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Contributors and Correspondents

An Appeal for Aid.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—While we rejoice to see so much work done for both Home and Foreign Missions, there is one thing I would like to bring before the readers of the BRITISH AMERICAN PRESBYTERIAN, and that is the building of churches in newly settled places where the people are in straitened circumstances.

I would wish more particularly to draw your attention to one place in the Muskoka District, viz., Huntsville; this is now and is ever likely to be a central point; it is situated in the midst of a fine agricultural district.

Our people here are as yet in a struggling condition; they are without a church and without the means of building one. As pine is plentiful here they could supply the lumber, but that is about all.

They have received the donation of a very fine site on condition that something is done towards erecting a church this summer.

Will not our Church at large take an interest in this? If a church is erected here the people will, in a few years, be able to maintain, in conjunction with another station, a settled pastor, but if no aid is got from the front, it is very doubtful if they will ever be able to build a church, and there will be little need of a pastor.

Other denominations are building churches and as the young people grow up they will, if they have not a church of their own, go where there is a church, and we cannot blame them.

Settlers who come in here are generally short of funds and they will not like to be asked to build churches; they will go where there are churches already built. If the church at large, or members of it, would subscribe at least \$500, although more would be needful and very acceptable, they will never have cause to regret it, and in a few years, if every thing works well, we will have a flourishing congregation.

There is a committee to aid in the erection of churches in Muskoka, of which the Rev. Mr. Gray, of Orillia, is Convener, who will be pleased to receive any contributions. Contributors for this purpose will please state that their donations are for Huntsville. It is very necessary that the money be forwarded immediately, in order to build, else we will lose the site that has been offered.

HUGH CAMERON,
Presbyterian Missionary,
Huntsville, 18th July, 1876.

Revival Work at Poland.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—In my letter to the PRESBYTERIAN dated June 9, containing a brief account of the glorious work of grace that was then going on at Poland, I promised to send you an account of the special work I then proposed to commence here. Before I begin the account of the work here, I wish to let the readers of the PRESBYTERIAN know something more about the work at Poland, when I wrote my former letter the meetings had only been held four nights. We continued them the remainder of that week and the next, and fifteen persons more were brought to the Saviour, making in all seventy-five conversions in two weeks. Truly it was the Lord's work. Poland was ready for that work. The grain was ripe—waiting for the sickle to be thrust in. A mighty harvest was reaped there for the Lord. There were few who loved the Lord—now He has many dear people there. A good interest is still manifested in God's work, and others are being brought to a knowledge of the truth through the very earnest labours of Mr. Baillie.

Well, according to my purpose, I commenced special meetings here on Monday night, 19th June, assisted by Mr. Baillie. We conducted the meetings in the same manner as at Poland, but nothing like the same interest was shown. We continued for four nights without any apparent increase of interest. We closed on Thursday night, but commenced again the following Monday night with a better interest, which increased. That week many became anxious about their souls' salvation, and at the close of services twenty or more were rejoicing in Christ Jesus as their Saviour, and are now on their way to glory; among them being two young men, who were unkindly, wild and wicked. We were kindly and ably assisted by Revs. Cochran and Brown of Middleville, and Rev. Mr. Brown of Larnak. It was a great work, but not as great as I expected. Blessed be the Lord for what he has done. Paul may plant, Apollos may water, but God alone can give the increase. This is a hard place. The people are in a sad spiritual condition. They are very careless and indifferent as to their eternal welfare, and the most are sleeping the dreadful sleep of death. They realize not their awful state. Sad scenes—so many sinners going on carelessly and indifferently to everlasting destruction. "Save, Lord, save."

Fellow-students, who read this, let us be earnest and faithful in our work for Jesus. More earnestness is what we all need. Earnestness is eloquence that will captivate souls. Oh let us yearn over souls. Let us hunger and thirst after souls for Christ. Let us look after the poor, lost ones. Let us look after the poor, lost ones. Let us give us souls or we die." May that be the continual cry. Let us plead with God for God, and let us with God for souls.

THOMAS A. NELSON, Student.
Darling, July 15th, 1876.

French Evangelization.

The following circular has been issued by the Convener of this scheme of the Church. We hope it will meet with a liberal response:—

REV. AND DEAR SIR.—The General Assembly has appointed Sabbath the 30th of July, as the day for the Annual Collection on behalf of French Evangelization, in all the Congregations and Stations of the Church in which there are no Missionary Associations. This scheme of the Church has now assumed large dimensions, and is rapidly increasing in importance and extent, 26 missionaries being at present employed by the Board. Congregations are being formed, and mission work carried on, with encouraging success among the French Roman Catholics in many districts of the Province of Quebec, Nova Scotia, New Brunswick and Ontario, as also on the borders of the State of Maine, and at Ste. Anne, Illinois. Such has been the remarkable success of the work that it has become absolutely necessary to its further prosecution that immediate steps be taken to erect Churches and Mission Schools at several central points. In more than one instance suitable lots on which to build have been gratuitously offered by converts, and liberal aid promised towards the erection of buildings by the people themselves. The burden of this work must, however, be borne by the Church as a whole.

In the city of Montreal last year upwards of 2,000 French Canadians were brought out of Rome through the instrumentality of the Rev. O. Chiniquy, whose labours were, and continue to be, remarkably owned of God. To provide for the instruction of these people, Russell Hall was purchased at a cost of \$20,000. This large hall, proving insufficient for the rapidly increasing number of converts from Romanism, the Board recently secured a site in the west end of the city (where upwards of eighty families of the converts reside), on which they are now erecting a church to accommodate 600 persons. The Board have provisionally secured the services of the Rev. Mr. Oriot, formerly a priest of the Church of Rome, and who was received by the Assembly last month. The very marked success, and unparalleled growth of the work during the past year, together with the raising up of men admirably qualified for this department of Missionary labour, all seem to indicate that God designs to use our Church as one of the great instruments for evangelizing the French Canadian masses of the Dominion.

To carry on the Mission work proper, and to meet the expenses in connection with building, large contributions are urgently required, and the Board earnestly, yet confidently, appeal to all the members and adherents of the Church for liberal donations. Never before has there been such a wide door of entrance for mission work among the French Roman Catholics of the Dominion—never before has such a large measure of success been vouchsafed. To take advantage of the present favourable opening, and to follow up the success already achieved, we ask the warm sympathy, the earnest prayers, and large-hearted contributions of the whole Church. As \$10,000 of the purchase-money of Russell Hall falls due in the end of August, and the salaries of the Missionaries for the half-year, together with other claims in connection with the new church in Montreal, require to be met in the end of September, the Board respectfully solicit Congregations and Stations to forward contributions as early as they conveniently can. All monies to be sent direct to the Treasurer, A. B. Stewart, Esq., Official Assignee, Montreal.

Yours faithfully,
H. D. MACVICAR, Chairman.
Montreal, 14th July, 1876.

The Late Mr. D. McColl.

The following particulars relative to Mr. Duncan McColl, catechist, who departed this life on the 12th day of April last may not be without interest to the readers of the BRITISH AMERICAN PRESBYTERIAN:—

He was born and educated in Ardnamurchan, Argyllshire, Scotland. At the age of fifteen he became intimately acquainted with the truth as it is in Jesus, and the following year he became an active worker in the service of his Lord and Master as an exhorter.

In July, 1841, immediately after his marriage, Mr. McColl left Scotland for Canada. Without much delay a plot of land was purchased in Westminster, where a comfortable home was hewn out, which was rendered happy and tranquil by the distinguishing excellencies that characterized the deceased. Prayer meetings were inaugurated on his arrival among the settlers. The country might be fitly termed a wilderness, and the meagre domiciles of the settlers were insufficient to accommodate the number that gathered for worship. In consequence a barn belonging to Mr. Wm. Buchanan, Yarmouth, was occupied by the worshipping pioneers for a considerable time.

The Presbytery which convened in St. Thomas in the spring of 1842, of which the Rev. D. McKenzie of Ingersoll was a prominent member, employed Mr. McColl to labour as a catechist, and allotted to him a certain remuneration as an acknowledgment of his indefatigable services in strengthening and developing weak congregations.

In the course of time a log meeting house was erected on the farm of Mr. Donald Kennedy, of North Dorchester, expressly for Mr. McColl, and he preached in it with great acceptance for a number of years. He also instituted prayer meetings in private houses, and instructed families in the fundamental doctrines of the church of their fathers. The family altar was constituted in households in which hitherto it was unknown; and no doubt can be entertained, that the seed sown had germinated, and there souls who enjoyed the benefit of his pious labours have grown to the stature of perfect men in Christ Jesus. Mr. McColl was thoroughly orthodox in the doctrines and principles of Presbyterianism; and as a Gaelic preacher, few even of our regularly ordained ministers could surpass him. He was prudent, earnest, and faithful, and the early settlers of the whole section of country from Aldborough to North Dorchester will long remember him with gratitude and affection.

About two years previous to his death he became afflicted with the malignant disease styled cancer. Skillful physicians were employed, and although the disease was once apparently removed, it broke out again, and at last proved fatal.

For several years Mr. McColl was a valuable member of the Bellmont Session; and besides taking part in the duties of that office along with the other elders, he always supplied the pulpits in the absence of the pastor. The last time he appeared in that capacity in September, 1875, he discoursed on the text, "For here we have no continuing city, but we seek one to come." It was a suitable premonition of what was approaching. Those who know him are confident that he sought the city to come, and then the following lines contain a suitable delineation of his experiences and hopes as he neared his end:

"My race is run; my warfare's o'er, the solemn hour is nigh,
When, offer'd up to God, my soul shall wing its flight on high.

With heavenly weapons I have fought the battles of the Lord;
Finished my course, and kept the faith, depending on His word.

Henceforth there is laid up for me a crown which cannot fade;
The righteous Judge at that great day shall place it on my head."

J. N.
St. Thomas, May 20th, 1876.

A Colored Preacher's Advice.

SOMETHING THAT WHITE PREACHERS MAY READ PERHAPS WITH PROFIT.

In the Conference of the African M. E. Church in Jersey City, recently, the Reverend Mr. Thomas delivered a wonderfully eloquent and practical sermon, that was addressed to the kneeling applicants that had gathered together with the ministers and delegates around the plain altar. He said:

I want you to preach the gospel of Jesus Christ. We don't want anything that is flowery or particularly beautiful. We want plain common sense. And don't you think when you go out into the rural districts that you can afford to give the people one sermon with small alterations for each Sunday. These people in the country know what a sermon is, and you can't give them the same discourse each day. They know what good preaching is, and if you preach the same thing, with a slight alteration of the text, you can make up your mind that they will know it. Again there are many high-toned people in the pulpit who discuss involved and difficult subjects, and give their own suppositions and imaginations that don't amount to anything, and they think that they are giving great, big pulpit talk, and everyone else who does not know what they are talking about think so too, and these men get a great reputation. But it is all in vain. It is enough for you to preach Jesus Christ and the doctrine that he preached here on earth. Another thing, you must be original; you must study the Word of God, and study the moods of human nature. More than half the trouble in church societies arises from a want of human nature in the pastor. Preach original sermons. Don't try to imitate other men. Be John Smith or Silas White or Peter Shaw in the pulpit, and then you'll do good work. Don't imitate any man. Study, study, study. We are in advance of our forefathers, and we can't preach what they preached an hundred years ago. Ministers must be posted on all subjects, popular as well as spiritual. You'll never find Jake Thomas talking in the pulpit about dead topics.

Reformed Presbyterian Church.

The Synod of the Reformed Presbyterian Church met this year at Pittsburg. Not long before its meeting the Rev. Joseph Beattie, of the Syrian Mission, returned to this country for rest. He was elected Moderator, a mark of honor appreciated highly no doubt by his brethren in foreign missionary work. "This Synod was composed of about one hundred and fifty members. The church they represented has about one hundred ministers and congregations. During the year the whole amount of contributions was \$190,000, or about nineteen dollars per member. There is a good average, and shows interest in Christ and his cause. The number of theological students seems steadily on the increase, and in various ways this Church is giving signs of real faithfulness, efficiency and success."

The Presbyterian Witness very properly remarks:—"Could not something be done to put a stop to the few foul advertisements that disgrace a considerable number of our newspapers. Physiological abominations are described and urged upon the public. The books are as quackish as the doctors who compile them and the rubbishy medicine they prescribe. Any person needing medical advice should go, not to vile quacks or quack books, but to a respectable physician who has a character to lose. We hope the day is not far off when the officers of the law will interfere to stop a certain class of advertisements."

A Peep into Zonana Life.

In several of the late numbers of the *News* there have been appeals for Zonana missions. Every week we hear of newly opened doors in Calcutta, Madras, and Poona, and we long to send more help, that none of them may be closed through our indifference.

I think the chief hindrance to our getting hearty responses, is the difficulty that so many have in realizing the condition and need of the women in India. They are so widely separated from us in country, colour, language, and religion, that it is hard to understand their way of life; but this should be no barrier to our sympathy for them. We have the great common bond—we are all children of the same Father, and have been redeemed by the same Saviour; and the more we appreciate our own liberty and privileges, the more we must try to help them in their ignorance and despair.

A Hindoo woman's story is dreary, hopeless, and often unhappy. From the first moment of her life, when the excitement and expectation of the occasion is instantly quenched with the unwelcome news that the newly-born is a girl, to the last hour when her relatives hurry her away dying to the Holy River, her position is sad and degraded, without education, without hope, and without God.

Our little Hindoo girl is born in a great house. Three generations live in it, and it is a little patriarchal world. Her grandfather at the head is probably an orthodox worshipper of idols, and a strong believer in the customs of his forefathers; but her father and uncles are well educated, speak English fluently, and are enlightened—that is, their common-sense has taught them their own religion must be false; but at home, for the sake of their parents, they continue to conform strictly to its requirements. The family is wealthy and of high caste, and the home is a rambling old pile full of courts, verandas, passages, and rooms most intricate to understand. The outer portion is exclusively for the men. The inner court and surroundings comprise the Zonana, beyond which the women must not venture; and it is here that the little girl spends her childhood. It is a dreary place; the courtyard looks up to a little sky, but the ground is damp; woods spring up between the flag-stones; the verandas are low, and the rooms that open into them are small and dark and airless, and everything suggests discomfort; yet the years spent here are the happiest of her life. She is a merry child, dressed as a miniature woman in the *Saree*, a web of pink or white muslin which is wound round the body and brought over the face to form a veil; and her ornaments are golden necklaces, bracelets and ear-rings, and tinkling silver anklets. Her mother loves her and calls her *Motee*—"pearl"; and sometimes her father notices her and gives her a toy. She plays with curious rag dolls, makes wreaths of jessamine flowers for the shrine of the household god, and when her brothers are at home she enjoys "marbles" or a romp over the house with them; so, though her life would be tedious to us, she is happy because she is comparatively free.

But at eight years old her fate is sealed for life. For months negotiations have been going on with another family of the same caste and position as hers, and when these are completed and the parents of either side satisfied, there is a great gathering of friends, the priests perform various ceremonies, and a little *Motee* is married. Her husband, a youth of fifteen, once looks at her, and as she is fair and "moon-faced," he is pleased; but they do not exchange a single word; and when the religious rites are over, he returns to his father's house, and she remains with her mother. Her position, however, is changed. She must keep her face veiled; she wears a huge nose-ring—the wedding ring of India—and is obliged to be shy and silent. The childish merriment is subdued, and she must not venture beyond the Zonana. So the years drag on.

At fourteen comes her first real sorrow. A second marriage ceremony is performed, and she goes to live in her husband's home. The parting with grandmother, mother, and aunts, is a terrible one, and they weep for days at the prospect of it; for though the bride is to be only a few miles from them, it may be years before they meet again. She is conveyed in a closely covered palanquin to her new home, feeling sad and strange and solitary. But her mother-in-law, whose orders she has to obey implicitly, is kind-hearted; her sisters-in-law, and all the numerous women in the family receive her pleasantly; and, after a time, the home-sickness wears off, and she settles down to her new lot. The life now is dull and monotonous in the extreme—nothing happens; and weeks and months and years pass with nothing to see, nothing to do, and nothing to think about. *Motee* sees little of her husband; she is ignorant of his thoughts and pursuits, and so cannot sympathise with him. Her own mind is a sealed book, and her only occupation is preparing her husband's and her own food, and her only amusements plaiting her hair, looking at her jewels and playing cards, or gossiping over the small affairs of their neighbours with her companions.

After some dreary waiting, though she is not yet twenty, the great desire of *Motee's* life is fulfilled, and a son is born to her. For the first time in her life she understands what joy is; the newly-born is named Anondo—happiness; and henceforth her own identity is merged in his. She is known no longer as *Motee*, but as Anondo's mother. The very word for son, "*Putro*," delivered from hell, expresses the deep feeling of her heart. The time passes quickly now in nursing and caring for him, but as the years slip away it is not all sunshine. The boy grows too big for her caresses, and gains ideas, and learns things in which the mother has no share. Other children are born; but the daughters are

early torn away from her, and a younger son is taken away by death; it is an endless parting, and her sorrow is without hope.

Then comes the greatest blow—her husband dies. She always toiled more than loved him, but her widowhood is hard to bear—it is a perpetual self-sacrifice. The few pleasures of life are now denied her. She must eat of the plainest food and only once a day, twice in the month fasting altogether; her dress is of the coarsest cloth without colour, and not a single jewel is permitted; she is degraded in the family, and looked down upon by all except her son, and life becomes a thing but a burden.

At last, after months and years of weariness and despair, she sinks under the load, her last sigh is breathed in a few hours her body is reduced to a heap of ashes; and her soul has fled—to some indefinite beyond, her relatives say, where it is of no use to remember her more.

Is the story too dark? There are many sadder cases. There are in India 80,000 widows between the ages of six and sixteen, all condemned to lifelong misery and temptation and shame. If a wife is childless, her husband may marry again and impute her dreary life yet more.

The love and obedience of their children is the one real happiness possessed by Hindoo women, and yet this has been the great stumbling-block to progress with the whole nation. Their personal belief in their religion is not strong—they are indifferent; but if their sons forsake the old path, it is death and ruin to the whole family.

It is to try and remove this stumbling-block, and to cheer and brighten those desolate lives, that we carry on the Zonana Mission. The men help us; they have found it intolerable to have uneducated wives, and hundreds of houses are opened for the visits of missionary ladies. The pupils are far from being stupid—they are only undeveloped. I remember once showing a picture of a tree to a woman; she looked at it every way, and then innocently asked if it represented a house or a man! Yet in a few weeks she made a good start in reading, and was able to copy a group of flowers in words, arranging all the colours correctly. Fancy-work has a fascination for them, and they are the most patient and persevering learners. Books open a new world to them; many delight in their Bibles, and not a few have found the true secret of happiness, and are humble believers in Christ. They cannot be Marthas, active in His service, but they are like Mary, sitting at His feet and learning of Him.

We are still in the day of small things, but our encouragements are great to go on and persevere. Who will help? A gift of dolls or toys would amuse many ignorant women; some extra copies of the *News* circulated among friends would widen the interest in our work; and every gift and prayer offered for these poor women, will make those who are obliged "to tarry at home" fellow-workers with those abroad, in sowing good seed, uprooting the weeds, gathering out the stones, and preparing the way of the people of India.—A. F. in *News of Female Missions*.

THE PRESBYTERIAN CHURCH PROPERTY CASE.—The Perth *Expositor* publishes the following as a communication:—"As is known to many of our readers, a party in the congregation of Williamstown, Glangarry, opposed to the recent union of the Presbyterian Churches, took forcible possession of the church and other property belonging to the congregation. The congregation instituted a suit in Chancery for the recovery of their church property. By special appointment the case was brought on a few days ago at Cornwall, before Vice-Chancellor Blake. Very able lawyers in Glangarry and Toronto were employed on both sides. At the close of the argument, the Vice-Chancellor gave judgment against the defendants (the anti-union party), declaring the Act of Union strictly constitutional, and decided in favour of the plaintiffs, directing the defendants to give up immediate possession of the church edifices, the three parcels of land, the Communion plate, and all other property belonging to the congregation, and restricting them from any further interference with plaintiffs' enjoyment of the use and possession of the property. All costs of suit, including the costs of denurrer filed, and the application for an injunction, to be borne by the defendants."

MR. GLADSTONE has not been in the House lately, but he is far from idle. He is correcting the sheets of his article for the *Contemporary* on the "Courses of Religious Thought." He is writing on Lord Macaulay for the *Quarterly*, and he is writing for the *New Quarterly* a review of Dr. Norman Macleod's life. Thus at the same time he extends his favours to the Broad Church Liberal, the Low Church Tory, and the High Anglican reviews.

At a meeting of the society for the Propagation of the Gospel, valuable testimony was borne to the success of the missionary work by Sir Bartle Frere, who accompanied the Prince of Wales during his recent tour in India. Wherever he went he said there were communities of Christians grown up under the regis of the British Empire; and he remarked that wherever he went the power of the Gospel was most marked where it had been least associated with "temporal power." And the man who had been engaged in effecting what seemed to him an enormous revolution in the opinions of those about them were unconscious of what they had done, and were "always striving at something higher and better and more complete."

Pastor and People.

[For the Presbyterian.]

PAUL'S SHARE IN THE CONVERSION OF ENGLAND TO CHRISTIANITY.

BY REV. JOHN D. SCOTT, EGGMONTVILLE.

Britain by reason of its distance from the centre of the habitable world had no place in the annals of nations till the Christian era. Not because it was unknown; but its insular position rendered it more isolated and unapproachable. It was peopled by the descendants of Japheth, through Ashkenaz, who travelled westwards till the Atlantic set bounds to their dwellings. They brought with them the Patriarchal religion as it was when the sons of Noah began to overspread the earth. Though their religion degenerated into what afterwards named Druidism, yet it was not marked by such foul plots of cruelty, blood, vice, gross rites and customs, which characterized the idolatry of Chaldea, Egypt, Greece, and Rome. The druids or priests were skilled in astronomy, philosophy, geometry, mechanics, and rhetoric. They had no idols, nor were they polytheists, and in nature's temple worshipped the Supreme King. Some of the names by which he was known were "God," "The Mysterious One," "The Eternal," "He that pervades all things," "The Author of existence," "The Ancient of days," "Jesus." To Him were ascribed infinite life, love, knowledge, wisdom and power. The sacred oak they held in peculiar veneration, and called it "The curer of all our ills." Their religious worship consisted in songs of praise and thanksgiving, prayers and supplications, angury and divination. In offering sacrifices the priest prayed with his hand on the victim's head before it was slain. One rite, however, detracts from the simple primitive customs and comparative purity of their dogmas, and shows that even our ancestors needed the religion of the meek and lowly Jesus to make known "His saving health," and put a stop to those rites of horrid cruelty which brutalize the heathen.

The gospel was not long preached to the Gentiles till God took that land under his care. Having been little known for centuries, save to a few traders, there is scarcely any room for thinking that it contained a synagogue, in which the law and prophets were read, or any oratory by the "river side, where prayers was wont to be made." Nor is it likely that "devout men," dwellers in Britain, were included in the three thousand who heard the apostles on the day of Pentecost, and gladly received their word. Another process God adopted to bring the "good tidings of great joy which shall be to all people," to those isles afar off, that hath not heard my fame nor seen my glory."

Parsons, a Jesuit, asserts that Peter preached the gospel in Britain. Simeon Metaphrastus, who lived about 900 A.D., says that the apostles ordained bishops, priests and deacons in that island. At the distance of nine or sixteen hundred years these writers could know no more about the matter than we ourselves. The most probable visit Peter made to Britain is the alleged appearance of the apostle, in a vision, to some one in the days of Edward the Confessor. Peter was the apostle of the circumcision, though by supernatural direction he gathered to the church the first fruits of the uncircumcision. It is also said that Joseph of Arimathea and Philip came to Britain, erected a church where Glastonbury now stands, and dedicated it to the virgin. A church dedicated to the virgin in the year 68 A.D. is beyond belief.

There is some show of reason to support the theory that Paul visited Britain, though the evidence is not all that could be desired. Down to the beginning of 68 A.D. Paul's labours when in prison and at liberty were confined to that part of the world between Palestine in the east and Rome in the west. His supposed journey to Britain must have been between his first and second imprisonments at Rome. In 67 A.D. he designed to visit Spain. At this date only a part of Britain was overrun by the Roman army, and the inhabitants were in a state of exasperation against their apparent conquerors. The visit to Spain was to have taken place after the feast of Pentecost in 68 A.D. He was to be in Jerusalem at that feast (Acts xix. 21); thence he was to visit Rome, but not by Asia and Macedonia (Acts xx. 34). Rome was to receive only a passing visit on his way to Spain (Rom. xv. 24). His reason for undertaking this proposed journey was, that as in Asia, Macedonia, and Achaia, the church was now established, and her courts in working order, there was no further need for his apostolic labours in the east. He had therefore made up his mind to visit the Roman provinces in the west "to preach where Christ was not named" lest he "should build upon another man's foundation." There were congregations of Christians in Rome, and doubtless in different cities in Italy, when Paul was apprehended in Jerusalem, but not in Spain and westwards. Paul's fellow-labourers when

he was in prison were either in Rome or eastwards in Asia, but not in the west. Nor is it likely that any of the other Apostles went to Spain during his imprisonment. Ancient historians assigned other parts of the world for them. After his release at the beginning of 68 A.D., he had time to visit Spain, as well as Phoenicia, at Colossae, (Phil. xiii.) Perhaps, also, he made glad a part of France and the south-east coast of England by the joyful tidings that the "Desire of all nations" had come.

Clomens Romanus, who was settled in Rome, and one of his co-labourers, asserts that "Paul preached righteousness throughout the world; and in doing this went to the utmost bounds of the west." This is the most trustworthy witness, as what others write is based on the records of others and not on personal knowledge. The expression, "the utmost bounds of the west," is viewed by some writers as indicating the western bounds of the known world; others limit it to Spain. Paul had time and opportunity to travel through Spain and France to Britain. The southern part of England was subdued two years before his liberation: available troops were continually pouring into the country, a highway was kept open, and safe from the centre to the western circumference of the empire. If that expression is to be viewed as an oratorical flourish, nothing is to be based upon it; if it is to be regarded as a matter of fact, we consider that it refers to Britain. The latter view is the one taken evidently all along. Tertullian, who wrote about one hundred years after the apostle's death, says that the gospel spread "in all boundaries of the Spaniards, all the different nations of Gaul, and those parts of Britain accessible to the Romans." Theodoret, about 428 A.D., says, "These our fishermen, and publicans, and tent makers, have propagated the gospel among all nations: not only among the Romans, but among . . . the Britons." The researches of Eusebius, an ancient church historian, on this point show that this island was visited by an apostle. If this country has been honoured with a personal visit from Paul, it must have been in the end of 68 or beginning of 64 A.D. His stay, also, must have been short, and confined to those places where the presence of an overwhelming military force commanded respect for the person of a Roman citizen. Beyond those he could not with safety have gone, else he would have rushed into the midst of an infuriated populace. On the whole, the probability of the Apostle's visit to Britain is greater than the evidence is decisive.

War and its cruelties are over-ruled by the Head of the Church for the good of both Church and State. By a way which they know not, and in paths which they had not trod, some natives of England were brought into contact with the gospel, and experienced its power over their heads. When Julius Cæsar made his second descent on Britain in 54 B.C., he took a number of British captives to Rome. For a considerable period we hear nothing more of it. In 48 A.D., a British refugee persuaded Claudius to send an army to subdue Britain. Vespasian and others with about 60,000 soldiers were commissioned for that purpose. Their landing was unopposed; and after several engagements they were under the necessity of sending for the Emperor and another army. They arrived, fought, and succeeded in overpowering the Britons. This happened about twelve years after the crucifixion, and when Paul was on his first missionary tour through Asia Minor. In 50 A.D., Caractacus, a Welsh prince, who for nine years kept the Roman power at bay, was taken prisoner. With his family and other captives he was sent to Rome, to grace the triumph of the Emperor. In 61 A.D., Boadicea tried to throw off the Roman yoke, but failed. Others were taken prisoners. As the war extended over a period of thirty-six years the principal prisoners would not have been retained in the country but sent to Rome. A way was thus opened up, between the army of occupation and headquarters, for the transmission of Britons, though as captives, from this heathen land to that city where Christ had followers whose "faith was spoken of throughout the world."

The names of but few of these captives are recorded; and these few are nobles. Caractacus, and his father, Bran, are among the number. Bran, it is said, was detained at Rome seven years as hostage for his son; that during that time he had become acquainted with the Christian faith; that he had been converted to it; and that on his liberation he returned to his own land, and "was the first who brought the faith of Christ to this island from Rome, where he was in prison through the treachery of Boadicea." Tacitus makes no mention of Bran's captivity. In the absence of well authenticated proof, we must view this assertion as based on uncertain tradition, which may or may not be true. If Bran was a prisoner in Rome owing to the defeat of his son, and seven years hostage for him, then he must have left in 58 A.D. This would be four years after Claudius' commanded all Jews to depart from Rome." During the previous three years he could have made but little progress in the knowledge of Christianity, especially he being a captive in prison, and the Christians few, principally Jews, and meeting in private houses. If he was in prison through the treachery of Boadicea, it would have been in the end of 61 A.D. In this case the probability of his conversion is greater. Being of the royal family his prison would have been near the palace, and he under the care of Prætorian guards. Or if, like Paul, he had been permitted to dwell in his own hired house, it would have been under conditions similar to those to which the Apostle was subject. In the end of 62 A.D., Paul was a prisoner near this palace, dwelling in his own hired house, but under the care of a soldier to whom his right hand was bound by a chain. This liberty was given to privileged prisoners, who sometimes were permitted, in charge of a military escort to visit their friends. Prisoners from different places in Europe, Asia, and Africa were in the same place, awaiting their trial, or undergoing a restricted punishment. By this means, companions in suffering had an opportunity of becoming

acquainted with each other, by either personal acquaintance, or conversations with soldiers to whom they were entrusted. Prisoners from Britain would be of special interest to the apostle. As Britain, long lain fallow, was being broken up by the keen-edged ploughshare of the sword, a new part of the world was in a state of preparation to receive the seed of the gospel. With a mind full of anxiety would he make enquiries at the soldiers about this new addition to Roman territory, and view it as a new territory to be brought under the tender and merciful yoke of Christ. As Paul could say, "My bonds in Christ are manifest in all the palace, and in all other places." It needs no great stretch of the imagination to see him making enquiries at the captives themselves. With what interest would he listen to the description of a race, not of naked, beastly savages as Cæsar described them, but intelligent, skillful, and war-like; so much so, that in military tactics they were so little behind the Romans themselves, that it required Rome's best disciplined troops to conquer and keep them in subjection! How would he make enquiries respecting the religion of the Britons;—of druidism, its dogmas, rites, and customs; its temples, priests, and victims;—and from the answers obtain a far more trustworthy account of the British race, religion, and customs, than he could have obtained from that legacy of information which Cæsar bequeathed to his countrymen!

Like a skillful strategist, the apostle, from his house-prison, would direct the movements of his fellow-labourers in Rome. Of these he had several, such as Aquilla and Priscilla, Andronicus and Junia, his relatives, and such companions as had preceded or followed him. Who can tell but that through their efforts the great Shepherd and Bishop of souls had brought into His fold more than one of our forefathers, that they might, like the Eunuch, understand the nature of that sacrifice offered up by Him who "was led as a sheep to the slaughter; and like a lamb dumb before his shearers, so opened He not His mouth: in His humiliation He judgment was taken away, and who shall declare His generation!" Like him, too, they might have been sent home rejoicing in the God of their salvation; and, like David, led to say to their fellow-countrymen, "Come, ye children, hearken unto me: I will teach you the fear of the Lord." It sometimes happens that prisoners of war are instrumental in transmitting the knowledge of the truth as it is in Jesus to their benighted countrymen. For instance efforts were made of late to circulate the Scriptures and preach the gospel among captives in Germany and other places. Here are two samples from the Franco-German war:

"The soldiers were generally accompanied by an escort. . . . and when I called to them from my window, they came up without troubling themselves about the soldiers that accompanied them. Thus I could often get into my room ten of these unknown soldiers. . . . with whom we passed happy moments."

"M. Lowitz held a service in Arabic lately, at the citadel. All the Turcos took part in it, and showed great attention. The religious openness of these Arabs is in general greater than is to be found among many so-called Christians."

God, no doubt, is working out His own gracious plans in and through these men; and, though they know it not, yet is planting the seeds of serving knowledge and true liberty in the soul, barren, cheerless, and bloated by Popish superstition or Mohammedan bigotry. These sown again and again may soon be the fulfilment of that prophecy, "For the Lord shall comfort him: he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of the Lord: joy and gladness shall be found therein, thanksgiving and the voice of melody."*

That Paul did come in contact with some prisoners from Britain is the assertion of several early writers. Nor is it unlikely. Some of the principal captives would often be in the vicinity of his house; and if not brought into personal contact with him, would doubtless hear of him through Burrus or some of his subordinate officers. If in his lonely hours tears ran down the withered cheeks of "Paul the aged," at the painful intelligence of the backsliding of some hopeful convert, would not his heart burn within him to have the opportunity of preaching the unsearchable riches of Christ to those strangers from a far off land? It is not at all unlikely that Paul's crown of rejoicing is adorned with the first-fruits of the Britons, as well as the first-fruits of Achaia.

During his second imprisonment he writes to Timothy, "Eubulus, and Pudens, and Linus, and Claudia greet thee." This Claudia is thought by several learned authors to have been the daughter of Caractacus; others think that she was the daughter of Cogidunus, King of Chichester, who, for aid rendered to the Romans, was rewarded with certain territories in the south-east of England. From one ancient inscription we see that he adopted the name of Claudius, the Emperor. In that case she would have been called Claudia. The first Roman Governor of Britain was named Aulus Plautius, whose wife was Pompeia Græcina. It was he who Cogidunus aided; which aid was given between 48 and 52 A.D. Pompeia, on their arrival at Rome, was accused of having embraced a "foreign superstition," in other words, Christianity.

The most likely guardian in Rome of the daughter of Cogidunus, would be Aulus, the former friend and ally of her father. Being in his house she would be under the care of a Christian lady, and through her would meet with kindred spirits. This Claudia married a Roman Senator of noble birth, named Pudens. There is room, in the absence of direct proof, to doubt the identity of this Pudens and Claudia with those of the Apostle. Individuals, however, bearing the same name and bearing the same relationship to each other must have been confined to an exceedingly small circle in the higher ranks of life. We are told that one Timotheus, a son of Pudens a Roman Senator, was in Britain taking part in its conversion.

* The lives of Capt. Hedley Viars and Duncan Matheson give very interesting accounts of Christian work among soldiers.

It is a fact worthy of being noticed among these remarks, that those whose names are recorded in connection with Paul, for the most part, either moved in the higher walks of life, or occupied responsible offices under government, or were in comfortable circumstances. Barnabas had an estate in Cyprus. Manens was foster-brother to Herod. Sergius Paulus was deputy in Cyprus. Lydia, who sold a rich, expensive cloth, provided accommodation for Paul, Silas, Timothy and Luke, in addition to her own family. Dionysius, being an Aroopagite, moved in respectable society in Athens. Cripus was chief ruler in the synagogue at Ephesus, and Erastus was city chamberlain; and there were saints in Nero's household.

The seeds of some flowers and medicinal herbs forms the centre of so many balls of down. When shaken by the storm the plant parts with its produce, which borne by the wind to some barren waste brings beauty and health where it alights. The annals of the Burch are not without many instances of barren moral wastes having been beautified as the garden of the Lord with the Plant of renown, and its inhabitants healed through the medicinal qualities of the Balm of Gilead, whose seeds were wafted from other lands by the wild deadly blasts of war. To the Apostle his five years imprisonment must have been one of God's mysterious dealings. But it was wisely overruled. During that time he was brought into daily contact with soldiers. As war called these forth to different parts of the world so the seeds of the Gospel were being transported to other lands. Paul was not the one to neglect the opportunity given him to preach the Word and instruct his neighbours, whether in the school, the synagogue, the barracks, or the assemblies of Christians. He says of himself, "I am made all things unto all men that I might by all means save some, and this I do for the Gospel's sake." Following out this principle, he made himself a soldier that he might enlist the soldiers of Cæsar into the service of that other King, even Jesus. His epistles indicate that he paid attention to what he heard and saw among his military associates. He would admonish his military friends to "Put on the whole armour of God," to "Endure hardness as a good soldier of Christ," and to "Fight the good fight of faith."

Christianity soon spread in the Roman army. At the Apostle's death the Christians in Rome numbered thousands; nor would the army be without a fair proportion of disciples. No doubt other Apostles would have an influence over all to whom they preached, but from Paul's close connection with the military for 5 years, at the time, too, when Christianity flourished so much before Nero's persecution, and his being at Rome about the time available troops were sent to Britain, we are strongly of the opinion that the Gospel was planted in different parts of that island by converts of Paul,—soldiers akin in spirit to that of the centurion whose faith Christ found to be not equalled in Israel; or such as Cornelius, "a devout man and one that feared God with all his house, which gave much alms to the people, and prayed to God alway." There have been many Hedley Viars, Sir Henry Havelock's and Sir James Outram's in the army,—soldiers who have been a blessing to their men and the people among whom they were located. Such as these co-operating with Britons, who probably had been brought under the influence of the Gospel in Rome and elsewhere, would in their own spheres and as opportunity presented itself stand shoulder to shoulder, fighting in the same ranks under "the banner given to be displayed because of the truth," whilst they endeavoured to subdue that land and make it tributary to Messiah, the Prince of Peace, who is King of nations as well as King and Head of the Church.

The Pardoned Sinner.

He easily locks down from on high on all the empty titles and false images of earthly happiness, and when he is bereaved of them all, yea, and beset on every side with what the world calls misfortunes and afflictions, ceases not to be happy. In sorrow he is joyful, in poverty rich, and in chains free; when he seems buried deep, so that not one ray of the sun can reach him, he is surrounded with radiant lustre; when overwhelmed with ignominy he glories; and in death itself he lives, he conquers, he triumphs. What can be heavy to that man who is eased of the intolerable burden of sin? How animated was that saying of Luther, "Smite, Lord, smite; for thou hast absolved from my sin!" Whose anger would he fear who knows that God is propitious to him, that supreme King, whose wrath is indeed the messenger of death, but the light of his countenance is life; who gladdens all by the rays of his favor, and by one smile disperses the darkest clouds, and calms the most turbulent tempest?

The Good Husband.

"Nothing," said a sweet, smiling, joyful woman, "adds so much to my happiness, as a kind word, a kind look, or a kind act from my husband. Oh, how charming, after a hard day's toil at the wash-tub, or in cooking over a hot fire for the harvest hands, or in the discharge of any other domestic duty, or after a sleepless night with a sick babe, is a kind word, a sweet kiss or a smile evan, from the husband and father." Husbands, if you see in your wives defects, or things you wish were not so, try kindness, and see if that don't do them more good than all the unkind words and cross looks you ever gave them. "I often think," continued this happy wife, "I have the best husband in the world. He is good and kind to me in sickness and health, in joy and sorrow. We are happier than when we were married nearly twenty years ago. He never scolds me, nor brings a long catalogue of complaints against me, but comes in from his daily labour in good humor, with a smile on his lips and a sweet kiss, for me and says, 'Now, Susie, dear, you have done enough to-day; put up your work.' Then he seizes little Nancy with a shower of kisses, and we sit down side by side, and chat in the cool evening breeze." What woman in the world wouldn't make such a husband a good wife.

The Altered Motto.

BY PASTOR THEOPHORE MONOD.

Oh, the bitter shame and sorrow
That a time could ever be
When I let the Saviour's pity
Plead in vain, and proudly answered.
"All of self, and none of Thee!"

But He found me. I beheld him
Bleeding on the accursed tree,
Heard Him pray, "Forgive them, Father!
And my wistful heart said faintly
"Some of self, and some of Thee!"

Day by day his tender mercy,
Healing, helping, full and free,
Sweet and strong, and all so patient,
Brought me low, while I whispered
"Less of self, and more of Thee."

Higher than the highest heavens,
Deeper than the deepest sea
Lord, thy love at last hath conquered:
Grant me now my soul's desire—
"None of self, and all of Thee."

Random Readings.

Is not that wisdom that leaves nothing for a dying hour?

WHAT is the distance from earth to heaven, to the prayer of faith.
He must be necessarily poor who receives all from another.

THERE is in every ordinance of the Lord that which is peculiar to itself.
THE way in which the Lord leads His people is always the right way—always.

God being what He is, His church must be secure for time and for eternity.
LOWLINESS of mind is not a flower that grows in the field of nature.—Boston.

THEY are the wise whom God esteems wise. They are the wise whom God makes wise.

THERE are many who know their own wisdom, but there are but few who know their own folly.

THE wise are they who distinguish clearly between the law court and the equity court.

ALL our evils are to be traced up to two things—high views of ourselves and low views of Jesus.

CHRIST never took away an outward blessing but he gave a spiritual one instead of it.—Romans.

HOLY personal conformity to the will of God is that without which neither you nor I can be saved.

If there be tossing and doubting, beloved, it is the heaving of a ship at anchor—not the dashing on the rocks.

I AM inclined to think that there is not one sin we ever commit but has its effects upon our souls in after years.

THERE is not a trouble a Christian has, but if he lives by faith on Christ in it, it will turn to a blessing.—Romans.

It is a glorious thing to see a spark in the midst of that ocean, and all the power of that ocean unable to extinguish it.

"LET us love one another out of a pure heart fervently," bearing and forbearing, dealing tenderly with one another.

PASTORS who wish to reach the masses should begin with their own people—heads of families with their own children.

PRAY that you may find time for prayer; for rest assured, that if you restrain prayer, you will never be restrained from sin.

In proportion as you have the love of Christ shed abroad in your heart, in that proportion shall ye have the heart of a weaned child.

To return to God is to come to him as a promising God, as a forgiving God, as a paternal God—as our God and Father in Jesus Christ.

I SEE the tear that falls and the sigh that is heaved! Do I take from thee that beloved one? I will never leave thee! I am ever with thee.

THERE is no burden that the Christian can have but the burden-bearer can enable him to rise above it, and walk happily with God under it.

JEREMIAH, Jesus our Shepherd, careth for his feeble as well as for his strong ones, with all the sympathies of our nature and all the power of deity.

NEVER begin with obedience—you will never attain it! Begin with faith, and upon faith found this—"He that loveth me, keepeth my commandments."

A GRATEFUL acknowledgment of what God has done seems a graceful introduction to asking more, and I believe that if we were thankful for what we received we should have more.

THE chief advantage of the summer freshets of the Jordan is that the waters then go forth far beyond the area of the shores which drink up the ordinary supplies. They run abroad over chapped and dusty plains. They bring forth verdure where death has reigned. They touch the mountains of heathen Moab. Let us ardently pray that there may be such a flood of the Jordan; that there may be rains which will come down abundantly upon Lebanon, and Carmel, and Hermon; and that they shall drop upon the hills and pastures of the great wildernesses, so that they too shall rejoice on every side.

"EVERY one will get to heaven who could live there." This saying of an old divine was probably suggested by such Scripture truths as these: "There shall in nowise enter into it anything that defileth;" "Without holiness no man shall see the Lord." If heaven were a Mohammedan paradise, then a voluptuary might enjoy it. If heaven were a region for digging and amassing gold and silver, a miser might enrich himself there. If heaven were an arena of contests for superiority an ambitious man might become great in it. If heaven's services consisted of showy externals a formalist would be an acceptable worshipper. But if heaven is unhabitable only by the pure in heart, the unregenerate, the unholy would never feel at home there. "Except a man be born again, he cannot see the kingdom of God." "Blessed are the pure in heart, for they shall see God."

Our Young Folks.

Only.

It was only a robin, With crimson breast, Singing gay songs To his wife on her nest; But a fatal stone, From a careless hand, Broke the fondest heart In robin-land.

—L. L. G. Atwood.

Letter to the Ashburn Sabbath School.

DEAR CHILDREN,—I have often thought of you, but up to this time, I have been prevented from writing to you; and now write, not from South Africa where I expected to go when I saw you, but from Manitoba, a distant part of the Dominion of Canada.

"God's mighty works who can express, Or show forth all his praise." The prairies around were once covered by countless herds of buffaloes, but now we see only their bones lying white on the ground.

"Yet see with what incessant cares She for the winter's storms prepares, In summer she provides her meat, And harvest finds her store complete."

Besides the ant, we have in Manitoba, a little creature about the size of a red squirrel, called a "gopher." Their hillocks, like mole hills, are seen all over the prairie.

"Safe in the arms of Jesus, Safe on His gentle breast, Then by His love overshadowed, Sweetly my soul shall rest."

Yours very truly, JOHN SCOTT. Emerson, Manitoba, May 15th, 1876.

Do you ask me, beloved, what it is that chiefly strengthens faith? It is having much to do with Jesus.

Borrowing a Dollar.

BY MRS. F. BUTTS.

It was mid August, and the city lay burning in the sun. The streets were like narrow strips of desert, so hot that they almost scorched the little bare feet of the newsboys, and made all weary pedestrians long for the fresh green fields and lanes of the blessed country.

"Oh mamma, I can't do that; all the girls will have lovely new hats, and my old one isn't fit to be seen. I wonder what I can do!"

Mrs. Eldridge went into the kitchen to see about dinner, and little May was left to her hopes and fears. This new hat was a very serious thing to the eager child. She had always lived in the city, and a visit to the country seemed to her about the same thing as a visit to heaven.

At last a thought came to her suddenly. I ought to say that May blushed at it, but she did not put it out of her mind, as we ought to put out all thoughts that we are ashamed of.

So it happened that May had had her cousin's dollar in trust, and this was the thought that came to her: "Why can't I use George's dollar for a little while; I can put it back before he will want it; it is only borrowing."

"But," said Mrs. Eldridge, "do you think it is right to take your cousin's money; it is very generous in him to offer it; but I'm afraid he will want to use it before you can give it back to him."

"Well, well, child, you needn't look so anxious; I won't say anything if you don't like for me to." So it was settled, and May went to the milliner's for her hat. She selected a brown straw with long brown ribbons, paid for it, and ran home as fast as she could.

The day of the visit dawned fair and sweet. May was up early, and long before it was time to go she was dressed in her neat white frock with blue ribbons and pretty buttoned boots. She tried on her hat again and again, pulled her curls this way and that, tied the bow at her neck at least half a dozen times, and then, quite tired of "fussing," as her mother said, she

sat down by the window to wait. By and by there was heard the grating of wheels on the pavement, and the sound of many voices.

"They are coming," shouted May, springing to open the door. "Hurry," cried the girls from the big wagon. "I'm all ready! Come, mamma, and see me off."

"Just in time," he gasped; "I thought you would be off May in spite of all I could do. Please give me the key of my strong box before you go; I have a chance to make a splendid bargain, the very book I want—to be sold at half-price—hurry, May!"

"What is the matter, dear, why don't you go after the key," said Mrs. Eldridge, "don't you see that George is in a hurry?" May turned suddenly, and threw herself into her mother's arms. Her face was ghastly pale.

"I don't care a cent for the money, Aunt," he said. "Please forgive me. She thought she could return it before I should want it."

"I did want to go, but—O mamma, will you do me a great favor?" "Certainly, my child, if it is in my power."

"Let me take the money that you have saved for me, and buy some books for George." "And you will stay at home all summer?" "Yes, if you are willing."

"Very well, dear," said Mrs. Eldridge, who in her heart was rejoiced at her daughter's decision; "I cannot object to such an arrangement, and it makes me very happy to see that you are willing to deny yourself of such a great pleasure."

Early Impressions.

A few years since, a gentleman from England brought a letter of introduction to a gentleman in America. The stranger was of accomplished mind and manners, but in sentiment an infidel. The gentleman to whom he brought the letter of introduction, and his lady, were active Christian philanthropists. They invited the stranger to make their house his home, and treated him with every possible attention.

Sabbath School Teacher.

LESSON XXXI.

SOLOMON'S PRAYER. (1 Kings viii. 1-29.) PARALLEL PASSAGES.—Isa. lxxvi. 1; 2 Chron. ii. 6. SCRIPTURE READINGS.—With v. 22, read Isa. i. 15; with v. 23, read Ex. xv. 11; with v. 24, read Ps. lxxxix. 33, 34; with v. 25, read 2 Chron. xxi. 7; with v. 26, compare Luke i. 32, 33; with v. 27, read Acts vii. 48, 49, with v. 28, compare Neh. i. 6; with v. 29, read Dan. vi. 10; with vs. 30, read 2 Chron. xx. 9.

THE ATTITUDE OF THE KING (v. 22), standing while blessing the people, kneeling with hands spread forth toward heaven while praying (see v. 54)—the oriental way of expressing desire and appeal to God (see 1 Tim. ii. 8). The attitude of prayer may vary with custom, convenience, fitness, but it should always express reverence.

HE EXPRESSES ADORATION (v. 23), a most solemn part of prayer, and which is flippantly censured, at times, by the ignorant, as "telling God what he knows already."

DAVID HAD BEEN PROMISED THAT HIS SON ON HIS THRONE SHOULD BUILD THE TEMPLE. THAT HAD BEEN MADE GOOD (v. 24). What the mouth of the Lord says the hand of the Lord does (Num. xxiii. 16). A promise fulfilled is an encouragement to believe, ask and expect more. So Solomon prays (v. 25) (a) that there might always be a man to sit on his throne, and (b) as a thing necessary thereto, that each generation should walk in God's way.

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ding? Hence the devout Jew in any part of the world prayed towards Jerusalem. So we offer praises, prayers, services, with our eyes directed to the cross. It is as if we said—Lord, we can only be heard and blessed through Him who died for us. As far back as Deut. xii. 11, this sacred and central "place" was predicted for this very thing. Now it had been realized. So as far back as Eden, the seed of the woman was promised (Gen. iii. 15). He has come, and through Him we have boldness of access (Eph. ii. 18).

WE MAY LEARN FROM ALL THIS— (1) That buildings can be connected with God's glory, made helps to his service, and filled with displays of his power (2 Chron. vii. 1-5).

(2) That there is no peculiar piety in having them poor, mean and ugly, particularly if the worshippers live in nice houses (Hag. i. 3, 4).

(3) That the temple was typical, and our churches are not, is no degradation to the churches. God's presence is invoked there, and especially enjoyed there. He blesses "especially the preaching of the word." Saints rarely have such a solemn joy as at the Lord's table. Christ is more clearly set forth in a Christian church than in the temple. Neither temple nor church can be worthy of Him, but both should be the best the people have to give, that they be not unworthy of us.

(4) The temple is gone. A thick mass of ruin covers its foundations, but till the judgment day Christian churches shall be built and standing (Dan. ii. 44).

(5) There was but one temple: churches by millions shall yet stud the earth; "IN EVERY PLACE" (Mal. i. 11).

(6) But the building is nothing in comparison with the worshippers. This temple became "a den of thieves" (Matt. xxi. 13). Spiritual worship is the desired sacrifice (John iv. 23, 24).

(7) The Sabbath-school is the part of the church fitted to the children, in which they learn to worship and obey God, and to understand His blessed word. The teachers are building up the church.

SAVING FAITH.—Who built the temple—who provided the means—how long the work lasted—how dedicated—Solomon's greatest adoration—promise fulfilled—promise presented for fulfillment—the reason and warrant of faith—the condition of God's promise—the prayers of God's people—why toward the temple—why "forgive"—the lesson to the Hebrews—our high priest—to whom we look—the lessons to us of this temple.

British American Presbyterian, 102 BAY STREET, TORONTO. FOR TERMS, ETC., SEE FRONT PAGE. C. BLACKETT ROBINSON, Editor and Proprietor.

TO CORRESPONDENTS.

Letters and articles intended for the next issue should be in the hands of the Editor not later than Tuesday morning. All communications should be accompanied by the writer's name, otherwise they will not be inserted. Articles accepted will be returned, at the time they are sent, a receipt for the effect, and sufficient postage stamps enclosed. Manuscripts not accompanied by postage stamps, and subsequent requests for their return cannot be complied with.

British American Presbyterian, FRIDAY, JULY 21 1876.

The Permissive Bill was rejected in the British House of Commons by 239 to 81 votes.

The Rev. John Dunbar, formerly of Glenmorris, is to supply in the meantime the pulpit of the Rev. Dr. Cook of Quebec.

The third Synod of the Old Catholics was held last month at Lond. Thirty-one priests and seventy six delegates were present.

The quartette from Columbus, Ohio, and Mrs. Perkins, rendered effective service during the Y. M. C. A. Convention by their beautiful rendering of a number of hymns and other sacred pieces.

The Bengal Government has appointed a native inspectress of the female schools in Calcutta. She is the daughter of a Bengalee clergyman. This is the first appointment of the kind.

The Zulus of Africa, naturally a mild and tractable people, take readily to Christianity. They observe the Christian Sabbath. They are settling in homes and becoming cultivators of the soil.

The statue of Rev. John Witherspoon, one of the signers of the Declaration of Independence, is to be unveiled in Fairmount Park, Philadelphia, during the current month. It stands twelve and a half feet high.

The West Congregational Church is to be congratulated in having reached the point of laying the foundation stone of their new building on Spadina Avenue. The interesting ceremony took place on Saturday.

In the Established Church, Campbelltown, a curious plan was adopted to satisfy the friends of unfermented wine. These were supplied with this in the communion service, while the ordinary wine was served to the majority of the congregation.

Immediately after the rising of the Presbyterian Synod of England, Rev. Dr. Anderson, Moderator, received a telegram from "the friends of freedom and Presbyterianism in Christiania," with congratulations on the union recently accomplished.

Rev. Dr. Field, proprietor of the New York Evangelist, has landed at San Francisco, having thus almost completed the tour round the world. His letters have been exceedingly instructive, and we doubt not a valuable volume will shortly be added to the library of travel from the pen of the Doctor.

Sabbath, 18th June, was "Hospital Sunday" in London. Collections were made in nearly all the Metropolitan Churches. In 1875 eleven hundred places of worship contributed £27,700, 8s. 1d. The amount realized this year is expected to be larger than on any previous occasion. This is a capital idea, and is well worthy of being adopted in every country.

Mr. James Baird, the Scottish millionaire, has left most of his property to his relatives. His death was sudden, and he may not have carried out his expressed intention of leaving a second half million sterling to religious objects. The gift of half a million sterling to the Church of Scotland entitles Mr. Baird to be classed amongst the illustrious givers of the age.

Mr. John Macdonald, President of the Y. M. C. A. of Toronto, and one of the Vice-Presidents of the Convention, on Saturday entertained all the Delegates and their ladies at his beautiful residence so well named Oaklands. There must have been four hundred present. The weather was everything that could be desired, and every one was delighted with the hospitality of Mr. and Mrs. Macdonald, and with the shaded groves and beautiful scenery of Oaklands. The Delegates, as the Globe of Monday says of them too generally and somewhat unjustly, were gushing with eloquence. And no wonder! It was an occasion long to be remembered. The services conducted there were peculiarly lively and refreshing.

CHARACTERISTICS OF THE INTERNATIONAL CONVENTION.

Public attention has been powerfully directed to the International Convention which was held in Toronto during the greater part of last week. It is doubtful whether previously to this gathering we have had proper views of the Y. M. C. A. work, either as to its nature or its proportions. The Convention has done much to enlighten our minds as to these points. We are now in a position to appreciate far better the merits and also defects of these Associations.

Those of our readers who have followed the movements of the Convention must have been struck with the number and character of the men who have come hither as delegates. The Chairman is evidently one who stands out prominently amongst his contemporaries. Gentlemanly in his bearing, prompt in action, deeply in earnest as to practical religion, gifted with no ordinary wisdom and eloquence, he made himself felt during the entire Convention. It pained us to read the criticism of our contemporary, the Mail, on portions of his opening address, because it did not do justice to the man. His words in which he expressed the wish that he were without experience, were intended to convey the idea of how much he felt the necessity of entirely depending upon God for guidance while presiding over the Convention. They certainly did not give utterance to the sickly sentimentalism which the Mail ascribed to them of undervaluing experience in all the various directions of practical work. Mr. Sturgis impressed us with the feeling that, while he was a successful man of business, he was earnest and enthusiastic in every good cause. It would be well if our contemporary, instead of criticising such a man as effeminate, would employ its great influence on its editorial columns of holding him up as an example to the robust young men of our day. The Chairman was one of many who attracted special attention at this Convention. Mr. Williams, of London, as the founder of Y. M. C. Associations, and as a man yet in his prime, was the object of much interest. He is gifted with a fund of quiet humor and of earnestness, that makes him always a welcome occupant of the floor or the platform. His countryman, Mr. Hodder, is the type of an accomplished and devout Englishman. Amongst the American Delegates the Rev. Dr. Robinson, of Louisville, Ky., is a prominent personage. This divine is well-known to the people of Toronto as having lived amongst them for some time during the American rebellion, and attracted large audiences to hear his lectures and sermons. His address on the Bible in the Metropolitan Church will long be remembered as one of no ordinary ability and interest. The Rev. Dr. Byars made most favourable impressions on various occasions, and especially in the Shaftesbury Hall on Sunday week at the mass meeting, and in the Baptist Church on Saturday evening. His work is amongst criminals. His knowledge of human nature is extensive. He speaks with great pathos, and the impression he makes is always a telling one. Mr. Thane Miller occupies a conspicuous place at the Convention. While stone blind, he has a noble look and bearing. As one gifted like Mr. Sankoy with the faculty of singing solos which call for a full-hearted chorus on the part of the audience, as one who possesses the power of extemporaneous prayer in no ordinary degree, and as one always ready with the right word at the right time and place, he exercises a commanding influence. Various delegates spoke on the Railway question whose words were very telling; amongst whom we may name the Hon. John Hill, of New Jersey, Mr. Lang Sheaf, and Mr. Stager. The last is a railway employe, converted some four years ago, and already prominent as a worker in the Y. M. C. A. interest. A number of Germans attracted special attention. Mr. Schlumenbach at once took hold of the vast audience at the Metropolitan Church on Thursday evening. He was introduced as "Shirback." He was, however, anything but that, his great German dimensions at once dispelling the delusion created by the pronunciation of his name. The last we shall mention, though by no means the least, was our own John Macdonald, who really diffused himself over the Convention, and did himself honor and his fellow-citizens credit by the excellent manner in which he gave welcome to our guests, and by the practical wisdom with which he spoke on many of the leading topics.

The Convention may be congratulated in having put before the public the multifarious work in which the Y. M. C. Associations are engaged. These, besides their regular secretaries, employ to some extent state agents, who visit the cities and towns, and establish Associations wherever they go. Their reports showed them to have been wonderfully successful during the past year. It was interesting to find that a large portion of the time of the Convention was given to the consideration of the Southern States. A door is opening in the south for the establishment of Christianizing work. The fact that individual dele-

gates contributed seven hundred dollars on the spot for the carrying on of work in these Southern States, showed how deeply the Convention were interested in them. The reports as to the great West and North-west were also very encouraging. The young men are advancing steadily towards the Pacific. They are establishing their societies in every town and city. But the work that interested us most was that amongst railway men. The statement that there are 500,000 men employed on the railways of the United States was an astounding one. The fact that there are now many Y. M. C. Associations established amongst them was most interesting. The vast amount of human life and property that are entrusted to those workers is of itself sufficient to show the importance of Christian work being carried on amongst them. For in proportion as these men are sober and conscientious, there will be a consequent saving to life and property entrusted to their care, while, of course, the hazardous nature of their calling makes their own salvation a matter of supreme importance in the eyes of Christians. It must be pleasing to the people of Toronto to learn that the contributions given at this Convention amount to one thousand dollars more than at any previous Convention, a fact that will make the visit of these delegates to our city a memorable one, and that will have an important bearing upon the future operations of the society.

Nor can we overlook the actual work in street preaching and other services which was done by members of the Convention during their stay with us. We spoke of this last week. Since then many open air meetings have been held. It was referred to as something unusual that at one of these opposition was given to the speakers by some of our "roughs." It surprised us to hear so much comment made upon this circumstance. For Toronto, though all that was said of it by many of these delegates—though a beautiful city, a city enjoying the reputation of having every educational and civil advantage, a city of churches, is still far from being perfect. That there was opposition shows the necessity for such missionary work being done amongst us. Of course we do not justify the police for being indifferent as to the rights of those gentlemen, or as it has been charged actually encouraging the rowdies in their opposition. We only mention it to show to these delegates how greatly their efforts were needed. Last Sabbath was a day long to be remembered in the calendar of our churches. Most of our pulpits were supplied by members of the Convention. Rev. Dr. Robinson attracted immense audiences, and many of the lay delegates did valiant service in the pulpit. There were, of course, some speakers who did not come up to the standard of pulpit utterance, but they were all to be commended for their earnestness. At the same time, many able and eloquent addresses were delivered by those laymen which were highly appreciated by all who heard them.

The farewell meeting was certainly a great success. The Metropolitan Church was crowded to the doors—platform, aisles, passages and all. It was a splendid gathering. Words of kindly benediction were spoken by representatives from the south, the west, from Canada and England. Mr. Macdonald, the President of the Toronto Y. M. C. A., spoke the word of good-bye feelingly and affectionately. And after a most appropriate address from the President of the Convention, all the delegates present gathered on and around the platform, and having been led in prayer by Mr. Wilkie, the Secretary of Toronto, and having taken one another by the hand, sung with telling effect the hymn—"Blest be the tie which binds." And after the benediction by the Rev. Dr. Potts, the vast assemblage slowly melted away.

We should not forget to state that besides the Metropolitan, the Jarvis Street Baptist Church and Shaftesbury Hall were likewise crowded, and exercises of a similar nature were conducted in both of these places.

We feel that no apology is needed for this lengthened article. Our citizens were thoroughly interested in the Convention. It was a great occasion, as it can rarely happen that such an international body will meet in Toronto. It may be many years before this city is again favoured with the convention of Y. M. C. Associations. And the proceedings were of such a nature that we take it for granted our readers are anxious to know all about them. We are glad for one reason that this Convention has been held in our city. It has convinced us that there is a special field of work for these Y. M. C. Associations. Dr. Byars clearly stated that work at the Jarvis Street Baptist Church meeting on Saturday night. It was a work which ministers could not undertake. It was a work which congregations would fail to accomplish. It was a work not of denominational up-building. It was a work for humanity. It was to be done in the interests of the fallen and degraded. It was to be done for the salvation of the young men of the

country. The work looks in the direction of adding all the Churches. All the lines of those Associations actually terminate in the congregations. There should, therefore, be harmonious co-operation between congregations and associations. Ministers are, or should be, ex officio members of such societies.

We may safely look for the uprising of a new interest in the Y. M. C. Association of Toronto. Its rooms and services have received special commendation at this Convention. What is wanted is that its membership may be multiplied, that its finances be wisely handled, that liberal contributions flow into its treasury. And then fully equipped, with its hands free to work, stimulated and encouraged by the confidence placed in it by the public, it will go forward and do a blessed work for the Master.

THE WAR CLOUD.

The war cloud which has for some time been hanging threateningly over Europe, has at length burst, and hostilities have actually broken out. Turkey is again the occasion and to be the scene of conflict. At one time there appeared to be imminent danger of at least two of the great powers being drawn into the struggle, and that would in all probability before long have involved others. In that case what the end might have been no one could have ventured to foretell. There could not but have been a vast expenditure of means, and destruction of human life which one shudders at contemplating. Fortunately, affairs have taken such a change as to warrant the hope that the struggle may be confined to Turkey and her tributary, but rebellious provinces. Where, however, the complications are so many and delicate, and the mutual jealousies of rival and closely contiguous powers are so intense and susceptible, it is impossible to say how long, or whether it will be possible for neighbouring nations to look on without taking part. It is certainly most earnestly to be hoped that a great European war shall not now or may never again arise. Though the seat of war is so distant from ourselves, the contest cannot but excite interest everywhere. Turkey has so long held her place only by external help, and by the mutual jealousies of those who have with ill-disguised anxiety been waiting for her fall, her fate must affect the relations of several European states to so great a degree, that what that fate is to be cannot but be watched with deep interest. The manner and the object for which this disturbance of the peace of the Ottoman empire has taken place, while fortunate in the sense that it does not necessarily require the interference of other states, is unfortunate for Turkey herself. It is a struggle for political liberty of a subject people who have been goaded into rebellion by generations of oppressive exactions, who have often had to endure in numberless instances the most lawless tyranny, who have again and again been promised redress, and as often been disappointed or deceived. This has been the conduct of a government which no one can respect; its history for ages has been a dark almost monotonous record of cruelty, imbecility, and stolid inactivity, which is a blot on the pages of modern European history, and which everybody would be glad to see come to an end, if anything better would take its place. The revolted provinces must on that ground accordingly receive the sympathy of all who desire to see human freedom extended, rather than Turkey upheld in a moribund condition. It is also a struggle for religious liberty against a fanatical, superstitious and crumbling system of idolatry, and must on that ground also enlist the sympathy and good wishes of all who would be glad to see the area of Mohammedanism circumscribed by being driven out of Europe. For both these reasons were it not for national jealousies as to who shall get the lion's share of the doomed country, the Servians and allied tributaries of the Porte would receive prompt material aid to put an end to Turkey. We have no sympathy with Turkey in this struggle, and she deserves none. She occupies one of the fairest portions of Europe, and does so only to cast a blight upon it politically, intellectually, and religiously. Its condition is hopelessly bad, and hardly any change can take place that will not be for the better. No European State or States could possess its territory and resources, and make so little or so bad a use of them. It is, and must continue to be, a chronic source of danger and trouble in Europe, and although the end may not be yet, still the revolt of the Servians must hasten the last day of Turkey's hold west of the Bosphorous, for success or defeat must both tend to weaken and destroy her power. We shall watch this struggle with interest, and only hope that by the complete success of the insurrection, the day may be more speedily ushered in which shall see the end of Turkish misrule and Mohammedan fanaticism, cruelty and superstition, in what might, in other hands, be the garden of Europe.

A CENTURY OF NATIONAL LIFE.

Our neighbors have been celebrating their hundredth year of national existence with all manner of jubilation, with every possible demonstration of national pride and gladness. Who can blame them? When the hundredth Dominion Day shall come will not Canadians celebrate it with right good will, and we shall be able to do it with as good reason. As a neighboring nation and a kindred people, we shall heartily express our good wishes for the future of the American Republic. How manifold, how prolific their national life has been; what a splendid success in very many respects! What a change in the extent of territory occupied to day and one hundred years ago. From a comparatively narrow strip along the Atlantic coast their broad and far domain stretches across the entire continent from the Atlantic to the Pacific, and from Florida on the South to Maine and Oregon on the north. What change too in the face of the country. From being an almost unbroken wilderness, the abodes of industry, comfort and civilization are to be found more or less thickly scattered in every part of it. What a wonderful increase in population. What a difference in their condition, pursuits, and prospects! Science, arts, literature, education, and religion have all kept pace, it must be confessed, upon the whole, with material advance and prosperity. It cannot but gladden the heart of every lover of his kind, to behold what man under the inspiring and stimulating influence of freedom can accomplish. With what majestic steps especially has religious influence marched over and taken possession of the land. Considering all the natural obstacles and drawbacks of a country just opening up to settlement, of a people drawn often from the dregs of every nation under heaven, together with much that is best, the rapid spread of religious bodies, their power, organization, equipment, and work abroad must be considered as one of the marvels in the history of the church of Christ. Contrast the United States and Canada with Mexico and South America, and what an eloquent, convincing, practical demonstration do we behold of the superiority of Protestantism over Catholicism as a power to quicken and bless a nation. This is now manifestly felt over the whole continent, and must become more and more so as time advances.

How many new and interesting relations have been established with other states on this continent, and especially with Canada, since one hundred years ago. The remark is still more true of the relations with European nations, and above all with the parent state, the fruitful mother of so many daughters in every quarter of the globe. How greatly has the almost incredible change in the means of communication contributed to this end. How changed is the state of feeling now between the Mother Country and what it was a century ago, and that change is all for the better. So many, so cordial and strong, so rapidly increasing, and so indissoluble are the ties that now bind Great Britain, and through her, her colonies, at least all adjoining ones to the United States, that war between them is only contemplated as one of the most distant possibilities, and the prospect now bids fair, so far as human eye can see, for a millennium of peace. If this should be so, what the next hundred years shall show of progress, of united and resistless power for good to all the nations, from the English speaking population of the globe, baffles the boldest imagination to foretell. The progress of the United States in the past may well encourage Canadians. If we have not a country possessing in every respect advantages equally great, we are free from disadvantages of some kinds from which they suffer. We may well take a lesson from them of patriotic pride in the land we live in, in its civil, political, educational, and religious institutions. They are equally worthy of it, and we naturally think even more so, with anything to be found across the line. Let us who as a Confederation are starting almost a century later in the race, watch our older sister's progress, only that we may avoid mistakes and failures she has made; let us be warned by misfortunes that have befallen her. Let every man do his duty, and going on increasing in strength, in wisdom, in experience, rebuking dishonesty in high places, honouring and rewarding with grateful appreciation, integrity, and uprightness in the servants of the state; holding fast by all that specially distinguishes us as a Christian country, the bible, the Sabbath, religious education of the young, when our centennial year comes we shall have fewer reasons for national humiliation, and more for honest pride and jubilant exultation.

The total movement in the European Army in India is extending month by month. By the returns for May this year, it seems that there are 7,400 non-commissioned officers and men of the service on the rolls of the total abstinence societies. This movement is almost entirely the fruit of the unwearied energy and devotion of Rev. Mr. Gregson, of Agra, the Honorary Secretary of the Soldiers' Total Abstinence Association of India.

Ministers and Churches.

The Lumberman learns that the Rev. David Watson, M.A., of Beaverton, has been requested to preach a Gaelic sermon at Cravenharat during his intended visit to the Lakes in July.

Rev. Mr. BAIRIE, the esteemed minister of the Fort Stanley Presbyterian congregation, is quite ill, and is obliged for a short time at least to give up preaching.

In consequence of the resignation of Rev. Dr. Proudfoot as Convener of the Presbyterian Home Mission Committee, the Presbytery of London have appointed Rev. Mr. Guthbertson, of St. Thomas, to that office. All communications on Home Mission work must be addressed to him at St. Thomas.

THE Rev. D. Anderson having by last General Assembly been transferred from the Presbytery of Saugeen to that of Guelph, he has resigned his convenerhip of Home Mission Committee of Presbytery of Saugeen. All communications on the Home Mission business of that Presbytery, therefore, are now to be addressed to Rev. Hugh Crozier, Holstein P. O., Ont.

THE annual excursion and picnic of the Bay Street Presbyterian Church under the auspices of the Sabbath-school teachers took place on Tuesday, at Prospect Park, Niagara Falls. The party left by the City of Toronto at 7 o'clock for Lewiston, thence to the Falls on the American side, and spent a very pleasant day notwithstanding the downfall of rain which lasted nearly two hours. The excursionists landed in the city at 8 o'clock, having enjoyed a pleasant sail across the lake.

THE Rev. Mr. Wardrope, of Teeswater, was recently the recipient of a valuable carriage, "presented to him by members of his congregation as a slight acknowledgment," in the language of the accompanying address, of their "appreciation of his indefatigable labours and earnest pastoral work since his settlement; and also, as an indication of their good wishes for his future prosperity." In the course of a feeling reply, Mr. Wardrope said: "You give me a proof this evening of one thing, which is better than gold and silver, namely, that I have a place in your affections. This is a cause of thankfulness. I may mention in this connection that you strengthen my hands very much by the efforts you are putting forth in the Sabbath School, and I believe you can already say from your own experience, that Jesus will not accept of any service without rewarding it. Your kindness to myself, and your diligence in the work of our blessed Master are to me a source of daily comfort. I thank you all very much, and I heartily respond to the prayer in the concluding part of your kind address, 'When our work here is done, may we all enter on the rest which remains for the people of God.'"

Book Reviews.

A BOOK WORTH HAVING.—A small volume entitled "FAITH AND MODERN THOUGHT," has lately issued from the publishing house of G. P. Putnam's Sons, New York.

This volume is written by Rev. Ransom B. Welch, D.D., LL.D., Professor in Union University, and contains a valuable introduction by the well-and-worthily-known Taylor Lewis, LL.D., and fellow-professor with Dr. Welch.

The volume, though small in bulk, has compressed into it a rare amount of clear, calm thought, tersely expressed, and on topics of present and important interest to theologians and literary men in general.

"Dr. Welch is a very calm writer: he is also remarkably clear. Both of these qualities of style are characteristic of strength."

"The great strength of this book is in its higher psychology, its view of man's spiritual and of its divine origin, as not only over-riding the low conclusions of the physicist, but as confirming the glory of this divine human, this redeemed human, by the closest comparison with those alleged scientific statements that would make man nothing but dust, nothing but nature."

"It is not formally laid down anywhere in Dr. Welch's book, but it is, nevertheless, a thought suggested in every chapter, and in almost every argument: Only let our psychology be high enough, and we need never be afraid of naturalism. Let our view of the human spirit only be in accordance with the teachings of the Scriptures and the noblest human philosophy; let it take into account the greatness of man's rational and moral being, his insight of eternal and necessary truth as reflected from the infinite on the finite mind,—in a word, his reason, comprehending not merely the halting sense-induction of a first cause, but the a priori necessity of an eternal personal mind, the ground and source of all truth, of all rationality, making as certain as that preposition, cogito ergo sum, the belief in a higher mind, a higher thought, as the most necessary of all truths (if there be any truths to which the laws of our thinking compel us to give that name)—let us hold fast to this—let us study our

souls, look into our own souls, until we see it there, and we need have no fears of nebular principles, or evolution, or development, or any of the bugbear names by which a certain class of scientists may assail our faith. 'As Jehovah liveth and as thy soul liveth.' This sublime Hebrew oath contains all that we need." * * * "We have expressed this in our own way, and, perhaps, very imperfectly, but it gives us the spirit and substance of Dr. Welch's strong reasoning, not as confined to one chapter, but as pervading the whole book. God and soul present themselves as directly to the reason, or to faith, which is reason in its highest or divinely quickened exercise, as nature mirrors itself in the eye of sense."

These quotations are from the excellent introduction, and contain an honest recommendation of the book which we heartily endorse. In these times of speculation and debate it is truly refreshing and stimulating to read such a book. We therefore introduce it to the notice of our ministerial readers.

GETTING ON IN THE WORLD, by Prof. Wm. Matthews, LL.D. Toronto: Belford Bros. 340 pp.

This is a valuable work, containing much suggestive reading and variety of points. To young men, especially, it cannot fail to be exceedingly useful, and we trust it may have a large number of readers. The book is neatly printed, and is for sale by all booksellers.

THE "MIDSUMMER HOLIDAY NUMBER" OF SCRIBNER is an attempt at something new on the part of the publishers, who announce that all the care that is usually bestowed upon the Christmas issue has gone to the making of this warm-weather number. The subjects dealt with have an out-of-door interest, and the illustrations (of which there are nearly one hundred) are quite in sympathy with the text. There are five articles of summer travel: the localities described being Niagara, Colorado, Nova Scotia, the city of Trier on the Mosel, and Hide-and-Seek town, a New England summer resort of great attractiveness, the true name of which is left to be guessed. John Burroughs writes in his own delightful language about Birds, and Miss Bridges, whose bird-paintings have been so much admired in New York, has made her first wood-drawings to illustrate this article. There are two remarkable short stories in this number: "The Living Mummy" by Tourgeneff, the Russian novelist, (which it is believed has not before appeared in English), and "Crawford's Consistency," by Henry James, Jr. In the editorial department, Dr. Holland writes about "The Manufacture of Doctors," "The Social Evil," and "The Dead Beat Nuisance." "The Old Cabinet" contains midsummer songs, etc. The publishers claim that this is "the most beautiful number of a magazine ever published in this country," and offer it as their contribution to the "glories of the Centennial year."

Sensational Preaching

We have far too much of this irreverent and flippant handling of the word of God in our American pulpit. Dogmatic contradiction of old truths, and mythical caricature of the Christian experience of former generations, for the sake of a smile or a laugh among the auditors, is not the scriptural way of preaching the gospel. Extravagant assertion of one's own opinion or theory in direct antagonism to the plain teachings of the Bible, is not the way to establish truth, honor God, or save souls. Picturesque word-painting of beautiful material scenery, or brilliant conceptions of fancy amid the stars and the flower gardens, however it may satisfy the yearnings and win the approval of the world, is not true pulpit eloquence. Moody, with his rough and homely phrase, but "blood-earnestness" and devotion, resting every utterance of his own on the testimony of God, is much nearer the true standard of Christian eloquence, as exemplified in such preaching as Paul, or Augustine, or Luther or Chalmers, than all this fine garniture of art, intellect, and aesthetic culture, which in many pulpits of our day, is employed rather to conceal than to expound the truth.—The Interior.

THE error is great of supposing that the mind is making no progress and acquiring no knowledge, when it is not conversing with books; and it is one of the errors of bookish men. There are pauses amidst study, and even pauses of seeming idleness, in which a process goes on which may be likened to the digestion of food. In those seasons of repose, the powers are gathering their strength for new efforts; as land which lies fallow, and recovers itself for tillage.—Dr. J. W. Alexander.

It must be Christ first and commerce afterward. Dr. Moffat says of Southern Africa, "There was once only one plow in the country, and that belonged to the missionary, now there are hundreds of plows everywhere." He says the traders followed the missionary three or four hundred miles out of the colony, trying to sell dry-goods, but the men wouldn't put their legs into bags (pantalons) nor the women get into a sock. The traders failed to sell a handkerchief, a pound of thread or a thimble. But now how different. There passes through mission stations to the tribes beyond, that are partly civilized, sometimes as much as £90,000 worth of British manufactures every year. Missionaries to a barbarous people of this kind deserve a vote of thanks from the commercial world.

Presbytery of Kingston.

The quarterly meeting of this Presbytery was held in Brook Street Church, Kingston, on the 11th and 12th days of July. Rev. Andrew Wilson was appointed Moderator for the ensuing twelve months. Rev. Patrick Gray informed the Presbytery that although his health was in some measure restored he was still unable to resume his wonted duties, and requested the continuance for a time of Mr. Lang's services. The Presbytery were gratified to learn of the improvement in Mr. Gray's health, and were satisfied with the proposal in reference to the temporary supply of his pulpit. A claim for arrears of salary against the Trenton congregation, preferred by Mr. Watt, their late pastor, was taken up a second time, and after deliberation was left over to the next meeting for further consideration, the congregation in the meantime to be notified of the present state of the case, and required to appear at an adjourned meeting to be held in Brook Street Church, Kingston, on Thursday the 3rd day of August next, at 3 p.m. to give further information. Leave being granted by the General Assembly to take Mr. M. A. Lang, M.A., on trials for license, he was after an examination that was declared to be eminently satisfactory, licensed to preach the gospel. The Session records of St. Andrew's Church, Belleville, Napanee; Brock Street Church, Kingston; and St. Andrew's Church, Kingston, were presented for examination and duly attested. The records of the other Kirk Sessions within the bounds were enjoined to be produced at next meeting. Mr. Wilson tabled a call from the congregations of Glenvale, Harrowmith, and Wilton, in favor of Mr. James Cormack, Probationer. The people offer \$500 per annum, and a supplement of \$200 is to be sought. The call was sustained and accepted. Subjects were prescribed to Mr. Cormack for ordination trials to be heard at the adjourned meeting to be held on the third proximo, and in the event of his examination being sustained his ordination was appointed to take place in the Presbyterian Church, Harrowmith, on the Tuesday following at 11 a. m.; Mr. Young to preach, Mr. Wilton to address the ministers, and Mr. Chambers the people. Mr. Gallaher's claim for arrears due by the Glenvale section of this charge was remitted to a committee for settlement. The Presbytery revised the list of grants, approved of the amounts formerly given in aid of the Mission Stations, but reduced in some instances provisionally, the amounts of supplement to weak congregations, and instructed the clerk to notify the congregations concerned, that they may appear for their interests, if they see fit, at the next meeting. The following were appointed a Committee to take into consideration the whole matter of ministerial livings within the bounds, and to select deputations to visit the congregations in which an increase of salary seems needful, namely, Principal Snodgrass (Convener), Messrs. Andrew Wilson, T. G. Smith, and T. S. Chambers, Ministers, and Messrs. R. M. Rose, and George Davidson, Elders. Mr. Donald Keleo, preacher of the gospel, tabled a commission from the Colonial Committee of the Free Church of Scotland, designating him to the Presbyterian Church in Canada. He was received as a Licentiate within the bounds. Assessors were appointed to take charge of the election of elders at Napanee and Mill Point, those previously in office in the former place having resigned to allow of an appointment that would represent both sections of the now united charge. A motion in regard to Sabbath funerals was submitted by Mr. Wilson, and adopted after premising that a large amount of Sabbath desecration is occasioned by the practice so frequent of having unnecessary funerals on the Lord's day, it exhorts members and adherents to guard against appointing funerals on that day, and to refrain from attending any that are not strictly works of necessity, and enjoins ministers and missionaries not to attend any that could easily be held on another day. It was agreed to suspend for this time the standing rule in regard to the fall meeting, and hold it a month earlier than usual, that full opportunity may be given for the adjustment of all matters that are to be brought by this Presbytery before the General Assembly's Home Mission Committee.

The Presbytery adjourned to meet in Kingston for competent business on Thursday, the 3rd day of August next, at 3 p.m. THOMAS S. CHAMBERS, Pres. Clerk.

Presbytery of Hamilton.

The Presbytery met in St. Paul's church, Hamilton, on the eleventh inst. Eighteen ministers and ten elders were present. Mr. Burson was appointed Moderator for the next six months. Rev. W. Stephenson was received as a minister of the church. Mr. Wilson was appointed Moderator of Session at E. Ancaster, and Mr. Laing was empowered to moderate in a call at Flamboora. A call from the congregation at Clifton to Rev. James Gordon, promising \$700 stipend, was sustained, and sent to Mr. Gordon. A call from the congregations of Welland, Cumberland and Port Colborne, to Rev. W. T. Clarke, was sustained and by him accepted; the induction was appointed for Thursday, July 25th—Mr. McNeil to preach, Mr. Burson to preside, Mr. S. O. Frazer to address the minister, and Mr. McBain the people. The clerk was instructed to write to all sessions that have not sent their records for examination. Mr. Frazer reported that a new congregation had been organized at Morriton, which is to be associated with the congregation of Thorold. Mr. Laing resigned his place as convener of the H.M. Committee, and Mr. Little was appointed in his place. The other members of the Committee are Messrs. Fletcher, Smith, Bruce, McGuire, McBain, Laing. Messrs. McGinn and McBain were appointed to visit Fort Erie and Ridgeway, and report to next meeting. JOHN LAING, Pres. Clerk.

Presbytery of Montreal.

The quarterly meeting of the Presbytery of Montreal, in connection with the Presbyterian Church in Canada, opened on Tuesday morning at eleven o'clock in St. Paul's Church, Rev. Dr. Muir presiding. The Home Mission Committee met at ten o'clock, Rev. Mr. Campbell in the chair, and compiled its report, which contains an account of missionary work done during the quarter by the missionaries. The Committee draw the attention of the Presbytery to the state of matters at Lachine, in order to obtain for the congregation the right to call a minister. Arrangements have been made by the Cote Street Church and by Dundee for supplying ordinances irrespectively of the action of the committee, and it is for the Presbytery to say whether it will continue to allow such freedom of action to any vacancies. The General Assembly having resolved to meet the pressing claims of missionaries, to liquidate the debt of the Home Mission scheme, and to distribute the same among Presbyteries, the amount to be subscribed being \$1,147, the Committee present a scheme for its collection among the different churches. The Committee have also taken the Church Association, which has undertaken to provide a edifice for the East End Mission, will carry out their intention, as it is generally required. The Clerk of the Presbytery, Rev. Mr. Watson, after prayer, read two minutes, which were adopted. The roll of membership was read, and the following answered to their names: J. C. Muir, D.D., William Taylor, D.D., John Irvine, John Urquhart, Joseph Elliott, James Watson, John Mackie, James Patterson, Robert Campbell, M.A., James B. Muir, M.A., Donald Ross, B.D., J. S. Lochhead, M.A., William Mitchell, Chas. A. Doudiet, F. S. Livingston, B.A., James McFarlane, George Mackay, D. W. Morrison and Jas. Kerr. The elders' commissions were then read. On motion of Rev. Mr. Patterson, seconded by Rev. Mr. Muir, it was carried unanimously, that the Rev. Joseph Elliott be appointed Moderator for the next six months. Rev. Mr. Muir, of Morrin College, Quebec, who was present, was requested to sit and deliberate with Presbytery. The Home Mission report—a very interesting one—after having been read by Rev. Robt. Campbell, was adopted. The meeting then adjourned till 2 o'clock. At the afternoon sitting Rev. Mr. Watson presided in the absence of the Moderator. A petition from the congregation of Zion Church, Dundee, praying that Mr. Cattanaoh, a second year student of Morrin College, be allowed to remain, and officiate until September next in their church, was read. Messrs. D. McMillan, Allan McMillan and Stewart, delegates from Zion Church, spoke in favor of the petition. Rev. Robert Campbell moved, seconded by Dr. Taylor, that the petition be acceded to with the understanding that this in future should not be cited as a precedent. The motion was carried. The Rev. Mr. Campbell drew attention to the church in the village of Rawdon, near New Glasgow, which had gone into disuse of late. A Roman Catholic has commenced to desecrate the graveyard by pulling up the tombstones and ploughing the ground, and it was time some action was had in the matter. On motion, Mr. Wm. Holiday, W. Cultra and James Melrose were clothed with the necessary power to look after the Presbytery's interest. The following gentlemen were on motion appointed Committee on Home Missions: Robert Campbell, Convener; D. Patterson, James Watson, J. S. Black, J. Strimger, W. Mitchell, J. B. Muir and D. Ross, Ministers; Messrs. Jas. Croil, James Ross, Warden King, George Rogers, and James Little, Elders—the members resident in the city to be the Executive Committee. The thanks of the Presbytery were tendered to the Committee, including Mr. Campbell, for his diligence in prosecuting his duties. Rev. Mr. Lochhead asked for the utmost supply the Presbytery could give his charge. The question of the Memorial from the Kirk Session of St. Andrew's, Montreal, being a prayer to restrain Rev. Robert Campbell in alleged interference with the East End Mission of St. Andrew's Church, was not discussed in the absence of any representative of the Kirk Session. Petitions were read from G. Colborne and Thomas Bennett asking licenses. The names of Mr. Thomas Moore, J. Nichols of the Primitive Methodist Church, and W. Hawthorne of the United Presbyterian Church, were transferred to the roll, their names being referred to the Distributing Committee. Mr. B. Oriouire, to labor in the French Mission, was also placed on the list with the others named. The name of the Rev. Mr. Tauer was dropped from the roll, and St. John's Church was declared vacant, the gentleman going into the work of French evangelization. Professor Campbell was, on motion of the Rev. Mr. Campbell appointed Moderator of St. John's Session. Evening Session opened at 7.30, when the Moderator was asked to moderate in a call in behalf of St. Mark's Church, Montreal, in favor of Rev. J. Nichols. The request was granted, and the 25th instant appointed for carrying out the same. The St. Andrew's Kirk session not being represented, it was moved by Mr. Watson, seconded by Dr. Taylor "that having full confidence in Mr. Campbell, who, in all matters acted with authority, this Presbytery deem it best to take no further notice of the matter." The Rev. Mr. Jones, of the East End Mission, and a deputation consisting of Messrs. John Watson, Alexander Foreman and Henry Cochrane appeared before the Presbytery to ask that the East End Mission be constituted a congregation. It was moved by Rev. Mr. Campbell, seconded by Rev. Prof. Campbell, that the prayer of the petitioners be granted. The Rev. Mr. Campbell spoke warmly in favor of his motion, enlarging upon the necessity of the erection of a congregation and building in the East End, and the increase of population there, suggesting that the male adherents of the Presbyterian Church in the city should each contribute one dollar to purchase the ground, and erect a building in the East End. Rev. Dr. Taylor supported the motion. The Rev. Dr. Taylor was appointed Moderator of the session, to carry out the will of the Presbytery, and Messrs. John A. Stuart, A. O. Clark and James Walker, were appointed elders to assist. Messrs. Bennet and Haney, students,

were then examined and duly licensed to preach the Gospel, after which the Presbytery adjourned until October next.

Presbytery of London.

The Presbytery of London met in the hall of the Clarence street church, yesterday afternoon—Rev. Mr. Sutherland, of Ekfrid, Moderator. There was not a very large attendance of members. The Presbytery took up the consideration of the call from Chambers' church, East Williams, to Rev. Mr. Sutherland, of Mulhoar. It was agreed not to grant the translation. Dr. Proudfoot, on behalf of the deputation appointed to visit Delaware, reported in reference to the visit. It was agreed, in terms of the recommendation of the deputation, to dissolve the tie between Mr. Hay and the congregation; Mr. Simpson, Westminister, was appointed to preach the church vacant on Sunday first. A committee was appointed to draw up a minute expressing the esteem of the Presbytery for Mr. Hay, and expressing a hope that he may soon find a suitable sphere of labor. Mr. Rennie, on behalf of the deputation appointed to visit Adelaide W. reported. The Presbytery agreed to maintain services as at present in West Adelaide, under Mr. Lawrence's care, and to supply Adelaide and Main Road with the services of a student during the year. A telegram was read from the Presbytery of Hamilton, stating that the call to Rev. James Gordon, of Dorchester, from the Clifton congregation, had been sustained. The Court resolved to cite parties to appear before the Presbytery for their interests. At the evening sederunt, Dr. Proudfoot resigned his position as Convener of the Home Mission, which he has held for twenty-five years; and at the same time overtured the Presbytery to appoint a mission agent for the Presbytery, who would take oversight of the missions of the church within its bounds. The overture was supported by Rev. Mr. Simpson, and, on motion, it was carried. Moved by Dr. Proudfoot, seconded by Rev. Mr. Camelon, that Rev. Mr. Guthbertson be appointed Mission Agent and Clerk of the Presbytery.—Carried. Rev. Messrs. Simpson, Rennie, Gordon, and Camelon were appointed to draw up a minute relative to Dr. Proudfoot's long and valuable labours as Convener of the Home Mission Committee. Rev. Mr. McGee accepted the appointment of Presbytery Missionary to West Williams for twelve months. Shortly before 10 p.m. the Presbytery adjourned.

WEDNESDAY, JULY 12.

The Presbytery met at 9 a.m.; the first business taken up being the licensing of Mr. Atchison, student of Divinity. Mr. Atchison passed a very creditable examination, and received license. The following resolution was unanimously adopted:—"That in view of the importance of the position and works of the mission agent, the Presbytery appoint a committee to define the duties of the agent, and the sources from which his salary is to come, and report to the adjourned meeting of the Presbytery." A committee was accordingly appointed. Mr. Simpson, Westminister, on behalf of the Committee appointed to draft a resolution regarding the resignation of Dr. Proudfoot as Convener of the Home Mission Committee, gave in the following resolution, which was ordered to be inserted in the Presbytery minutes:—"The resignation of the Convenerhip of the Presbytery's Home Mission Committee having been tendered by the Rev. Dr. Proudfoot, and accepted, the Presbytery cannot allow the opportunity to pass without putting on record an expression of their deep sense of gratitude for and high appreciation of the valuable services rendered by him in the work of church extension within their bounds—Dr. Proudfoot having been connected with this work for the long period of a quarter of a century. During his connection with it, the work has extended from comparatively small dimensions, till the three separate representatives of Presbyterianism in Canada have been happily merged into one united Church, now entering on more extensive efforts, and with enlarged resources. The success hitherto attending our home mission work is largely due to the warm interest, untiring zeal, and judicious labours of the retiring Convener. In accepting his resignation, the Presbytery express the fervent hope that Dr. Proudfoot may be long spared to aid with his counsel and large experience the branch of effort with which he has been so long connected; and in which they believe his interest is abiding, as well as in all the other important departments of Church work with which his name has been honourably identified." Rev. J. Rennie, as Convener, handed in the following minute of report at the departure of the Rev. Mr. Chambers, of Nain and Beachwood, who has been called to a church in Whitty:—"The Presbytery, in accepting the resignation of Mr. Chambers desire to express their regret at parting with their brother. As a co-presbyter, they have ever found him genial in his manners, faithful in his attendance on the courts of the church, and always ready to take his full share of Presbyterial duty. As a pastor, he has been most laborious, and has been successful in greatly building up the congregation of which he has had the oversight for the past six years. He has taken special interest in the religious training of the young, and in every movement for advancing the moral and spiritual interests of the community around him. His brethren follow him with their best wishes and earnest prayers for abundant success in the new sphere of labour to which he is called." The Presbytery then adjourned, to meet in the same place on the 26th inst., at 2 p.m.

DOLLINGER has written a letter to the Frankfurter-Zeitung, in which he expresses a hope that the old Catholics of Baden will take part in the Bonn Synod, and oppose with energy every demand for the abolition of clerical celibacy. He says that if the priest cannot make that personal sacrifice to his parish, he and the cause are lost. "The only question is as to what we should do in obedience to the principles adopted by the early church, and these principles are plainly set forth in the conclusions of seven councils."

Choice Literature.

The Bridge Between.

CHAPTER X.—IN THE FIRE-LIGHT.

Dorothy was sitting over the study fire alone that evening. She was beginning to realize how, when we are very young, we walk hand in hand along one path with many others round us, but as we grow older the path begins to branch out here and there, until at last we all, or most of us, journey separate ways. Tom had gone to business that morning for the first time in his life. He was nearly seventeen, and "it was time that he did something," his father had said to George Blakesley. The Woodwards made very few friends, but with the few they generally were very intimate, and they consulted Mr. Blakesley now on all their private affairs, and he had been instrumental in getting the sturdy Tom a junior clerkship in an insurance broker's. It was not much, he said, and at first he would get no salary at all, but it would lead to better things perhaps. Sally had evinced some crude talent for drawing, and had gone to the School of Art in—Street. Caroline Barker, close by, went, and that was how Sally came to be a student; and Caroline, who was older by some eight years, took charge of the little girl to and fro. Will had not come home from school yet, though it was nearly four o'clock, and getting dark, for the December days were very short. Mrs. Woodward had gone to read her book in her husband's room at the office. It was "making-up day" for the paper, and they disliked being apart even on necessary occasions, so Dolly—how the old childish name sticks to her—was alone waiting for her brothers and sisters, and longing to know how Tom had got on during his first day at work. She expected Mr. Blakesley presently too. She was almost angry when she remembered how completely he was established on intimate relations with her people; it was such treachery to Adrian Fuller, in her estimation, and she, at any rate, had never let the interloper usurp his place, though she could not but own that he was very good and clever, and it had been kind of him to find a post for Tom.

Six months more, she was thinking, as the fire flickered and sent a pleasant glow round the cosy room, and Mr. Fuller would be home. How our imaginations turn and alter the current of our lives! and on how slight a foundation will they build up realities that form the histories of our lives! The quaint child had developed strangely since the morning Venus had been buried—how much she hardly knew herself. She only did know that Adrian Fuller's parting words haunted her strangely and sweetly, that his letter was hidden away, yet taken out secretly, and read again and again, and that she lived and waited simply to see the day that brought him home. It only wanted six months more to the time, she thought; when the leaves began to bud, and the swallows came to herald the summer, there would be only a little time longer to wait ere he came.

Then the door opened, and George Blakesley entered.

"I wanted to hear how Tom got on today," he said, "so I have come, and hope you'll give me some tea presently." He gave up his dinner many a day without a murmur, to come and see her, little though she appreciated the sacrifice.

"They are all out," she answered. She did not want to be interrupted in her reverie, but he came and sat down opposite to her, ready to talk or to be silent, as she pleased. He always fidgeted her, somehow, and she could not sit and think while he was there watching her. She looked up almost angrily, though he did not know it.

"Well!" he said, as if in answer to some strange wonder expressed in her face.

"I was thinking that it is such a pity that we live *always*," she said; "if we could wake and be conscious on the happy days, and sleep through all the weary ones."

"Are you weary already?" he asked.

"No, not weary exactly, only time drags so. One can't feel an interest in everything."

"There is nothing so dangerous as the beginning of that idea," he answered. "It grows on us if we encourage it, till at last we care for nothing."

"The days are so long," she pleaded.

"Why don't you occupy yourself with work?"

"Work!" she said, and she opened her sleepy brown eyes. "Why should I? and what is there I can do?"

"Why should you? Because work, be it what it may, is a noble occupation, and no man, and very few women, have a right to live without taking their share of it."

"But some are rich, and have no occasion."

"There is always occasion to work, but it does not always mean money-getting," he said; "nor does it mean that those who are rich should work for nothing, and so take the bread out of the mouths of those who have their living to get. There is plenty to do, to make life better for others, and those who do not want money can surely give some of their leisure and intellect for this purpose."

"He stopped a minute, for the girl was looking up at him half afraid, half surprised. She hated work. And oh, how dreadful the world would be if George Blakesley governed it! He would make it full of gaily slaves."

"I think the conception of Mazzini's," he went on, "that we should regard the world as a great workshop, in which we have all to make something good and beautiful, is a very grand one, and our Master is not hard to please."

"But how can I, a woman, work?" she asked, and stopped at the sound of her own voice, and in surprise at her own words. She had never been called a woman before, even by herself.

"You can make those you know happy, and be useful to them, and you can gain knowledge, child, and help others through it."

Then there was a long long silence, and George Blakesley looked into the fire

again, and Dorothy sat watching his face by its flickering light, and thinking of the past summer days of idleness and lazy happiness into which these words of his seemed to have put a sting, yet there was something grateful in this idea of work, in theory at any rate.

"I should so like to make something good and beautiful," she said, wistfully, turning her face away from him, and looking on into the twilight, as if far away behind its shadows there was a new life awaiting for her.

"So you can," he answered, and he went over to the sofa on which she was sitting, and sat down by her; "so you can, my child," he said, gravely; "if you will, you can make my life more than beautiful for me."

"Your life!" she said, with her startled eyes wide open in surprise. "What has that to do with my work?"

"It has everything to do with mine," he answered, gently. "Don't you understand me, Dorothy, and no looked up at the low broad forehead, and into the grave innocent eyes, and felt even then how capable she was of development into all that was great and noble in woman, or of utter shipwreck, if her character were formed by careless hands. "Don't you understand me, dear? I love you, and want you to marry me, my darling, and then we will work on together;" but she rose from her seat, and stood facing him.

"Oh no, no, no!" she said, shrinking away from the hand he stretched out as if to hold her.

Then suddenly there flashed upon her the meaning of it all—of what her day-dreams in the past had been, and for what she was waiting in the future, and sinking down on the sofa, she put her hands over her face, and burst into tears.

"Dorothy," he said, in a strange pained voice, "what is the matter, dear? Is the idea so dreadful to you, or is it only new and abrupt? Don't you think you will learn to love me a little better? You are all the world to me, my child."

"Oh, no, no, it is quite impossible!" she said, and then for a moment she thought of what her life might be with that clever matter-of-fact man, with all his notions of work, and want of sympathy with dreams and lazy happiness, and thought too of a letter hidden away in a dress. "Oh no!" she shuddered; "never, never!"

(To be continued.)

Presbyterianism and Methodism.

The speech of Professor F. L. Patton, at the conference of the Methodist Church in Baltimore, as fraternal delegate from the Presbyterian Church, was received with marked applause, and afforded a very happy illustration of the great Protestant doctrine, that there may be a true spiritual unity where there is no external union. It is well for the cause of Christ, and well for our common country, that these two great denominations of Christians should thus draw near together and exchange salutations of peace and amity in this Centennial era. There are certain essential interests, both of the country and the Church, which can best be promoted by this kind of fraternal evangelical alliance. We only wish that every evangelical Protestant Church in the land could have exchanged similar greetings of good-will and fellowship. While each is bound to stand true to its own colors, earnestly contending for the faith once delivered to the saints, as it understands that faith, there is yet a broader ground of the common salvation, on which all may stand together as a band of Christian brothers against the common enemies of all—the prevailing worldliness and corruption, unbelief and atheism, of the times.

Presbyterianism has a history of a little less than two centuries in America, and Methodism of a little less than one, although there may have been in each case a few scattered adherents of each faith in the country earlier than these dates. The first of these centuries was to the Presbyterian Church one of the manifold trials and conflicts ending in the great heroic struggle of the Revolutionary War. It is mainly during the last hundred years that Presbyterianism has made its greatest progress and development in our land, during the very period in which Methodism has realized its own wonderful career of success. And although the younger roster now outnumber the elder more than two to one in actual membership, yet, counting the whole Presbyterian family of Churches in the nation, and the influence exerted over the whole outside as well as the inside population, it would be difficult to decide which is the more extended and powerful. Nor is it necessary. As there has been in the past, so there need be in the future, no rivalry between them except in good works and in zealous endeavor to spread the Gospel around the globe. Our great country is large enough, and the world large enough, for both.

As we have no national or established Church, it is the more important that the leading denominations of Christians in the country, and all others with them, should in all possible efforts unite their influence to create and to give utterance to a public sentiment which shall conserve our American institutions. Presbyterianism and Methodism are regarded by many as standing at the two opposite poles of the theological system. And yet, as Dr. Patton showed, they are much nearer together than at first sight they might appear to be. They are not so much opposite poles, dividing the globe by a great distance, as they are contiguous hemispheres, uniting it by a narrow and at last vanishing line. The points on which we separate are few and important compared with those on which we stand agreed. Let us not magnify the differences, but rather exalt the common ground in order that we may bear a more potent testimony before the world in favor of our one Bible, our one Sabbath, our one Lord Jesus, our one Divine Spirit, our one baptism, our one spiritual worship, our one essential faith, repentance, charity, holy life, and hope of immortality. We have one God and one Mediator, the same Gospel, the same glorious Christianity.—Chicago Interior.

Church of Scotland on Union.

The small party of ministers and others, in some of the congregations of the late Presbyterian Church of Canada in connection with the Church of Scotland, who opposed the recent union of the various Presbyterian bodies in the Dominion, were influenced in their opposition very much by the feeling that the Church of Scotland was opposed to this union, and regarded those going into it as disloyal to the parent church and ungrateful for the assistance and the many benefits received from it during many years. In vain did those friendly to the union disavow such charges and insinuations made against them, and claim for themselves the possession of as much regard for that church, and as much gratitude to it, as any of those opposed to the union could show themselves entitled to. The charge, however often denied, was still repeated. The anti-unionists claimed for themselves that they were the only true friends of the Church of Scotland, and they held those in favor of the union as disowning the parent church and as being disowned by it. What will such persons now say, in view of the full and strong and unanimous deliverance given by the Church of Scotland, at the last meeting of its General Assembly, on the matter of the union, and as to the feeling of the Church in reference to it? We give the following extracts from the General Assembly's deliverance, bearing upon the union:—

"The Assembly have heard with much interest that the union of the Presbyterians in the Dominion of Canada has at length taken place, and resolve to record, and through the respected deputies from Canada, to convey to the brethren in the United Church of the Dominion an expression of their earnest prayer that God may be pleased to hallow and bless the union, and to make it the means of promoting peace, as well as all the other interests of religion among the people."

"The Assembly, at the same time, regret to learn of the threatened division in the Canadian Synod, and while the Assembly will not cease to pray and use such means as may be within their power, and entreat their brethren in Canada to unite in the same prayer and efforts, that all heats may be allayed, and any remaining division may be healed, they will cordially continue to co-operate, in any possible way, with both parties in promoting the religious interests of their Colonial brethren."

"The General Assembly, having learned from the deputies that an impression exists in Canada that the Church of Scotland regards the action of those connected with her in Canada in forming the union now consummated as an indication of disloyalty to the parent Church, assure the deputies that they entertain no such idea, but, on the contrary, give full credit to the representations which they have received from the brethren on the subject."

As showing their sincerity in this expression of approbation of the Union, the parent Church has continued its former grants to Canada, including that to Queen's College, and has also made a new grant of £200 stg. to the French Evangelization Scheme.

If any made use of a pretended regard for the Church of Scotland to cover feelings of a very different kind that made them oppose the union, we can have little hope that the above deliverance of the Church of Scotland, or any other deliverance which that Church give, however strong and unanimous in favor of the union, will abate their dislike of or opposition to it. With respect, however, to many who honestly believed that the union was regarded with disfavour by the Church of Scotland, this public official deliverance of that Church, as to its approbation of the union, will be satisfaction, as enabling them cordially to co-operate with the friends of the union without feeling that by so doing that they are at all wanting in feelings of loyalty to the parent Church. We have confidence also that those who have a sincere regard for the Church of Scotland will act upon its wise and friendly recommendation, and do nothing more to foment division or untruly feeling, but will do all in their power, in a spirit of peace and harmony, to advance the interests of the church and country; and all this, the more now, that a large number of the judges of the highest legal reputation, both in Ontario and Quebec, have on several occasions pronounced the Union Acts to be perfectly constitutional.

A Well-Timed Joke.

About a year ago a company of eight or ten lumbermen went into a hotel in one of our Western cities and engaged a private parlor. They were jolly, well-to-do fellows, hale and hearty, and met to settle up a year's business over a social glass, having had a successful speculation together. Summoning the gentlemanly clerk of the house, they ordered him to "bring on the choicest liquor to be obtained. Nothing but the purest and finest article." The table was spread, glasses brought out, and mirth and jollity prevailed. Presently in came the clerk with a silver pitcher of ice-water, and as he filled each goblet, with quiet dignity and not a smile on his countenance, he remarked:—"Gentlemen, I've done the best I could to obey your order, and here is the purest article to be found in the United States."

All looked on in dumb amazement, so unexpected and so ludicrous was their position. But they were equal to the occasion. Not a word was said till each had his glass before him filled with the sparkling fluid. Almost simultaneously all raised their glasses, and pledging each other's health, made the additional one of promising not to drink anything stronger for the year to come. Nearly twelve months have passed, and they have been loyal to their vow. May we not hope that the pledge will be renewed for life. The Congregationalist.

It is always profitable to look back, especially if the eye is fixed upon the cross of Christ at the same time.

God never gave you grace that you might live upon it, but grace that you might live upon Christ.

Nebulis.

This is the day of soft things. The public mind has become too refined (?) to be able any longer to bear with what is harsh, and rugged, and strong. The cry is for dilution, for touting down, for diffuseness. We must have all things done up in emphematics. You need not go far to see it. It is to be found in every quarter. Woo unto man who calls things by their right names!

But in this article we have reference to those new-fashion religionists who have become possessed of a mania for soft things. They want, above all, to have theology accommodated to the advanced thought of the age. The hard, rough points must be toned down. You must not preach hell-fire, you ministers; you must not preach total depravity; you must not dwell too much on the glorious atonement of Christ; and above all things let the word Devil never be heard in your sermons. We want to keep the popular favor, you understand; we do not desire to see the people frightened away. Let us have none of your coarse preaching about lying, and stealing, and back-biting. Give us nebulous, dreamy religion; beautiful, but vague.

These popular demands are largely complied with. Our religion is nebulous; our theology has a vagueness and intangibility about it which renders it almost unknowable. Let some honest man, who fears none but God, get up in the pulpit, and preach a sermon like John the Baptist, or Jesus Christ; let him say, "O generation of vipers!" let him cry aloud, "O scribes and pharisees, hypocrites!" and what kind of treatment would he receive? He would be treated like a madman. He would be invited "down and out," as they say. He would be treated like his Master: would be ridiculed, and denounced as behind the age.

It would be a pity to speak of the nebulous preaching and nebulous theology, without saying something about nebulous honesty and nebulous virtue. The wise old heads that thought over these things knew it all the time, but we, young fools of this advanced period, are just learning, to our sorrow, that a man's principles are the mainspring of all his actions, and that if they are nebulous we may look for nothing better in the life. The nebulous theology of a certain quarter is the legitimate parent of much of the nebulous virtue with which we have all become so plainly familiar. Men are found who would not, for the world, say Hell, or Devil, in the hearing of a cultivated audience, who yet scruple not to undermine female virtue. They are too refined to preach harsh truths, but not too virtuous to commit adultery. The nebulous religion of our day brings forth free love, spiritualism, Unitarianism, Universalism, and time would fail me to tell the names of all the family of isms which have sprung from this prolific mother.

Surely it is evident to any man that a revolution is needed in our affairs, both public and social. We want men of firm, well defined principle, like Washington, Luther, yes, or Calvin and John Knox; men of bold characters, whose lives shall give no uncertain sound. There is just one way to get them. We must have good principles, and we shall not lack good men. We must have well-defined doctrines, which must be preached; doctrines which cannot be misunderstood, and then we shall have characters which cannot be mistaken.

Principles are the better part of man; they are the frame-work of character; and you can build nothing solid upon nebule.—Rev. R. P. Kerr, in Christian Intelligencer.

The Temple at Jerusalem.

It is probably no exaggeration to say that more has been written regarding the Temple at Jerusalem than in respect to any other building in the known world, and unfortunately, it may be added, more that is wild and utterly untenable. This last peculiarity arises from several causes. First, because all the early restorers were entirely ignorant of the ground on which the Temple stood, and of the local circumstances that governed its construction; it was not, indeed, till the spot was surveyed by the late Mr. Catherwood, in 1838, and his plan published on a sufficient scale in 1852, that restorers had such a map of the ground as would enable them to adjust their measurements to the locality with anything like certainty. Though the plan was wonderfully perfect considering the circumstances under which it was made, it has since been superseded by that made under the direction of Captain (now Major) Wilson, R.E., in 1864-5, which leaves nothing to be desired in this respect. It can be depended upon almost to inches, and has been engraved on a scale sufficiently large for all topographical, if not quite for all architectural purposes. A second cause of the wildness of the restorations hitherto attempted, is that the Temple at Jerusalem was quite unique. Not only had the Jews only this one temple, but, so far as we know, it was entirely of their own invention, and utterly unlike the temples of any of the nations around them. It certainly, at all events, was quite unlike the temples of the Egyptians or Greeks. It may have had affinities with those of the Babylonians or Assyrians; but notwithstanding all that has been done of late years, we know so very little of what the temples of Mesopotamia were, that these hardly help us, even at this day, and the assumption that this might be so was of no use whatever to earlier restorers. Having thus no analogies to guide them, and as it is literally and absolutely true that not one stone remains on another of the temple, properly so called, it is not to be wondered at that early restorers failed to realize the truth, and indulged in fancies which were utterly untenable. In nine cases out of ten their object was to produce a building which would be worthy Solomon in all his glory, rather than a sober reproduction of the very moderate building described in the Bible.—Contemporary Review.

He cares for them because they are his own. He knows what it is to watch over them in summer's drought and in winter's cold; by night as well as day, in sickness as well as in health, in dying hours as well as in living hours.

Scientific and Useful.

FOR WHITENING THE HANDS.

A wineglass of cologne and one of lemon juice strained clear. Scrape two cakes of brown Windsor soap to a powder, and mix well in a mould. When hard, it is fit for use, and will be found excellent for whitening the hands.

FLAXSEED LEMONADE.

Four or five quarts of boiling water over four tablespoonfuls of flaxseed. Steep—not boil—three hours; cover closely while steeping; then strain, sweeten to taste; and add the juice of two lemons, putting in more water if too thick to be agreeable. This is good for colds.

A DELICIOUS DISH FOR TEA.

Three pounds of lean round steak, chopped very fine; one tablespoonful each of sawery, thyme, and parsley; one teaspoonful of salt, pepper; one tablespoonful of butter, two eggs; mix together; form into a loaf. Bake in a moderate oven one hour and a half. To be eaten cold.

OATMEAL GRIDDLE CAKES.

Take one cup and a half of oatmeal, two teaspoonfuls of sugar, one salt-spoonful of salt, and a piece of soda about the size of a pea. Stir all well together with cold water and let it stand over night. In the morning add one egg, one cup of milk, and enough flour to give it the right consistency of a batter; fry in a griddle with very little fat, a small piece of beef suet is the best to use.

DANDY PUDDING.

Four eggs broken and beaten separately, five tablespoonfuls of white sugar, to be added to the whites after they are well beaten so that they will stand alone. Four heaping tablespoonfuls of brown sugar must be beaten into the yolks with two tablespoonfuls of corn starch. One quart of boiled milk poured over the yolks, stirring until well mixed. Any flavouring may be used that suits one's taste. The whites are to be put on top and nicely browned.

VEGETABLE SOUP.

Take four potatoes, three turnips, one carrot and three onions; cut them into small pieces, put into a stewpan, with a quarter of a pound each of butter and ham, and a bunch of parsley; let them remain ten minutes over a brisk fire, add a large teaspoonful of flour; mix well in, moisten with two quarts of broth and a pint of boiling milk; boil up; season with salt and sugar; run through a hair sieve; put into another stew pan; boil again. Skim and serve with fried bread in it.

GOOD PICKLES.

Having had twenty years' experience in preparing vegetable articles for family use, I find the only reliable way is to pick them when small and place them in a strong solution of salt,—the stronger the better, as salt preserves them,—the press just heavy enough to keep them under the brine. When you want to prepare them for the table, always pour over them boiling water, changing twice a day, and when not too fresh place them in a stone jar, cover them with good cider vinegar, and let them stand on the back part of the stove until hot, then place them in a dry, cool place, and you will never fail having good crisp pickles. All kinds of acids spoil good pickles.

BAKED BREAD PUDDING.

Housekeepers often have sundry scraps—crusts and remnants of bread left in the bread tin, and if they are not musty or mouldy, no matter how dry they may be, a good pudding can be made from them. Break them up into small bits, and turn over them enough boiling hot milk not only to cover them when dry, but to let them soak out well. Chop fine three tablespoonfuls of suet and add to the milk. Also put in salt and sugar to taste. Put the pan in the back of the stove, and let it stand till the bread is soft; then mix it up with a spoon, and add two well beaten eggs to each quart of milk, and a cupful of currants and raisins mixed. Turn it into a pudding dish; put a few bits of butter over the top, and also some raisins, and bake for twenty minutes, or until the milk becomes set.

HEATED APPLICATIONS.

A bag somewhat larger than the part to be covered should be made of thin flannel, and this should be half filled with hot bran, hops, chamomile flowers, or whatever is to be used. Apply to the side or part where it is intended to be kept, and retain it there by a bandage. When the bag and contents become cooled, quickly remove, substituting a few thicknesses of hot flannel until the bag can be again heated by placing in the oven of a stove, or by holding it over burning coals—being careful, of course, not to scorch the bag. Common salt is often used in this way—sometimes by filling a stocking with it—when hops or the other articles can not be had or are not wanted. Common salt, wheat or Indian corn even, can be used, although their weight is somewhat objectionable, as it permits them to easily become displaced.

FIRE-PROOF WEARING MATERIALS.

In a report made by Professor Fenti on the chemical products at the Vienna Exhibition, he remarks that, in rendering wearing apparel fire-proof it is absolutely essential that the compound used be both neutral and pure, and that it is not sufficient to use the ordinary commercial article—for instance, tungstate of soda, which often contains carbonate of soda, or ordinary sulphate of ammonia, which is especially impure, so much so that the impurities cannot stand the application of the hot iron during the process of ironing without ruining the colors as well as the texture of the material. According to experiments made by Professor Fenti, the fact appears that ammonia, alum, sulphate of alumina and ammonia, and hypo-sulphate of soda are also additions to starch, making it more effectively fire-proof; the latter substance preventing, if not so perfectly as some other compounds, a full inflammation, and both articles are quite inexpensive, besides having no action on most colors.

Love and Labor.

We die not all; for our deeds remain To crown with honor, or mar with stain; Through endless sequence of years to come Our Lives shall speak, when our lips are dumb.

Its greater strength, is now more in favour among the masses than the other. In short, the rhyming apology put into the mouth of a cattle-lifter of the olden times by one of our poets might, with a slight change, be applicable here:—

The mountain sheep were sweeter, But the valley sheep were fatter, And so we deemed it meetor To carry off the latter.

There is, however, another most important end to be gained by artificially scenting tea which may possess little or no aroma of its own. It has been found that nowly prepared tea is particularly susceptible of odoriferous influences from without, and is almost as unapposable a monopoliser of adjacent smells, whether evil or pleasant, as charcoal is of organic foulness, caustic lime of chlorine gas, or raw silk of water; therefore, in order to counteract the contaminating odour of objectionable gases, it is garrisoned, so to speak, with an all-pervading perfume.

Why should Tea be Scented?

The remark is frequently made by those who, accustomed habitually to drink an infusion of China tea, commence the use of the Indian variety, that the latter, if stronger than the former, lacks its charming and grateful fragrance. Aware, as the Indian planters must surely be, that their tea labours under this deficiency, it is somewhat surprising that apparently no steps have hitherto been adopted to remedy the defect.

Chinese writers and tea manipulators unanimously consider that the natural fragrance of the mountain-grown leaf is superior to any fictitious scent which art can communicate; nevertheless, we find that some of the costliest sorts in use among themselves are artificially flavoured, although never coloured. Examples of this are to be seen in the finest specimens of Ohu-lan, or pearl flower, sometimes called cowslip-hyson; and Loongping, or hyson-pokeo, used by the wealthy Chinese as presents among each other, both of whom owe their delicious aroma to the flowers of the Chloranthus inconspicuus.

After the final roasting, a portion of the green tea to be scented is taken hot from the pan and poured into a hyson chest to the depth of about two inches, over which a handful or so of the freshly-plucked flowers of the Chloranthus inconspicuus is strewn. Another layer of tea is added, succeeded by one of flowers, and so on until the box is full, which is then placed aside in a warm corner and left undisturbed for the space of twenty-four hours. At the end of that time the contents are turned out, thoroughly incorporated together, and fired for about two hours, or until the flowers are become crisp and brittle. Their functions being now ended, they are sifted out, and the tea thus scented becomes as it were the heaven, and is used in the proportion of one part in twenty to impart its fragrance to the stock.

The method of scenting black tea differs from the foregoing, and it in turn varies slightly in the various producing districts, especially as regards the flowers used. Usually the choice lies between the Chloranthus inconspicuus, Gardenia florida, Olea fragrans, and Jasminum sambaz. One or other, or a mixture of these blossoms, is placed in a sieve under that containing the tea to be scented, and the whole set over a slow charcoal fire for two hours, when the aroma is generally found to have been imparted. The chief modifications occur in cases where the Ohu-lan flavour is wanted in a cup of souchow or ooper, or where fragrance is required for a special quality of tea for native consumption, which is subjected to very little heat. In the former the previously dried flowers, reduced to powder, are freely sprinkled over the tea whilst in the roasting pans; and in the latter the heated aromatic flowers in little crape bags are kept in contact with it during the whole process of manipulation. It may also be interesting to note that, with one exception, whatever flowers are chosen they are plucked whilst in full bloom, the exception being the Jasminum sambaz, named by the Chinese Moh-li-wah, which is used in the bud, as experience has taught that its fragrance when in that early stage is greatly increased by heat.

Educational Power of Individual Churches.

While the Church has ever been foremost in the work of education, and while it is true that the larger part of the higher institutions of learning owe their origin to various Christian denominations, it is also true that individual societies have done little in their own localities and among their own people for the promotion of general knowledge and for mental improvement. That this, however, is a legitimate part of the Church work, and one now much needed, probably few would question. There is profound wisdom in many an utterance of Scripture, and we may find it in this saying, "My people are destroyed for lack of knowledge."

That there is demand for some vigorous plan of local church culture and education, appears in the fact that in many of our larger societies there have grown up young people's associations devoted to such purposes; and especially in the fact that the Young Men's Christian Association makes not a small part of its work to consist in providing such facilities. It has always seemed to imply a defect in the Churches that there has grown up by their side, and chiefly from their communion, an organization that thus supplies so largely the educational, literary and social wants of young men; and while it is to be commended in its noble work, we question whether the Churches are as wise as they should be in quietly allowing their young people to be segregated from their influence and attached by these benefits and privileges to an outside corporation.

Exposed and Sheltered Thermometers.

In reference to the surface temperature of the earth and the effect of shelter, Dr. Barham communicates to the Royal Institution of Cornwall an interesting memoir. He says that the very considerable difference between the lowest temperature as indicated by the self-registering thermometer placed within a thermometer screen, and that shown by a similar instrument exposed on the grass, and radiating freely into space, is an illustration of the influence of shelter. The common estimate of the greatest cold of night is derived from the record of the thermometer screened from radiation. This is what passes current as the minimum temperature, and that not only among the public, but also generally with those who pay a good deal of attention to meteorology. Yet, when the sky is clear, the temperature of the grass, and that to which vegetables and men and animals out of doors are exposed, will be from five to ten degrees lower, and sometimes more; and it is just these additional degrees of cold that, when an ordinary sheltered thermometer indicates pretty sharp frost, destroy tender plants, and often more or less seriously affect the health of the delicate, the old, and the very young.

HERE is the way Prof. Robert Douglas, of King's College, London, put the anomalies and paradoxes of China:—"In a country where the rooks have no fragrance and the women no petticoats; where the laborer has no Sabbath, where the roads have no vehicles and the ships no keels; where the needle points to the south; where the sign of being puzzled is to scratch the antipodes of the head; where the place of honor is on the left hand and the seat of intellect is in the stomach; where to take off your hat is an insolent gesture, and to wear white garments is to put yourself in mourning—we ought not to be astonished to find a literature without an alphabet and a language without a grammar."

Indisputable Evidence.

St. ELMO, Ill., July 8, 1874. R. V. PIERCE, M.D., Buffalo, N.Y. I wish to add my testimony to the wonderful curative properties of your Alt. Ext. or Golden Medical Discovery. I have taken great interest in this medicine since I first used it. I was badly afflicted with dyspepsia, liver deranged, and an almost perfect prostration of the nervous system. So rapidly and complete did the Discovery effect a perfect cure that it seemed like magic and a perfect wonder to myself, and since that time we have never been without a bottle of the Discovery and Purgative Pellets in the house. They are a solid, sound family physician in the house, and ready at all times to fly to the relief of sickness—without charge. We have never had a doctor in the house since we first began the use of your Pellets and Discovery. I have recommended the use of these medicines in several severe and complicated cases arising from, as I thought, an impure state of the blood, and in no case have they failed to more than accomplish all they are claimed to do. I will only mention one as remarkable (though I could give you dozens). Henry Koster, furniture dealer, of this place, who was one of the most pitiful objects ever seen, his face swollen out of shape, scales and eruptions without end, extending to his body, which was completely covered with blotches and sores. Nothing that he took seemed to effect it a particle. I finally induced him to try a few bottles of the Golden Medical Discovery, with daily use of the Pellets, assuring him it would surely cure him. He commenced its use some six weeks since, taking two pellets each night for a week, then one each night, and the Discovery as directed. The result is, to-day his skin is perfectly smooth, and the scaly eruptions are gone. He has taken some seven or eight bottles in all, and considers himself cured. This case had baffled the skill of our best physicians. Messrs. Dunsford & Co., druggists, of this place, are selling largely of your medicines, and the demand steadily increases, and they give perfect satisfaction in every case.

Respectfully, W. H. CHAMPLIN, Agt. Am. Exp. Co.

Special Notices.

A DOCTOR'S OPINION.

Messrs. Craddock & Co., 1082 Race Street, Philadelphia. You will perhaps remember that I sent for three bottles of East India Hemp about ten years ago, when I had a severe cough, and every one thought I was fast going into Consumption, especially as my physician told me I could never get well. After taking your medicine I found myself cured. Lately I have not been feeling well, and, having good faith in the Cannabis Indica from what it did ten years ago, I again order three bottles. Respectfully, HENRY B. SPANGLER, MONTROSEVILLE, Lycoming Co., Pa., Sept. 20, 1875.

N.B.—This remedy speaks for itself. A single bottle will satisfy the most skeptical. There is not a single symptom of Consumption that it does not dissipate. \$2.50 per bottle, or three bottles for \$6.50. Pills and Ointment, \$1.25 each. Sent at our risk. Address, Craddock & Co., 1082 Race Street Philadelphia. W. ALEXANDER. JOHN STARK. Alexander & Stark, STOCK BROKERS, AND ESTATE AGENTS, 10 KING ST. EAST. (Members of the Stock Exchange.) Buy and sell Stocks, Debentures, &c. Mortgages and Leases negotiated. ORDERS PROMPTLY EXECUTED.

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SYMPTOMS OF WORMS.

THE countenance is pale and leaden-colored, with occasional flushes, or a circumscribed spot on one or both cheeks; the eyes become dull; the pupils dilate; an azure semicircle runs along the lower eyelid; the nose is irritated, swells, and sometimes bleeds; a swelling of the upper lip; occasional headache, with humming or throbbing of the ear; an unusual secretion of saliva; slimy or furred tongue; breath very foul, particularly in the morning; appetite variable, sometimes voracious, with a gnawing sensation of the stomach, at others, entirely gone; fleeting pains in the stomach; occasional flatulency and vomiting; violent pains throughout the abdomen; bowels irregular, at times costive; stools slimy; not unfrequently tinged with blood; belly swollen and hard; urine turbid; respiration occasionally difficult, and accompanied by cough; cough sometimes dry and convulsive; uneasy and disturbed sleep, with grinding of the teeth; temper variable, but generally irritable, &c.

Whenever the above symptoms are found to exist, DR. C. M'LANE'S VERMIFUGE Will certainly effect a cure.

The universal success which has attended the administration of this preparation has been such as to warrant us in pledging ourselves to the public to

RETURN THE MONEY in every instance where it should prove ineffectual; "providing the symptoms attending the sickness of the child or adult should warrant the supposition of worms being the cause." In all cases the Medicine to be given in STRICT ACCORDANCE WITH THE DIRECTIONS.

We pledge ourselves to the public, that Dr. C. M'LANE'S Vermifuge DOES NOT CONTAIN MERCURY in any form; and that it is an innocent preparation, not capable of doing the slightest injury to the most tender infant.

Address all orders to FLEMING BROS., PITTSBURGH, PA. P. S. Dealers and Physicians ordering from others than Fleming Bros., will do well to write their orders distinctly and take note that Dr. C. M'LANE'S Vermifuge is prepared by Fleming Bros., Pittsburgh, Pa. To those wishing to give their children a trial we will send, per mail, post-paid, to any part of the United States, one box of Pills for twelve three-cent postage stamps, or one full Vermifuge for fourteen three-cent stamps. All orders from Canada must be accompanied by twenty cents extra.



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penetrating to the vermin in all grades of development, extinguishing it with unerring accuracy, and thus to improve the growth and quality of the wool, adding weight and lustre; and enabling sheep to rest all and thrive. No flock master who values his stock should be without it. Price 35c., 70c., and \$1.00 per tin. A 35c. tin will clean about 20 sheep or 30 lambs. Sold everywhere.

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Cannot be cured by snuffs, washes or local applications. It is a weakness of the constitution, developing itself in the nasal organs first, afterwards extending to the throat and lungs, ending generally in Consumption, if not checked by proper remedies. Pains in head, back, loins, and weakness of kidneys are its attendant diseases. More people have Catarrh than any other disease. It is easily cured. Thousands of cases, some of forty years standing, have been cured in New Hampshire and the Dominion the past three years, by the Constitutional Catarrh Remedy. Certificates to back the above, and a treatise on Catarrh sent free on application to T. J. Harding, Chemist, Brockville, Ont. Send name on postal card, and it will cost only a cent. Price, \$1 per bottle, or six bottles for \$5. Sent to any address on receipt of money.

NERVOUSNESS. Dr. CULIERI'S Specific or French Remedy, for Nervous Debility, etc., attended with any of the following symptoms:—Deranged Digestion; Loss of Appetite; Loss of Sleep; Faint and Nervous or Heavy Sleep; Inflammation or Weakness of the Kidneys; Troubled Breathing; Failure of Voice; Irregular Action of the Heart; Eruptions on the Face and Neck; Headache; Affections of the Great Loss of Memory; Sudden Flushing of Heat and Blushing; General Weakness and Indolence; Aversion to Society; Melancholy, etc. Clergymen, Physicians, Lawyers, Students, and persons whose pursuits involve great Mental Activity, will find this preparation most valuable. Price \$1.00; Six for \$5.00. Address: J. B. SAWYER & CO., Chemists, Toronto. (Sole Agents for the above preparation.)

FITS! FITS! FITS!

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

Persons laboring under this distressing malady will find Hancock's Epileptic Pills to be the only remedy ever offered for curing Epilepsy or Falling Fits. The following certificate should be read by all afflicted: they are in every respect true, and should they be used by any one who is afflicted, it would be as if a friend who is a sufferer, he will do a humane act by cutting this out and sending it to him.

A MOST REMARKABLE CURE.

PHILADELPHIA, Jan. 2nd, 1867. JOHN HANCOCK, Baltimore, Md. Dear Sir, I was afflicted with Epilepsy in July, 1857. I was attacked by physical means, but could not be cured. I was advised to try your Pills, which I took according to directions, and in ten days I was cured. I had from five to six fits a day, at intervals of five or six days. I was very nervous, and my appetite was very poor. I had a general debility, and was unable to do any work. I was cured by your Pills, and only had two or three fits since. I was cured by your Pills, and only had two or three fits since. I was cured by your Pills, and only had two or three fits since.

IN THERE A CURE FOR EPILEPSY?

THE enclosed will answer. GREEK, Miss. June 30—S. HANCOCK—Dear Sir: You will find enclosed five dollars, which I send you for two boxes of your Epileptic Pills. I was the first person who tried your Pills in this part of the country. My son was badly afflicted with this evil disease, and I was advised to try your Pills, which he took according to directions. He has never had a fit since. It was my persuasion that Mr. Lyon tried your Pills, and he was cured. Persons have written to me from Alabama and Tennessee on the subject, for the purpose of ascertaining my opinion as regards your Pills, and I have always recommended them, and in no instance where I have had a chance of hearing from their effect have they failed to cure. Yours, etc., Wm. L. DUNN, Gretna, Tallapoosa County, Miss.

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

HONOLULU, Hawaii, Jan. 20th, 1867. TO JOHN S. HANCOCK, a person in my employ had been afflicted with Fits, or Epilepsy, for thirteen years; he had several attacks of intervals of two to four weeks, and sometimes several in quick succession, sometimes coming on at night or in the day. On several occasions they lasted until his mind appeared totally deranged, in which state he would continue for a few days, after which he would be cured by several remedies prescribed by our resident physicians, but without success. Having seen your advertisement, I concluded to try your Pills, and I have always received a permanent cure. The person is now a sound, healthy man, about 30 years of age, and has not had a fit since he commenced your Pills, and he is very grateful to you for the cure. He was my principal wagoner, and has since that time been exposed to the severest of weather. I have great confidence in your Pills, and would like every one who has fits to give it a trial. B. L. DEFRANCE.

STILL ANOTHER CURE.

Read the following testimonial from a respectable citizen of Gretna, Miss.: JOHN S. HANCOCK, Baltimore, Md.—Dear Sir: I take great pleasure in stating a case of Spasms, or Fits, cured by your invaluable Pills. My brother, J. J. GILSON, has long been afflicted with this evil disease, and he was advised to try your Pills, which he took according to directions, and he was cured. He has never had a fit since. It was my persuasion that Mr. Lyon tried your Pills, and he was cured. Persons have written to me from Alabama and Tennessee on the subject, for the purpose of ascertaining my opinion as regards your Pills, and I have always recommended them, and in no instance where I have had a chance of hearing from their effect have they failed to cure. Yours, respectfully, etc., W. P. DUNN.

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Presbytery of Peterboro'

The Quarterly Meeting of this court was held at Cobourg, on the 4th of July. Mr. Reeve's resignation of his pastoral charge at Haliburton was laid on the table together with a copy of a series of resolutions adopted at a congregational meeting...

Lord Derby received a lecture on the 16th inst from the Christian League, and he administered one in return. A memorial from the deputation of the League set forth that all Europe sympathizes with the oppressed Christians...

The Eastern Question.

Lord Derby received a lecture on the 16th inst from the Christian League, and he administered one in return. A memorial from the deputation of the League set forth that all Europe sympathizes with the oppressed Christians...

Births, Marriages and Deaths.

MARRIED. On the 12th inst., at the residence of the bride's father, Carling, by the Rev. D. B. McRae, M.A., GEORGE WILKINSON to MISS LAURA COLE.

Official Announcements.

MEETINGS OF PRESBYTERIES. PETERBORO.—In St. Paul's Church, Peterboro, 22nd August, at 2 p.m. At Cobourg on the 26th September, at 10 a.m.

QUEEN'S UNIVERSITY.

The Thirty-Sixth Session will begin on 4th October. The Calendar just published contains full information as to the curriculum, subject of study, courses for graduation, scholarships, etc., etc.

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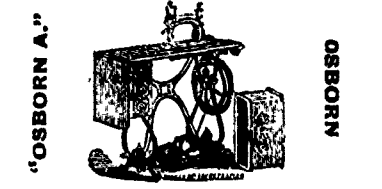
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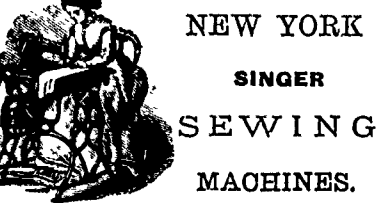


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