

British American Presbyterian

Vol. 5—No. 31.]

TORONTO, CANADA, FRIDAY, SEPTEMBER 1, 1876.

[Whole No. 239]

Contributors and Correspondents

[For the Presbyterian.]

HISTORY OF THOMAS AQUINAS.

BY T. T. J.

The same year that Thomas made a public confession of his faith, he went with John, master of the Teutonic Order, to Paris, and thence to Cologne to hear the lectures of the renowned German theologian, Albert the Great, bishop of Regensburg, who taught in Paris and Cologne, and to continue his studies under his guidance. During his first year at this school he wrote his comments on the "Ethics of Aristotle," giving all his time to studies, and oftentimes retrenching on the hours allotted for rest.

By his humanity and reticent disposition he concealed his progress and deep penetration from his fellow students, so that no one dreamed of that latent fire which like a slumbering volcano was hidden within, and which one day would burst forth in all its grandeur, making him one of the greatest theologians of his school. They imagined that he learned nothing, because he never displayed his stores of knowledge whenever an opportunity afforded, (as some students are so fond of doing) but was always willing to listen and learn in silence. On account of his extreme shyness and reserve he generally left all controverted points for others to determine. Illustrative of this, an incident is related that on one occasion a student undertook to explain a difficult subject to him, to which he listened with the closest attention without uttering a word, and, although quite competent, young as he was,—to teach his instructor, thanked him kindly when he had finished for the information given which he knew before. The student nick-named him the *dumb ox*, or the *great Sicilian ox*, on account of his taciturn disposition, his tall frame, and massive proportions.

An opportunity soon presented itself, however, of showing how little he merited the reproach, and of showing at the same time the brightness of his genius, quick penetration, and deep learning, in spite of all his endeavors to conceal them.

Albert, the German professor, hearing how he had combated and silenced some of the students who had presumed to instruct him the day before, asked him to solve several knotty and obscure questions for the purpose of discovering his knowledge and worth.

His answer, which only a deep sense of the duty of obedience to his superiors could have extorted from him, completely astonished his audience, and won at the same time this honorable and characteristic eulogy from his master: "We call him the *mute ox*, but he will yet give such a hollow in learning as will be heard all over the world."

The general body of the Dominicans at a meeting held at Cologne in 1245, deputed Albert the Great to fill the theological chair in St. James' College at Paris, which the University of that place had given them at an early period of their history, and from which the members of that body were afterwards called Jacobins or Jacobites.

Here he taught for three years,—1245 to 1248, and during this time Thomas was his constant and promising pupil, obtaining the degree of Bachelor of Arts, when he was about twenty-three years of age.

He applied himself to his studies with increasing ardor, and Jesuit-like, held that obedience to his tutors was both right and essential at all times and under all circumstances. As an instance of this it is related that whilst reading in the classics one day, his tutor by mistake told him to pronounce a word with a false quantity; in it, which he readily did, although he knew it all the while. On being told afterwards that he ought to have given it the right pronunciation when he knew that the tutor was at fault, he replied,—"It matters not how a word is pronounced, but to practise humility and obedience on all occasions is of the greatest importance."

In 1248, when he was about twenty-three years of age, the Dominican Order honored him in a signal manner by appointing him to teach at Cologne, where he had formerly been as a student, and, at the same time, it had translated Albert the Great thither also,—for it was customary to change the professors from one school of learning to another as their services were required. Whilst teaching there Thomas began to publish the first of his writings,—his comments on the Ethics and Aristotles, and also comments on other philosophical works by the same author. He appears to have shunned all society, and shutting out the world from his mind, devoted all his energies, talents and time to his studies for the purpose of preparing himself for the assumption of the holy orders at no distant date. Although courteous and affable when in company, it was his principle to shun all unnecessary visits and social pastimes, employing his spare moments in redoubling his watchings, prayers and other spiritual exercises.

Students in all departments of learning, and young men generally, would do well to imitate, in some respects, the example of this devoted young man, for it is lamentable to think how much of their precious time is wasted in frivolity.

About this time he had occasion to visit Rome, and whilst there he had a private interview with the Pope, Innocent IV., about some ecclesiastical matters of great importance. Whilst they were thus engaged an official entered the audience chamber with a bag of gold which he had obtained by the sale of absolutions and indulgences. On receiving it the Pope turned to Thomas and said:—"You see, young man, the age of the church is past in which she said,—'Silver and gold have I none.'" "True, holy father," was the reply, "but that age is also passed in which she could say to a paralytic—'rise up and walk,' for he had an

abhorrence for the doctrine of indulgences. He believed that such would weaken the confidence of the people in the power of the church. After teaching at Cologne for four years he was translated back to Paris, where the reputation of his perspicacity and reasoning powers attracted in a short time great numbers to hear his course of lectures. When these were completed the Order bestowed the degree of Doctor of Divinity upon him, which, after great reluctance, he accepted on the 28th day of October, 1256, in the thirtieth year of his age.

King Louis IX. held Thomas in such high esteem that he often consulted him about the affairs of state, and generally informed him the previous night when important matters were to be consulted in the council, so that he might always be prepared when called upon to give his opinion respecting them. He was always willing to give such advice as he believed would be for the best, and his deliberations were characterized by a deep insight into secular affairs.

Although he was thus respected by the King, he carefully avoided the honor of dining with him as often as he could excuse himself, but when obliged to attend he was as calm and collected as when in his own lecture room or private apartment. The trouble was that his reticent disposition operated upon by severe and continued study was beginning to make him absent minded, for at this time of his life he indulged in silent contemplation to such an extent that frequently after he had risen from the table he could not tell what he had eaten, and in the midst of the most captivating society he oftentimes became completely lost to everything around him, but the one theme that seemed to engross his whole mental powers.

One day being present at a banquet of the King—greatly against his will, for he would have preferred spending the time with his Summa Theologica, in the writing of which he was then engaged. He took his seat at the table wholly absorbed with his own reflections, and altogether unconscious of those around him. At this time the subject that engaged his attention was the framing of an argument by which the subtle doctrines of the Manichees could be defeated, and, as one proposition after another was presented and weighed in the silent judgment hall of his own mind, the interest increased to such an extent that at last he brought down his clenched fist on the table, causing the dishes to clatter and the royal guests he startled as he exclaimed:—"The argument is conclusive against the Manichees!" His prior, who sat next to him, seized his arm and reminded him that he sat at the table of his monarch—not in his own private study, and must be careful how he acted, which suddenly disturbed his deep and pleasant reverie. As the argument of the Manichees faded away from his mind, the fact of his having transgressed the laws of etiquette in the presence of his king, was forced upon his consciousness and painfully impressed itself there. He instantly begged his Majesty's pardon for what he had done in the most humble manner, and felt gratified to think that he had one subject at least upon whom the position and the presence of such distinguished guests had so little effect that they could not divert his thoughts from higher and more important subjects.

He was interested also in the discovered argument of the young divine, and, fearful that he might forget it, a secretary was ordered to write it down at once as it was dictated to him, a duty that Thomas would gladly have postponed at that place and time if it had been in his power.

It is remarkable how a meek disposition and an unruined temper can oftentimes overcome in the heat of a debate, when even the force of reasoning has failed to convince. A soft answer from one insulted turns away wrath, and such traits of character are well calculated to heap coals of fire on the head of the wrong doer. Such were indeed the characteristics of Thomas Aquinas, so that he generally effected peace and order amongst his pupils without dispute or the exercise of arbitrary power.

On one occasion a student, as conceited as he was ignorant, advanced heretical opinions in his theses on two different occasions, when, instead of severely reprimanding him for his presumptions, as was no doubt expected, Thomas calmly and gently explained to him his mistake, so that the student confessed his error, thus verifying the truth of that Bible proverb, "A word fitly spoken is like apples of gold in baskets of silver."

In the year 1259, Thomas attended the thirty-sixth general assembly of the Dominican Order, which was held at Valenciennes, and took part in the business transactions and discussions of the meeting. Along with Albert the Great and three others, he was appointed to draw up rules for the studies of the Order, which are still extant.

In 1261, Pope Urban IV. summoned Thomas to Rome, and commanded the leader of the Dominicans to appoint him as a teacher in that great metropolis.

He also besought his great impetuosity to accept some ecclesiastical office, but he firmly refused all such honors. The Pope, having taken a fancy to him, arranged it that he should always be near him as one of his personal attendants, and in this way he preached and taught in Rome, Viterbo, Orvieto, Fondi, and Freggia—cities where the Pope resided during his stay with him. In addition to these he taught in the Universities of Cologne, Naples, Paris, Foggia, Pisa, and other places, wherever his services were required.

He was very successful as a preacher. It is related of him that on one occasion his whole audience was melted to tears while he was discoursing on the love of God to man, and the gratitude we ought

to feel to Him for his infinite compassion and grace.

The same effect was produced when he was preaching shortly afterwards on the glory of Christ, and the happiness of those who rise by grace to glory.

Two Jewish Rabbies, one day, held a long conference with him at the villa of a cardinal, named Richard, and when they parted from him it was with the understanding that they would resume their discussion on the following day. Thomas spent a great part of the intervening night in prayer, and next morning the Rabbies came with others to embrace the Catholic faith.

In 1268 the Dominicans held their fortieth general council in London, at which meeting Thomas was present, having been appointed Provincial Definitor, or Visitor of the Order, for the province of Rome, and assisted in deliberating for the best interests of their common cause.

Pope Clement IV. in 1265, presented him with the archbishopric of Naples amongst the ecclesiastical honors, but he still continued to refuse every position of influence that was offered him. He seemed to have lived for some time after this at Bologna, for it was at that place he completed his "Summa Theologica;" however, his stay must have been short for he was soon induced to remove to Naples.

In 1272 the University of Paris, at a general meeting of the Order held at Florence, demanded his return to that place; but Charles, King of Sicily, would not allow him to be removed from the theological chair of Naples.

He gave Thomas a monthly allowance of one ounce of gold as a pension, but soon afterwards he handed in his resignation as theological teacher in the several seminaries of learning, and to his great joy, although after much opposition, he became once more a private Dominican monk.

(To be continued.)

THE MARITIME PROVINCES.

Will your correspondent be at liberty to call the attention of the brethren and people of the west, and the conveners of the Sabbath Committee in particular, to the frequent violations of the rest of the Lord's Day on the Government railways of these Provinces? It has been stated again and again apparently with authority, I think the statement was made on the floor of the Assembly as well as elsewhere, that the railway authorities desire to restrict Sabbath work within as small bounds as possible. Such a declaration as that does not of itself amount to much. At all events, experience shows that the principle (?) laid down is of an exceedingly elastic nature. So far as regular trains are concerned, none are dispatched on the morning of the Lord's Day, or indeed during the day. The night trains, however, are dispatched every night, Sundays not excepted. From St. John and Halifax the night trains go out seven times a week. Formerly, so far as I remember, one night was left out, none was dispatched on Sabbath night; this year we have got ahead of that, and what further advances are in store for us who can say. On the road between Moncton and Quebec there is one night's intermission, between St. John and Halifax there is none. So much for the application of the principle so ostentatiously put forth. When we come to irregular or special trains, the case assumes a more serious aspect. A few weeks ago Barnum, the Prince of Humbug, visited these Provinces by the sea. He closed his campaign in St. John on Saturday night, and the following week he was to spend in Nova Scotia. Accordingly about midnight or after two or three, trains left and they were on the road between there and Truro until near the evening of Sabbath. While these trains were on the road, Barnum himself, pious man that he is, having gone on before by the regular train, attends the Young Men's Christian Association in Truro on the afternoon of Sabbath, and gives an address, when he takes the opportunity of "pitching into" one of our venerable ministers who that morning warned his people from attending the circus. On the Sabbath following, trains were again placed at his disposal to enable him to reach Bangor for an exhibition on Monday night. A week or two after the paandering of our railway authorities to the great Yankee showman, a Romanist chapel at Campbellton is to be consecrated. The priest applies for a Sunday train to take the Bishop from Chatham to Campbellton, and also to take as many of the French and Irish co-religionists at excursion fares to the religious (?) celebration. And the train is granted. The head manager is a very pious and devoted Episcopalian, the sub-manager is a devoted and liberal-minded Methodist, he is in the habit of boasting of his liberality, but what of that? Barnum has had his trains, and why may not a priest have a train? Both claim to be great moral regenerators, the latter especially, and it is for good that the thing is done. But when so much is done, what is the good of having a Sabbath at all? If it be right to have trains to carry Barnum along, and to carry worshippers to the consecration of a chapel, why is it not right to run trains as usual?

The brethren of the West are not to suppose that we here have been silent while all this was going on. The Presbytery of Truro has been especially active all along, remonstrating, protesting, and petitioning. One point they have succeeded in gaining. An order came to the post-office of that town ordering Sabbath mails to be made up. So earnest and powerful was

the remonstrance that the order was revoked. The Presbytery of Miramichi happened to meet when a report went abroad that a train was to be put at the disposal of the Bishop and his diocesan, and at once the Moderator and clerk were instructed to remonstrate. The manager in chief after the deed was done, sent a courteous and somewhat apologetic reply. The gist of it was that he could not well refuse the train when a pastor requested it, and requested it for his fellow-worshippers. But the fact is, the train while given for a special purpose, was advertised to the general public, and particular attention drawn to the cheap fares, return tickets at single rates, and the opportunity thus afforded of seeing the splendid scenery of the Restigouche.

It is clear from all this that we must bestir ourselves, also the Sabbath of the continent of Europe will be upon us ere long. Public opinion must be levered, and we must carry the question to the polls if we will conserve our Sabbath. It is in sorrow more than in anger that I call attention to this invasion of our rest and quietness. L.M.M.S.

Progress of the Church in Essa.

When I became acquainted with this township, not quite eight years ago, there were but two Presbyterian ministers labouring within its bounds. One was the Rev. W. Fraser, who had the charge of First Essa in connection with his present charge of Bonhead. The other was Rev. J. K. Hielop, now of the Presbytery of Stratford, who had almost the entire township under his care. His charge so extensive was faithfully and well wrought. He had at least six congregations or stations scattered along the west, south, east, and I may add north, boundaries of the township. His self-denial, diligence, and success as a pastor are doubtless the causes to which we may in a great measure attribute the firm hold of Presbyterianism in the district, and the progress since made. Mr. Hielop enjoyed much of the confidence and esteem of his people, though there were some of another persuasion, who wondered that such a man was permitted in Divine Providence to run through the country "preaching such doctrines."

The two pastoral charges of that time had 207 members, and paid about \$1000 stipend.

Now there are five pastoral charges over ten congregations, including New Lowell in the Township of Sannidale, which is connected with Angus.

These have a membership of about 415, and promise to pay for stipends about \$8,100. Only two have at present pastors settled over them, namely, the charges of Townline and Ivy, and Angus and New Lowell. First Essa and Cookstown have called Mr. Stewart Acheson, probationer, and will be soon settled, as Mr. Acheson has signified his acceptance of the call. Alliston and Carleton have given a call to Rev. I. M. McConnell, of Teumseh and Adajala.

The remaining charge, of Burns' and Dunn's settlement churches, is two weak to support a pastor, and some rearrangement, connecting them with other congregations, may yet be found to be necessary. Meanwhile their position is satisfactory, notwithstanding the trouble and danger in which Burns' church was not long ago. A visit, made under instructions of the Presbytery, to the congregations of Burns' and Dunn's Corner's churches, suggested this article, and requires me to make more special remark about them.

The congregation of Dunn's Corners, nearly in the centre of Essa, was a preaching station opened by the Rev. Thomas McKee, while pastor of First Essa and Carleton, and ministered to by him until strong enough to warrant application to the Presbytery for organization. The application was granted, and in March last the congregation was formed with twenty-one names on the communion roll. During summer, Mr. W. Smith, a student-missionary, has been labouring in the two congregations with acceptance, as I believe, and with success. He has aimed not only at edifying them with the Word, but at getting them in working order, and at the establishment of sessions over them. The latter end has been attained.

By appointment of Presbytery, I ordained the elders elected—two at Dunn's Settlement and three at Burns' church—on Saturday, 19th inst., and preached preparatory to the Lord's Supper. The first duty of the newly-formed sessions was to receive applicants for membership. At the former place twenty new members were received—fifteen on profession and five from other churches. At Burns' church nine applicants were received on profession. It was interesting to observe that a considerable number of the applicants were young men and young women.

On Sabbath, 20th, the services were attended by a large number in each place, the Supper was administered to forty-six communicants at Dunn's, and to thirty-six at Burns' church.

Gratified by what I saw of present progress, and of good work being done, and having been led to make the foregoing comparison between eight years ago and the present time, it occurred to me that we can afford to disregard assertions of the kind made by a noted preacher of another body to this effect, that Presbyterianism is alien to the wants and feelings of the people of this country, and not adapted to keep pace with its development. M.

HARD, horny hands, embrowned by the sun and roughened by labor, are more honorable than white ones that never reached out to help a fellow creature, or added a dollar to the world's wealth.

[For the Presbyterian.]

Concert for Prayer.

Will it succeed? Quite apart from this consideration our duty is plain. Still the question is an interesting one. The elements of success in prayer are always worthy of attention, and may well receive our present consideration in view of the movement referred to in last issue. The

OUR POURING OF THE HOLY SPIRIT is the object specially sought, and it is very definitely of aim is an important element of success, judging from the records of Scripture. The cases of prevailing prayer were recorded are all marked by this characteristic. We have the further encouragement of knowing beyond a doubt that the blessing desired is

ACCORDING TO THE WILL OF GOD.

None other is more distinctly, fully, and repeatedly promised in His word. Not only His willingness but His great desire that His people should possess and enjoy this precious gift are most impressively set forth. How comes it then, asks many a doubter and many a professional believer, that when these promises are so often repeated in private and public prayers, the results are so out of proportion to the promises? With the believer, one answer only is here possible, viz.: "Ye ask and have not, because ye ask amiss." In other words, the prayer which fails is not the prayer of faith which alone prevails, and to the success of which there is no limit but God's promises, so exceeding great and precious.

"ACCORDING TO YOUR FAITH,"

is a law of the kingdom most directly applicable here, indeed the one which involves the settlement of the whole question. In the case of unsuccessful prayer faith is plainly defective in quantity or quality, or more probably both combined.

1. Faith may be of the right kind, yet being scanty its results are in proportion. True, God often graciously surprises His children with more than they asked or expected. Such may form apparent exceptions to the rule, but the principle revealed remains the same. Unbelief dishonors and limits the Holy One of Israel. If faith do not open wide the mouth, what wonder if it be not filled?

2. But faith often seems large in the estimate of ourselves and others from the great requests it makes and the great expectations it avows, only, however, to the disappointment and perplexity of all concerned. Why? Because the faith has not been intelligent, and has been vitiated in its working by a large admixture of presumption or superstition. Is it not always so where the

CONDITIONS OF THE PROMISE

are ignored or neglected? But let faith grasp the promise as the word of a Covenant God, and at the same time honestly seek to know and comply with the conditions appended, and the results will be as sure as the Divine Government is stable. It is just here that the great difficulty lies, and that many who are "at ease in Zion" shrink back into helpless and hopeless mediocrity, the stumbling-block of the enquirer, the excuse of the sceptic, the great obstacle to the Church's progress. I know that many, who would loudly disavow such a position, would still ask, Is it possible to comply with the conditions under which the promised baptism of the Holy Spirit is given? The extent to which this is within the reach of every believer would take too much time and space at present to discuss; but it will, I think, be hard to find one reader prepared to say that he or she has done all that might, and therefore ought, to be done in the matter, while many have never given the subject any special attention. I would like, next week, to present your readers with a powerful article on the subject by a distinguished divine and successful Christian worker, but meantime let me hint at some of the hindrances which seem at present to be preventing an abundant answer to our prayers for the Spirit. These are the prevalence of things which grieve Him. They may not be sins of the gross form the Apostle found it necessary to warn the Ephesians, in connection with the inspired charge, "Grieve not the Holy Spirit," "Be filled with the Spirit,"—such as, "bitterness, wrath, anger, clamour, evil speaking, with all malice," but subtle forms of selfishness and self-seeking which taint the motive for which pulpit power and pastoral success are sought. Have Christ's words no application to us when He attributes defect of faith to "receiving honor one of another, instead of seeking that honor which cometh from God only?" Or the cause may lie in the region of questionable pursuits or indulgences which, like "Tobiah's stuff"—whose children "could not show their father's house, whether they were of Israel"—crowd the temple of the Holy Ghost, where room should be jealously secured and preserved at all cost for His abiding presence. Or it may be something plainly allowable in itself but which, made too much of, has become a usurping idol. Whatever it be, is it not plainly our duty to search and find, and at all cost purge it out, "tare it from His throne?" We know from John iv. Christ's zeal in such matters, and may surely count upon His help, and may not the result at least be a "broken and contrite heart" where God promises to dwell? Some may think that there is too much legalism in such views—too much mathematical treatment of the ways of a Sovereign God. To such I would only say, "Be not deceived, God is not mocked, he that soweth to the flesh shall of the flesh reap corruption, he that soweth to the Spirit shall of the Spirit reap life everlasting." W. M. R.

ALLEGATION from the love of God leads to alienation from the love of man; hence fallen men are described as "hateful, and hating one another."

Pastor and People.

SONS OF GOD BY FAITH.

BY THE REV. F. FOTHERINGHAM, NORWOOD, ONT.

Gal. III. 26-27: "Ye are the children of God by faith in Jesus Christ, for as many of you as have been baptized unto Christ have put on Christ."

The apostle in these verses is drawing his favourite contrast between the law and the gospel, and comparing the glorious freedom of the latter with the servile bondage of the former, ascribing this blessed difference to the working of faith, which, in the sense here implied, had not then come, for, "before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed."

How is it that faith so unites us to Christ, that we may be said to have put on Christ and so become the children of God?

Is this a mere arbitrary arrangement depending on the will of God alone, or does it spring from the nature of the case itself? Is a man saved by faith simply because God has revealed that He will be satisfied with this, or has faith in its own nature that which makes it impossible for God to do otherwise than love the possessor of it? So that when we understand the nature of it and its results, we at once exclaim, "This is what the father-heart of God yearns for, here is a pearl that it was worth the shedding of the blood of God's own Son to purchase, and which nothing less could by any means have purchased or even in the most distant way revealed to fallen man."

WHAT IS THIS FAITH

which works such a stupendous miracle of grace?

Our shorter catechism, summarizing the truth of God's Word, tells us that "the Spirit applyeth to us the redemption purchased by Christ by working faith in us, and thereby uniting us to Christ;" and again, "faith in Jesus Christ is a saving grace whereby we receive and rest upon Him alone for salvation." Faith is, then, that by which we receive Christ, and become united to Him.

We all know what faith in a general sense is. Belief in a rumor, a theory, a man, but in all these cases there is merely an assent of the understanding. The intellect alone is engaged in the act. Its effects do not penetrate us, they only touch the shell of us. They affect our actions, but faith that is saving faith means more than this. It does not mean simply recognizing God's holiness, justice, and mercy, but recognizing them in such a way as to love that holiness, dread that justice, and desire that mercy. The heart must be exercised as well as the head. Not only must the head assent to the doctrines of Scripture regarding Christ as true, but the heart must so feel their power as to lead to the exhibition of their practical effects in the outward life. Is Christ presented to us as equal with the Father, God over all, blessed for ever more, then faith bids us bend the knee to Him in worship, and honour Him even as we honour the Father. Does the Bible reveal us to ourselves as sinful and polluted in the sight of a holy God, and Christ as the lamb slain a sacrifice for our sins, then faith bids us come to God in penitence, confessing our sins and asking forgiveness for Jesus sake—laying the foundation of our hopes upon Him, for it is a foundation ordered in all things and sure.

We separate too much faith and works, and speak of the latter as mere evidences of the former, the fruit which the tree produces. And this distinction is true enough if our object be to guard against the error of attributing a saving efficacy to the works themselves; if we are merely echoing our Saviour's denunciations of the Pharisees. It is a distinction perfectly legitimate, and indeed necessary when we would construct a theological system, and assign to each element its proper place. But in guarding against error we may give a one-sided view of truth—we may separate logically what never exist a part in fact. Faith is rather the root of the tree, and its manifest tokens are the trunk and branches—the one springs from the other, the one cannot exist without the other. When speaking we do not consciously control every movement of the lips and tongue; these movements follow spontaneously as the ideas arise in our minds, and so if there is faith in the heart, there will be piety in the life. Faith is not the tree, it is the root from which the tree springs. Faith is not the germ, it is the vital force which animates it and makes it verdant and blossoming in the life.

This divine faith, this quickening power, this saving grace from a reconciled Father, this is which works our salvation by uniting us to Christ.

But how does it do this? To understand this we shall have to penetrate a little deeper into the mysteries of redemption and see what it was that our Saviour came on earth to do—we shall have to observe the kind of atonement that he made for us, and the revelation of God which he gave us. Man, by the fall, lost communion with God, and in that one sentence this misery and perdition is summed up. The cause of man's degradation is separation from God; the remedy for man is

RESTORATION TO COMMUNION

with God, and this restoration is effected by Christ Jesus. He came to raise fallen man, and teaching him up into union with Himself, and breathing His own spirit into him—by teaching him that God loved him with a father's everlasting love, and therefore it behooved him to live like a child of such a father.

We may never, we can never, lose sight of the awful, blessed, fact that Jesus died in our room and stead. Not only the purple streams which dyed the temple curtains on Mount Moriah, and the unequivocal utterances of the inspired seer attest the truth of it, but heaven itself, from the degraded Hottentot to the cultivated Brahmin, with one voice proclaims

that atonement must be made for man by the sufferings of another. It is easy for scepticism in its pride, measuring all things by the rule of finiteness and imperfect human standards, to suggest difficulties—what divine thing is there that is not difficult to feeble man? But still the stupendous fact remains the sheet anchor of our faith.

But on the other hand he is indeed a bold man who professes to have fathomed the divine counsels, and to be able to formulate the whole of the doctrine of the atonement. No human words can ever confine within their narrow sentences the great "mystery of godliness." It is a mine in which devout theologians may sink all their learning to the end of time, and ever find fresh gems to be gathered. To another aspect of the atonement let me direct your attention. It is the complement of our Saviour's work would be perfect that did not present that view of it on which He Himself most delighted to dwell.

In this great problem which even angels pondered over, and whose solution they watched with profoundest interest.

TWO THINGS

had to be considered. Not only had the judgment of all the earth to be appealed, but the heart of the Father of men had to be reconciled. Not only were the bonds of law broken, but also the far tenderer ties of love. It was not enough that his righteous indignation should be turned aside. His love demanded more than this. What father would not demand more before the old relationship was completely restored? Would it satisfy any earthly parent that the penalty of disobedience was rigorously enforced? Would he not require that his love should be appeased as well as his law? And to win this the confession alone suffices. Only when the prodigal can say, "Father I have sinned against thee," does that father fall on his neck and kiss him. There must be a repentance and confession of sin corresponding in its depths to the majesty of the law violated before the objects of love can be reunited. Such a repentance man could never make, such a repentance he could never offer; for with his sin-darkened moral perceptions, and his sin-seared conscience the full enormity of his guilt could not be made apparent to him so as to awaken his remorse. What man could not do, Christ did for him. Christ as a man, as our elder brother,

MADE CONFESSOR FOR US,

and acknowledged the righteousness of God's wrath against sin. God alone saw the fearful depth of the fall, and so in Christ came to reconcile the world to Himself. He became man in order that, as man, He might stand and plead before God for man, and by His life and words confess man's sin. He came that He might pray, not merely with His dying breath, but by His whole life and for all men—"Father forgive them, for they know not what they do." In this lowly birth and obedient childhood we see his confession of man's sinfulness and consequent misery and subjection. Throughout his manhood, the earnest prayers and pleading words he utters, the clouded brow, the furrowed cheek, the pitying eye, and pensive mien, all betray the load of man's sin lying heavily upon his heart before God. Nor can we separate His death from His life, but rather read the lesson of that death in the light of the life, and do we not see in it the culminating point and sum of the whole; for what is our Saviour's death on the cross but a deeper "amen" to the sentence, "In the day that thou eatest thereof, thou shalt die." From the manger to the tomb, and most of all on calvary, does the God-man appear as our advocate, pleading for the return of the Father's love to His wandering children. This was the aspect of our Saviour's life on its Godward side. This was the prayer it uttered before the eternal Father, "For my sake, who know their misery and sin, have compassion on the blinded children of earth. I will bear their penalty. I their brother, and thy Son, acknowledge and confess my brethren's guilt; restore to them thy Father's love, receive them again to thy loving embrace."

What message on the other hand did Christ bring to man, that he might be led to accept forgiveness and respond to the Father's love? He taught men that God was not only the Jehovah, the self-existent God of their father Abraham, but that He was also their "Father who is in heaven." Teaching no new revelation, but adding all the weight of His perfect life to the sublime teaching of the old, he came to reveal the Father

BY LIVING THE SON'S LIFE

of filial obedience. Sacrifice and offering thou wouldst not. * * * then said I, Lo I come to do Thy will, O God * * *. He taketh away the first that He may establish the second. By the which will we are satisfied. (Heb. x. 5.) This is the key that unlocks the treasures of His kingdom; this is the undertone that runs through all the sublime music of His words. It is His brotherhood with men that draws them around Him; it is His Son life that points them upward to His Father and their Father. The name He delights in is "Son of Man," that men may feel that His life is their life, His service their service, and being tempted and suffering as they were, yet perfect, so they should be obedient likewise, that they might follow Him to the Father's house of many mansions, whither he was going to prepare a place for them. Yet, while knitting closely the bonds of brotherhood with men, He ever showed that he was only the mediator, the connecting link between them and God. "Lord show us the Father and it sufficeth us." "Have I been so long time with you and yet hast thou not known me, Philip? He that hath seen me hath seen the Father, and how sayest thou then, show us the Father?" God as a father was revealed in Christ the son, and in the kind of service the Son rendered towards the Father we see the Father's character glorified. The Father He declares to be glorified, not merely in the works, but "in the Son." He revealed the father by exhibiting the kind of service that Father

demanded from a Son. The Father's love is manifested in the Son's reciprocal love. His eyes glance upward in hurrying filial obedience, that men's eyes copying His may glance upwards likewise, and recognize their Father's countenance. And was the voice twice heard from heaven, "This is my beloved Son, in whom I am well pleased." His first recorded words are "Wist ye not that I must be about My Father's business?" and the last utterance that fell from His lips was "Father, into Thy hands I commend My spirit." And as if to reassure His timid followers that their brotherhood with Him was not broken by His glorification, He bids Mary "go and tell My brethren, and say to them, I ascend to My Father and your Father."

His whole teaching if full of the fatherhood of God; all through life it is the self-surrender of the filial spirit that He displays. "My Father worketh hitherto and I work," not merely that the same God-head exists in both, but because His whole being as a son was wrapped up in His Father's being. "My meat is to do the will of Him that sent me, and to finish His work." In the solemn agony of His passion, shrinking love implored "O My Father, if it be possible, let this cup pass from me." 'Twas but for a moment, when the filial spirit rose above the trial in conscious strength of faith. "O My Father, if this cup may not pass from me except I drink it, Thy will be done." It was this entire surrender of His own will to the Father's will that gave Him calmness before the scoffing Roman and blaspheming Jew. It is this that sustains Him in the desert of the temptation, as in the garden and on the cross.

In this light, too, we must view the resurrection of our Lord, for it was the glorious seal of the Father's acceptance. Louder than by the Jordan and on the mount of transfiguration, for its words are heard by many more, and it is but the echo of prophetic song, comes the voice from the empty tomb, "Thou art my son, this day have I begotten thee." "This He said unto His disciples, in that He raised up Jesus again," (Acts xiii. 33), and declared Him to be "the Son of God, by the resurrection from the dead." "No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, He hath declared Him." How? By propounding so many doctrinal theses regarding Him? No; but by living as man, and amongst men, the Son's life, and infusing His spirit into men that they too might have strength to live that life. Now what is faith in us but just the

AWAKENING TO BONDSHIP.

The spirit within us crying, "I will arise and go to my Father." It is the Christ-life awakening in us. We are made partakers of Christ, for we begin to share in His filial spirit. It is faith that gives us, nay, it is faith that is "the spirit of adoption whereby we cry Abba, Father"—then the spirit bears witness with our spirits that we are the children of God." It is by faith that Christ, that is the Christ-spirit, dwells in our hearts. "I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God." We dwell in Christ and Christ in us, and hence it is that our faith makes us partakers of Christ and renders us acceptable to the Father. Because He recognizes the tender plant springing up in our hearts as that which His own hand has planted. Because He sees our feeble faith to be of the same kind as our Saviour's perfect faith. We are accepted because God sees in us the beginning of that which will become more and more like Christ's life—the germ out of which perfect sonship is developed by His fostering spirit. Some are accepted for Christ's sake. His perfect obedience is imputed to us, and covers our imperfect obedience. His perfect submission covers our too often rebellious will. "When the fullness of time was come, God sent forth His Son" (notice the relationship under which the second person of the Trinity is revealed. A son alone could teach sonship) "made of a woman, made under the law, to redeem them that were under the law, that we might receive (not forgiveness merely, not freedom from sin merely, but) the adoption of sons, and because ye are sons, God hath sent forth the spirit of His Son into your hearts, crying, Abba, Father." "Ye are all the children of God, how? "By faith in Jesus Christ." "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." "Beloved, now are we the sons of God."

If this then be the nature of faith, and the union it effects with Christ, is not

UNBELIEF THE CROWNING SIN

against the fatherhood of God? It is worse than rebellion which sets at defiance the wrath of the Almighty, for it spurns the love of Him who mourns over His deluded creatures. What wonder, then, that we read as the dreadful doom of the unfaithful servant, He "will appoint him his portion with the unbelievers." "Take heed, brethren, lest there be in any of you an evil heart of unbelief," for the unbelieving * * * shall have their portion in the lake which burneth with fire and brimstone, which is the second death." The prayer of faith—and none other is heard—"Whatever ye ask believing ye shall receive," and could it be otherwise? If earthly parents cannot resist the earnest pleadings of filial dependence and love, think you that our heavenly Father can turn a deaf ear to His weak children on earth. "Like as a father pitieth his children, so the Lord pitieth them that fear Him." "Without faith it is impossible to please Him," and naturally so. What earthly parent would not be wounded, grieved, and justly indignant were his child to couple his request with the words, "I ask, but believe that you are to selfish, or care so little for me that I do not expect my request to be granted." Is not this just the implied utterance of a faithless prayer. What a mockery and blasphemy and insult to the loving heart of our Father!

A word in conclusion to those who have not this precious faith, in whom the filial spirit has not awakened. You are shutting your eyes to the light which streams to your soul from Christ's life. You are stopping your ears so that you hear not the invitations, the pleading invitations of your Father's love. You are doubting the love

of Him who is Love. You are doubting the word of Him who cannot lie. "To whom I swear He that they should not enter into His rest, but to them which believed not." It is to you that he says, "When ye spread forth your hands I will hide mine eyes from you, yea, when ye make many prayers I will not hear; for only the child's prayer is accepted—only in the Beloved will ye be accepted."

Like the pillar of fire—which stood behind the host of Israel on the shore of the Red Sea—all God's promises are a dreadful brightness to His enemies, but a glorious lightness to His chosen people. You must look beyond the mountain-top and the thunder cloud, and see the Father's face in the law-giver, and then above the sound of the trumpet you will hear the gentle tones of love that will make your heart throb and your pulse bound with a new joy. Then, even although the ground may sometimes tremble beneath your feet, and the skies tremble above, you will find that "the Eternal God is your refuge," and underneath are the everlasting arms. Come then to Him as the children to a father, and by His own spirit He will teach you, with His own power protect you, with His own joy refresh you, and into His own family receive you.

Now unto the God of all grace, who hath called us unto His eternal glory by Christ Jesus, be glory and dominion for ever and ever. Amen.

Ten Points of a Good Wife.

Robert Burns, the Scottish poet, speaking of the qualities of a good wife, divided them into ten parts. Four parts he gave to "good temper;" two to "good sense;" one "wit;" one to "beauty" (such as a sweet face, eloquent eyes, a fine person, a graceful carriage); and the remaining two parts he divided amongst other qualities belonging to or attending on a wife, such as fortune, connection, education, or accomplishments, family, and so on; but he said, "Divide those two parts as you please, remember that all these minor proportions must be expressed by fractions, for there is not any one of them that is entitled to the dignity of an integer." Mr. Smiles, in quoting this passage from Burns, in the chapter on marriage in his pleasant and chatty book on "Character," says: "No wise person will marry for beauty mainly. It will exercise a powerful attraction in the first place, but it is found to be of comparatively little consequence afterwards. Not that beauty of person is to be underestimated, for, other things being equal, handsomeness of form and beauty of features are the outward manifestations of health. But to marry a handsome figure without character, fine features unadorned by sentiment or good nature, is the most deplorable of mistakes." This is the only comment made by Mr. Smiles on the matrimonial scales of Burns, the proportions of which he may therefore be taken to approve. The matter is worth closer criticism, and it will be an amusing and not unpractical or unprofitable employment of some leisure minutes, to try, in some reader's judgment, whether any variation or improvement may not be made in the distribution of the ten points in a good wife. It will be observed at the outset that the moral and religious element is wholly ignored in the estimate of the poet. Physical, intellectual, and social qualities are alone taken into account; for good temper can scarcely be included among moral excellencies. But the problem need not be complicated by bringing into its consideration points of moral or religious worth. Designate these under the title of "a good principle," and this would demand a far larger proportion of the ten points than the four which Burns gives to good temper. For without virtue or good principle, we know that good temper, and good looks, and other gifts of person, are too often dangerous and ruinous to their possessor. Rather let us assume good principle and virtuous conduct, founded upon true religion, to be taken for granted in the problem, as it will be certainly deemed essential in the choice of a wife by every man who makes Christian profession. To marry "in the Lord" is a divine precept as well as a prudent resolution for all who "seek to live for both worlds." Two other conditions are to be presupposed—a certain amount of equality of station, as well as no undue disparity of age. There are exceptional cases in both respects, but in discussing general principles we have regard to the common rule, not the rare exception. As a rule, marriages of equal caste turn out unhappily for all concerned. In the rough bush life of a new colony this may be of less moment, but in the ordinary circumstances of civilized life, some equality of station and of education is expected. In examining the qualities to be sought in a wife, let us therefore regard moral worth, and also suitability of station, not as among the requisites, but as prerequisites; and then let us see how far we assent to the distribution of the ten points of Burns. The importance of good temper is great, but four out of ten seems rather a large proportion to allot to it. In describing the good qualities of a friend, or a brother or sister, or a master or servant, good temper would be a large ingredient, but in a wife, other points deserve equal if not greater note. Taking the larger view of beauty, as including all personal qualities of a physical or material kind, and form and figure as well as feature, and especially a healthy constitution, it certainly should be at least on a level with good temper. A poor invalid or cripple may have the sweetest of tempers. On the other hand, a pretty face may belong to a silly fool; which brings the point of good sense also to the front. The majority of sensible men will thoroughly agree with the poet as to the comparative unimportance of what he calls the "minor proportions" of fortune, family, accomplishments, and other accessories; and, in fact, one instead of two out of ten might be allotted for their fractional expression. Of course there are exceptional cases and circumstances, where some of these minor qualities assume greater importance. For instance, the heir of an estate, or the representative of a high family, might consider rank, and wealth, and education, of more consequence than to be represented by a decimal fraction. The wise Lord Burleigh,

in giving advice to his son on the choice of a wife, said: "Let her not be poor, how generous (well-born) soever, for a man can buy nothing in the market with gentility." The greatness of his house was in his mind more than the happiness of his son, in giving this advice. But taking the average of men who have to consider only their own personal taste, comfort, and advantage, good temper, good sense, and good health are the three primary and essential points.—The Leisure Hour.

The Beauty of Creation.

The earth is full of blessing,
Thou's beauty everywhere;
And He who made the universe
Has made it good and fair:
The wild-flowers in the hedge-crow,
The blossoms on the trees,
The radiance of the summer sun,
The freshness of the breeze
The hoar-frost in the winter,
The crystals pure and bright,
Created in their loveliness:
In one brief lover's night:
The mountains and the valleys,
The deep unfathomed sea,
With all its rippling waves that play
And dance about with glee.
Thou's beauty in the lustre
Of every twinkling star;
The colors of the rainbow, too,
How beautiful they are!
We gaze in silent wonder,
And whisper reverently,
"If this world is so very fair,
Oh, what must Heaven be!"

The Training the Lord Requires.

BY JOHN HALL, D.D.

The Bible rule is, "Train up a child in the way it should go." That rule is addressed to parents, to the Church and to the State. It is never broken with impunity. Parents, if you fail to train up your children in the way they should go, your will be broken hearts and bitter memories some day: Brethren of the Churches, if you fail to train up the children in the way they should go, there will be dishonor done to the Head of the Church. And the State, so far as it is its function, and it has power over the matter, must heed the voices that speak to it. "Train up the children in the way they should go;" for in a land like this, where power is put into the hands of such great multitudes, it is of the last moment for the welfare of the community that there should be not merely smart men; men with clever brains, but men with sound hearts and right consciences, that the people of the country may fear the Lord, and the land be established in truth and in righteousness.

It is the part of the American Sunday-School Union to help forward in this great work. It assists parents in the training of their children by giving them a suitable Christian literature. It assists the Church in the doing of this work by furnishing its teachers with the helps they require, by aiding them in the great business of organization, and by keeping up that living enthusiasm by which men are strengthened and sustained in doing the work of the Lord. And finally, it supplements the work of the State. We are justly proud of our common schools; but let it be borne in mind that the Sunday-school is needed to supplement the teaching of the common school. I am afraid that the tendency of the times is to reduce the teaching of the daily schools to the minimum. All the more need have we, therefore, for concentrating our energies upon the work of Bible teaching on the Lord's day, that so we may send forth in the next generation men saturated with a knowledge and love of the truth as God has given it to us in His word.

I am afraid there are some who look upon the Sunday-school as a safe playground for their children. The young are kept quiet there, and out of "harm's way." It is true there is that element in it, and we should be glad that it is so, but parents out not to be indifferent, whether their children learn at school "humpty dumpty," or good Christian songs and hymns!

Beard in mind that keeping the children away from perils is but a small part of the element that enters into the value of a Sunday-school. The mustard is very good, but it is not the dinner. Those things are very good, but they do not constitute a Sunday-school. There are some, again, who imagine that the Sunday-school is a kind of a pillow, upon which the parental conscience may go to sleep; and when we ask them what they are doing for the religious training of their little ones, their reply is, "Oh, we send them to the Sunday-school, and they have capital teachers there, and so we feel easy about the matter." Dear friends, you must not feel easy about this matter. The Sabbath-school is to supplement not to supersede, your exertion. There are, again, some who look upon the Sunday-school as a kind of gentle, gradual opening into good, respectable society. There are nice people in the Sunday-school, and so they send their children there. This is good so far as it goes, but it is a very small part of the recommendation of the Sunday-school. And finally, I am afraid that there are parents in many places, and many persons in the general community, who look upon the Sabbath-school as a kind of reformatory institution for the young, who being neglected in their homes, and left to grow up in ignorance and vice, are sent to the school as to a house of correction. Now it is true that the Sunday-school does inform the ignorant and improve the morals of the young, but that is to take a very low and inadequate view of it. The Sunday-school is a part of the Church of Christ herself, organized for the work of training the generation that is coming in Christian truth—in the knowledge and fear of the Lord.—Address at Semi-Centennial of American Sunday-School Union.

Be not easily discouraged. Hope on. Hope ever. A very experienced laborer says that he has frequently seen the happiest results following labours performed under the greatest discouragements. Many have said as much. Look not much at discouragements.

Our Young Folks.

Things I do not Like.

I do not like to see a little girl Who will not in the morning rise, And have the water sweet and cool, Refresh her face and eyes.

He Carries Them up Hill.

The other day the children were learning the twenty-third Psalm, and we were talking together about the Good Shepherd, and how he takes care of the sheep and the little lambs, and impetuous Mamy, eager to speak her own thought, said rapidly:

Chat about Rabbits.

Of all animal pets there is none that boys and girls like better than rabbits, especially the white ones. Men who raise rabbits generally like other kinds, such as the monstrous fellows with lop-ears, which make one think that the starch was left out when they were washed, or those from Madagascar or some other far-off country, very expensive, but very ugly.

Sabbath School Teacher.

LESSON XXXVI.

Sept. 3, 1876. } INTEMPERANCE. { Prov. xxxiii. 20-33. COMMIT TO MEMORY vs. 31, 32.

PARALLEL PASSAGES.—Eph. v. 18; Hosea iii. 1; 1 Tim. iii. 3. SCRIPTURE READINGS.—With v. 29, compare 1 Sam. xxv. 30; with v. 30, read Isa. v. 11; with v. 31, read Matt. vi. 18; with v. 32, read Prov. xx. 1; with v. 33, read 1 Pet. iv. 3; with v. 34, read Gen. ix. 21; with v. 35, read Prov. xxvii. 22.

GOLDEN TEXT.—Be not drunk with wine, wherein is excess; but be filled with the spirit.—Eph. v. 18. CENTRAL TRUTH.—Drunkards shall not inherit the kingdom.

When the Bible denounces idolatry, we congratulate ourselves that we are in no danger from that sin. So perhaps we feel as to blasphemy, dishonesty and other vices. But here is a dish which many have denounced and yet committed, against which they thought themselves proof, and yet fell by it. "Wine is a mocker" since the days of Noah (Gen. ix. 21), and a deceiver, promising joy and giving misery, blighting the good name of even good men, like Lot, and turning the wise into fools (Ez. i. 10-12), and so conquering the conqueror of nations, Alexander the Great, for example, that he murdered his favorite. How many other murders lie at the door of drunkenness?

This subject touches life at many points. Social life has to do with it. Legislation is concerned with it. The church has had much trouble by the sin, and sometimes by the defences set up against it. It concerns the young who have their habits to form. May God give his blessing with this lesson, to the saving of them from the path of this destroyer!

I. First of all STUDY THE SIN. You can see it best in the sinner. The writer has seen the opium-smoker from China. The little reed pipe with a small bowl and a bit of jerk matter in it looked harmless enough. But on the wretched pallet lay an emaciated, haggard, stupefied sot, his pipe in his helpless hand. He gave a "character" to the opium-pipe. So is the drunkard to the glass! A good artist could paint him from this verse; woe-begone, broken-down, making as though he would strike with a hand that no more obeys the will, shouting his obscenity, bleeding from his falls and blows in drunken brawls, his tall tale face showing how long he has been a slave to the cup. As our lesson just follows the warning against vice that cannot be named, so he has just come perhaps from a night of "bad company." He is not ashamed, though his look makes virtuous persons ashamed of their humanity. He has been hurt in his brawls. Now he is whining out in broken words his maudlin griefs. The merriment of the earlier stages is forgotten. Blows have been struck, wounds have been given. The victim is defenceless (2 Sam. xiii. 28). The evil inclinations which prudence, or conscience, or decency restrains in sober moments now have their way. On the face, on the reputation, on the means, on the brain, on the whole life of the man this sin sets its horrid mark. Who is so foolish as to incur all this? Who lets loose on himself this troop of ills? Who goes down unblinking from foul words to foul deeds? Who lays out money, time, health, strength in working his own ruin? No description can be so graphic as the torrent of questions (v. 29) with the one answer. "Who hath all this?"

II. THE DEFENCE AGAINST IT (v. 31). What does wisdom say? "There is life for a look!" says the hymn, but it is a look at Christ. Often too there is death in a look, like Eve's (Gen. iii. 6; Josh. vi. 21). The "rosy wine," the "sparkling cup," the softness and sweetness with which it goes down ("moveth itself aright"), all these have been dwelt upon in speech and song, to glorify that which has slain its thousands, and on which wisdom says, "look not." Nowhere is there greater need of wisdom than in interpreting Scripture like this. Wine was God's gift to man, as employed in his offerings to God, used as an article of food, and employed by the Lord in the supper. It is not against such things this warning is uttered, but against looking on it for the purpose of drunkenness. We need not enter on the disputed question about the wines of the Bible tolerated, or forbidden. We have directions enough for our purposes. If we feel ourselves to be in danger, if those whose judgment we trust feel that we are endangered, if we are satisfied that our example or influence may tend to endanger another, then let us have nothing to do with it. It is our right to abstain, as the Nazirites did of their own accord, but with God's approval (Num. vi. 1-21), as the Rechabites did (Jer. xxxv. 2), and as Timothy seems to have done, till health required a different method (1 Tim. v. 23). The very existence of such regulated abstinence, shows how early the evil was perceived, and how earnest some were in resisting it.

Two opposite views are held as to the best course. One is, that Christian stead-fastness is not shown in foregoing wine, but using it and conquering the temptation instead of fleeing from it. The other is, that if we do not look on it, in the early stage when it invites, attracts, and is the sign and means of good fellowship and artificial spirits, we shall not smart "at the last," when v. 32, it "biteth like a serpent" and stings like an adder." So many have now in their nature, from generations of drinkers, a bent toward the cup, that they have little hope on the former plan. It is safer for them not even to "look."

III. THE REASONS FOR THIS ABSTINENCE. (a) The effects are dreadful (v. 32), like the serpent's poisonous stings, fevering the blood, bringing on horrid thirst and at length a death of agony. Memory is lost. The heart is hardened. The mother will sell her child's clothes for drink. Nothing is too dear or sacred to be held back. Poverty, disgrace, shameful sins, crime, death and hell, are in the train of drunkenness (1 Cor. vi. 10). The next reason is (b) The bodily organs are disordered (v. 33), and the soul suffers thereby. "These

eyes shall behold strange things, for this rather than women is the approved rendering here. The brain is the bodily instrument of sensation and thought. Who ever saw the vagaries of a drunkard, or the more horrible agonies of a victim in delirium tremens? Who ever heard the vile and horrid "pervorse" language of an inebriate, without fearing and hating the folly that thus degraded a man?

(c) Helplessness is the result (v. 34). Tens of thousands of paupers in this nation, dependent on charity, are the proof and illustration. Drowned, like one buried in the deep; or utterly helpless, like one tossed about in mid-ocean; or swinging to and fro from sobriety to stupidity, the play of circumstances, "like one that lieth upon the top of a mast;" unsteady and unstable, so that you never can tell the moment he will fall, such is the picture of the self-wrought ruin of the drunkard.

(d) The difficulty of cure (v. 35). Other vices bring penalties that awaken thought, and suggest reform. This attacks the very organ of thought, the brain. What a picture of a drunkard in v. 35. He has spent the time far into the night in a debauch, ending in a quarrel; or tumbling homeward, he has inflicted hurts which only his condition keeps him from feeling. Rubbing his eyes next day with unsteady hand, and feeling now the aches and pains, he wonders what is the matter, and has a confused sense of being beaten, but not feeling it at the time. Well, does he make up his mind to stop? Alas! the power to make up his mind is well nigh gone, and the easiest way of ending his present misery is in renewing the stupefaction, "I will seek it yet again." No wonder the voice of wisdom is, "look not on it." There is tremendous danger on the moderate-drinking side—there is none on the "look not" side. Keep the safe side.

LESSON.

(1) The Scriptures speak less frequently and vehemently on this subject than we might expect, because drunkenness in Bible lands had not attained to its present dimensions.

(2) The wines that are commended in the Word are not the great means of drunkenness among us, which is caused by new compounds unknown to the Hebrews.

(3) If wine, then comparatively harmless drinks, were so full of danger in Bible times, how perilous are the modern products of chemistry, and how strong should be our caution against them!

(4) Let us resist beginnings. If we do not taste we shall not be stung. In America nobody pretends that wine, alcoholic or malt liquors, are needful to health. We can do without them, and if it protects ourselves or our brethren ever so little, we had better keep away from them.

SUGGESTIVE TOPICS.

The sin denounced—examples of it in Scripture—the effects of it—how they come in—the warning of wisdom—the way of safety—the reasons for this—the results of intemperance—on the body—on the mind—on the life—the obstinate character of the evil—the lesson to us.

LESSON XXXVII.

Sept. 10, 1876. } THE EXCELLENT WOMAN. { Prov. xxxi. 10-31.

COMMIT TO MEMORY vs. 25-30. PARALLEL PASSAGES.—Ps. xli. 1-18; 1st Pet. iii. 1-6.

SCRIPTURE READINGS.—With v. 1, read Prov. xix. 14; with vs. 11, 12, read Gen. ii. 18; with vs. 13-15, read Rom. xii. 11; with vs. 16-19, read Prov. x. 4; with v. 20, read Heb. xiii. 16; with v. 21-25, read Prov. xii. 4; with vs. 24, 25, read 1st Tim. ii. 8-10; with vs. 26, 27, read James iii. 17; with v. 28-31, read 1st Tim. v. 10.

GOLDEN TEXT.—This woman was full of good works and alms-deeds which she did.—Acts i. 26.

CENTRAL TRUTH.—"A prudent wife is from the Lord."

If the men of the Bible, heroes, kings and priests, have interested the boys, we come to a lesson to-day that specially suits the girls. "A golden A B O for women," a German commentator calls it, not more aptly than Matthew Henry said of it: "Thus is shut up this looking-glass for ladies, which they are desired to open and dress themselves by; and if they do so, their adorning shall be found unto praise and honor and glory at the appearing of Jesus Christ."

The passage is an acrostic poem, the verses beginning in order with the Hebrew letters, a fanciful form of writing used in all ages, and found in the Psalms. There is little difficulty to be explained in the poem. The most that can be needed is to suggest to teachers, and through them to the pupils, the present applications to the various parts.

V. 10 is the introduction, the question pointing to the rareness and the exceeding value of a woman of healthy, physical, moral, and spiritual nature. Her price or worth is not to be reckoned by jewels, which were the movable property of the time, in part.

(V. 11.) She is not an ascetic, seeking a higher order of piety than in holy married life (Heb. xiii. 4). Her husband trusts her (Prov. xiii. 4). She does not tell his secrets; her wisdom, she does not make mistakes. She uses wisely and thriftily what she earns, and never wastes. He does not need to exhort and exhort—"spoil"—in order to supply her extravagances.

(V. 12.) She is a "helpmeet" as long as she lives, blessing him in his heart and in his home.

(V. 13.) There were not the days and places of mills, stores and shops, but the women, as in former parts of the world to this day—as formerly in New England, as now in some parts of Canada—sought out "wool and flax." So did she, and not with the air of the martyr, but with nimble fingers and cheery song; "willingly" prepared the needful comforts mentioned later. There is no degradation, but much safety in honest labor with the hands of man or woman (Eph. iv. 38). Circumstances have changed in this respect, but the means of regular employment for women are not wanting yet.

(V. 14.) Nor was it only for her own family use, but for the market she worked.

The manufactured article was exchanged for the products of other lands, food for the family, as the lace-workers and others in many places support families by their fingers. In this she is like the "merchants' shins." So she provides in advance.

(V. 15.) Early rising is one of her habits. It gives tone to the household, and enables the busy worker to effect much for the day. (Two valuable illustrators of Scripture, Kittie and Barnes, was eminently early risers.) She arranges the meals for the day, and settles the work, "portion" for her maidens. There is, as we should say, an early breakfast (as in many an industrious American home), and every one knows sometimes his or her work for the day.

(V. 16.) Nor does she barely live, but prosper, laying by something, and when a piece of property close by her is in the market, if it is good value she has some for the has it tilled. She is not a mere ornament in her husband's house but an active, vigorous helper in all that is needed for the "getting on" of the family. This is the idea intended to be conveyed by the reference to the girdle in v. 17. The girdle was tightened for the purpose of giving concentration to the strength!

Nor is her industry fitful and spasmodic (v. 18), but as we should say, she is busy, "night and day." She looks into her own bargains, does not take things on trust and "her candle," etc.

(V. 19.) The spinning-wheel, still more the spinning jenny, had no counterpart then, and her spindle and distaff employed her hands, the description returning on itself for the sake of emphasis.

(V. 20.) Nor is the virtuous woman a hard and selfish money-making matron, but gentle and tender of heart. She knows and helps the poor, and the needy near her share her bounty. Dorcas in a later time, and many a Christian woman, feeding, clothing, nursing, counseling, lifting up the downcast around them, stand for this "excellent woman," and are in the world as ministering angels.

(V. 21.) Yet she is not, while diffusing her bounty, neglecting her own, as has been sometimes suggested of the humane. Her character is well balanced; and symmetrical. She does not turn her back on her own naked children to get boots for African boys. One sometimes finds snow in our mid-winter even at Jerusalem. But let it come, she has provided warm winter things of the best, even scarlet, the favorite color, and her household about her suffer. Nor is there any meanness about her attire. She dresses according to her class and to her means, tastefully and silk and purple being in her wardrobe. There is little fear of extravagance when her own hands have to do with it (v. 22).

(V. 23.) She does not need to proclaim her own goodness. Unwittingly her husband does it. Whosoever sees him in his clean and comely attire, and knows how "solid" he is as he talks with his townsmen, can guess the kind of a wife he has. He is strong abroad because he is supported at home.

(V. 24.) The girdle contained the purse, had a place for lighter weapons, was highly ornamental and generally worn. Much skill and labor went to its decoration. It was a proper work, like the making of a fine linen, for feminine hands, and employed her. But after all

(V. 25.) Her real dignity is in her own character, strength and honor, which adorn her more than clothing can do, and in the calm tranquility with which she regards the future. She is not fretful, nervous, does not borrow trouble, is "not afraid of evil tidings."

(V. 26.) Her words are wise and weighty, but governed by the law of kindness. Some women talk well, and it is a snare to them. They are smart, sarcastic, and domineering. This is not her way, although (v. 27) no one exercises a more vigilant supervision of her household or outdoes her in activity and industry.

(V. 28.) Nor does she miss a present reward in her grateful and appreciative children, who (unlike most of the young in lands uninfused by the truth, all too soon cast off and disregard parents) "rise up to bless her," while her happy husband credits her with much of his prosperity and his children's prosperity.

V. 29 is either his exclamation of delight or that of the writer, over the abounding excellence of this fair and well-balanced character.

V. 30 is a general and natural reflection on the relative value of personal attractions. "Grace is a deception and beauty a breath," so says Lange; not that one is to ignore such gifts when granted, for they are of great value, but in comparison with the wholesome nature and elevated life produced by the fear of the Lord, they are nothing. That is merit, indeed! Nor shall it pass unnoticed in the end (v. 31), for Scripture and reason alike demand that such an one should have her meed of praise, and that her life and its results should speak for her.

We may usefully reflect on

1. The high idea of woman's place the Hebrews had, through the divine truth among them. For not the church, or the virgin, or anything else than a true woman is here.

2. Their ideal of womanly excellence is not a nun, nor a public character but a good wife and mother.

3. The excellence of the Lord underlies all true excellence which

4. Is perpetuated from mother to son (v. 28). Polygamy does not bear such fruits. It is not here contemplated.

5. How momentous is industry in the Bible view! The want of it throws us open to all temptations.

6. How important that girls should learn in youth what will make them useful later, and honored in old age!

SUGGESTIVE TOPICS.—"Woman's place—her worth—her duties—the confidence she inspires—the good she does—to husband—the poor—her children—the impression she makes—the habits she cultivates—the tone of her speech—her duties as a housewife—her present reward—the source of her worth and the sure results.

There is too much of the legal and too little of the *Mias* spirit among believers. Many not more as hired servants than as adopted children.

Practical.

SINGING is many-sided in its advantages. It dispels gloom, claims uneasiness, and generates happiness. It is one of the best agencies for disciplining a school. It exerts a genial, elevating influence over character. It contributes greatly towards those desired results of public schools—worthy citizenship, and contented, virtuous homes. Let it hold an honorable place.—Henry T. Harrington, Supt. New Bedford Public Schools.

EACH in his own way. Sam's armour could not answer for David. What is very good for one man may be very poor for another. Each person must be himself and do his own work in his own way, using the tools that are fitted to his hand. "Here, my child," said a father, calling on his son to take a dose of nauseous medicine. "Here, my child, sit up now, and take this medicine like a man." "But I can't take it like a man, father," said the sensible little fellow, "because you know I'm only a little boy." A child must do his work as a child. No man can be a pattern in methods to all other men.

Dr. ARNOLD hit it when he made his remark about boys that profess their sentimental admiration of virtue. "I have seen enough of boys that loved God. Commend me now to boys that not only love God, but hate the devil!"

"For aye is opportunity no less Than youth itself, though in another dress, And as the evening twilight fades away The sky is filled with stars invisible by day."—Longfellow.

ONE obstacle to a weekly teacher's meeting is, in many parishes, the difficulty of finding a vacant evening for it. So many other meetings are already arranged for by the Church, that there seems no time for mutual Bible-study on the part of those who are called to be teachers of the Word. This difficulty vanishes when the Church realizes its duty to provide such teaching, and accepts its Sunday School as the agencies for the work. Why should not the principal mid-week meeting of the Church be given to the social study of the next Sunday's Bible lesson? Who would be harmed by this?—those who are familiar with the Bible, or those who are not?—Philadelphia Sunday School Times.

ON the other hand, it is necessary to be reasonable in our demands. It is not wise to confine young children from four to six hours on a Sunday. It is not just to ask every man who works in the Sunday School to attend two other long services every Sunday. A part of the trouble is here; and it is not easy to cure it. In the end, we shall settle it by having only two services—one for preaching, and the other for teaching. Until that is done we must expect some friction, and one public service will be more or less neglected. It seems to us to be a case for patient management by pastors rather than one for new systems and rules.—The Methodist.

FINALLY, my young friend, you will find teaching no flowery path; but it is one of the paths which, if rightly followed, leads upwards. In this humble position, you may be moulding the minds which shall mould the next generation. The responsibility is a weighty one, and should not be lightly undertaken. Be patient and gentle, but ever firm; govern yourself first, and most strictly of all; seek not popularity, but the highest good of your pupils; and, in time, you shall gather sheaves which you will not be ashamed to lay at the Master's feet. If you wish above all for fame, or reward, or even appreciation, you are in the wrong position; but if you wish to be useful and helpful to your generation, you can find no better place. Then you can say, with the poet:—

"Not myself, but the truth that in life I have spoken, Not myself, but the seed that in life I have sown Shall pass on to ages—all about me forgotten Save the truth I have spoken, the things I have done."—New England Journal of Education.

Reading the Scriptures Daily.

A little boy said to us, not long since, "Every day to read a portion of Scripture every day, and ask the Lord to teach me." I trust that boy will remember his promise. Let us see! If that boy should read three chapters every week day, and five every Sabbath, he would read the Bible through once a year. We would like to meet, at least, one little boy or girl in every family, who would say so much as this. And then if they could say, also, "I ask God to help me to remember and practice the precepts of the Bible," we should have great expectations concerning their future usefulness. Dear children, try it.

CHILI is making rapid progress in educational matters. In 1875 there were 1284 public and private elementary schools, giving instruction to 85,442 children. In addition to secular studies, the Roman Catholic catechism is taught. There are twenty-four higher schools under State control, and in addition, in the cities, good English and German schools. The University at Santiago has a faculty of thirty-five professors. There are a military and a naval and four normal schools.

Last Sabbath evening Prof. Jules Delaunay spoke to a large audience in St. Andrew's Church, his subject being, "The Epitaphs of the Catacombs." Remarkable briefly upon Rom. vi. 17, which he translated, "God be thanked that ye were the slaves of sin, but now have obeyed from the heart that stamp (or character) of doctrine in which ye have been reared." He proceeded to point out, on his really interesting diagrams, the "stamp," or "character," everywhere appearing upon the epitaphs, which represented the faith of the early Christians at Rome. He dwelt at length upon the absence from these epitaphs of anything suggestive of mourning. The forms were glad in "bright array," and the words "In Peace, Resurrectionem," "In Vita," "In Cæle," bear witness to the possession of a faith such as Jesus required from Martha and Mary, "I am the Resurrection and the Life."—Con.

British American Presbyterian, 102 BAY STREET, TORONTO. FOR TERMS, ETC., SEE EIGHTH PAGE. G. BLACKETT MOHNSON, Editor and Proprietor.

TO CORRESPONDENTS.

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

OUR GENERAL AGENT.

MR. CHARLES NICOL, General Agent for the PRESBYTERIAN, is now in Western Ontario pushing the interests of this journal. We commend him to the best offices of ministers and people.

British American Presbyterian, FRIDAY, SEPTEMBER 1, 1876.

Will the subscribers who remitted from Brampton and Elora, the one on the 20th, the other on the 23rd inst., be good enough to furnish names, so that they may be properly credited.

D. S. PATTERSON, B.A., gold medallist in modern languages in the University of Toronto, has been appointed second master of the Chatham High School.

Dr. TWEDDIE, formerly of Oakwood, Co. of Victoria, has removed to Chatham. He will be an acquisition to the Presbyterianism of the town, because, in addition to being an able and an experienced medical practitioner, he can also preach a good sermon, and takes an active, lively interest in all church work.

A new Wharfedale Book Press—the second purchased within fourteen months—was put up in the PRESBYTERIAN Press Room a couple of weeks ago. It is a superior machine and does excellent work.

The visit of Mr. Casey to Norwood, already noticed in our columns, has given rise to considerable controversy in that district. This gentleman had the honour of being denounced as a blasphemer, because he said the priest made the body so slippery by extreme unction, that it slid through the devil's fingers.

The Rev. Dr. Field, Editor and Proprietor of the New York Evangelist, has returned to his desk, after having completed the tour round the world. In a late number of his paper, the Doctor publishes a Personal, in which he gives thanks to Almighty God for the safe return of himself and companion.

THE LATE ATTACK ON A MINISTER.

A few days ago a most malicious letter, affecting the character of the Rev. J. A. G. Calder, of Orono, was published in the Globe over the signature of "John Gibson, for Members of Orono Session."

"My attention has been directed to a letter in your issue of the 22nd, signed by John Gibson for Members of Orono Session, assailing the character of Rev. Mr. Calder. I hasten to reply to it. My name has been used without my sanction.

It is to be hoped that the forger and libeller may speedily be discovered and punished. No more disgraceful attack on a clergyman has appeared in print for many years.

We hardly take up a review, or newspaper, or volume without finding some homily addressed to clergymen about sermons. Ministers, being miraculously endowed with meekness and humility, are doubtless most thankful for the innumerable suggestions which are addressed to them.

We have all heard of the grand siege of Paris during the Franco-German war. Since the termination of that war, a more magnificent blockade of la belle Paris has been made. The Rev. Mr. McAll established himself at Belleville, commencing a mission to working men.

It gives us pleasure to direct attention to the lectures of Rev. Prof. Jules DeLaunay, minister of the French Reformed Church. The Rev. Professor has delivered his able and instructive lectures in a great many places, both in Canada and the United States.

If a man has love in his heart, he may talk in broken language, but it will be of consequence to those who listen.

PATRONAGE IN THE CHURCH OF ENGLAND.

The evils of Church patronage have not come to an end with its abolition in Scotland. Though late in the day the Kirk of Scotland is now rejoicing in freedom from this terrible yoke of bondage, and the blessings, which are now enumerated as flowing from the restored right of the church to elect her own ministers, are proof that patronage in itself is an abomination.

One of the Bishops of the Church of England on a recent occasion, and from his seat in the House of Lords, made a clean breast as to the injuries inflicted upon his church by patronage. He had been obliged to instal into office, within a comparatively brief period, no fewer than four presentees to livings, who, from some cause or other, were wholly incapacitated for the duties of their office.

There is every reason to believe that the evils arising from patronage in England are not too strongly stated in the above allegations. We have only to think of the havoc and ruin which have been wrought in Scotland from the same cause.

The death of such men as Astor, Stewart, and Baird, has turned the attention of the public to their last wills and testaments. Mr. Baird is the only one of the three who made a noble provision in his lifetime for the carrying on of Christian work.

The people of England are more likely to be led into indifference and even infidelity by the system of patronage, which so stains and mars their national church. They are not, as a rule, interested in questions of theology or church polity.

land, as it has done in Scotland, until the happy times are reached when Church shall be separated from State—so confidently predicted by many noble and earnest Reformers—meanwhile partial reformations may be accomplished, which will act beneficially in the interests of religion and the people.

The state of patronage in the Church of England, and the many evils which cling to it, are directing attention to the young and growing Presbyterian Church of that country. This church has been slowly but surely lengthening her cords and strengthening her stakes.

The death of such men as Astor, Stewart, and Baird, has turned the attention of the public to their last wills and testaments. Mr. Baird is the only one of the three who made a noble provision in his lifetime for the carrying on of Christian work.

Ministers and Churches.

The Rev. R. N. Grant, of Ingersoll, has been holidaying on Lake Superior.

The Rev. A. Currie, M.A., of Sonys, was recently the recipient of a fine set of silver mounted harness.

The Rev. Mr. McNaughton, of Killearn, Scotland, preached in Chalmers' Church, Guelph, last Sabbath.

The Rev. M. Fraser of Barrie, has been called by the congregation of St. Thomas. Stipend, \$1200 and free manse.

In acknowledgement of valued services, long time rendered, Mr. John McCulloch, leader of Psalmody in the Presbyterian Church, Port Elgin, was recently presented by Mr. James Muir, in the name of the congregation, with a purse containing \$50.

REV. DR. AND MRS. COCHRANE have returned to Brantford after a month's tour in the States, having visited Baltimore, Washington, the Centennial city, New York, Long Branch, Ashbury Park, and other places.

During the last three weeks a paper has been open for signature by the members and adherents of the St. Mary's Presbyterian Church, on the question of introducing instrumental music into the Sabbath School of the church.

The Rev. Mr. Mann was inducted to the charge of the Granton Church, on the 15th inst., the Rev. Mr. Hall presiding, and addressing the minister, while the Rev. Mr. McAlpine addressed the people.

The Brantford Expositor says: "We learn that Rev. Dr. Cochran and Rev. Dr. Kemp, who have been in New York on business connected with the Brantford Young Ladies' College, have engaged at the Bureau of Education two ladies of superior qualifications in their respective branches—Miss Olive E. Jameson, for English classics and arithmetic, and Miss Rosine Steple for French, German and music."

The Presbyterians of Sault Ste. Marie, Algoma, thinking they have been scolded long enough, have resolved to build a church. The contract has been let, and the work is to be vigorously prosecuted forthwith, as it is to be completed in three months.

A vote has been taken in the Presbyterian Church, St. Thomas, on the organ question, with the following result:—Yes, 98; Nays, 10. Mr. Walker as representing the anti-organists, appealed to the presbytery on the prima facie ground that he had the names of over a hundred bona fide members and adherents, a number of whom lived in the country, who could not conveniently attend the meeting in question, and who were opposed to the introduction of the organ.

The new Presbyterian Church recently erected at Hugh Lynn's Corner was opened for divine service last Sabbath. The day being fine brought out a large gathering, so that the new edifice was not sufficiently large to accommodate the large assembly which congregated there.

On the 18th May last, Rev. Henry Sinclair was inducted into the pastoral charge of the congregation of Ross in the Presbytery of Ottawa. As there was no manse, temporary lodgings were secured for Mr. Sinclair and his worthy partner.

The Orillia Expositor makes mention of the following as worthy of imitation:—"Mr. Jas. Campbell, of the firm of Campbell & Son, booksellers, Toronto, has been rusticating for some time on an island in Lake Joseph, Muskoka, and he has shown a true interest in the welfare of the district by conducting divine service each Lord's Day at Port Carling.

On Wednesday, the 28th inst., the Presbytery of Whitby met in the Presbyterian Church, Newcastle, for the induction of the Rev. A. A. Drummond, formerly of Shakerpeare. After an able and effective discourse by the Rev. Mr. Chambers, and the putting of the usual questions required on such an occasion, Mr. Drummond was solemnly inducted by prayer, and thereafter the Rev. Messrs. Little and Kennedy very forcibly and feelingly addressed in succession the minister and the congregation on their mutual relationships and reciprocal duties arising therefrom.

ance with other and advertised arrangements, a service was held towards evening, in the large and commodious Drill Shed of the village, where tea with all its attractive accessories, well nigh numberless and nameless, were served up amid the obnoxious music of the brass band, to a very large and joyous company composed not only of those belonging to the congregation, but of many besides as well from the other congregations in the village and neighbourhood, who had kindly come to testify in this manner their cordial concurrence in the proceedings of the day. After all had shared to satisfaction of the excellent and abundant preparations there provided, they then adjourned again to the church, where, at the hour appointed, the chair was taken by the newly inducted pastor, and at whose call the meeting was opened in due form with prayer by the Rev. Mr. White, Moderator of the Presbytery. The chairman then, after a few very appropriate and well chosen introductory remarks, introduced in succession the Rev. Messrs. Ross, Kennedy, Addison (Methodist), Dunbar, Hogg, and Little, as the speakers of the evening. The speeches were brief, spirited, pointed, and direct, embodying much instruction, judiciously blended with varied and appropriate illustrations, and seldom indeed have we heard so much to gratify and so little to grieve on any similar occasion. The speaking was delightfully interspersed with excellent music by the choir of the church, who rendered their numerous pieces with much skill, great taste, and no little feeling, which added very materially to the interest and enjoyment of the evening. The ladies with their attendant, deserve much praise, not only for the energy and zeal manifested in the getting up of the entertainment, but for the superior taste and tact exhibited, alike in preparing and presenting what they had so richly provided, reflecting as it did the highest credit on their artistic capabilities. The congregation, though not new, has hitherto, and for many years, formed only part of a pastoral charge, but with their growing village, increasing numbers, and praiseworthy zeal, they have now resolved to exist alone, and nobly have they come forward to assume such responsibilities. And from the past record of its ability and success of their newly inducted pastor, we most confidently predict that neither party will have cause to regret the important step each has thus taken, but that through the abundant blessing of the great Head of the Church, a continuous record of heart-cheering success will be the ever and the only result.—D.

Book Reviews.

THE LAW OF THE TITHE, AND OF THE FREE-WILL OFFERING, AND OF ALMSGIVING: by the Rev. A. W. Miller, D.D., Pastor of the Presbyterian Church, Charlotte, N.C. This is the title of a somewhat bulky pamphlet published by the Presbyterian Publishing House, Columbia, S.C., in 1875, and now in course of re-publication with corrections and additions by the author. The whole of the matter, with the exception of the above-mentioned additions, seems to have appeared in successive articles in the *Southern Presbyterian Review*—commencing with an essay on the Law of the Tithe, in 1866. The several articles have been collected and revised under the eye of the author, and published in the form now before us, which will render them more permanent, and more accessible for reference; and which is also calculated to give them a much wider circulation. The threefold character of the title furnishes a hint of the drift of the book, which is to show that the Law of the Tithe, and of the Free-will Offering, and of Almsgiving, are, not one, but three distinct laws; that they are all as binding upon the professing Christians of the present day as they were upon the people of God in any age; and that obedience to one of them will not atone for the breach of another. His views are, (1) that the Law of the Tithe (for the support of the ministry) is binding upon all—rich and poor; (2) that, in so far as those are concerned who can spare more than the tithe (or tenth), the Free-will Offering (for the various schemes of the Church, such as missions, etc.) is also obligatory—its name indicating not that the person is left at liberty to give or to withhold, but that the amount of the offering is limited only by the willingness of the giver; and (3) that the Law of Almsgiving (for the relief of the poor) is just as binding as the others upon those who are placed above want, but that it is quite different from the other two in its nature, obedience to it not being an act of direct worship, and that the amounts given in this way can neither be counted in as part of the tithe, nor regarded as a free-will offering to the Lord. These primary positions, with many secondary ones, are established and maintained by copious references to Scripture, by lucid and conclusive arguments, and by numerous quotations from the writings of the early Christian Fathers, the Fathers of the Reformation, and the more prominent evangelical authors of more modern times. Perhaps it is no disparagement of the book

to say that in many passages it is the pulpit orator rather than the essayist that appears. We have not left ourselves space to make extracts, but cannot refrain from inserting the following Bill of Expenses, taken from Dr. Miller's last paragraph:—
"Salaries of all ministers of the Gospel, \$6,000,000; cost of dogs, \$10,000,000; support of criminals, \$12,000,000; fees of litigation, \$85,000,000; cost of tobacco and cigars, \$610,000,000; importation of liquor, \$50,000,000; support of grog-shops, \$1,500,000,000; whole cost of liquor, \$2,200,000,000."
These figures refer to the United States. Perhaps somebody, who has time and access to Blue-Books, will hunt up the corresponding figures for the Dominion of Canada.

THE CANADA EDUCATIONAL DIRECTORY AND YEAR BOOK FOR 1876 contains an account of the Elementary, Normal, and Secondary schools, and the Universities and Colleges, with their staffs and their courses of study; separate schools; professional schools; schools for the deaf and dumb; schools for the blind; reformatory and industrial schools, etc.; together with Annuals of Legislation, and Digests of the existing School Laws and Regulations; the provision for religious instruction, for school inspection, and for the examination of teachers; lists of certificated teachers, and the members of educational bodies; with miscellaneous school statistics for Ontario, Quebec, Nova Scotia, New Brunswick, Prince Edward Island, British Columbia, and Manitoba. It is ably edited by Alexander Marling, Esq., LL.D., Chief Clerk of the Educational Department, Ontario. It is published by Hunter, Rose & Co., 25 Wellington Street, Toronto; and though it contains such a vast mass of statistics, and forms quite a bulky volume, handsomely got up in stiff paper covers, it is sent free by mail for 50 cents.

THE CELTIC MAGAZINE.—Every highlander, and every highlander's son, and every highlander's grandson, in Canada, ought to send seventeen cents to Mr. John Anderson, Guelph, for one number of what is, especially to them, one of the most interesting periodicals of the present day; and having done so, we think they will afterwards send him the yearly subscription of two dollars. It is published in Inverness, Edinburgh and Glasgow; written chiefly in English, with occasional articles in Gaelic; conducted by Alexander Mackenzie, Esq., late Secretary of the Gaelic Society, and the Rev. Alexander Macgregor, M.A., Inverness; devoted to Celtic literature, antiquities, traditions, and folk-lore, and to the social and material interests of the Celt at home and abroad; and contributed to by such writers as the Rev. George Gilliland, P. Hately Waddell, LL.D., Professor Blackie, Principal Shairp, Charles McKay, and a host of others. Leaving critical remarks for future notices, all our space will allow us to do at present is to furnish our readers with the tables of contents for May, June and July.

MAY.
Craig Phadraig and other Vitrified Forts, with geological remarks—by the Rev. A. Macgregor, M.A.
General Sir Allan Cameron, K.C.B.—a Biography, chapters XII, XIII and XIV.
Oban's Bonnie Bay: a poem—by W. Allan.
Marvellous Escape of Captain Macarthur of the Scottish Highlanders of Carolina—by the Rev. John Durrook, M.A.
The Highland Cellidh—Elopement of Barbara Grant from Urquhart Castle—(continued)—by Mastair O'g.
The Duke of Argyll on Teaching Gaelic in Highland Schools.
The Ladies of Ossianic Times—by Minnie Littlejohn.
Reminiscences of Dugald Buchanan.

JUNE.
The Faith of Ossian—Dr. Waddell.
General Sir Allan Cameron, K.C.B. (continued).
The Scottish Emigrant: a poem—P. Orr.
The Latest Version of the Massacre of Glencoe.
The Death of Ossian: a poem—W. Allan.
The Highland Emigrants: song—A. V.
Escape of Captain Macarthur (continued).
The Highland Cellidh (continued).
The Celtic Origin of the Word "Law"—Dr. Stratton.
Ounich Bay: a poem (in Celtic and English)—A. Cameron.
An T'Each Uraun—Alex. Mackay.
Iona; No I Choinn Chille—D. Campbell.

JULY.
Is the Gaelic Ossian a Translation from the English?—Prof. Blackie.
Prince Charlie and Mary Macalister.
The Highlands and Present Position of Highlanders—Rev. A. Macgregor.
Where are the Men?—a poem—W. Allan.
Correspondence—The Country in the North of Scotland, etc.
Gen. Sir Allan Cameron (continued).
Gaelic Songs.
The Gaelic Class book.

We had almost forgotten to mention that the June number, which is only the eighth from the beginning, appears in a new cover, which is a vast improvement upon the old—we must call it the old, because there is a new one, but it was neither old nor ugly—and displays with Highland profusion, a collection of basket-hilted swords and stage heads and antlers; Lochaber axes and thistle-tops; embossed shields, perpendicular lions, blue bonnets, and three-cornered hats—the whole artistically arranged and producing a very pleasing effect.
QUEEN'S UNIVERSITY AND COLLEGE, Kingston, Canada.
The calendar for 1876-77 is published, and may be procured on application to Prof. Mowat, Registrar. The next term begins on Oct. 4, with a full staff of professors.

LADIES' FRENCH EVANGELIZATION SOCIETY.

The Ladies' French Evangelization Society, of Montreal, was formed last year, to co-operate with the Board of the General Assembly of the Presbyterian Church in Canada, in the work of French Canadian Missions. It has already rendered efficient service to the cause, by aiding in the relief of the poor, and in the performance of a large amount of visitation among the families of the converts, as well as in conducting classes for religious instruction. The Society now proposes largely to extend its sphere of benevolent exertion, and as its members are unable of themselves to provide the means necessary for its enlarged operations, they call upon all who have at heart the temporal and spiritual interests of the many converts under the care of the Church, to aid them in this good work. The Society has already engaged a house, in a central locality, which is to be known as the "French Presbyterian Mission House"; a suitable matron and a guardian are about to be engaged, who, together with a Bible-woman, will live on the premises and receive all applications for aid, in cases of poverty or sickness, and furnish all necessary information in regard to churches, schools, etc. They will also keep a register of persons in need of employment, and recommend the employment, on the premises, where practicable, of deserving applicants. The "mission house" will be visited by the members of the Society in rotation, who will personally enquire into the circumstances of every applicant, and superintend the distribution of articles of food, fuel and clothing. Others will take charge of Bible-classes, and sewing meetings, or whatever other means may be desired for benefiting those among whom the Society labors. It is hoped that the "reading-room" may be opened, and a circulating library of instructive and religious French books be established in connexion with the mission. The necessity for such a work has been made abundantly plain during the past winter, when, but for timely relief, many families would have been left entirely destitute, or have been driven to make their peace with Rome. While among the converts there are many whose Christianity will compare favorably with that of our English-speaking church members, there are, also, very many whose creed is largely negative, consisting in a conviction of the errors of the Popish system, and whom it is most desirable to attract, by all legitimate means, to the circle of genuine religious influence. A great deal of want arising from the social position of some of the converts, and also from the impossibility of their obtaining work from French employers, on account of their religion, still continues to exist and may be expected to continue. The mission churches are not able to take care of their poor, nor can the pastors of these churches with their utmost exertions overtake a tithe of the cases that are presented to them. No individual effort could accomplish the task which the Society has set before it, and nothing but an organization bearing intimate relations to the church could accomplish that task satisfactorily.

In view of these circumstances, the Ladies' French Evangelization Society invites the co-operation of similar associations in the localities of the missionary and Dorcas Societies of the Presbyterian Church throughout the Dominion, and of all who are interested in the great work of evangelization now in progress in the city of Montreal and its vicinity. Money is needed to defray the expenses of the mission-house and its employees, to purchase fuel, provisions, and material to be made up by women in want of employment in the industrial rooms or at their homes, as well as medicine for the sick, and other necessities.
Contributions of clothing, boots and shoes, blankets, quilts, bedding, pieces of cotton or stuff, thread, needles, and other working material will be acceptable. From friends residing in or near Montreal, donations of fuel, flour, bread, vegetables, meat, with other provisions and medical comforts are earnestly desired. An appeal is also made for French books and papers for the library and reading room. Finally, any aid that may be given in furnishing the "Mission House" will be gratefully acknowledged.
President: Mrs. REDPATH, Terrace Bank, Sherbrooke W.; Treasurer: Miss H. M. GORDON, Kildonan, Sherbrooke W., Montreal.

Lancaster Union Church.

On Wednesday last, the corner-stone of the new Presbyterian Church at Lancaster Station was laid by the Pastor of the congregation, the Rev. Donald Ross, formerly of Dundee, in the presence of a large concourse who had assembled from the village and surrounding country. The weather was all that could be desired, the fierce rays of the sun being tempered by a delightfully cool breeze, which, however, was too frequently laden with dense clouds of pungent dust. The whole ceremony was quiet and unostentatious, there being an entire absence of the usual parade and music. On arriving at the stone, the proceedings were opened by the recitation of the Lord's Prayer, reading of the Scriptures and singing of the One Hundredth Psalm. Rev. Mr. Ross then proceeded to enumerate the various coins and publications which he was about to deposit in the cavity of the stone. The former consisted of a specimen of all Canadian coins, together with medallions of the Royal Family. The latter comprised copies of the various church publications, the Toronto journals, and the Cornwall Reporter. A lengthy scroll was also deposited, containing a sketch of the history of the congregation from its formation in 1858, with a membership of 18, up to the present, when the Communion Roll contained over 125 names.
On the scroll were engrossed the names

of the Pastor and Office-Bearers of the congregation, as follows:—
Minister, —Rev. Donald Ross.
Elders, —James McNaughton, John To-Dougall, Donald Cameron, Donald McLennan, Duncan McIntosh, David Sangster, Peter McLeod, Thomas Hill.
Deacons, —Donald McNaughton, Hugh McLean, Thomas Ross, John McKenzie.
Precentor, —Hugh McLean.
Trustees, —Donald McNaughton, Hugh McLean, Donald McLennan, Thomas Ross, Joseph Wood.
Building Committee, —A. McLennan, Chairman; Duncan Fraser, Treasurer; A. B. McLennan, D. McLennan, A. Dingwall, John McKenzie, J. B. Snider, R. Cameron, R. J. McDougall.

Women's Foreign Missionary Society.—President, Mrs. Donald Ross; Vice Presidents, Mesdames A. Cameron, R. McDougall, D. Sangster, P. McLeod; Secretary, Miss A. L. McLean; Cor. Secretary, Miss George; Treasurer, Miss L. M. Cameron; Committee, Mesdames A. McInnis, H. McLean, D. Sutherland, A. McPherson, J. McGillivray, D. Fraser, J. Frazer, and the Misses Ferguson, Willet and Dingwall.
The usual scrolls, setting forth the names and titles of the dignitaries of the State, members of Parliament for the County, and the General Assembly, Synod and Presbytery, with photographs of Rev. John Anderson and Rev. Donald Stewart, former ministers, were also placed. The whole was enclosed in a neat copper casket, securely cemented and placed in the cavity prepared in the masonry block. The stone was then lowered to its place with the usual ceremonies, the Rev. Pastor pronouncing these words: "I lay this stone in the name and for the honor and glory of God the Father, Son and Holy Ghost. May there grow up within these walls a spiritual house, built upon the foundation of the Apostles, and Prophets, Jesus Christ Himself being the chief corner-stone."

Rev. Mr. Ross, before proceeding to address the assembly, offered a word of explanation. It had been designed that the Moderator of the Presbytery, Rev. Robert Binnie, of Cornwall, should have discharged the duty now devolving upon Mr. Ross; but, by an unfortunate inadvertence, the notice had not reached the Moderator in time to admit of his being present. We regret that the limited space at our disposal prevents our giving to our readers, in its entirety, the appropriate and truly eloquent address of the rev. gentleman. It was listened to with the greatest respect and attention by the whole large congregation, and breathed throughout a spirit of tolerance and brotherly kindness. We cannot refrain, however, from giving the concluding portion in the Rev. speaker's own words.

The corner-stone of our new church is now laid—laid, I trust, to the honour and glory of God. It may be asked by some one, Why lay this stone in this way? What meaneth this ceremony? When Israel of old passed over Jordan, God commanded Moses to set twelve stones as a memorial pillar, and when their children were to ask what mean ye by these stones? then they were to answer them and say, that the waters of the Jordan were cut off before the ark of the covenant of the Lord, and these stones shall be for a memorial unto the children of Israel for ever. Now, that is what we mean to do. We have passed over certain difficulties. We have done certain things. We are now engaged in the erection of this church, to-day we lay its corner-stone, and we mean to answer our children for our conduct. We lay this stone because here we have found an habitation for our God, a place where the Most High may have His abode with the children of men, for here in such places as this house is to be, the Lord has promised to set His eyes and heart perpetually. For some time back we have been drifting from place to place, long and earnest have we been in seeking a place whereon to raise our Ebenezer, on this little eminence alone could we be of one mind—and here we raise our memorial, our altar, our pillar, our temple. This stone on which our church is to rest, represents to us the foundation-principle of our faith and holy religion, of which we speak with boldness and confidence.

The foundation-principle, the chief corner-stone and the head of the corner of our church spiritually is the Lord Jesus Christ, in Him and through Him all the building, fitly framed together, groweth into an holy temple in the Lord. This stone represents Christ to us as the foundation of all our hopes, and as the rising edifice in this place is to rest on this stone, so we as a Christian people and church are to rest on Christ, and draw from His rock-like character the eternal strength and security of His own immortal spirit into ours. And as much of the stability and permanence of a building depends upon the foundation, so also to the Christian church, much, very much as to its perpetuity and usefulness, depends upon its foundation.

We lay this stone to indicate our confidence in Christ. We have no fear whatever that this stone is not perfectly able to sustain the whole weight of this building, and hence we have no hesitation in instructing the workmen to go on laying up the material—the wood, and the brick, and the stone, until the whole structure is made complete; so in Christ we have unlimited confidence, not only in His ability to save us, but in His ability to sustain us in all our efforts to work out our own salvation, and to help us in making ourselves complete and perfect in the ways and will of God. Our foundation being laid in and on Christ by true faith and unfeigned repentance, we go on to build our spiritual house composed of its various materials—of duties, trials, experiences, faith, hope, love—confident of this one thing, that its ceptance must come forth amid the hallelujah's of heaven, because the foundation is in Christ, and His word is pledged to it, that He who hath begun this good work, will perform it until the day of Jesus Christ.

But further, as this stone is not only a stone, but a corner-stone, on which other stones, brick, and wood, are to be laid, each overlapping the other; and cemented together, thus combining beauty and strength, and giving stability to the whole building, manifests to us the union and

consequent power of all the churches of the world, of various names and character, when laid each upon the other like stones, overlapping one another, and all on Jesus, erected on the plumb-line of His truth, deriving from Him the strength, the unity, the sympathy, the beauty that binds them into that house not made with hands eternal in the heavens, while believers form the various courses in the walls of that glorious temple in the name Jerusalem, whose maker and builder is God. As in every building, the corner is the strongest part, made purposely strong, so the corner-stone of our Christianity is purposely made strong, so strong that the gates of hell, and the powers of hell can never prevail against it. That corner-stone is not human, but divine, that Rock is not as this rock, but is that Rock which followed Israel of old, even Christ, the co-equal of God—the same in substance, equal in power and in glory with the Father. All the foundations of the various buildings of the world, many of which have been laid on the rock—laid with skill, cost, and magnificence—are doomed to fall, as greater buildings of ages past have been raised from their foundations—even this world on which we dwell—the heavens, that is the firmament above us, will be taken down and rolled away as a scroll; but the foundation and stature of our spiritual house will never be disturbed; all else will pass away, this only remains.

But further, as this stone contains a sealed casket, containing a scroll on which is recorded the history of this church, the names of her office-bearers and members, together with other accounts bearing upon her character and work, this also reminds us that the Lord Jesus holds within the holy casket of His heart the remembrance and the history of the church in all her varied fortunes and changes, and that the names of her saints are inscribed on the breastplate of His heart, safe against the ravages of time, and secure against the dangers and defilements of a world of sin, at enmity with the peace, holiness, and happiness of the Christian. We lay this stone after this manner because it reminds us of these things. We glory in the corner-stone of our Christianity. We trust in its strength. We confide in its durability. We rely on its security, and hence we will tell our children what we mean by Christ our corner-stone. He is our hope, help, health, our liberty, light, life, in Him we live, move, and have our being.

In laying this stone to-day, on which our future church is to be raised, we mean no opposition, no antagonism to any other church, but simply the rearing up of an altar to our God, whereon we may lay the sacrifices of a contrite heart according to the dictates of conscience, enlightened by the spirit of all truth, and in accordance with the customs of Presbyterian order. This congregation was born of union principles, which principles rightly interpreted mean glory to God in the highest, on earth peace, goodwill to the children of men; and let us hope that God will eradle this church in the things that make for peace in the breath and air of His own Holy Spirit; that she may grow in the spirit of brotherly kindness, and develop in that charity which, hopeth all things, believeth all things, endureth all things.

In the new church to be erected on these foundation-walls, we purpose, by God's grace, to stand in the good old paths of the Prophet, to abide by our old doctrines—doctrines and truths as old as the Gospel, and which have been the glory of the Presbyterian Church in all ages of her history, and upon the proclamation of which God has everywhere set His seal, viz.: salvation by grace, free and unmerited, repentance unto life, faith in the crucified and exalted Redeemer, regeneration by the Holy Spirit of God, sanctification of heart, and consecration of life.

In short, we purpose to abide by the doctrines set forth in our confession and catechism; to be true to our principles—tolerant towards those who may differ from us—kind and charitable towards all. These being our intentions and aims, our resolve and purpose, and having laid this stone in peace and friendship towards those from without, in memory of the past, in honor to our King and Head, in a groove so narrow as to exclude all error, on a base so broad as to include all truth, under a solemn sense of the terrible responsibility resting upon us who are engaged in the erection of this house, we ask you who have this day so kindly granted us your presence and favour, to aid us by your earnest supplications at the throne of our Father's grace, that He would grant us wisdom to direct, grace to uphold, power to execute, energy and faith to accomplish this work, without loss or injury to any one, and with benefit to all. May God's horn of plenty, the wine of His gladness, and the oil of His peace, be poured out in copious measures on this house; may angels keep watch over it, and may its walls testify to the regeneration of myriads of souls, who shall yet stand up in the great day to testify to the power of saving grace, in that assembly which completes and perfects the union of all the churches of the world, in that building of which Christ is the chief and only corner-stone.

THE permission in all things to let our requests be made known to God would be a fatal one to us if it meant that God would always give us what we ask. When we come to see the record of our life as it is written in heaven, we shall see some of our best occasions of thankfulness under the head of "prayers denied."

M. RICHARD, a minister of the Swiss Eglise Libre, who has had much experience in teaching in his native country and in E.ooklyn, N. Y., and Lower Canada, is about with the aid of his wife, to establish a boarding and day school for young ladies in this city. The locality they have chosen is a pleasant one on Avenue-road, near the park, and the house is commodious. The design is to make French the language of the school, while a good English education will also be given by competent teachers. So favorable an opportunity of obtaining a thorough knowledge of French without leaving home is not often presented, and we commend M. Richard's advertisement to the attention of parents.

Choice Literature.

The Bridge Between.

CHAPTER XXIX.—DOROTHY REFLECTS.

"It is such a lovely morning!" sighed Dorothy; "no one would think it was the end of October; and I should so like to go and sit a little while in the garden, with a cloak round me. I am so tired of trying to work, and going nothing to do. And, after all, I never shall like work, and I cannot see its wonderful virtue, unless I gain money by it to help poor papa. Somehow," she said, with a sigh, "I think Mr. Fuller's idea of happiness was the right one—just enough to live on, and nothing to do."

She gathered a shawl round her, and then struggled against her longing to go and be quiet, and the feeling that she ought to find other things to do. "I am very selfish," she said, presently. "I wish I could cure myself. I wonder what George Blakesley saw in me to love! It is so odd, too," she thought; "but since I have tried to work and to do better, I don't think he has cared so much for me. His love seems to be dying out, and I do not wonder at it. I am very, very selfish."

"Dorothy, will you come into my study?" called Mr. Woodward. "I want to speak to you, my dear! I am not well." So she laid down the book she had taken up, and threw aside her shawl, and went. "Come here," he said, as she entered, "and sit down. You have been such a good girl lately, dear; I don't know what we should have done without you!"

And Dorothy's heart gave a throbbing satisfaction. "I want to talk to you, you know, about how things have gone lately at the office; I fear they are worse even than we imagined. Hunter, the manager, in whom we trusted thoroughly, has been playing us false, and the paper has gone altogether to smash. I thought perhaps something might be saved, but I never knew it impossible. I shall be in the Gazette next week, I suppose, and these things will have to be sold."

"Yes, dear; I have been thinking that perhaps you and your mother had better go into some cheap lodgings before the crash comes. You must comfort her as well as you can, dear, and manage everything for her, for she has no money. The lease of this house will be sold, of course."

"And shall we never come back here?" "I suppose not," he said, and turned sadly away; and she saw that there were tears in her father's eyes. "I wish I had settled your mother's money on her, and never risked it in this business. I shall never forgive myself as long as I live, but I did it for the best, and of course I have my children to think of, and I wanted to make some provision for you."

The words fell on Dorothy's heart like a reproach. He had ruined himself, hoping to provide for his children, and she had been dreaming her life away, and Tom had been spending his money in pleasure. She would make no promises, she thought, but things should be different in future, and she gave a long sigh, and thought how different her life might have been. "I could never separate my dreams from my realities," she thought, "and sufficiently realise the latter."

"Do you think you could find some cheap lodgings, dear?" Mr. Woodward asked. "I want your mother to be out of this place by Saturday. It would distress her so to see all our things sold. You must get some furnished rooms for us, as cheaply as possible, and get all your clothes away, and you and your mother and Sally and the boys must get there as quickly as possible. I wish Will could go on with his school a little longer. There, that is all, dear. I am very unwell; I wish I was not obliged to go out!" he sighed.

Then Dorothy kissed her father tenderly, and went to think about how she should manage all he wished.

"And while he was in all this sorrow," she thought, "I was thinking of going to read my book and idle about in the garden. I wish I could see Mr. Blakesley, he would help me. Oh, to think we must leave this house!" and she tried vainly to keep back her tears. "It will seem like the end of a life to us all; for we shall never have such happy days again!" And she thought of the early summer days, and all the happy hours she had spent with Mr. Fuller. "Those were the happiest days of my life," she thought, "and they are all gone for ever."

CHAPTER XXX.—DOROTHY IN THE WORKSHOP.

Dorothy went out an hour later, and, after a long search, found some furnished rooms which she thought would do, and took them, subject to her mother's approval. They were shabby, dreary-looking rooms, near to St. John's Wood, but the best she could get at the price. "I wonder if Mr. Blakesley will come and see us this evening," she thought again. "He promised to try and get me something—among his friends, too."

It was strange how she was learning to lean on the man she did not love. Suddenly, as she passed a shop, she saw, written on a card displayed in the window, "Wanted, a governess. A young lady required to teach three children English, French, and Music; inquire," etc. "I wonder if I should do for that," she thought. And, after a long deliberation, she determined to go and try. The address given was only a little way off, and so it was not far to go. "I don't know what to say," she thought; and her hand shook as she knocked at the door, and her feet lagged painfully as she ascended the stairs to the little showy drawing-room to which the servant conducted her. Then she remembered how often George Blakesley had said that work was always honourable and noble, and all her courage came back, and with it a thought that almost made her joyful—she, going to try and work in earnest now, and help her poor weary father! She had found something to live for!

There was something in the manner and the face of the quiet brown-eyed girl that

interested the lady of the house, when she appeared. Dorothy was no longer the frightened dreamy child, as she sat and told what she could do, and explained that she had never been out before, but that circumstances had arisen which made her wish to work, and she was ready to do so.

"But I should only want you to come for three hours in the morning, and I only thought of giving twenty pounds a year," Mrs. Gibson said, half afraid that the dignified lady-like girl would scarcely condescend to teach the three children of a poor doctor's wife, who had a struggle to make things look better than they were. But Dorothy said she would willingly undertake the office, and so, when she left, after playing her snatches on the piano to the mother of her future pupils, it was with the knowledge that if, on enquiry, Mrs. Gibson found that all Dorothy said was true, she was forthwith to be installed, for three hours daily, as the governess of the small Gibsons. One thing she had stipulated—i. e., that she should be paid weekly.

"It will be a comfort to me," she said, frankly, feeling it neither shame nor a sin to confess what so many try to hide—poverty; "for I am very poor, and this money will be a great help." How she walked home that afternoon Dorothy never knew. It seemed as if she trod on air, as if her heart danced so wildly that her feet could scarcely help keeping time, and walking was a trial, when she longed to run, as she would have done a year ago, reckless of all appearances.

"I am so thankful," she cried to herself, "I am going to work. I am no longer human lumber, as Mr. Blakesley said. I am going to work, and to be of use." This was the burden of her thoughts. She had a right now to the light of the sun, and to watch the falling leaves, and to breathe the fresh air of that glorious autumn day, and to walk over the world's pleasant paths; for was she not one of the world's workers, a part of its great machinery, necessary to others, and entering into their views, and making them, or having now the power of making them, better?" "And I will!" she thought, while the tears came into her eyes; "and if I cannot make one thing good and beautiful, I may make many others just a little better, and doing this, I shall be satisfied."

Yes, Dorothy had found something to live for at last, and unconsciously, she was beginning already in the world's great workshop to make one thing beautiful, and that one her own life. She died out of her heart, for she remembered the shabby lodgings to which they were to remove. Her father was out when she entered, and her mother was sitting sadly alone, grieving, as was her wont.

"Do you know we are going to leave here next week, Dorothy?" she asked. "Yes, dear mamma!" and she told her of the rooms she had taken, and Mrs. Woodward's tears began to flow.

"I am sure it will kill me!" she sobbed, "and your poor father too. It is such a pity he was so thoughtful, and he is not well either. It is breaking his heart as well as mine. He is so scrupulous, too; he will give up everything we have, and won't let me keep a thing back, excepting our clothes."

"He is quite right, dear mamma." "Yes, but I don't know what will become of us," her mother said, sadly. "We shall be starving when the winter comes."

"Oh no, mamma; oh no! we will all work. And, oh, dear mamma, I have got help already," and she threw herself down on her knees, and put her head down on Mrs. Woodward's shoulder, and told her about her pupils.

"And so—will help papa, and we all will, and take care of you dear, dear mamma!" and the pent-up feeling in her heart gave way, and the tears rained down her cheeks, as she felt her mother clinging to her; but yet it seemed as if the old self whispered and reproached her with all the past idle years.

"How could I be so selfish! Oh, how could I!" she thought, bitterly. "Oh, if I could only become better!" she longed, till, in her eagerness, the words became almost a prayer.

"Oh, Dorothy dear!" said Mrs. Woodward, an hour later, "I forgot to tell you that Mr. Fuller came while you were out. He has been in the West of England, but is going abroad soon, and came to say good-bye. He said he should write to you."

CHAPTER XXX.—TOM DECLARES HIMSELF.

It was a chilly evening, but they had wrapped themselves up well, and stood for the last time under the sycamore-tree, Dorothy in the midst, striving hard to keep back her tears. Sally made no effort to hide here, but let them fall freely. It was their last evening at Hampstead.

"I shall get some work to do," said Will. "So shall I," said Sally. "Should like to know what a shrimp like you could do?" Tom remarked, scornfully.

"I can draw men and women," said Sally. "So you can, darling," said Dorothy; "and it is such a blessing to be able to say you can do even one thing. I wonder if Sally could earn anything. Men and women are things we like to see, even in pictures."

"Oh yes, we're mighty fond of ourselves," remarked Tom.

"Tom, how much are you going to give to dad out of your money?" asked Will. "Mind your own business!" was the polite reply. "Dorothy, when do you begin to teach your brats?"

"You shouldn't call them brats," replied his sister. "I begin on Monday."

"Oh well, Sally and Will, you had better go in. You'll find Blakesley there."

"Mr. Blakesley there?" said Dorothy, almost eagerly.

"Yes; they'll tell you he's out here; so if he wants to see him he'll come."

She was anxious to see him to-night. She wanted to hear what he would say when she told him that she had got work; but she was ashamed to confess it, even to herself, and so she remained behind with Tom. She pulled her warm shawl closer round her, and stood waiting for him to speak; but he said nothing—only stood whistling in an uneasy sort of way to himself. So she sat down on the seat—the

dear old rickety seat on which she would never sit again perhaps, and began to day-dream. It was strange how much George Blakesley entered into her thoughts, now that he had, as far as was in his power, withdrawn himself from her life. She was so anxious that he should see that she was not the mere weak girl he had thought, and that she could put some real work and earnestness into her life, when the time came that they were really needed. She did not care for him, but she knew that his praise was a thing worth caring for, because he only gave it when it had been earned; and so she waited, and tried to imagine what he would say to her first real step in a right direction.

"Doll," said Tom, solemnly and slowly breaking in upon her thoughts, "do you know I think I'm a beast."

"Tom!" she almost screamed, in her surprise.

"So I am, Doll." "Why?" she anxiously inquired.

"Because, dear, the dad's ruined, and we are all on the highway to the workhouse, and you have exalted yourself, and are going to teach brats, and Will talks about grinding, and even Sally wants to help. And I can't do anything, though I have fifty pounds a year."

"But why can't you?" "Because I kept that boat all the summer, and you know what a lazy lot we were, and how you and all of us used to hang about."

Dorothy winced beneath his words, though there was no thought of reproach in them. "And so I used to get off easily, and pay another fellow to take some of my work, and he's made a lot of mulls somehow, and now I believe I shall get dismissed—sent off, you know. I owe a lot on the boat score, and here I am. I am a regular beast, Doll! Blakesley told me as much when I began, but I wouldn't take it."

"Oh, Tom, can't you work hard and retrieve?"

"I mean to try. I'm not going to be outdone by a girl. I have got out of the boat business, that's one comfort. Look here, Doll, I shall let you manage my money in future, and I'll pay off as fast as I can, and get into something else, if I'm kicked out where I am, and make a good start. Oh, here comes Blakesley, so I'd better go. Give us a kiss, Dolly. I'm glad you are not yet married; we should have missed you awfully."

CHAPTER XXXII.—"ANOTHER GOOD-BYE."

"Well, Dorothy," said George Blakesley, in his usual quiet voice, "are you holding a reception under the branches of your favorite tree?" Then he sat down by her side, and Tom went in-doors, and Dorothy told him about her pupils. He seemed pleased, but he gave her no praise, and she was disappointed. "You can do more than three hours' work a-day," he said, "and I have heard of something that would do for you, I think, but I do not know whether you would have the courage to accept it."

"Yes I should," she said.

"It is this. Aunt Josephine is writing a book, something about the better education of women, and she wants an amanuensis. You write a good hand, and she would only want you in the afternoon or evening."

"But I should be so ashamed to go; they must think so badly of me!" and she turned her face away.

"No, they don't do that," he answered in a low voice. "I know it would be awkward for you at first; the consideration is whether you ought or not to lose the work." She sat considering for a long time, and she answered slowly, "I ought not to lose it."

"Then I will speak to her about it this evening," and he rose to go.

"Are you going now?" she asked. She thought he had meant to sit by her side and talk to her, as he used a month since, but he answered almost distantly, if not coldly, "Yes; I promised to be at my aunt's by seven; and, Dorothy"—he turned round and looked at her face for the first time that evening—"I shall see you again for some time. I am going away for three months."

"Going away?" she said, in dismay. "What for?" He answered as if he resented the question, and she remembered suddenly that she had no right to ask it.

"On business partly," he said, "and partly for health;" and then she, looking at his face, saw for the first time how worn it had grown, and how ill he looked; how all, save the kind blue eyes, seemed changed; she darted forward, and put her hand upon his arm.

"George, have you forgiven—?" but she stopped, and did not know what to do, for he stood and looked at her in surprise, and gently enough drew her hand away from his arm. "I will go and see Miss Josephine to-morrow," she said, meekly; "but shall I not see you again before you go?"

"No; I start for Paris to-morrow week. Good-bye, Dorothy."

"But you will come and see us before you go?"

"No, I shall not have time."

"Good-bye," she said, coldly, turning away to hide the tears in her eyes.

"Good-bye," he said, and went. She returned to the seat under the sycamore-tree, and sat down. It was a terrible disappointment to her. She thought he would have been pleased, and have praised her. She felt as if half her efforts had been made to gain his approval; "and he could not have loved me very much," she thought; "for he seems to have forgotten all the past, and to have accepted the position of an ordinary friend quite contentedly—I wonder that he ever loved me at all, though." She sighed. "Oh, my dear old sycamore, to think I shall never stand beneath you again!" And then she thought of the morning when Venus was buried, and all that had been since, and of the old vexed question. "I have answered that," she thought, "and found something to live for; but I wish life was not such a wearying thing—I am tired of it already." She was so fond of the garden—she felt almost as if she could not leave it—there were so many memories bound up with it. But when she went in-doors at last she forgot the sycamore-tree, and the underwood, and the old seat, and Venus' grave, and every-

thing else; for there, awaiting her, was a letter.

"Mr. Blakesley took it in," said Sally, "and I told him it was from Mr. Fuller, for I know his writing."

"It is only to wish me good-bye," said Dorothy—"I was out when he came, you know." And she put it into her pocket. She executed all the little household duties, which lately she has taken on herself, and waited till she escaped for the night before she broke the seal of her letter. This was what he said:—

DEAR DOROTHY,—You were out when I came the other day, so we did not say good-bye. I shall only be away for a few months, though, and when I come back my first visit will be to Dorothy, and perhaps she may have forgotten the past, or all in that made her so angry. I think you were quite right to be angry, and I shall never forgive myself for all I said and did; but now—now that you are free, will you try and forgive me? My dear little Dorothy, I often think of the happy days we spent before Netta came and bewitched us all, and what excellent friends we were.

There is such a wild sea down on this rough Cornish coast; you would delight in it so. We are very much alike, Dorothy; I have often thought that, and we should both be content to dream our lives away in a place like this, I believe. I wish you were here. How could you be so foolish, child—I never forgot you—I was only fascinated. Before the spring comes I shall be back at Hampstead with you, and sitting under the sycamore-tree. Good-bye, child.—Yours ever, ADRIAN FULLER.

She looked up when she had finished reading it. It had made her heart beat and her fingers tremble, and the old feeling came rushing back, and Netta's words with it, that perhaps some day she should marry him; but the new feeling conquered it. "No," she said, "life is made for something better than dreams." Then she thought, with a sigh—"And I have no heart. I only love just my home people, and that is natural, but all my other feelings seem just to consist of restless longings and wishes, and something I do not understand."

The next day they left Hampstead, and in the afternoon Dorothy went to Miss Josephine's, and became her amanuensis.

(To be continued.)

Food for the Nerves.

The mind and the body are closely united, and can only act by the same laws; whether action proceeds from the nervous centres and is invisible, or from the muscular system, and is visible—it is action produced by force generated within. The German Professor Helmholtz has lately brought the calculations of the force that has to be engendered within our comprehension, and if such a force has to be maintained, it can only be done by nourishment of food. Food consists not only of organic, vegetable and animal matter, but also of air and water, and therefore a change of air is often invigorating to the nervous system. Our ideas of the mind's work are still very confused, for all nervous action is produced by exertion or waste of force. Grief is nervous exertion; joy is nervous exertion; despondency is nervous exertion; every thought is nervous exertion, and all this exertion wants maintaining and feeding. Whenever exhaustion appears, or so called nervous disorders, it is nothing else but the consequence of want of nourishment. Grief makes a greater claim on the nervous centres than joy, and it is exceedingly wrong to avoid food in grief. Despondency is nothing but the result of incomplete nutrition of the nerves, which give way under outward pressure; it is only necessary to be judicious and give good nourishment to desponding persons, such as will invigorate and prove of tonic value, and the nervous system will return to its natural elasticity. Despondency exhausts the nervous system greatly, for all thought is action, and desponding thought wastes more force than joyous thought. Nervous diseases are the consequences of continued waste of nervous action and incomplete nutrition, and require nothing but judicious dietetic treatment. All nervous disorders and so-called lunacy can be greatly affected by diet; healthy and nutritious food moulds the character and nourishes the brain.

Birth of the Mosquito.

The female mosquito lays her eggs upon the water. Finding a suitable place, she supports herself by her two pairs of feet, and crossing the hinder pair like the letter x, she deposits the eggs one after another in the support made by the legs, putting them endwise, side by side, and sticking them firmly together by means of a glutinous secretion which covers them. When the mass is complete, it is of the shape of a tiny boat, consisting of from 250 to 350 eggs, which is set afloat and abandoned to its fate. This little raft floats persistently—it will not sink, nor will hard usage break it up, nor freezing destroy the vitality of the eggs. In a few days the larvae, as the first stage of the insect is called, are hatched, make their way out of the under side of the egg, and go off in search of food.

It is not one look, but the constant looking to Jesus, that sanctifies and comforts.

"Thou Lord will strengthen him upon the bed of languishing: Thou wilt make all his bed in his sickness"—i. e., strengthen him inwardly, as the outward man decays, so that he shall lie easy upon his bed, refreshed with the Lord's inward comforts, while the body is languishing. And when the body grows weak, when heart and flesh fail, when death approaches, here is a cordial for the drooping spirit. "This God is our God for ever and ever; He will be our guide even unto death. God shall be the strength of our heart, and our portion for ever." Blessed assurance! Oh! treasure it up, and praise the name of Jesus, who died to procure the application of these promises unto thee. "Precious in the sight of the Lord is the death of His saints."

—F. Meddock.

Scientific and Useful.

BREWERS.

Place on the fire a pint or more of milk, according to the amount desired; let it boil a few minutes, then add a bit of butter, a pinch of salt and fine bread crumbs, enough to thicken it; heat through and serve.

A BEAUTIFUL SCARLET DYE FOR WOOLEN.

One ounce pulverized cochineal; two ounces cream of tartar; two ounces of muriate of tin; one pound of cloth. Wet the cloth in weak soap-suds. Put the cream of tartar into warm water sufficient to cover the cloth, and heat until it boils. Then stir in the cochineal, and afterwards add the tin, and dip your cloth instantly.

JOHNNY CAKE.

Scald the meal with milk; let it stand where it will keep slightly warm until morning; then, for any ordinary four quart panful, add sufficient ordinary milk to render the right consistency—generally a large teaspoonful is enough; saleratus, one tablespoonful; salt, at time of scalding the meal; if the meal is very fine, do not use boiling water.

A NICE DESSERT DISH.

Fill a quart bowl with alternate layers of thinly sliced apples and sugar, and add half a cup of water, covered with a saucer held in place by a weight; bake slowly three hours; let it stand until cold, and you will turn out a round mass of cleared slices, imbedded in firm jelly. For an accompaniment to a dessert of blanc mange, rennet custard, cold rice pudding, or similar dishes, or even with nice bread and butter, there is nothing nicer.

WHITE GINGERBREAD.

Rub half a pound of butter into one pound of flour, add half a pound of loaf sugar, which should be finely pounded and sifted, and the rind of one lemon very finely minced, one ounce of ground ginger and a nutmeg grated. Mix these well together; make one gill of milk just warm, stir in half a teaspoonful of carbonate of soda, and work the whole into a smooth paste; roll it out into cakes, and bake in a moderate oven from fifteen to twenty minutes.

COCONUT PIE.

One-half pound grated cocoanut, three quarters of a pound of white sugar, six ounces of butter, five eggs (the whites only), two tablespoonfuls rose water, one teaspoonful nutmeg. Cream the butter and sugar, beat till very light, and add the rose water; then add the cocoanut with as little and light beating as possible; finally, whip in the stiffened whites of the eggs with a few skilful strokes, and bake at once in open shells. Eat cold, with powdered sugar sifted over them. These are very pretty and delightful pies.

SUGAR KISSES.

Beat the whites of four eggs to a stiff froth, stir into this one-half pound of sifted white sugar, flavor to your taste. Lay it, when stiff, on heaps of white paper, each the size and shape of half an egg, and an inch apart. Place the sheet on tins, and put into a hot oven; when they turn a little yellow, take them out and let them cool five minutes. Take two kisses and press the bottoms gently together until they adhere, and so continue until all are prepared. They are very delicate and good, and look handsome.

TO COOK SALSIFY.

Anybody who is so fortunate as to have this excellent vegetable, will doubtless like it prepared thus:—Wash and scrape the roots; slice thin, and salt twenty minutes; season with butter, salt, and pepper, and turn into a large tureen, upon layers of buttered toast; or the soup may be served as usual, and eaten with oyster crackers; a bit of codfish cooked with the salsify increases its resemblance to the valuable beloved of epicures. For breakfast, cook and mash; season, make up into cakes with a little flour, and fry in butter or lard.

DRINKING ICE WATER.

Water is undoubtedly the most wholesome beverage we can use, but there is a vast difference between water at a safe and natural temperature and the ice water which alone satisfies the abnormal cravings of the American throat. Let us by all means drink water, but let us decline to engender our health and degrade ourselves below the level of the beasts by drinking inordinate quantities of ice water. There is not a single animal—except man—which ever dreams of contaminating wholesome water with ice. The ordinary water of the hydrant and the faucet satisfies the thirst of the wild elephant and the domestic cat. Poor fallen human nature, on the contrary, longs for ice, and gratifies its corrupt cravings at the cost of outraged stomachs and ruined teeth.

HOW TO BANISH FLEAS.

The Maryland Farmer gives the following useful receipt for exterminating fleas:—The oil of pennyroyal will certainly drive these pests off; but a cheaper method, where the herb flourishes, is to throw your cats and dogs into a decoction of it once a week. Mow the herb and scatter in the beds of the pigs once a month. When the herb cannot be got, the oil may be procured. In this case, saturate strings with it and tie them round the necks of dogs and cats; pour a little on the back and about the ears of hogs, which you can do while they are feeding, without touching them. By repeating these applications every twelve or fifteen days, the fleas will flee from your quadruped, to your relief and improvement, and to your relief and comfort in the house. Strings saturated with the oil of pennyroyal and tied round the neck and tail of horses will drive off lice; the strings should be saturated once a day.

LET US comfort our hearts and brighten our hopes with the sweet thought that God loves us, and out of His love springs His goodness to us. God's promise is to each of His children—"My God shall supply all our need." Something lies between us and its precious fulfilment. Perhaps we do not read it correctly. He does not say He will supply all our wants, but all our needs. We must learn the difference between wants and needs.

The Law of Periodical Rest.

A man cannot work all the time; he needs periods of rest. And these seasons of relaxation must be definitely marked periods of regular recurrence, also they will be swallowed up by toil. And hence it might not be difficult to find valid physiological reasons for the custom which makes each seventh day a day of rest. Whatever may be said of the eight-hour law, the six day law may be rightly claimed by the workman, and that apart from religious considerations.

And man's moral nature, as well as his physical constitution, demands these days of rest. He has a spiritual being which needs attention and cultivation. But when he is laboring for his bread, toiling for the things of this life, he cannot give the needed attention to spiritual culture. The interests of his life being right before his eyes—pressed upon his attention by every bodily want and every tangible motive—will crowd out from his mind due thought of unseen things. To be able to give proper attention to spiritual affairs, he must have days on which temporal cares and temporal pleasures are laid aside—days on which he shall think of nothing but spiritual interests.

And here, again, may there be system and regularity. The student who, being inclined to spend too much time over his books, desires to take a proper amount of physical exercise, or the mechanic who, driven by his work, wishes to give some attention to mental culture, must have regular hours of the day or regular evenings of the week for his physical or mental cultivation—times on which the ordinary employment shall not be allowed to encroach. So if a man would give due care to his spiritual interests, he must have fixed times set apart for religious culture. There is a fallacy in saying that Sabbaths are not needed because all days should be consecrated to religion. That for which no time is set apart is liable to be entirely neglected. The workman who should say that, instead of preserving particular seasons for mental cultivation, he would take up books at any time, would probably neglect study altogether; while his fellow-workman who had particular hours sacredly devoted to reading, would recur often to his books in other hours than these. So the man who will make no day a religious day will be liable to make no day religious, while he who sets apart fixed times for religious meditation and service will be more apt to indulge in religious thought on other days than these. When religious forces have firmly entrenched themselves in the Sabbath, they will from it make incursions into all the other days and hours of the week.

And a man's own judgment will teach him the necessity of strictness in keeping seasons set apart to a particular purpose. The student who allows thoughts of his books to intrude on his hours of physical exercise—the workman who shall allow himself to do a little hard work in the times he has set apart for mental culture—will soon find those hours taken up entirely by extraneous matters, and those interests to which they have been devoted will be entirely crowded out. So the man who would devote a particular season to spiritual culture will act wisely in framing for himself rules which to the thoughtless may appear trivial. A sound judgment will demand that not the least attention and thought shall be given to worldly affairs on the days devoted to spiritual culture.

Now this, which a man's own judgment would demand of him, this is God's law of the Sabbath. One day in seven should be a day of cessation from worldly care, and a day for spiritual culture. While indeed all days belong to God, this is to be directly devoted to him—sanctified, set apart from other days—a day given, not to the interests and pleasures of this life, but to spiritual interests, spiritual pleasures. The day which by our bodily nature is demanded as a day of rest is to be given to our spiritual nature as a day of cultivation and enjoyment.

The idea of the Sabbath is that nothing shall be done in it except what has a direct bearing on religious culture. But in practice this restriction cannot be fully observed. The duty of resting from labor may and will often be set aside by other duties, as the duty of preparing food, or the duty of caring for the sick. One law often suspends the action of another—general rules are continually set aside by special cases. In other words, while God commands us to cease in general from seven-day work, special cases continually arise in which he commands us to work on the Sabbath day.

Whether a certain piece of work should be done on the Sabbath there will sometimes be a difficulty in deciding. But the trouble in such cases will be reduced to small proportions, if a man loves the Sabbath as he should. The Sabbath should be regarded as a privilege, not as a sacrifice. As the boarding-school boy rejoices when the holidays come—the days in which he can lay aside his work, and give himself to pleasure and the society of parents and friends; so we should rejoice in the day on which we can lay aside our worldly toils, and taste the pleasures of communion with God. The Sabbath should be regarded by us as a joyous vacation time, in which we shall ask not how much, but how little thought we may give to worldly things. If a man works on the Sabbath it should be not because he will not be condemned for doing it, but because he would be condemned for not doing it. If he asks, not, What work may I do? but, What work will God command me to do?—that man will rarely be troubled in deciding whether a certain thing should or should not be done on the Sabbath day.—N. Y. Examiner and Chronicle.

MANY people are constantly wondering what will be our condition after death. How shall we live? Where will be our habitation? Of what sort will it be? These are dreamy speculations. The more important question is, How to live well in this life? This answered, the other questions will take care of themselves.—Baptist Union.

The Contest in Turkey.

The Turkish Question is agitating the thought and feeling of the civilized world to an extent which it failed to do even during the progress of the Crimean war. At that time England drifted into war, merely because the Earl of Aberdeen was a personal friend of the Emperor Nicholas. The Emperor had visited the Earl in person, had passed the usual compliments belonging to the routine of a Court, and the Earl did not wish to hurt the feelings of his Imperial Majesty. But the wrath of England was roused because Russia had been rash and over-bearing, and had manifested too much haste in choking "the sick man" off. And so after a vast amount of talk which was not intended to mean anything, and just at the moment when the Earl thought of nothing of the kind, he had to declare war. And when it so happens that the English Government is driven to such an extremity, contrary to its own wishes, and by the mere force of external pressure, the contest must be pursued in real earnest. Hence, although England had made not the slightest preparation for fighting, she suddenly found herself precipitated into a furious, hand-to-hand combat with Russia. But now the case is materially altered. Then, no atrocious deeds of violence were specially laid to the charge of Turkey, no abominations that would call for the indignation of our common humanity. In the present instance, however, we witness the wholesale rapine of large districts, the murder of tens of thousands of inoffensive Christians, the outrage of thousands of the innocent and unresisting who had been tortured in the most fiendish manner, dishonored and despoiled of all they care for in the world, and then burnt to death, or brutal murdered in some other way, and loads of their hands thrown to the dogs. It is not merely the case of the Crescent against the Cross; it is the most savage and diabolical barbarism arrayed against the first dictates of humanity. The offences of which these people have been guilty are three; First, that they are Christians, (whether good Christians, or bad ones, as some pious people say they are, matters not.) Secondly, that they have hitherto been quiet and submissive; so much so, that, up to the present time, if any members of their families have been murdered or otherwise injured, they have been content to submit to have their evidence refused in a Turkish court of Justice, merely because they are Christians. And thirdly, some of them have, at last, after infinite provocation, after oppressions innumerable, after an abundance of wholesale slaughter and violation—at last, some of them have risen in revolt, they have practised some retaliation (which is comparatively little); and, in perhaps half a dozen instances, have taken vengeance, as opportunity presented itself. It was not a millionth part of the provocation the Christians in Turkey have met with, that furnished George Washington and the thirteen American colonies with an excuse for revolt; and had it been in Western Europe that a nation had risen in the might and majesty of a popular fury, in order to claim the elective franchise, or an exemption from taxation, all the eloquence of the world of letters would have been exhausted in praise of a patriotism so noble.

The English people are, evidently, becoming pretty well awakened to the true state of the case; although the steps at first taken by the Government were rather in favor of Turkey than otherwise. In 1827, when the Greeks were cruelly treated by the Turks, who poured boiling oil into their ears, among a number of other barbarities, England sent her ships of war to Navarino, which destroyed the whole navy of Turkey in a few hours. But now, the English fleet, the most powerful ever brought together on the face of the earth, has been sent to Besika Bay, with instructions of such a nature that Turkey has received a large amount of moral support in consequence. Mr. Disraeli disclaims any such intention; but this has nevertheless been the result, so much so that the ignorant and fanatical savages among them have actually been led to believe that England is like Egypt, a vassal of the Sultan's, and is bound to help him when called upon to do so! Mr. Disraeli will scarcely be permitted to drift into a war, as his predecessor did, in support of Turkey; and yet a great deal of mischief may be done either by a moral sanction given to Turkish misrule; or by neglecting to demand authoritatively and at once, the entire cessation of the horrible brutalities for which the Turks have made themselves so notorious.

Let us bear in mind two things. If the Christian in Turkey is degraded, the oppression and persecution of the Turks have made him so; and that, while the Christian will certainly improve in civilization and religion when facilities for doing so are afforded him, the Turk after four hundred years of close proximity to the highest civilization the world can give, is the same ignorant, brutal, fanatical monster, that he ever was; and such he ever will be.

MAINTAIN purity by yielding up nothing that is God's; maintain peace by yielding up all that is your own.

TWO SABBATHS.—Dr. Field writes in the Evangelist: "You know that, in crossing the Pacific, it becomes necessary to alter the reckoning of the days to conform to that of the Eastern and Western Hemispheres, according as a ship is sailing in one direction or the other. In going to Japan, where the 180th degree of longitude is reached (which is just half way around the world from the Royal Observatory at Greenwich, England, from which longitude is reckoned), a day is dropped, and in returning one is added. We crossed that meridian on the 18th inst., and so two days were put down in the ship's calendar as the 18th of June. Now, as it happened that this was Sabbath, we had two Sabbaths succeeding each other—one of which was the Sabbath in Japan and in all Asia, and the other the Sabbath in America and in Europe. Some of our ship's company were puzzled to know which to keep; but I did not think it would do me any harm to keep both, and shall always remember with pleasure this double Sabbath on the sea."

It is related of Thorwaldsen, the eminent sculptor, that he had completed a head of Christ, which was admired by all. But he was seen to stand thoughtful and sad. "Why are you so sad?" he was asked. "Because I am perfectly satisfied. My ideal no longer goes before me. My genius must be on the decline." So the spirituality of the Christian is wanting when he is satisfied with himself.

Modern Women.

It is a sad commentary upon our boasted civilization that the women of our times have degenerated in health and physique until they are literally a race of invalids—pale, nervous, feeble and back-achy, with only here and there a few noble exceptions in the persons of the robust, buxom ladies characteristic of the sex in days gone by. By a very large experience, covering a period of years, and embracing the treatment of many thousands of cases of those ailments peculiar to Women, Dr. Pierce, of the World's Dispensary, Buffalo, N. Y., has perfected, by the combination of certain vegetable extracts, a natural specific, which he does not extol as a cure-all, but one which admirably fulfills a singleness of purpose, being a most positive and reliable remedy for those weaknesses and complaints that afflict the women of the present day. This natural specific compound is called Dr. Pierce's Favorite Prescription. The following are among those diseases in which this wonderful medicine has worked cures as if by magic and with a certainty never before attained by any medicine: Weak back, nervous and general debility, falling and other displacements of internal organs, resulting from debility and lack of strength in natural supports, internal fever, congestion, inflammation and ulceration, and many other chronic diseases incident to women, not proper to mention here, in which, as well as in the cases that have been enumerated, the Favorite Prescription effects cures—the marvel of the world. It will not do harm in any state or condition of the system, and by adopting its use the invalid lady may avoid that severest of ordeals—the consulting of a family physician. Favorite Prescription is sold by dealers in medicines generally.

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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; swelling of the upper lip; occasional hiccup, 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; fleeing pains in the stomach; occasional nausea and vomiting; violent pains throughout the abdomen; bowels irregular, at times costive; stools slimy; not infrequently tinged with blood; belly swollen and hard; urine turbid; respiration occasionally difficult, and accompanied by hiccup; cough sometimes dry and convulsive; uneasy and disturbed sleep, with grinding of the teeth; temper variable, but generally irritable, &c.

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Persons laboring under this distressing malady, will find Hancock's Epileptic Pills to be the only remedy ever discovered for curing Epilepsy or Falling Fits. The following certificates should be read by all the afflicted, they are in every respect true, and should be held by any one who is not satisfied with the cure of a friend who is a sufferer, he will do a humane act by sending this out and sending it to him.

A MOST REMARKABLE CURE.

SETH HANCOCK, Baltimore, Md.—Dear Sir:—Reading your advertisement, I was induced to try your Epileptic Pills. I was attacked with Epilepsy in July, 1853. Immediately my physician was summoned, but he could give me no relief. I then consulted another physician, but I returned very worse. I then tried the treatment of another, but without any good effect. I again returned to my family physician, who was cupped and bled, and I was generally attacked without any preliminary symptoms. I had from two to five fits a day, at intervals of two or three days. I was often attended by a physician, but wherever I would be, or whatever he occupied with, and was severely injured several times from the falls. I was affected so much that I lost all confidence in my self. I was affected in my business, and consider that your Epileptic Pills cured me. In February, 1857, I commenced to use your Pills, and only had two or three after-wards. The last one was April 1st, 1857. I was a nervous character. With the blessing of Providence your medicine was made the instrument by which I was cured of this distressing affliction. I think that I and their good effects should be made known to the world, that persons who are similarly afflicted may derive the benefit of them. Any person wishing her information can obtain it by calling at my residence, No. 533 North Third St., Philadelphia, Pa. WILLIAM ELDER.

IS THERE A CURE FOR EPILEPSY?

The enclosed will answer. GREENADA, Miss., June 30.—Seth 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 fits for two years. I wrote for and received two boxes of your Pills, which he took according to the directions, and he was cured. I think it was by my persuasion that Mr. Lyon tried your Pills. His case was a very bad one, he had fits nearly all his life. Persons have written to me from various States and Tennessee on the subject, for the purpose of ascertaining my opinion in regard to your Pills. I have always recommended them, and in no instance have I ever had a chance of hearing from any person who they failed to cure. Yours, etc. C. H. DRY, Grenada, Talaboula County, Miss.

ANOTHER REMARKABLE CURE.

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

MOVINGWATER, TEXAS, June 20th, 1867. To SETH S. HANCOCK.—A person in my neighborhood, afflicted with Epilepsy, for thirteen years, he had these attacks at intervals of two to four weeks, and often times several in quick succession, sometimes continuing for two or three days. On several occasions he was so seized that his mind appeared totally deranged, in which state he would continue for a day or two after the fits ceased. I tried several remedies prescribed by a physician, but without success. Having seen your advertisement I concluded to try your remedy. I obtained two boxes of your Pills, gave them to him, and he was cured, and they effected a permanent cure. The person is now a stout, healthy man, about 30 years of age, and has not had a fit since he commenced taking your Pills. I have since that time, been exposed to the severest of weather. I have great confidence in your remedy, and would like every one who has fits to give it a trial. B. L. DEFARELL.

STILL ANOTHER CURE.

Read the following testimonial from a respectable citizen of Grenada, Talaboula County, Miss.

SETH S. HANCOCK, Baltimore, Md.—Dear Sir: I take great pleasure in relating a case of Spasms, or Fits, cured by your invaluable Pills. My brother, J. J. Ligon, has long been afflicted with this awful disease, and he is cured, and he is now a healthy young man. He would have one or two spasms at one attack at first, but as he grew older they recurred to increase. Up to the time he commenced taking your Pills he had them very often and quite severe, prostrating him, body and mind. His mind had suffered severely, but now, I am happy to say, he is cured of those fits. He has enjoyed himself with for the last six months. His mind has also returned to its original brightness. All this I take great pleasure in communicating as witness to the means of directing others to the remedy that will cure them. Yours, respectfully, etc. W. P. LIGON.

Sent to any part of the country, by mail, free of postage, on receipt of a 2-cent stamp. Address, SETH S. HANCOCK, 533 North Third St., Baltimore, Md. Price, one box, \$1.00; two boxes, \$2.00. All orders from Canada must be accompanied by twenty cents extra. Can be sold by Druggists and Country Store Keepers generally.

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to any surface, and are of great utility for
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Lith. 12c. per pair. Agents, J. L. FAY & CO., 103 Nassau Street, New York.

WANTED.—Men and Women out of Work
to be for the extraordinary inducements to
Agents for the extraordinary family and religious
paper, "The Christian Worker." It is a most
valuable premium attraction. Only \$1.10 a year. A great
thing. Never saw anything like it. "Belle's
Story." Took 84 names in 11 hours. For terms,
etc., apply, etc., address, JAS. H. KALEN Boston Mass.

A Word of Explanation.

Editor BRITISH AMERICAN PRESBYTERIAN. DEAR SIR,—Permit me to correct a wrong impression that exists in the mind of the author of the article under the title, "Light W. ted," in your issue of last week. The writer says, "One of the first speakers made use of the following language:—'The Protestants of Ireland were always true to their colors. The Presbyterians of Scotland were not so. The Scotch Presbyterians were at one time in alliance with the Church of Rome. There were, I was informed, two Presbyterian ministers on the platform at the time, and I fully expected that they would not allow any such remarks to pass unnoticed, but as they did so,' etc.

Fenelon Falls.

Presbytery of Whitby.

The Presbytery of Whitby met at Newcastle for the induction of the Rev. A. A. Dummond, to the charge in Newcastle. The following members of the Presbytery were present:—Messrs. Kennedy, White, Ross, Hogg, Little and Chambers, ministers; and Messrs. Johnston, Starke, and Dr. Ross, elders. Messrs. Calder, Dunbar and Moment, of Spring street Presbyterian Church, New York, being present, were invited to take part in the proceedings. The congregation having assembled, Mr. Chambers, who had been appointed to preach and preside, ascended the pulpit, and after the usual devotional exercises, preached an able discourse from the words, "If thou canst believe, all things are possible to him that believeth," Mark ix. 23. He then put to Mr. Drummond the questions to be answered at inductions, and received satisfactory answers to the same. Mr. Little then addressed the minister in felicitous terms, and Mr. Kennedy addressed the people in his usual happy way, after which the congregation, which was large, retired, and in doing so gave to their newly inducted pastor a cordial welcome. In the afternoon and evening, a soiree was held in connection with this event. Tea was served by the good ladies of the congregation to large and repeatedly filled tables, in the commodious drill shed of the town, where all did ample justice to the laborious preparations made by the ladies to make it, as it was, an exceptionally splendid entertainment. Thereafter they adjourned to the church to partake of the rich intellectual treat in store for them. Mr. Drummond occupied the chair during the evening, in the course of which, after his own address, he introduced Messrs. Ross, Kennedy, Dunbar, Hogg, Little, and Addison, Wesleyan minister, who addressed the large audience assembled in speeches of more than ordinary merit. In the intervals, the choir discoursed sweet music, and largely enhanced the evident pleasure which all experienced during the day's proceedings. All were gratified, and most, we are sure, prayed that the induction of Mr. Drummond may be the beginning of a successful career of Christian work in that vicinity. The charge at Newcastle, recently disjoined from Newtonville, has now entered upon a new and independent course of action, and it is to be hoped that the fair prospects with which it has set out, will, at no distant period, be met with overflowing results. WALTER K. ROSS, Pres. Clerk.

Vitality of Mohammedanism.

Not long ago, we published a statement from Hindostan, to the effect that a great Moslem revival was going on in some parts of that country, and that one revivalist claimed to have made over eighty thousand converts to the religion of the false prophet. In the face of statements to this effect, made on undeniable authority, we were informed that Mohammedanism was very rapidly on the decline, and that no very great apprehensions need be entertained about its encroachments, at least. Two recent announcements however, fail to bear out this view of the matter. We are told that if the Sultan of Turkey will only unfurl the green flag, large numbers from the mountains and deserts of Arabia, are prepared to rally round it, and assist the Turkish government in crushing out the Christianity that may still remain in European Turkey. The other fact which has come prominently before us, is that the Mohammedan University at Cairo is in full operation, and that one of its objects is the training of teachers of that religion. These teachers are sent to various parts of the world as occasion may seem to point out to be desirable. Ministers of that system were sent some years ago to the Malays, at the Cape of Good Hope, in order to check the efforts of the Christian missionaries. And since it has become noised abroad, that the traveller Stanley has sent an intimation to England, of King Mtesa's desire to have a Christian missionary at Lake Nyanza, the Mohammedan University, at Cairo, has taken steps to anticipate the church by sending on to him some of their

teachers. Everywhere indeed, is there a Mohammedan revival. The pilgrimages to Mecca and Medina are said to be larger this year than ever; and one of the attractions this year was a preacher who was also saint and prophet. As is usually the case with fanatics of this religion, as well as of one or two others, the converts and admirers were wrought into frenzy by his words, and throw themselves beneath the hoofs of his horse as he rode off. The description which Burton gives of what he saw himself, in his "Pilgrimage to El Medinah and Meccah," is very graphic; and with a very trifling alteration it will equally agree with what may sometimes be witnessed in the United States and Canada when an attempt is made to "get up" a revival on something like mechanical principles.

BE what you are. Ape no greatness. Be content to pass for what you are. A good nickel is better than a counterfeit dollar.

With what a mixture of fear, reverence and holy joy should we open the Bible—the book of truth and happiness! God's heart opened to man! and yet the whole and every part of it is secreted from him, and held under an impenetrable veil till he opens his heart to God.

A VALUED correspondent writes:—"In your article, 'International Exchange of Pulpits,' I see you are at a loss for the names of eminent preachers and writers in the Irish Presbyterian Church. Let me suggest for your after use, the names of McKee and Fleming Stevenson, of Dublin; Jackson, Smyth, and Elliot, of Armagh; Witherow, Crookery, Murphy and Rodgers, of Derry; and Porter, Watts, Murphy, Killen, Knox and Hanna, of Belfast."

We once heard a minister tell his congregation that some of them were never seen in the church except on communion occasion. It was a severe reproof. But there is a class of Christians, of whom these delinquents of his were specimens, who only appear religiously on great occasions. They hide away in long vacations, while their more constant brethren are toilsomely carrying on the work; but when the fife beats and the drum plays for a muster and review, they are quickly on hand. Like the boys who are faithful at Sabbath-school during Christmas and picnic seasons, they have periodical zeal and energy inspired by a spasm.—United Presbyterian.

Births, Marriages and Deaths.

BIRTHS. At Beaverton, on the 20th ult., the wife of Mr. CHARLES H. ROBINSON, of a daughter. At Berlin, on the 16th ult., the wife of Mr. J. E. NOE, of a daughter. In Paris, on the 22nd ult., the wife of Mr. ROBERT PATTERSON, of the Transcript, of a daughter. At Ottawa, on Tuesday, the 22nd ult., the wife of Mr. W. G. BERTH, of a daughter. MARRIED. At Finch manse, on the 23rd ult., by the Rev. Hugh Lamont, M.A., D.D., DUNCAN MCGREGOR, Esq. to Miss JANE TAIT both of the Township of Roxborough. DEATHS. In Peterborough, on the 6th ult., EDITH MABEL, youngest daughter of Mr. Thomas Gladman, aged 3 years. At Knox Church manse, Gait, on Aug. 10th, JAMES CUMMING, father of M. S. J. K. Smith, in his 87th year. A native of Aberdeenshire, Scotland.

Official Announcements.

MEETINGS OF PRESBYTERIES. OWEN SOUND.—The next meeting of the Presbytery of Owen Sound will be held on the 3rd Tuesday of September, in Division Street Church, Owen Sound. At Cobourg on the 26th September, at 10 a.m. KINGSTON.—In St. Andrew's Church, Belleville, on the second Tuesday of September, at 7.30 p.m. PARIS.—In Knox Church, Arr, on Tuesday, 19th September, at 2 p.m. BARRIE.—At Barrie, on the last Tuesday of September, at 11 a.m. SAUGHEY.—Special meeting at Clifton, on the first Thursday of September, at 4 p.m. Regular meeting at Durham, on the third Tuesday of September, at 7 p.m. BRUCE.—In Knox Church, Kincardine, on the last Tuesday of September, at 4 p.m. MANITOBA.—At Winnipeg, on the 2nd Wednesday of October. CHATHAM.—In St. Andrew's Church, Chatham, on Tuesday, 26th September, at 11 a.m. HAMILTON.—In the Central Church, Hamilton, on the last Tuesday of September, at 11 o'clock, a.m. LONDON.—Next regular meeting will be held in First Presbyterian Church, London, on last Tuesday of September, at 2 p.m. TORONTO.—In the lecture room of Knox Church, Toronto, on the first Tuesday of September, at 11 a.m. BROOKVILLE.—In First Presbyterian Church, Brookville, on the 3rd Tuesday of September, at 2 o'clock p.m.

RICHARD'S FRENCH ACADEMY, 40 BLOOR STREET, Toronto, opposite Queen's Park. Protestant French and English Boarding and Day School for young ladies, under the direction of Rev. Frederick B. Richard and Madame Richard, with competent assistants. Unusual facilities will be presented for acquiring a thorough practical knowledge of French, which will be spoken throughout the school. In the French department all the various branches will be taught through the medium of the French language. Well open September 12th, at 9 a.m. Terms moderate. For particulars, apply by post, or in person, Monday, 14th, at No. 40 Bloor Street West.

YOUNG LADIES' SEMINARY, JARVIS ST., NORTH OF BLOOR ST., YORKVILLE. MISS H. CASSELS BROWN receives in addition to her day pupils a limited number of Boarders. Classes will be resumed Sept. 4th.

UNION LOAN AND SAVINGS COMPANY.

DIVIDEND NO. 23. Notice is hereby given, that a dividend at the rate of ten per cent. per annum has been declared on the capital stock of this Company for the half year ending the 31st ult., and that the same will be payable at the Company's Office, Union Block, Toronto Street, on and after FRIDAY, the 8th day of September, inst. The Transfer Books will be closed from the 22nd to the 31st inst., both days inclusive. W. McLEAM, Secretary.

1876. AUTUMN. 1876. GORDON, MACKAY, & CO., Respectfully announce that they are now receiving and opening out their Fall Importations of

STAPLE AND Fancy Dry Goods, Tuesday, 5th September,

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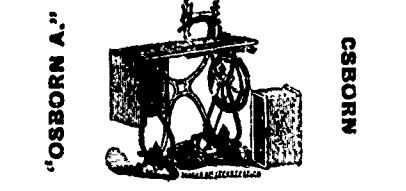
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