the early age of twelve, during the services of an evangelist in Carrubber's Close in 1868; became a Sabbath School teacher in 1871 at the age of fifteen; received fresh impulses in the religious life during the visit of Rev. Newman Hall to Edinburgh in 1872, and that of Messrs. Moody and Sankey in 1878-4, and died on the 3rd of November, 1875, in the twentieth year of her age. She lived a life of conscoration to God and active effort in his service; and found that this was no hindrance to the discharge of her scoular duties, but rather a help. Her melodious voice and her remarkable musical talent, exhibited even in early childhood in the singing of such hymns as " Forever with the Lord," "The Christian's Home in Glory," "O happy day that fixed my choice," "I would not live always," etc., were afterwards, when more fully developed by culture, effectively employed in doing the Master's work, whether in the choir, or in playing the harmonium on the street (as she did at least on one occasion at the foot of Leith Walk) to gather a crowd to hear Mr. Moody, or in singing sweet songs by the beds of the dying. Naturally affable and pleasant in manner, she acquired considerable tact and skill in bringing the subject of personal religion before the minds of those with whom she came in contact, whether strangers, casual acquaintances, friends or relations. Her faithful dealing never gave offence, and was, in several known instances, followed by the best results. A few extracts from her letters will illustrate these traits in her character. The first we give was written at the time of her entrance upon the Christian course:

"I am happy to say I am come to the knowledge of Christ. I feel as if I was drowning in sin. I now believe that Christ died for me. I have taken Him to be my Saviour, knowing that He did the deed long, long ago; but still T think I wish to feel more and more till I can say firmly I will not turn back. I feel that I require the prayers of all God's people, who are willing to pray for me; as I find in my short experience that the Christian in my short experience that the Christian life is a constant warfare."

Throughout the subsequent course of her life she maintained the reality of her conversion at that early period, as is shown by the following extract from a letter which she wrote to a young friend on that young friend's twelfth birth-day in February, 1874 :

44 Another thing which compelled me to write is that it was at your age that I gave myself to Jesus, believed that he died for my sins, and trusted in him. And, dear Lucy, I would entreat of you to give your heart now to Him and decide to be a Christian to live and work for Jesus. You have no ides how happy you will be."

As containing a plain statement of Gospel truth, and an earnest "call to the unconverted," we insert the following letter in full. It was written to one of her school companions on October 22nd, 1874: "My dear Jessie,-I have no doubt you

will wonder to have a letter from me, but I have long intended writing you. And now, as to-day is your birth-day, by my text book, I wish you many, many happy returns of the day; and that every year, as it passes, may find you living more and more for Chaist, and drawing nearer to your desired heaven, is my earnest prayer. fter leaving school I corresponded with Miss F—, and she said I should write to you. Well, dear Jessie, I knew it was my duty as a professing Christian to let you know this, and speak faithfully to you; but I confess I was very lax, and put it off from day to day, until I felt constrained often wondered if you were a Christian when at school, but never had courage to ask you. However, I must say now, that if you hitherto have not believed in the Lord Jesus Christ as your own personal Saviour, I would urge you to do so now. Do not put eff, I beseech you. Delay is dangerous. It is several years since I came to the knowledge of the truth as it is in Jesus, but I must say I have received a in Jesus, but I must say I have received a great quickening in the present revival (Mr. Moody in Edinburgh). I see the necessity more and more for deciding now for Christ and wholly; and then using personal effort in His service. I was just thinking and wondering this morning, as I read the text opposite your name, if you had realized and seconted the presions ciff. It is a thick and accepted the precious gift. It is this, 'The gift of God is eternal life through The gift of God is eternal life through Jesus Christ our Lord' (Rom. vi. 28.) Now this is the last part of the verse, as you well know. Let us see to it that we cept the gift now; for, if we do not, we are in reality spurning the gift of our Saviour. Oh I just think of this verse, 'All we like sheep have gone astray'—and I am sure you will agree with me there—'We have turned every one to his own way '-aleo there you will agree with me. But here is the grand truth, But the Lord hath laid on Him (that is on Jesus Christ) the ini quity of us all. Remember it is HATH, not shall. It is now laid on Jesus; so, do you see, the guilt is transferred from us to Christ, and we are set free. Is not this a grand salvation in it freeness? Oh that you would just accept the gift now! You will bear with me, I know, if you have hitherto received Christ, while I plead with you in this manner. It is so much ca-ier, I know, to accept Him now while we are young, than when we become older and hardened in sin. And do not look in at yourself or you will have no happiness. It is when we look out at Christ on the

cross that we are healed from the leprosy of sin. I should be so glad if you would write me soon, however short, and let me know what you think of this matter. I can tell you from experience that there is far more real happiness in the Christian life, although it is a warfare, than in all the pleasures of the world. Are they satisfying? I am sure you will say no for 'the wages of sin is death!' But just take Christ as your own Saviour to-day, and you will be truly happy. With kindest regards, hoping to hear from you soon, believeme to be, ever your loving companion, BELLA DARLING."

" P. S .- Just read over calmly Isa. 53rd chapter, and I will remember you at the throne of grace .- B. D."

Mr. McNaughton says, "This carnest, loving, faithful letter proved to be an arrew from the Lord. What encouragement to timid young Christians to deal lovingly and faithfully with their companions!"

Mise Darling's intellectual talents and acquirments were of a high order. At school "she excelled in Music, Literature, Arithmetic, and the Modern Languages," and "paid special attention to the theory of music." Her knowledge and comprehension of doctrinal truth are abundantly evinced by the intelligent manner in which she took notes of sermons and addresses which she heard; many of which notes are preserved by her biographer. It might be supposed that her many avocations, her attendar co upon revival meetings, etc., would cause her to become irregular in her attendance upon the stated services of her own pastor, Rev. Andrew Thomson, D.D.; but we have his testimony to the contrary in the following words :-

"In her life of singularly active usefulness, she never became erratic, or imagined that she could do good only when engaged in extraordinary services. She attended on her church duties with exemplary regularity and unfailing relish; and in her minister's class she was not only to the last a most diligent scholar, but by her singing in the class choir did much to make its exercises both edifying and attractive. The planet shed its light from its own orbit.

If we measure the length of her life merely by the number of years that she lived, it was indeed a short life a very span; but if we measure it by the amount of good she has did in it, then it was a long life, and to her the early death became the earlier immortality."

The life-like photograph which forms the frontispiece makes a person feel as if he were reading of one with whom he was well acquainted.

THE CANADIAN MONTHLY. Toronto: Adam Stevenson & Co., \$8.50 per annum.

The September number of this magazine contain" an article on "Liberty of Thought and Discussion," by W. D. Le Sueur. Ottawa. It is a defence of John Stuart Mill: at least Mr. Le Sueur defends Mr. Mills when he can, and when he can't he scolds Mr. Mill's critice. The article on the "Philadelphia Exhibition" deals with the Australian department. It seems the Australian catalogues are better printed than ours; how is that? "Curiosities of Advertising," by G. S. H., Toronto, is very amusing. The rest of the matter in the present number is fully up to the usual standard.

THE USEFUL COMPANION AND ARTIFICER'S Assistant; containing everything for everybody, including nearly 6,000 valuable recipes. New York: Empire State Publishing Co. Canadian Office, 18 Adelaide St., Toronto.

We have before us a portly, well-printed book of over 700 pages, bearing the above title. It is certainly a regular encyclopædia of information on a host of topics. We should judge such a work to be invaluable to those who are unable to buy twenty or thirty volumes on the subjects here so thoroughly treated.

The departments devoted to farmers and gardners, stock owners, the household, health and medical, etc., are unusually complete; while the young will find the articles on telegraphy, indoor games, music, and athletic sports, specially interesting and instructive. We can only add that the paper and binding are all that could be desired: and the illustrations are numerous and well'executed. An advertisement in another column furnishes full par-

WE learn from the Ottawa Free Press, that last week Mr. Colin Rankin, Chief Factor of the Hudson Bay Company at Temiscamingue, and not long ago a resident of Lindsay, was treated to a very pleasant surprise. A number of the company's officials, while assembled at their summer visit to the head post, took the opportunity of presenting Mr. Rankin with a token of their esteem in the shape of a very handsome silver tilting ice pitcher and goblets, accompanied by an address setting forth the exceeding good feeling prevailing among the company's officials, which they attributed to the kindness and good management of Mr. Rankin. Mr. Rankin was so taken by surprise that he found it impossible to make a suitable reply, but promised to do so in writing at an early day. The pitcher is of satin finish, or frosted, beautifully chased, with a plain shield on one side, on which was engraved the follow-ing inscription: "Presented to Mr. C. Rankin, by the officers of the Hudson Bay Company residing in the Temiscamingue

THE LATE REV. WM. TAYLOR, D.D.

Two weeeks ago, we briefly announced the death of the Rev. Dr. Taylor, which took place suddenly at Portland, on the 5th instant, in the seventieth year of his ago, and in the fiftieth of his ministry. For over forty years the Rev. Dr. Taylor has filled one of the most prominent pulpits in the city of Montreal, and though for the last ten years he has retired from the actual work of the ministry, he nevertheless took an active interest in the Church Courts, and also in all moral, social and educational enterprises, with which the welfare of the country is indentified. In him two generations were junited, for, while of Montreal, in which his energy and zeal were felt on the side of truth and right. But few of his contemporaries of those early days survive him, for aithough there are not a few older men remaining, there are comparatively few, who at such an early ago were actively engaged in public and professional pursuits. Having due regard to the claims of his sacred office, he took but little active part in politics, but on temperance and other moral and social reforms he was ever a willing and effective speaker. There were stormy times in the carlier part of his ministry, and his strength of conviction and general force and firmness of character secured him many opponents, but no enemies in his public career. On the platform, he has always been a power, for, of late years, respect for the man and the wisdom of his utterance made up for the abated fire and force of his youth. There was much in Dr. Taylor's personal appearance to arrest and command attention. He was over the middle height, of singularly graceful figure, with a military ease and precision of move-ment. His tace like his figure was fit study for an artist. Dr. Taylor came to Canada with the pioneers of the Church, but unlike Dr. Thornton, of Oshawa, and the majority of the notable men of that time, in the commercial capital of Canada, he did not go West, but found his work here, and he makes his grave in his harvest field. And a rich harvest it has been, for no man has been more identified with the upbuilding of Presbyterianism in Lower canada than he has been. He always was accorded a leading position in Church Courts; at the union of U. P. and Free Churches, he was by unanimous choice made Moderator of the first assembly of the united body. While ever loyal to his own denomination, he was of a most Catholic spirit. and rejoiced in fraternal intercourse with brethren of other churches. As a preacher he was earnest and clear. and perhaps the best proof of his qualifications as a teacher and pastor is the strength of that congregation with the upbuilding of which he has been so long and so much identified. As a controversialist, he happily combined keepness and courtesy. In his old age he did not forget his cunning as his recent epistolatory encounter with the Globe and Archbishop Lynch abundantly testifies. His last public appearance of note was the preaching of the sermon before the Synod of Montreal, which gave rise to the controversy above referred to, and his last official act was his conducting the religious service at the funeral of Mrs. Tupper,

Dr. Taylor was the son of a Scotch farmer of Dumfriesshire. Next March; would have been the fiftieth anniversary of his ordination. He was settled in Peebles before coming to Ganada, where he had a successful ministry.

For about twenty years Dr. Taylor's health has been precarious, and for the last twelve years, by Erskine Church being made a Collegiate charge, he has been to a great extent released from the more ardnous duties of his profession. Mrs. Taylor died about two years and a half ago, and three sons survive him, one following the medical profession in Peterborough, and two being resident in Montreal.

FUNERAL ADDRESS BY DR. WILKES.

The funeral of the late Dr. William Taylor took place from Erskine Church, and was attended with services of more than usual solemnity. The deceased gentleman's ministry of nearly half a century had made for him many warm and devoted friends among all denominations. while his high standing as a Christian gentleman and scholarly divine, made his name a household word throughout the Dominion. That he was respected by his congregation is shown by the numbers and influence of its members at the present day. That he loved his congregation with almost a father's love, his many efforts for their welfare have shown, and the sorrow with which the news of his death was received, was shown in the tearful faces of these who attended the funeral services.

Dr. Wilkes, the life-long and intimate friend of the deceased, spoke in substance as follows:— The prophet Isaiah uses the comparison, "as when a standard bearer fainteth," to indicate events discouraging in their nature. When he faints standard falls, and its followers are dismayed. But that standard-Learer has not fainted; on the contrary, he has held it up till the last. The standard of truth and righteousness, of Christian Catholicity, and of real for the advancement of Christ's kingdom, he has borne aloft in our city for forty-three years. In doing so he has instructed the ignorant, comforted the sorrowful, helped the distressed, and given strength and encouragement to his fellow-soldiers of the Cross. Now he has fallen, for the noble; thermale lies there in the embrace of death, and yet it is not not so much a fall as a triumph, for the District. August 16th, 1870." "C. Ran-kin" was engraved on each of the goblets. Only the decaying body of William Taylor

higher by his Divine Master, the captain of his salvation. As his companion in labor, and his personal friend for over forty years, though not connected with him by denominational ties, I have been asked to say a few words to the many assembled here on this occasion. When such a standard hearer is called away the voice of the Lord is to the city in which he has lived and toiled and maintained a Christian testimony so many years. That voice calls ue to self action, and to inquire concerning the past that we may derive profit for the future. Dr. Taylor began his ministry here immediately after the city had been nearly decimated by the ravages of cholera, commonly known amongst us as "the first cholera," leaving behind a population of about 80,000. He taking such interest in the present, he also began, as my predecessor in the Congrega-had borne his part in a period of the history Bruce's schoolcoom, McGill street, and thence removed, after a struggle in the effort to build, to the new and plain church building in Lagauchetiero atroet. Dr. Wilkes here mentioned that he had expooted Dr. Jonkins to speak of the work of the deceased minister in his own congregation and denomination, but found on arriving at the church that he had been unable to return from Toronto. Honce he could not refrain from a few observations on that work. Dr. Wilkes then characterized at some length and proceeded: I have to remind our oldest residents that Mr. Taylor became quite early very active and onergetic in what has been named the Temperance Reformation. He was a etrenuous advocate for abstinence based on the importance of that course to the tempted and endangered, and on the duty of others to help them by their example. spoke on the subject in lectures and platform addresses, and likewise used the press with efficiency and ability, not shrinking from controversy thereupon. His catholic spirit was early displayed in joining with myself and two or three other ministers of different denominations in forming a ministerial association which has continued to this day, the design of which has been mutual improvement and combined counsel and action in regard to matters of public interest affecting the city, which might legitimately engage the attention and call forth the interposition of the pastors of the city. He was also forward in the organization and maintainence of an Evangelical Alliance more than twenty-five years ago, which, however, did not long survive. Thirty-seven years ago, Dr. Taylor, with others, united in forming the F. C. M. S., and he, with one of the three elders of his church, proceeded to England for pecuniarvaid, and to France and Switzerland for laborers, that the important work of enlightenment and evangelization, then opened to the Protestants of Lower Canada, having respect to their French-Canadian fellow subjects, might be entered upon and prosecuted. He felt a deep interest in this mission work to the end, and many will remember his very logical, able and earnest speeches on the platform in St. James street at the anniversary meetings of the society. He was its President for several years, and only retired when diminished physical vigor admonished him to seek more repose. There was a period in the history of our noble University of McGill which Dr. Taylor united with a number of us in a public agitation which was successful in its issue, securing an amended charter, based on which its proceedings and course have been steadily and increasingly successful. I have adverted thus to the beginnings of things in which Dr. Taylor took a very active and leading part, but in estimating his resolutes to one but in estimating his usefulness t community, we must remember that he continued in them and persevered to the end; and not only so, but when any other matter naturally came to the front amongst us, calling for the attention and efforts of thoughtful and benevolent men, our friend was ever amongst the foremost in urging on that which was good. Of noble presence, calm and dignified demeanor, and of benevolent disposition, all were glad to meet him in our assemblies whether called for counsel or for action, and to listen to his well-chosen words of wisdom. He will be missed in many places, and by various sections of our community, but in no place in a more marked degree than at the January Auniversary meetings. At them he was wont to give forth his matured thoughts and able reasonings on all the great questions that came up in their succession to etin the minds of Christian neonla-and those thoughes and reasonings were always ou the side of breadtu and largeness of Christian sentiment and affection-of civil and religious freedom; of Christian manliness und decision; of the honor and glory of God, and the true rights and in-terests of man. We bless God for having given him to us.

The funeral procession moved up Stanley to Sherbrooke street, proceeded by Mr. Armstrong, undertaker, and his assistants. Arriving at Bleury street, carriages were brought into requisition, and the road to Mount Royal cometery was taken.
The pall-bearers were the Rev. Mr. Du-

moulin, of St. Martin's (Episcopal) Church, the Roy, Mr. Wells, of the American Presbyterian Church, the Rev. Joshua Denovan of the Baptist Church, the Rev. Mr. Bax-ter, of Stanley street Presbyterian Church, and the Rev. Mr. Donglas.

The hearse was followed by the chief monruers, the deceased gentleman's three sons—Dr. Taylor, of Peterborough, and Mosars. Peter and Alexander Taylor.

In the procession were the Very Rev. Dean Bond, the Rev. James Carmichael, the Rev. Robert Empson, the Rev. Mr. Gordon, the Rev. Mr. Elder (of Massachusetts), the Rev. Leonard Gastz, the Rev. Mr. Mitchell, the Rev. Mr. Fleck, the Rev. Mr. Doudiet, the Rev. Mr. McVicar, the Rev. Mr. Black, Rov. Gavin Lang, Rev. Robert Laing, Rev. Thos. Frazer, Rev. Mr. Stevenson, Rev. Mr. Hawthorne (of Hemmingford), Rev. Mr. Patterson (of St. Andrew's), the Rev. Mr. C. C. Tanner, the naurew 8), the Rev. Mr. C. C. Tanner, the Rev. Dr. Cordner, the Rev. Mr. Nichols, and a large number of elergymen of the various denominations. Of the laity we noticed Mr. Andrew Robertson, Col. Bievenson, Principal Dawson, LL.D., F.R.S., Mr. J. C. Beckett, Alderman McLaren, Mr. Thomas Welson, Mr. Thomas Welson, Mr. Joseph McKay, Mr. Thomas Watson, Mr. Dakars, W. Drysdale.

Choice Aiternture.

The Bridge Botween.

CHAPTER XXXVIII .- NATTA AND DOROTHY. Dorothy was alone in her own room at last, and sat down by the window to think lat, and sat down by the window to think over the events of the ovening. She felt almost dazed, so much had happened in the few hours. Adrian Fuller had proposed, and she had refused him; and George Blakesley, whom she had been longing to see again, had been, and gone, and she knew that he cared for her no longer, and thought it probable that she might never see him again; and Netta had come back, and was sleeping in the next room. She could scarcely believe it all, it room. She could scarcely believe it all, it seemed as if the world had come to an end that night, or at least, as if she had come within sight of her end of it, for she knew now that she had lest for ever the love of the man to whom, when she was no longer bound, she had gradually given her heart, and whom she had learned not only to love (for love by itself is a thing that must sooner or later burn out), but to respect and es-teem above all others. She sat and wondered blankly, as when a trouble too great to realize has fallen on us we often sit and blankly wonder, how she could have cared for Adrian Fuller in the old days. "I did care for him very much," she said to her self; "I can remember when the sound of his voice made my heart feel perfectly wild, and as it has never felt for George Blakesley; and yet, oh! what shall I do?" and she broke down; and hiding her face, sobbed bitterly. And so it was; for the one man she had had a feverish infatuation, to the other she gave the best love of her life; the one bad blazed out, and the other felt shipwrecked. "Ho seems to have taken my life away with him," she said. And this was the socret of her love, or of much of her love for him, that he made those around him better, and he had led her into the right pathway, and she felt as if she were too weak to walk along it alone. While she knew him and saw him, in the mere effort to follow him she left much of the old world behind, and though she had it arned to love that which she had learned through him to consider beautiful, and to know her duty, and to long to do it, yet still with all her yearnings, and all her longings, she felt too weak to stand alone. The love she had thrown away and found so terrible a burden once would have been all the world to her now, and she broke down, and sobbed again to herself in the "Dorothy," said a voice, and the Beauty

came softly into the room, and up to where her sister was sitting, " I heard you moving about a few minutes ago, and I wanted to come and talk to you, though I am so tired," she added, wearily. Dorothy did not move from her seat, only stared through the darkness at the dim white figure of her sister. "Now, tell me—what is the matter with you, dear?" she asked in the low, clear, sweet voice whose charm there was no withstanding. It brought the tears into Dorothy's eyes again, but she stood uncertain and doubtful, as she always had been of the Beauty, though she longed for the sympathy for which she felt afraid

to ask.
"Nothing," she answered.

"Yes there is, dear," Netta said. "Do-rothy," she said suddenly, putting up her arms and twining them round her sister's neck; "I want you to forgive me for all I did to you in the past days. You will will you not, darling? I have so often thought of you, and of how patient you were, but I am glad you did not marry

"Yes, so am I," Dorothy said, softly, leaning her head down on her sister's

shoulder with a sigh of relief.
"I am so glad to hear you say that,"
Netta answered. "Do you know, Dorothy,
I am different from what I used to be. You have had a great deal to do with it, I think, and I am not well; I fancy sometimes I shall not live very long——"

"Oh, Netta!" Dorothy began, but she could see her rister's blue eyes, which used

to be so soft, looking at her with that unnatural brightness in them which she had noticed immediately on her arrival, and

she fisked, humbly and entreatingly "I will be good to you in future, and if you would only love me a little, Dorothy—." There was something the girl who listened never forgot in those last words, they seemed to tell of a whole life of smothered feelings. "If you only would—" and she waited, half afraid of what the sister she had one so slighted would reply. But for answer Dorothy only put her cheek against Netta's thin face, and, kissing her passionstely, burst into tears.

CHAPTER XXXIX .- WATCHING THE SUNSET. "Dorothy," said Notta, early the next morning, "I want to send a note to your knight, George Blakesley, where does he

"Oh, Netta, what can you want to write to him about? Besides, he starts for Liv-erpool to day."
"Let me do as I like, dear," the Beauty

answered, tenderly looking up at her sister's flushed face. "I want to say good bye to him before he goes; I used to be so rude to him once." Then Dorothy caught at the idea; perhaps if he saw her again things might come right after all, she

"Tom will take the letter if you ask him. Mr. Blakesley is staying with his aunts. Yes, do write at once, Netta!" for the Beauty had found out Dorothy's secret, and there was no longer any reserve between the sisters.

So Netta act up, and wrote a note, and sealed it before Dorothy returned from ask. ing Tom if he would take it before he went to business, for fear it should be too late if entrusted to the post. "He will be sure entracted to the post. "He will be sure to come," Netta said, hopefully, "for I have told him how ill I am." Se all through the day Lorothy waited, first patiently, and then impatiently, but no answer came to the note, and no George swer came to the note, and no George George may net have gone, and Blakealey appeared. "He will be sure to come," Netta repeated, "for, of course, the may marry little Dorothy yet."

But George Blakealey was safe on board the good ship Syren, watching the see and

home; so cheer up, Dorothy." Still he did not come, and when the sun began to set poor Dorothy's tears fell fast. "Oh, Netta!" she said, "it is too late; I shall never see him again." Then, suddenly, there came a quick sharp ring at the door-hell and Natts looked are and restled down

there came a quick sharp ring at the door-bell, and Netta looked up and nestled down again among the shawls on the sofa.

"Let me get out of the way," pleaded Dorothy, her courage failing when she needed it most.

"No; stay, dear, I am not well enough to talk," pleaded Netta. Ars. Woodward had gone out with Sally. So Dorothy folded her hands and waited. The door was opened, a rustling of silk was heard,— and instead of Goorge Blakesley there en-tered his two maiden aunts. tered his two maiden aunts.

"I came to see you, my dear," Miss Blakesley (dear kind Tabby, as, without a thought of disr, act, Dorothy always called her at hear said to Notta, "I was so sorry to hear 1 m your brother, when he came with a note this morning, how ill you were," and then she and Black-and-White sat down and talked, and presently the latter mentioned the name Dorothy was trembling with longing to hear. "I am so sorry your note came too late, Lady Finch. My nephew started by the mail last night for Liverpool. My sister sent him on his morning letters, and yours with them, for he does not sail tui this evening,

so he probably has it by this time."

Poor Dorothy's heart sank. "He is gone," she thought, and could think no more, but rose, longing to escape. Then Black-and-White unconsciously came to

her aid.

I am so glad to see you back in your old house," she raid; "and George has often told me about the garden; I should so like to see it if it would not be troubling you too much, dear." Neither of the old ladies showed that they saw that the rooms were filled with their nephew's furniture, though the sight of the old things they had known so long touched them sorely.
"It is a very wild overgrown old gar-

den," Dorothy said, almost humbly, in an applogetic tone, as she took Black-and-White down the mossy pathways; "but we have known it like this all our lives, and would not have it done up for the world."
"No, dear, I dare say not," Black-and-

White answered, with the nervous little laugh that had now and then something almost sad in its sound; "my nephew has often spoken of it, and said how he liked it because of its wildness. And there was the cat's grave, I have often heard of that, too,"

and she laughed again.

"Here it is, Miss Mildred, under this tree." She stopped under the shady boughs, and looked half-wistfully half-sorrowfully up into the old maid's face. It had been a pretty face once, and showed evidence of past summers still; but there were lines, hard sad lines, around the eyes and the gentle simple-looking mouth. Perhaps, she had had her history, too, Dorothy thought, as she stood still, longing to throw her arms round Black-and-White's neck, and ask her if she thought whether by any wild chance George Blakesley would ever see or care for her seein; but this wee ever see or care for her again; but this was

ever see or care for her again; but this was impossible. Half mechanically she sat down, and then rose, as if ashamed of her momentary forgetfulness.

"I should like to rest a minute, too, if you don't mind," Black-and-White said, pleadingly. So they sat down, but neither seemed inclined to talk. Dorothy's face was turned towards her companion, but her eyes wandered to the mists beyond gathering over the pleasant fields of Hampstand. ing over the pleasant fields of Hampstead, and her memory went back with a bound to the different phases her life had known in sight of them; and then she thought suddenly of George Blakesley, who was probably on board the ship which was to take him, oh! so far away, and with almost a start her eyes dropped to Black-and-White. There was a look in her face that somehow made Dorothy droop her head

down on to her shoulder.

"What is the matter, my dear? You looked so sad just now, and yet, you know, you ought to be very happy," she added, with the nervous laugh again, "for George told me he thought told me he thought you were engaged to Mr. Fuller, and that he knew he was very fond of you. Dear George was so glad, for he thought you had always liked him." she stopped.

"Weil, we do not know how that may be," Netta went on, "but I want us to be sisters in reality as well as in name—shall we?" she f.sked, humbly and entreatingly.

"Borothy raised hor head, and answered Miss Mildred almost passionately, "I am not engaged to Mr. Fuller, Miss Mildred—inver was and never shall be. It is all a mistake." mistake.

"But are you not fond of him?"

"No, certainly not; oh, no, no, no!" and then her excitement died away, and the tears filled her eyes.
"Why didn't you tell George this? He

might not have gone to America then. He doesn't care for me now." exclaimed Dorothy, a wild hope springing up in

her heart. "I don't know," answered Black-and-White, in the nerveless manner which was her wont. "One never knows anything, my dear; but he was engaged to you once, and he must have liked you then, and he used often to talk to us of you; but he thought you liked Mr. Fuller. I often

wondered why you nover cared for George," wondered way you nover cared for George, she sadded, simply.

"I was not in love with him at the time I was engaged to him," Dorothy answered;

"I was very different——"and she stopped herself. "But I always admired him moro than any one I ever knew. If there is anything good in me. Miss Mildred," she

said, earnestly, "I owe it to him; and now I don't suppose I shall ever see him again." "Perhaps not, dear; one never knows," and Black-and-White turned her eyes towards the dim fields and the fading sunset, and Dorothy's gaze followed her for a mo-

"Let us come in, Miss Mildred; Netta is not well enough to talk much," she said, so they went back to the sitting-room, and found Adrian Fuller there talking to the elder Miss Blakesley and Netta.

"It is very bad taste in him to come considering all that occurred yesterday." Dorothy thought, and received him stifly

sky, and sailing slowly but surely away from his native land; and it was not till late in the evening that, looking over the packet of letters that had been put into his hand just as he stepped on board, he read

Lady Finch's note.

"Probably the Beauty knows nothing about it," he said, after a long pause; "and if she does, well it's too late now," and so he passed on under the evening sky, farther from the old house and the and farther from the old house and the overgrown garden at Hampstead.

CHAPTER XXXX .-- TUR WAY HOME.

"Lady Finch, do you sing still?" Adrian Fuller asked, that evening. They formed such a silent group, for Notta was tired and worn-out, and Mrs. Woodward was sad, and Dorothy was in the far corner, trying to hide her sorrow.

"No," she said, wearily.
"Dorothy, why don't you go and play,"

Mr. Woodward said.
"I will if you like," she said, and went slowly over to the piano. Then Netta

'' No, I want to sing," she said, and took to seat at the piano. "Go and sit in your the seat at the piano. "Go and sit in your corner again," she whispered; "I know all about it, dear."

"Oh, Netta," asked Dorothy, "how did you learn to feel and to be so unselfish?" "I learnt the first long ago in secret," she answered, almost bitterly; "and the latter you taught me to wish to be—not that I ever shall," she added, as she began the prelude to her old song, "Jock o' Hazeldean."

A minute later, and the same song which had charmed her hearers in that same house many a time was heard again; but oh, the difference! There was something in the sound of the broken wheezy voice that once had been so beautiful, that brought the tears into the eyes of those who listened now. Then suddenly she stopped, and would have fallen back but for Adrian Fuller, who caught ber and lifted her to the sofa, and Dorothy sprang forward and saw that the Beauty's favorite

white wrap was stained with blood.

They carried her up stairs, and sent for the doctor, and telegraphed for her hus-band, who came in hot haste. Not that he had ever been violently in love with his wife, for he had married more from the desire to possess a wife whose beauty and grace would do him credit than for any other reason; but he came, and was kind and tender.

"Do you know, Dorothy," Netta said, faintly, in one of those last days, "I have missed so much in life. I have had perfect sympathy with no one in life but von and you never knew it till lately, dear, Stoop down and kiss me once more. Dorothy. Things might have been so different for me; but then the 'might have beens' are the saddest things in all our lives." Dorothy read to her, and tried to teach her all that she had learnt herself lives." when Tortoiseshell was dying, and eagerly and gratefully the Beauty tried to learn the esson ere it was too late. And so all the old worldliness died out of Netta's life, the old worldliness died out of Netta's life, and the beauty of holiness—that beauty which was greater than any other she had ever worn—came into it; and when, a week or two later, Dorothy knelt by her sitter's grave—for the never rose again—she was able to tay through her tears, "Thank God she knew the way home before she died." The way home! as Dorothy called it. It is the sweetest knowledge thy called it. It is the sweetest knowledge we can gain. Our feet learn thankfully, in infancy, first to trace their way to our earthly father's home, and there is no rest, no peace, no joy in this wide world so great as that tranquil happiness which steals over us when our weary hearts first learn

the way to God.
"Dorothy, your sister made no will,"
Sir George Finch said, a few weeks later; but there was a thousand pounds her grandfather lett, which she asked me to settle on you. She wished it, or part of it, invested in the purchase of this house.

Who is the owner?"

"I do not know; a friend of Mr. Blakes ley's."
"Could you write and sak him?" She hesitated; but eager and glad of the excuse, she wrote, only a formal little note, making the necessary inquiries; and then she waited days, and weeks, and months for the answer, but none came, and at last Dorothy got tired of waiting, and angry and impatient. At length a message came to her through his aunts, "Tell Miss Woodward I will write soon." That was all; but still no letter came, and Adrian Fuller was always with her; and she could see, though he was allent, all he felt; and so the winter passed, and spring went by, and summer came again.

(To be continued.)

The "Devil Fish."

What place in nature does the horrible octopus fill? Recently a gentleman at Portland had an adventure with one of these creatures, well designated by Victor Hugo the "devil fish." The ugly monster, which seems the incarnation of strength and ferocity, actually advanced from the ses to attack him, and only retreated after being struck twice. The cattle fish measured about eight feet from the extremities of the opposite arms, and was strong enough to drown the most powerful man if he were seized in the water by the indiarubber-like tentacles. If we can rely upon the account of an alleged traveller in Madagascar, of this revolting animal, an analogue in the vegetable kingdom is to be found in the "devil-tree" of that island. The story about a European having seen a slave-girl enveloped by the enormous tendrils and leaves of that tree, and crush-ed flat, though improbable, is not wholly incredible, as so many of the lower forms of animal life are known to be mimicked by plants; yet it is a mystery which will probably mever be solved, why Providence has suffered life to animate shapes so terrible as the octopus.-The Spectator, Melbourne.

Ir is a great salvation, for it welcomes the greatest sinters; sake no questions, makes no conditions; and whether they are drawn or driven—drawn by the power of Divine love, or driven by the terrors of guilt—they are equally welcome.

Characteristics of the Ulsterman.

The Uleterman is, above all things, able to stand firmly on his own feet. He is called "thei sturdy Northern," from his firmness and independence and his adherence to truth and probity. He is thoroughly practical. He studies uses, respects common things and additions the process. mon things, and cultivates the prose of hu-man life. The English despise the Irish as aimless, but not the Man of Ulster, who has a supreme eye to facts, and is "looked and boited to results." There is a business like tone in his method of speaking. He never wastes a word, yet on occasion he can speak with volubility. He is as dour and dogged on occasion as a Scotchman, with, however, generally less of that infu-sion of sternness—so peculiarly Scotch— which is really the result of a strong habit-ual relation between thought and action. English tourists notice the stiff and deter-mined manner of the Ulsterman in his unminet manner of the Ulsterman in his un-willingness to give way to you at fair or market, on the ground that one man is as good as another. The Ulsterman, no mat-ter what his polities, is democratic in spirit; and his loyalty is not personal, like that of the Celt, but rather a respect for institutions. He has something, too, of the Scotch pug-native of mind, and always seems in connacity of mind, and always seems in conversation as if he were afraid of making too large admissions. Mr. Matthew Arnold speaks of "sweet reasonableness" as one of the noblest elements of culture and natural life. The Ulsterman has the reasonableness, but he is not sweet. A Southern Irishman says of him: "The Northerns, like their own hills, are rough but health some, and, though often plain spoken even to bluntness, there is no kinder hearted peasantry in the world." But he is certainly far inferior to the Celtic Irishman in good manners and the art of pleasing. Though not so grave or reserved as the Scotchman, and with rather more social talent, he is inferior to the Southern in pliancy, suppleness, and bonhomic. He hates ceremony and is wanting in politeness. He is rough and ready, and speaks his mind without reserve. He has not the silky flattery and courteous tact of the Southern. A Killarney beggarman would utter more civil things in half an hour to a stranger than an Ulsterman in all his life; but the Ulsterman will retort that the Southern is "too sweet to be wholesome." Certainly, if an Ulsterman does not care about you, he will neither say nor look as if he did. You know where to find him; he is no hypo-orite. The Celt, with his fervent and fasci-nating menuer, far surpasses him in making friends he will not keep, while the Ulsterman, not so attractive a mortal at the outset, improves upon acquaintance, and is considerably more staunch in his friendships. Strangers say the mixture of Pro-testant forts with good nature and good humor, gives to the Ulsterman a tone ra-ther piquaint than unpleasing. Like some cross-grained woods, he admits of high polish, and when chastened by culture and religion, he turns out a very high style of a man. He differs from the Celt again in the way he takes his pleasures; for he follows work with such self-concentration that he never thinks looking about him that he never thinks looking about him like the Celt for objects to amuse or excite. He has few holidays (unlike the Celt, whose holidays take all the temper out of labor,) and he hardly knows how to employ them except in party processions.—Frae-er's Magazine.

Gobelin Tapestry.

Lucy Hooper writes in Appleton's Journal: "One of the most luxurious appliances of household life in the middle ages was the tapestry hangings that formed ages was the tapestry hangings that formed part of the possessions of every noble or wealthy communer. These costly, and in many cases artistic draperies, served to hide the bare stone walls of feudal castles, or to exclude the currents of air admitted by unskilful masonry; they changed a pile of cushions into a lordly couch, a carvastent into a princely chamber; they were used for screens, for partitions, for curtains used for screens, for partitions, for curtains, for carpets. The fair chatchain who trod over rushes might lift her eyes from the sodden greenery beneath her feet to gaze on marvels of needle-work upon her walls. These tapestries were woven or embroidered with scenes from Holy Writ, from mythology, or with the deeds of contemporary warriors. Gold and silk were often used in their embellishment. A set of tangings, nay, even a single piece of fine tapestry, was, and still is, considered an appropriate gift for one sovereign to offer to another.

The royal manufactory of tapestry in France was founded by Frances I., in 1543, at Fontaineblean, and finally removed to the Hotel de Gobelins. She writes of it, "The restoration brought about but little change, except in the subjects of the pieces executed. The carpet factory at La Saronnirie was joined to the Gobelins at this period. No change of any importance has taken place in the manufactory since that time. Wholly devoted to the uses of the State, the splendid products of its looms are destined either to adven the manufactory. are destined either to adorn the public buildings and the royal palaces of France, or to serve as presents from the French Government to the sovereigns of friendly States. There never was but one brief period in the history of this essentially royal institution when its productions were offered for sals to the general public. This period was during the second republic. Two sets of furniture-coverings were purchased for an American gentleman residing in the labelity of the period was during the second republic. ing in Philadelphia, and for twenty years the ornament of his drawing-rooms. The so-called Gobelin tapestry which decorates the houses of some of our millionaires is nothing more or less than a finer species of Aubusson tapestry. It is hardly possible that any pieces of new Gobelin tapestry, with the exception of the furniture coverings before mentioned, has in our later days ever found its way to the United

Tax foreign missionary work by Protestant Christians is summerized as follows: There are 1,559 stations, 2,182 missionaries, There are 1,009 seatons, 3,183 missionaries, and 1,587,074 native converts. The annual expense is over \$5,500,000. Great Britain is doing more than helf the work, the United States about a quarter, and Germany stands next, and other countries are secredited with very little.

Scientific and Asecul.

RICE CUSTARD.

Boil rice slowly without stirring much, until it is tender; turn it into a mould to cool; make a boiled custard thin and sweet, and pour over the rice before it is

FURNITURE POIASH.

Dissolve 54 grains of fluely shaved stearin in 72 grains of warm oil of turpon. steam in 72 grains of warm on or surgou-tine, and when in solution permit it to cool. A little of this salve is rubbed on the furniture with a woollen cloth, and polished, and then rubbed with a clean and dry cloth.

BAKED BEETS.

Beets retain their sugary delicate flavor boiled. Turn them frequently while in the oven, using a knife, as a fork allows the juice to run out. When done, remove the skin, and serve with butter, salt, and pepper on the slices.

FRICASSED OYSTERS.

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

SPICED BREF BARED.

One ounce of saltpetre, pounded fine; rub it well on a piece of beef; three hours after rub on one-half pound of brown sugar, and a little salt now and then; let the meat lie in this pickle over two days; then take one ounce of ground pepper, one-half cunce of mace, and a few pounded cloves; cover with suct and bake in an oven. The spices must be rubbed in well.

GREEN TOMATO PICKLE.

Take a bushel of green tomatoes, chop fine, put in a colander and drain dry, add one quarter of a pound of white one quarter of a pound of white mustard-seed, one quarter of a pound whole allspice, six green peppers, chopped fine, three table-spoons of ground allspice, two one tea-cup of salt; mir well and put in a stone jar; add one gallon of scalded vinegar, hot; set away to cocl; after cold, cover tight and it is ready for use.

Take a piece of shoulder of fresh pork, fill with grated bread and the crust scaked, pepper, salt, onions, sage and thyme, a bit of butter and lard, rub on a little pepper or butter and lard, rub on a little pepper and salt, place in the pan with some water; when about half done, place round it some large apples; when do le, place your pork on a dish, with the apples round it, put flour and water in your pan, (best flour browned), some thyme and sage; boil; strain through a very small colander over your pork and apples.

TOMATO CATSUP.

Take of perfectly ripe tomatoes one half bushel; wash them clean and break them to pieces; put over the fire and let them come to a boil, and then remove from the fire; when cold enough, rub them through a wire sieve, and to what goes through add salt; two teacupfuls ground allspice and cloves, of each one teacupful; best vinegar, one quart. Put over the fire again, and cook one hour, stirring with great care to avoid burning. Bottle and seal for use.

STEWING DRIED PRUNES.

Wash them thoroughly, and let them soak in a little warm water on the back part of the stove for a few hours; then put them into a preserving kettle, with the same liquor—not pouring off the sediment at the bottom. Add a few sticks of cinna-mon. Let them stew slowly for an hour, and then add a pint of good cider to every quart of prunes, and then stew for twenty minutes longer, adding sugar to taste, but only a small supply is needed, unless you want them very sweet. Cooked in this way they make a delicious pie, and are always an excellent dish for the tea-table.

VEAL LOAF.

Three and a half pounds of rag leg of veal, chopped fine, raw; one heaping tea-spoonful of salt, same quantity of black pepper; eight heaping teaspoonfuls of crushed butter-crackers; three tablespoonsful of milk; a piece of butter the size of an egg; two nutmegs, or allspice; thyme or sage, if desired, though some prefer to omit the herbs. Form the whole into a loaf the same as you would bread; place it in a dripping-pan with a little water, and sprinkle over it bits of butter with crumbs of cracker added. Bake two hours and eat cold. Baste often while sooking, so as to avoid a hard crust.

YANKEE PLUM PUDDING.

Take a tin pudding boiler that shuts over tight with a cover. Butter it well. Put at the bottom some stoned raisins, then a layer of baker's bread, out in slices, with a little butter or suet strewed over; then raisins, bread and suet alternately, until you nearly fill the tin. Take milk enough to fill your boiler (as they vary in size), and to every quart add three or four eggs, some nutmeg and salt, and sweeten with half sugar and half molasses. Drop it into boiling water and let it boil three or four hours. Be sure the cover fits tight, or your pudding will be water-soaked.

RHRUMATISM IN THE JOINTS.

When the joints are stiffened with rheumatism or a settled cold, the following applications are excellent, and enable the sufferer to move with ease: Out into small bits (or grate it) one ounce of castile scap; bits (or grate it) one ounce of easile scap; add a heaping tablespoonful of red Cayenne pepper; have these in a small pitcher, and then pour on to them half a pint of boiling hot water. Stir until all is dissolved, and add a little brandy or alcohol when bottling. An application of the above mixture brings the blood in a glow to the joints, and on rubbing on a little sweet oil to relax the muscles, the patient will be conabled to walk with perfect case.

Oriental Marriages.

In America, love precedes and prepares the way for marriage—at least this is one theory of courtship. In the East, marriage precedes and prepares for love—at loast this is the Oriental theory of the wedded state. It quite accords, therefore, with the Eastern ideas of the marriage relation that women should entagine it at an accordance. that women should enter into it at an age which to us seems very unfit; and this practice of early marriages is also favoured by the fact that women reach their maturity at a much earlier age than with us. They are at the height of their bloom and beauty at fifteen or sixteen. They are often married at thirteen or fourteon, and sometimes as early as eight or nine; and Dr. VanLennep mentions one instance of a wedding which he attended to which the bride was so young that she was carried about in the arms of her relatives. Maturally courtship is done by proxy, and the young men are cheated out of what the American regards as one of his most sacred, inallienable rights. The duty of looking up for the young man a suitable wife, which even in our own society the mother, aunts, or sisters often assume, is in the East, by universal consent, devolved upon them.

Womanly nature is essentially the same the world over, and we may safely assume that they are nothing loath to perform the duty which social custom entrusts to them. For this purpose they sally forth in a body on a tour of inspection, call at any house which affords reasonable hope of containing a suitable inmate, are invariably greeted with the utmost courtesy, and ushered at once into the reception-room; the young lady is summoned, and presently enters, bearing sweet meats and water; she is arrayed in all the finery and jewels which belong to her dowry; nor is it considered a breach of social propriety to inquire with particularity respecting her marriage portion. The frankness prevents some of the awkward discoveries which sometimes occur to us after marriage to mar the happiness of the honey-moon. the preliminary negotiations are satisfactory, a bargain is made between the parents, in which the amount paid by the husband or on his behalf, either to the bride or to her parents, is infinitely agreed upon. This, which under the Mosaic law was fixed at a uniform rate—at fifty shekels, or twenty-five dollars—varies among the modern Jews with the condition of the bride's family, while among some of the Circassian ily, while among some of the Circassian tribes and the Tartars, as among the African savages, the daughter, when she resches a marriageable age, is sold to the highest bidder. The parties are considered as affianced as soon as the marriage contract has been agreed to, but the nuptial ceremony is sometimes deferred for a considerable partied during which them the ceremony is sometimes deferred for a considerable period, during which time the bride and groom are not permitted to see each other; their sole intercourse with each other is through the intervention of a "friend of the bridegroom." The wedding dress is even more a matter of importance with the Eastern bride than with us. The preparation of her toilet, in the presence of female friends, often occupies a large part of two days. The wedding veil, the bridal crown, the dodos, or cap, are some of the emblems donned for the bridal coremony. The coatumes are often rich and gor. The costumes are often rich and gorgeous beyond expression. Fashion, as interpreted by the Oriental milliner, quoted by Dr. VanLennep, prescribes the characteristics of an ideal wedding-dress. It should measure six yards from the shoulders to the end of the train; the long ders to the end of the train; the long sleeves should sweep the floor; the material is silk; it is elaborately embroidered by a party of professional embroiderers under the direction of a chief. The sum paid for superintending the needle-work on a single robe referred to by Dr. VanLennep was five hundred dollars, while the charge for the work done by the subordinates was two thousand five hundred dollars, and the entire cost of the dress was ten thousand: entire cost of the dress was ten thousand; nor must it be forgotten that labor in that country is very much less expensive than

The marriage festivites last often for a week, and in many sections of the East the old practices are still maintained. The bridegroom, with a procession, starts with music and torches, by night, for the house of the bride, where, after a show of resistance and securities out to a translate. tance, and sometimes quite a struggle, she is taken possession of, and borne away to her future home. The resistance by the coy maiden to the approaches of her husband is curiously illustrative of the marriage customs of many countries, and in various forms—from that of African society, in which the bridegroom chases the fleeing bride, captures, and carries her away bodily, to that of the Nestorians, where the bride remains in a corner of the church until the time comes for the joining of hands, when she is dragged half across the building by main strength toward her intended husband, who is allowed to seize her hand only after a velement struggle, during which the officiating clergyman stands passively by.—LYMAN ABBOTT, in Harper's Magazine for October.

VENEZUELA in freeing herself from priestl control, tyrannizes over religion. The h tional Executive may exclude from the country the ministers of any denomination whom it thinks prejudical to the people. If the priests have been intolerant, the government is now equally so.

A REMARKABLE Work is being done in Dhoodiani, in Santhalistan, where Mr. Cornelius labored for a while, by Mr. Haegert, who is a German by birth. He riasgert, who is a German by birth. He arrived in India as a young adventurer in search of worldly gain a few years ago and was not without success during his secular career. His sterling integrity, pleasing manners, and business-like habits, won for him the esteam of his employers, so that he had raised himself into a position of trust under Government before he came to the him the little that the himself into a position of trust under Government before he came to the himself into a position of trust under Government before he came to Gospel. At first his work as an avangelist was hindered by a difficulty of distinct articulation. The Rev. Thomas Evans testifies that this has been removed in a present the variety of the second of answer to united, believing prayer. Mr. Hasgert gives the best evidence of being in earnest by supporting himself out of his savings, and, though a Baptist, is not connected with any missionary society.—
Christian at Work.

Husbands and Wives

The clever and rather cynical author of the paper, "Virginibus Puerisque," in this month's Cornkill, expressed in a refued way a feeling which thirty years ago found constant expression in literature, but has more recently passed into oblivion. He advises everybody to marry, and even tries, like Mrs. Hannah More—whom, nevertheless, he would despise as much as he does a tectotaller—to instruct his readers whom a teetotaller-to instruct his readers whom it is best to marry; but all through his pleasant sentences one detects a faint but perceptible contempt for the "domestic man." The notion of to-day, certainly man." The notion of to-day, certainly amongst women, and we should have said among men, is precisely the opposite of the one in Cornhill,—that it is not the man of petty interests and trivial occupations who is the "domestic man," that is, the man with whom an average woman can live happily, but the man of keen interests and absorbing pursuits, to whom home and the wife and the children and the closing out of external pressure bring the sense of rest. Not one women in fifty makes she rest. Not one woman in fifty, nuless she is for some reason—such as fortune, rank, or beauty—a great "catch," has anything like a real power of selection among admirors; and even when she has, she often gives it away, in obedience to a passing, possibly sensible, possibly blundering, fancy that she has found an ideal. Let the woman's first requisite be a man whose home will be to him a rest, and the man's first object be a woman who can make home restful. It is the man with many interests, with engrossing occupations, with plenty of people to fight, with a struggle to maintain against the world, who is the really domestic man, in the wife's sense, who enjoys home, who is tempted to make a friend of his wife, who relishes prattle, who feel, in the small circle where nobody is above him and valody unsumpathetic is above him and nobody unsympathetic with him, as if he were in a heaven of ease and reparation. The drawback of home life, its contained possibilities of insipidity. sameness, and consequent weariness, is never present to such a man. He is no more bored with home than with sleep! He no more tires of his wife than of his own lighter moods. He is no more plagued with his children than with his own happy thoughts. The worry and the sameness and the weariness are all outside, and home no more insipid than his berth to a sailor, or his tent to a soldier on active service. He gets from the home just the change, the fillip, the pleasant stimulus which the idle man receives from the society he happens to enjoy. There is not much champagne in life, anyhow, but for the active man most of the little is at But then it must be home, and that is

just the point where the rule we have laid down for women begins to operate for men also. They at least have the power of selection, and they would, if they were wise—which, as a rule, they are not—use it to solect the various they are not because it to select the women who can make home attractively restful. As we should say to attractively restid. As we should say to women who wish for domestic happiness, never marry a lounger, a pleasure-seeker, or a fribble; so we should say to men with the same yearning, never marry a fool of any sort or kind. There is no burden on earth like a foolish woman tied to a competent man: unable to be his sweetheart, because she cannot help dreading him; unable to be his confident because she can. unable to be his confident because she can-not understand him; unable to be his friend, because she cannot sympathize even with his ordinary thoughts. No beauty, no sweetness—though fools are never sweet when things go wrong, or they have to "put up with" anything—no amount of that house-hold capacity which many men so absurdly overrate—as if any able woman could not learn to manage household in three months —can compensate for the absence of clear thought, quick comprehension, ability to follow and credit or discredit a statement of fact, competence to understand what the husband it. This is the rook on which thousands of the marrying men of this day split. They have somewhere in their heads a secret belief that intelligence and the domestic virtues cannot go together; that a wife who can feel intellectual interests will never be content to stay at home and look after the children; that a clever woman will, above all, be incapable of worshipping themselves. There never was a theory more unreasonable, more mischievous, or more influential. It is, we imagine, utterly hopeless to attack it in ingwers, as them with one side of their heads, and then reject them with the other: but they may rely on it that it is false; that there is more capacity of affection, of domesticity, and of selt-sacrifice in the able than the foolish; that cultivation diminishes selfishness, and that it is the ignorant who are most depend-ent on external circumstances for the continuous geniality of character. It is not the stupid or the blank minds which make allowances either for defects or idiosyn-oracies, and the sweet reasonableness which they are seeking, though they do not know it, is given to the silly.—Spectator.

THE Russian Government will allow no Protestant mission to be established within its dominions. Since 1824 six such missions have been opened, but have been broken up.—Ohristian Standard.

MARK TWAIN draws the following truthful moral at the close of one of his humor-ops stories:—"Tom said to himself that it was not such a hollow world after all. He had discovered a great law of human action without knowing it: namely, that in or-der to make aman or boy covet anything, it is necessary to make the thing difficult to at-tain. If he had been a great and wise philosopher, he would now have compre-hended that work consists of whatever a hended that work consists of whatever a body is obliged to do, and that play consists of whatever a body is not obliged to do. And this would help him to understand why constructing artificial flowers, or performing on a tread-mill, is work, while rolling nine-pins, or elimbing Mont Blanc is only amusement. There are wealthy gentlemen in England, who drive four-horse passenger coaches twenty or thirty miles on a daily line in the Summer, because the privilege coats them considers. because the privilege costs them considera-ble money; but if they were offered wages for the service, that would turn it into

work, and then they would resign.

The Average Boy.

BY JOSEPHINE POLLARD.

I own to a feeling of profound sympathy with and respect for the average boy. He rarely figures in Sunday school books—never in dime novels; is the here of no hairbreadth escapes, or romantic adventures, and is not likely to create any demand for photographs of his early home, or a migute higgerable of his deads on might or a minute biography of his deeds or mis-

or a minute biography of his deeds or mis-deeds.

The average boy is bent on having a good time without regard to being sensa-tional or melodramatic. If he is reproved by his parents he does not immediately concoct some plan for running away, re-hearse the predigal son, or fire off a pistol to terrify those who have dared to call him to account. He has no fancy for sleeping out of doors, under fences, and in carts, out of doors, under fences, and in carts, just for the fun of the thing; and although he has a taste for the sea, and is fond of boats, he prefers to set sail in a legitimate way, that he may never have to regret his youthful folly.

The average boy escapes a great deal of unwholesome flattery and vicious oncouragement, and early learns to know the chink of the true metal. He is not unreasonable in his desires, and so has a greater capacity for enjoyment, and is not blass before he is out of his teens. He has good sense enough to see that everything has boundaries; that he cannot expect to ocor purchased; and so learns to respect to occupy a larger estate than he has inherited or purchased; and so learns to respect both law and liberty. He has boyish tricks, of course, and is full of mischief, but he avoids "ways that are dark," and is careful of the Commandments.

The average boy looks at a prison with a feeling of horror, and while he has a curi-osity to enter its doors he has no disposition to become familiar with the steps of crime. He grows, but grows naturally and symmetrically, preferring to be a stately oak rather than a sprawling deformity, if there is any preference about it. It isn't his nature to be erratic, and he never

works against nature.

The other boys plan to go to the Centennial, collect money in some mysterious way, and start off on foot with all the energy and enthusiasm of "young Crusa-ders." Without a sigh he sees them depart, fully assured that he will be able to do the Centennial in a more respectable manner by going with father, or mother, or friends who look after his interests because he is modest about looking after them himself, and because they are willing and anxious to gratify the natural desires of a boy who seldom grumbles, and is never exacting.

The average boy is unconsciously fitting himself for an important place in society. The forces that keep him from going up like a rocket, or flying off at a tangent, are training him to habits of steadfastness and consistency, and atrengthening the balancewheel of mental and moral activity. Commonplace people are not necessarily dull and stupid; and the average boy is more likely to turn out a solid man than is the harumscarum fellow who early becomes familiar with vice, and being always "without fear" is never "without re-

It is cruel to slight and snub the average boy who may be slow to learn but has a most retentive memory. Remember the fable of the hare and the tortoise, and keep your eya on the boy who, if he fail to astonish the world with any unusual display of brilliancy, will very likely give more comfort to his friends, and establish a reputation for himself that will be more substantial than that of many a rival.

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that a characterist, and in no instance where I have
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MINISTERIAL CONVENTION.

(Report continued from PRESBYTERIAN, Sept. 8th.)

Sept. 8th.)

At the conclusion of Mr. Bull's address there were loud ories of "Yote, yote."

The question by the chairman—"Are you prepared for a vote?" was decided in the affirmative. It was found that there were only three motions before the Convention. Mr. Sharpe, and Mr. Lackey, upon request, were permitted to withdraw their motions. The "yeas" and "nays' being called for upon the remaining motion of Mr. Harper—"To agitate for a Sustentation Fund,"—it was carried "yea" by an overwhelming majority, and the chairman declared the same to be the decision of the Convention.

The Chairman.—"I suppose the ques-

Onvention.

The Chairman.—"I suppose the question now comes to be, 'In what way are we to give effect to this resolution? Is each one to be left to himself to carry it out

we to give elect to this resolution? Is each one to be left to himself to carry it out in whatever manner he may think proper? or are we to propose some plan by which uniformity of movement can be secured?" After discussion it was agreed:—"That inasmuch as great wisdom and prudence will be requisite in the carrying out of the resolution of the Convention, a committee be now appointed to prepare a scheme for united action, and that the members of this Convention agree to give such aid to the committee in their work, through the columns of the British American Pressyterian, or otherwise, as they may be able."

The Chairman and Secretary were appointed a committee to draft a scheme, in accordance with the aforegoing resolution, and to report at as early a date as possible, the members of the Convention agreeing to await said report before commencing their exampaign in their respective districts.

The Convention was then dissolved in

Financial Report.

The following is the financial report of the congregations under the inspection of the Owen Sound Presbytery to the schemes of the Church for the ecolesiastical year

Division Street Congregation, Owen Sound—Rev. John Somerville. French evangelization \$21, Nesbit fund \$20, Assembly fund \$10.50, aged and infirm ministers' fund \$21, Knox Collego \$80, Presbytory fund \$10, Clerk's salary \$4, Sabbath School \$13, Home Mission \$42 50, Foreign Mission \$20.50—total, \$191.50.

Latona Congregation—Rev. A. McDiar-

Latona Congregation—Rev. A. McDiarmid. French Evangeization \$18, Assembly fund \$18, aged and infirm mineters' fund \$11, College fund \$82, Presbytery \$18, Clerk's salary \$4, Home Mission \$26, Foreign Mission \$45—total, \$167. N.B.—This congregation is accredited by the Assembly with \$185 to the schemes of the Church.

Church.

Chatsworth Congregation—Rev. James Cameron. French evangelization \$20.00, Assembly fund \$12.75, aged and infirm ministers' fund \$15, Knox College \$20, Presbytery fund \$4, Clerk's salary \$2.00, Home Mission \$40, Foreign Mission \$20, additional \$4—total, \$129.75.

Lake Shore Congregation—Rev. R. Dewar. French evangelization \$9.50, Assembly fund \$5.50, aged and infirm ministers' fund \$8.28. Knox College \$5.65. Pres.

sembly 14.20 co.50, aged and thirm maisters' fund \$8.28, Knox College \$5.65, Presbytery fund \$5.66, Clerk's salary \$2, Sabbath School China Mission \$15.63, Home Mission \$19.50, Foreign Mission \$6.60—

Mission 319.50, Foreign Mission \$6.50—total, \$76.12

St. Vincent, etc., Congregation—Rev. A.
Stevenson. French evangelization \$18,
Assembly fund \$11.48, aged and infirm
ministers' fund \$28.25, Kuox College \$6.25,
Presbytery fund \$7.61, Clerk's salary \$2,
Home Mission \$7.88, Sabbath School
Foreign Mission \$4.80, Nisbet fund \$14,
Stewart fund \$15.50—total, \$110.37.

Meaford Congregation.—Rev. D. B.

Meaford Congregation.—Rev. D. B. Whimster. Fronch evengelization \$4.00, Whimster. Fronch evengelization \$4.00, Assembly fund \$6.02, aged and infirm ministers' fund \$6, Knox College \$4, Prosbytery fund \$6.02, Clork's salary \$2, Home Mission \$80.57, Fcreign', Mission \$4, Malcolm fund \$10—total \$75.60.

Knox Church, Sydenham.—Rev. A. Mo-Lennan. Assembly fund \$12.50, aged and infirm ministers' fund \$12, Knox College \$10, Presbytery fund \$3.12, Clerk's salary \$2, Home Mission \$15, Foreign Mission \$7—total, \$61.62.

total, \$61.62.

Presbytery fund \$4, Clerk's salary \$2, Home Mission \$10.82, Foreign Mission \$9.87 total 855.12.

Knox Church, Owen Sound-Rev. D. Morrison. French evangelization 310, Assembly fund \$1, aged and infirm ministers' fund \$8, Clerk's salary \$2, Home Mission (Kilsyth) \$14—total \$35.

(Kilsyth) \$14—total \$35.

Leith and Johnston Congregations.—

Bet'E. B. Rogers. French evangelization total, \$3.

No more reported. Total, \$3.

No more reported. Total, \$3.

No more reported. Total, \$3.51.

Stall the monies raised by our congregations are harafter to be included in our

tions are hereafter to be included in our financial report as an incentive to others, as well as a credit to themselves.

ROBERT DEWAR. Convener.

A TEXT for tired ministers to practice : "Come ye yourselves apart into a desert place, and rest awhile."

THERE is in Virginia, a church called the "Tomahawk Baptist Church"—Church militant, with a vengeance.

Rev. Mr. Anderson, colored Episcopalian, of New York city, has joined the Reformed Episcopai Church.

A DISTINCTION.—When the late Dr. Guthrie was in the county of Ross, his attention was directed to 2 servant girl who astonished her master by refusing to feed the cows on the Sabbath. She was ready a will but rould by no many feed them. the cows on the Sabbath. She was about to milk, but would by no means feed them, and her defence shows that, though a faratic she was not a fool. "The cows," natic, she was not a fool. "The cows," she said—drawing a nice metaphysical distinction between what are not and what are works of necessity and mercy that would have done honor to a causist—"the cows came milk themselves; so to milk them is a clear work of necessity and mercy. But let them out to the fields and they'll feed themselves!"

Priests in Elections.

The enquiry into the means adopted to secure the election of the Hon. Mr. Lange-vin, "the mau of the \$82,000," as his oppo-nents designate him, has demonstrated bevond a doubt that he owes his seat in the House of Commons solely to the influence of the Roman Catholic hierarchy, and not to the free votes of a free people. There is, perhaps, not another place in the world where the Catholic clergy could be more comfortable, better treated, or better obeyed than in the Province of Quobec. But the than in the Province of Quobes. But the more improved their own circumstances become, the more tightly do they seek to bind the bonds of mental slavery in which thoy hold their people. There is no obstacle to prevent them from gathering the whole French Canadian nationality into a bundle of fagots which nothing could break, did they not seek to enslave it by extending their anthority over it. They are not content with holding in their grasp the religious faith of their followers, but must needs demand the giving up of their political faith as well. The more intelligent Catholics are breaking away from those bonds. They feel that their priests are assuming too much power. There are these bonds. They feel that their priests are assuming too much power. There are even intelligent priests who feel that the blind and generally unconscious tyranny of the hierarchy as a class is striking a blow at Catholielsm in Canada which will take a very long time to heal. How, for instance, could any intelligent priest think otherwise when brought face to face to face with the utterances of the curc of St. Hilarion? Hear him, in the pulpit, addressing his impressionable parishioners:—"You are a crooked and perverse generation, and you crooked and perverse generation, and you understand nothing. I am going, therefore, to explain to you your duty. There are two banners, the red and the blue. The are two banners, the red and the blue. The blue is the banner of the Pope and of the Conservative party. The red is that of Victor Emmanuel, Garibaldi, and the Liberal candidate without committing a mortal sin. At death, those who shall have voted for the Conservative candidate will go with the Pope, the bishops and the priests, and those who shall have voted for the Liberal candidate will go with Victor Emmanuel and Garibaldi. It is your duty to follow your cure even if he is mistaken, for then it is not upon you but upon him that the responsibility for what you do will fall." Could anything be more objectionable, more powerful for evil, than this? The cure tells his people that they must put their consciences into his hands to be moulded at his pleasure. They must have no views but his views, no political gods but those he directs them to worship. Is but those he directs them to worship. Is it possible to imagine a greater despotism in free Canada? And yet there are those who would have us believe that the utterances would have us believe that the utterances of a priest, even under these circumstances, are no more to be condemned than the stump harangues of the laymen. There is, however, quite another view. The utterances of a priest from the altar partake of something more than the nature of ordinary cx-cathedra utterances, for they fall on the ears of the congregation as words not to be disobeyed, because of the holiness of the place of delivery and the veneration with which the altar is regarded. Or, as Judge Keough, in trying an election case, said,—"I can only liken the influence exercised upon a congregation by the voice of the priest from the altar to the influence that overpowered the Jows when the rabbi adoverpowered the Jows when the rabbi ad-dressed them from without the sanctum sanctorum." When the time comes when politicians are as much concerned about religious liberty as they are about their own party advantages, we shall hear of fewer of these political harangues from the pulpit. But that time is still, seemingly, afar off.—Toronto Telegram.

Mr. George Smith, the Assyrian explorer, is dead. Deceased, it will be remembered, headed the Daily Telegraph expedition for searching the ruins of

PROTESTANTS AND HOMAN CATHOLICS AS STUDENTS OF THE BIBLE.—An agent of the Tract Society, speaking at a noon-day prayer-meeting, made the remark that Roman Catholics, when they read the Bible, did so in a very different way from Protestants, with whom it was an oft-told tale. "They dug into it," and got at the marrow of its meaning. A similar story was told by a French colorateur, who remarked that Thornbury, &c., Congregation—Rev. D.
M. J. McInnes. French evangelization \$4,
Assembly fund \$12.67, aged and infirm
ministers fund \$5.09, Knox College \$6.77, along the latter informed a growd of villagers, who came into the store, of his purchase. A great majority owned to having Bibles or Testaments. One who had been studying a Testament for nine years said he had found some curious things there. He had found some curious tinings there. He had found a tariff which Christ imposed on His apostles. On being asked "What was that?" he said that it was this: "Freely ye have received, freely give." They said that was very different from the tariff of their Church, which charged twenty-five cents for a mass, and higher for other spiritual substances. He said he hed other spiritual advantages. He said he had also found purgatory in the Testament, and could not understand how Protestants could say that it was not there. On an enquiry into this question he stated that the Testament said, "The blood of Jesus Christ purgeth us from all sin." The others said that it was very different from the purgatory of the Church. In this manner he led them on through a variety of points, showing that his mind had been emancipated by the study of God's Word. Many thousand Testaments are, it is believed, doing a like work throughout the

Official Announcements.

MEETINGS OF PRESBYTERIES.

At Cobourg on the 26th September, at 10 a.m.

BARRIE —At Barrie, on the last Tucsday of September, at 11 a.m.

BARON.—In Knox Church, Kincardine, the on last Tucsday of September, at 4 p.m.

MANITORA.—At Winnipeg, on the 2nd Wednesday of October.

CRATHAM.—In St. Andrew's Church, Chatham, on Tuesday, 26th September, at 11 a.m. HAMILTON.—In the Central Church, Hamilton, on the last Tuesday of September, at 11 o'clock, a.m.

LOWDON.—Next regular meeting will be held in First Presbyterian Church, Louden, on 1804 Tues-day of September, at S p.m.

HOME MISSION COMMITTEE.

WESTERN DISTRICT.

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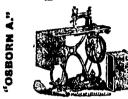
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