

Pastor and People.

The Boyhood of Jesus.

"And the child grew, and waxed strong in spirit."

How thoroughly human this is? It was a real, true humanity, which in him was united to divinity.

Was there in Nazareth, think you, or in Galilee, a more resolute boy, a braver boy, than Jesus? Had there been in Rome or in Sparta?

As he climbed the hills about Nazareth; as he plied the lighter tools in Joseph's shop; as he fed temperately at the table, and slept soundly under the roof of that house, which, if lowly, we can never imagine untidy or unwholesome.

We cannot imagine him rude, boisterous, turbulent, ready to quarrel with other boys, or to tyrannize over them, when he found himself the stronger.

Boys, true piety will not make you tame, spiritless, cowardly. Study your Bibles to learn what kind of a boy Jesus was.

Do What You Can.

A case of sorrow is before you. You cannot restore the joys that are fled, nor bring back the bright face and dear form now forever absent; but you can repent some sweet promise of the Comforter, rehearse some grief of your own, on which there fell a heavenly balm; or if your tongue falter, give a loving grasp of the hand, and drop a tear of sympathetic grief.

In the life of the home it may seem to you that you are the humblest and least important element of the household circle. All right. You have not so large a power to guide and strengthen others as many another member of the group.

And every where in general society you can move, not as one for whom the world was made, proclaiming by look and gesture, "Give me room!" but as one made to serve the world, making way for others, giving, not claiming room, allowing others a share of the sidewalk and crosswalk, standing up in the street car that infirmity may sit, giving your place there to what we call the "gentler sex," and every where seeking the happiness and comfort of others at cost of your own.

Be assured, each of you in the fellowship of the church, that you have a part to perform in the work of the church. You may excuse yourself properly from one kind of demonstration, and another, and another; but something you can do, and such as you have you must give.

New Every Morning.

Here is an utterance that has the sunbeam in it: "The Lord's mercies are new every morning." What an assurance this is to carry with us in all our wayfarings through the world! The future is always dark to us. The shadows brood over it. A veil hides it from our sight. What is under the shadows, what is behind the veil, what is advancing out of the imperious mist, none of us can know.

The House of Simon.

An order was recently issued by the Sultan for removing the old walls and dismantling the fortifications of Jaffa. In cutting a gate through a water battery at an angle of the sea wall, built by Vespasian, and directly in front of the reputed house of Simon the tanner, they came upon three oval-shaped tanners' vats, hewn out of the natural rock and lined with Roman cement, down very near the sea, and similar in every respect to those in use elsewhere centuries ago.

The discovery, at least, proves that the house on the rocky bluff above, and from which steps lead down to the vats, must have belonged to some tanner, and, as it is not likely more than one of that trade would be living in so small a place as Jaffa, this, in all probability, is the actual spot where the house of Simon stood, with whom Peter was sojourning when he saw his wonderful vision, and received the servants of Cornelius, who came all the way from Caesarea to have the apostle visit them master in that city. A cedar beam was also found under a section of the wall, deeply imbedded in the sand, showing that this was the very port where Solomon landed the timber for his grand temple on Moriah.

Correspondence.

(Continued.)

Our Public Schools.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

Sir,—Your issue of the 18th August has just now come under my notice, and I must beg leave to make a few remarks on some of the articles therein. And first respecting the article on the "Manners of Canadian Boys;" and I am sorry to admit that the remarks of "Teacher," though severe, are well deserved. On one point only he is completely mistaken, and that is in stating that the teacher in our public schools is prohibited from using the Bible.

The use of the Bible in all our public schools is sanctioned, but not indeed, imperative, and I have the authority of the Chief Superintendent for stating that the reading of the Bible is not only recommended, but practiced in more than three-fourths of our Ontario public schools. There is a form of prayer for opening and closing schools, printed on the covers of the school Register, which are supplied to the schools by the Education Department, and I am surprised that "Teacher" should be ignorant of this. The Chief Superintendent of Education has also written a little book of religious instructions for the schools, entitled "First Lessons in Christian Morals," founded on the Bible, and commanding it in the strongest language he could employ.

I am by no means certain whether the use of these little books, both in the Public and Sunday-schools, is not doing harm rather than good, by leading those who read them to neglect the practice of drawing the Water of Life from the pure fountain of Scripture, unless great care is taken, not only by parents generally, but also by superintendents and teachers, to counteract this tendency. As for your remarks under the heading "Abortion," I have no doubt of their correctness, and I fear the demoralized condition of our young folks may be traced to the American Dime Novels, with which this province was flooded some years ago.

These kind of novels is now published in Toronto, and sold in the bookstores, throughout the Province as well as on board the railway cars also. The booksellers would probably be offended if they were not considered respectable men, and yet they are taking their customers money and giving them in return what may justly be called moral poison. These pernicious publications have the effect of vitiating the taste and corrupting the morals of our youth of both sexes, and the co-education of the sexes does not tend to improve matters in this respect, especially in towns and cities.

When large numbers are collected together there will always be found some black sheep who will corrupt those about them. You might have added that the practice of anti-natal infanticide for which the American women have long been notorious, prevails in Canada to an extent which few, if any, outside the medical profession, have any idea of. A very serious defect in our present school system may be found in the programme of studies prescribed for our public schools, which is doing a very serious injury to the children that attend them, on account of the multiplicity of the subjects comprised in it. Nothing should be taught in our public schools except what are generally known as the three R's, with English grammar and spelling, in the advanced classes Geography and Canadian History. Botany and ornithology can only be successfully taught when the teacher is competent to give practical lessons in these sciences.

Other subjects should be relegated to the High Schools, Grammar Schools, and Collegiate Institutes. The inevitable result of attempting to teach so many things in our public schools, is that those pupils who are naturally dull become disgusted with their books and consequently stupid ones, and those who are naturally clever and possess good memories, become conceited prigs, knowing a little of everything, and nothing well. As for the compulsory clause, that is a dead letter, because its enforcement is left to the school trustees, and they will not enforce it, because they are naturally unwilling to quarrel with their neighbors, and besides if they preferred a complaint before any magistrate in the township, and he thought proper to dismiss the case, the trustees would have to pay the costs out of their own pockets, and it is unreasonable to expect them to encounter these risks as they are not paid for their trouble. The proper person to enforce this clause is the School Inspector for the county or riding. He is well paid for his time, as indeed he ought to be, and in addition to his pay he should be allowed the expenses attendant on such prosecutions. That people are beginning to find out that our public school system is a failure, is proved by the increase of denominational schools and colleges, and also of private academies, where the sexes are taught separately, and their religious and moral training cared for, as well as their ordinary education; but only those who will not stoop to have their children educated at the expense of other people, and who are comparatively well off, either will or can afford the additional expense of these schools, and then they are in addition compelled to pay their share of the school taxes in the sections in which they reside. As for separate schools for Roman Catholics, I see no good ground for refusing them a share of the Government funds, at least so long as State aid is given to any school at all. The Roman Catholics pay their own school taxes, and no Protestant is compelled to send his children to their separate schools, or to pay any part of their school section tax. As for the assistance they derive from the public revenue, they pay their share of that revenue, and so long as they do that, they have a right to their share of that portion of the revenue which is appropriated to the support of the schools. No man has a right to demand more from the State than a plain English education for his children, and those who require more from High Schools, Grammar Schools, and Collegiate Institutes, should

pay for it themselves. As these institutions are now managed, the children are draughted from the High Schools into the Grammar Schools, not because they really require them, but merely to enable these schools to obtain a larger share of the public money, a practice which is injurious to the children and morally dishonest into the bargain. If Government aid were altogether withdrawn from the public schools, I should have to pay a higher school rate than I do at present. Still, as it would be greatly to the advantage of those who attend the schools, I should not begrudge the additional expense. Poor school sections and Normal schools should be supported at the public expense, but no other.

EX-SECRETARY-TREASURER.

Congregational Union Again.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—I have read with some interest the articles in your paper on the subject of Congregational Union. The article in your issue of the first of October attracted my attention because of its one-sided and ex parte statements, and because of its failure to cover the whole ground and meet the wants of many vacant congregations. I quite concur in the fact stated that the Synodical Union was carefully gone about, and that the same care should be used in trying to bring about congregational union. I am also free to admit that the interest of ministers, as well as congregations, should be considered. Your correspondent has left us in the dark as to who he is or where he lives, with which I find no fault. There is an aimless apparent in the article which sufficiently indicates its paternity. I regret that your correspondent has indulged in language which indicates a want of that careful spirit manifested by the members of the Synodical meeting. If the blessing of God cannot rest on those congregations who "flee and voluntarily assumed obligations, and drive ministers from their manse to seek homes elsewhere," will that blessing rest on ministers who to the manifest injury of the Church with which they are identified, as well as vacant congregations in the same neighbourhood, continue their ministrations under the circumstances of these congregations call loudly for their removal? Have these congregations no rights, no interests, no responsibilities? Is it not as much the duty of churches to look to the religious interests of the families and the interests of the cause of Christ as well as to the temporal interests of their ministers? Is the spirit of division and separation to be fostered still, in order that some ministers may have a piece of bread, and shall any minister dare stand in the way of union when God himself, the Synod, the Assembly, and the hundreds of thousands of Presbyterians, with some few exceptions, are urging his people to be one? What truth and justice can there be in allowing a minister to enjoy his comforts, a manse if he fails to feed the flock of Christ—if the adherents of his own congregations wander from his ministrations, if the young people of his Church seek for bread and he gives them a stone, if what he gives to the Church is chaff instead of wheat, is it unjust to ask such a minister to resign his charge, and can it be expected that a congregation that has had the pure "milk of the Word," the substantial "bread of life" administered to them, should wish to unite with another congregation where a minister, lacking these essential elements of fitness, had charge. The pastorate of such a minister may be very pleasant to him, his manse may be very comfortable, but are these things (good in themselves and necessary for a certain state of existence) to rank in importance with the interests of the cause of Christ? And if a minister thus supplied by the Church fails to meet the wants of said Church, would that Church be just to itself, or faithful to the trust put into its hands, if it should allow such a state of things to continue? And is it to be supposed that a vacant congregation could, even for the sake of union, accept such a man as the minister of their choice with any hope of spiritual progress. Your correspondent says in his own locality there are two congregations, one with and the other without a pastor, and he says that all that is necessary to make things easy is that the vacant congregation make a bonfire of what he calls their passions. Poor vacant congregation! The best word your correspondent has for them is not very complimentary. Who are they? Where do they live? Are they men without either sense or grace, that your correspondent dare to insult them thus? Have they no souls, no power to think for themselves? They are without a pastor, and so without other grace or judgment. What a suffering condition they are in; they have lost their pastor, they have lost their religion, they have lost their manhood, they are governed by passions which ought to be burnt, poor fellows! But what about the other congregations? Oh! they have a pastor, he is an "able and accomplished man," and of course the members have no passions that need burning up. In my locality, Mr. Editor, we have two congregations, one with and the other without a pastor. I do not wish to say that the vacant congregation is governed by passions. They are men that think for themselves. Whatever they may lack in other respects, they are willing to make any reasonable sacrifice of feeling and sentiment to promote a union; and the church with a pastor, though they have not manifested that exuberance of Christian charity of which your correspondent writes, which opens the arms of his friends so wide that they (the vacant congregation) would be embraced and engulfed by said church so as to lose their identity, these friends of ours have treated us and spoken of us as men, and as Christians, and as good intelligent Presbyterians; they have said our differences have continued long enough, let us unite, let us be one, let us prove to the world that we are one, let us unite on a sound Christian basis, let the congregations unite, and when united let the church, in that condition call a minister, in accordance with established usages of the church, and the vacant congregation agree to this; but the pastor speaks in-

definitely about vested rights. Neither of these congregations say these vested rights should be burnt up in a bonfire; they both say that every interest should be considered; and both say that no man, be he minister, elder, deacon, or member, ought to put his individual or family interest on a par with the interests of the cause of Christ, that for the good of the church individual interests ought to be sacrificed. And I most sincerely hope the church everywhere will sustain such a sentiment, and teach your correspondent, "Faz," to regulate his tone and language when writing about vacant congregations, that uncharitableness in thought and expression is a sin not to be tolerated, even in the person of an able and accomplished pastor. Many of these now composing vacant congregations are descendants of men who suffered and died in the cause of Christ, rather than yield to wrong, or unite with those who held wrong views or were guilty of wrong. For the cause of truth they left their pleasant pastorates and comfortable manses; they counted not their own ease or their family comfort; no, not even their lives dear, in comparison with the interests of the Church of God. I am glad to learn from your paper and other sources, that in many of the congregations and among many of our ministers, a better state of things prevails, that members of vacant congregations are not regarded by their more fortunate brethren as men governed by "passions," but that there is a disposition among both ministers and people to treat each other with that consideration and courtesy which their standing as Christians call for. And, above all, I do rejoice that some ministers have shown such an exuberance of Christian thought and feeling, and sentiment, as to voluntarily leave their "pleasant pastorates, their comfortable manses," in order that the union of the Presbyterian congregations might be consummated, that the "exuberance" of Christian charity has led them to sacrifice their own interests, the interests of their families, for the good of the church, and that vacant congregations, though affected with "passions" that deserves to be burnt, have come in for a share of their kind and Christian consideration and forbearance. Yours, truly, RAN.

"God Created Man in His own Image."

EDITOR BRITISH AMERICAN PRESBYTERIAN.

Sir,—God, we read, having framed and fitted up this vast fabric of earth in a way worthy alike of its owner and intended occupant, having created, suspended and balanced the greater and the lesser lights, and settled the economy of the whole host of heaven, at length, with all the solemnity and majesty of Deity, as well as with the maturity of divine deliberation, and as if with a peculiar effort of divine power and skill, "the Lord formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. In the image of God created He him, male and female created He them." So says the Word of God. But what says the word of man. We need hardly say that a theory has been lately broached and blazoned before the world, associated with great names, and assuming to itself great pretensions. This theory has not, however, even the merit or the glare of novelty to recommend it, having been carefully exhumed out of the rotten rubbish of an ancient heathen philosophy well nigh 2,500 years ago. About that period Anaximander, a Grecian philosopher, held and taught that our globe was supposed to consist originally of a mixture of land and water, and that it assumed its present condition from the action of the sun evaporating a portion of the original moisture. So long as the earth was more moist than it now is, the sun's action was greater, and that by a process similar to what may now be seen on a smaller scale in marshy regions, it produced what were called fermentous bubbles in the humid ground, which, being outwardly enclosed by slimy bladders, were converted within into living creatures by the heat of the sun. Soon these living creatures burst their shell and came forth upon the dry ground. These, however, were rude and imperfect, and lived only a short time, but through the process of a progressive development, every successive species was of a higher stamp than its predecessor. Man, he taught, did not attain at once to his present perfect shape and complete equipment on the earth; that he was originally a fish and reached his perfect development gradually upon the principle that the higher forms of life were all evolved from the lower. Now, while the reader may readily and rightly smile at such a conceit, yet it is nothing more nor less than that which is Lamieck and a Hobbes laboriously laid hold of and modified and amended in a by past age, and which in our own day the author of "Vestiges of creation," together with Darwin and a Huxley, on the principle of progressive development, have modernized and expanded into a pretended and very pretentious philosophy. True, this theory received different names and assumed different aspects in the hands of its successive advocates and devotees; and while such a theory has been heralded in, and held up before the world under the distinctive names of "progressive development," "origin of species," and "natural selection," the latter implying that the higher and the stronger species by mutual selection and combination consume and destroy the weaker and lower, and that such a process ceaselessly perpetuated becomes the grand producing cause of organic perfection; yet, by such theorizing it would seem that man first emerged from the bursting bubble of the wily swamp, to become what he now is, only a little lower than the angels; and if upon the same principle, we may suppose that angels are but a manifestation of matured manhood, man may soon, on the principle of natural selection, master the difficulty, and thus rising in rank, ere long, not only claim kindred, but equality with angels. Thus such philosophers unthinkingly and unhesitatingly declare that man was not made in the image of God, but through a process of fermentation produced by the heat of the sun, he emerged out of the vegetable matter first into the fish, then the monkey, then the man. But

amid all this philosophizing, we are not furnished with a single fact to show that individual species change in the course of time in such a manner as to produce at last species different from those known before. Until then the facts of nature are shown to have been mistaken by those who have collected them, and that they have a different meaning from that now generally assigned to them, we shall consider the transmission as a scientific mistake, untrue in its facts, unscientific in its methods, and mischievous in its results. In short, all this is but patent proof that man has found out many inventions, and to all the advocates and abettors of such a system we would simply say, that amid all the arguments they have adduced to show that man is but a matured monkey, it forcibly strikes us that there is yet another and a stronger than any they have yet presented, and that is, that man can be found capable of maintaining such a theory.

How the whole scene changes and cheers us when we turn again to the Word of the living, life-giving God. There we read, and the heart glows as we read it, that when the earth was to be fashioned and furnished, and the ocean to be poured into its appropriate bed; when the firmament was to be stretched out and garnished, suns to be lighted up, and systems set in motion, God had simply to say, "Let there be," and they were. But when man was to be made, the great Creator who saitheth not nor is weary, seems to make a solemn pause; retires for a while within Himself, and looks for a model by which to frame this, the last, the highest, and the best of all his earthly creatures, and can find that model nowhere but in himself; and then, and not till then, do we hear the divine declaration, "Let us make man in our own image." Thus in man were duly gloried the beauty of earth and the glory of heaven; his body framed from the one in a model of terrestrial gracefulness, while his soul claims kindred with the other, and reflects the glories of the divine image. Such is to us the simple and only satisfactory solution of the origin of man. D. Glenmorris.

Random Readings.

Jesus is enough for each moment as it rises.

Motivz doth, as it were, consecrate the thing.

Oh, how the Lord hateth the lofty, self-lifting spirit!

A man must be healed before he can walk, or fight, or run.

You will soon find what legality is, if you are a child of God, and walk unevenly before Him.

The word runneth very swiftly, said an English clergyman. "We do not make use of the Word of God enough. I have often found, in conversing with persons in distress of mind, that my talk did very little to comfort them. But when I have read out of my Bible such passages as were suited to their case, I never failed to give them relief. The Word of the Lord runneth very swiftly. It is quick and powerful. We should have our Bibles always in hand."

To do good to men is the great work of life; to make them good Christians is its greatest work we can do them. Every investigation brings us round to this point. Begin here, and you are like one who strikes water from the rocks on the summits of the mountains; it flows down all the intervening tracts to the very base. If we could make each man love his neighbour, we should make a happy world. The true method is to begin with ourselves, and so extend the circle around us. It should be perpetually in our minds.—T. W. Alexander.

A man may want liberty and yet be happy, as Joseph was; a man may want peace and yet be happy, as David was; a man may want children and yet be blessed, as Job was; a man may want plenty and yet be full of comfort, as Michael was; but he that wants the Gospel wants everything that should go to him good. A throne without the Gospel is but the devil's dungeon. Wealth without the Gospel is fuel for hell. Advancement without the Gospel is but a going high to have the greater fall.—Owen.

The Bible is a large, beautiful tree, which bears sweet fruit for those that are hungry, and affords shelter and shade for pilgrims on their way to the kingdom of heaven. It is like a cabinet of jewels and precious stones, which are not only to be looked and admired but used and worn. It is like a telescope, which brings distant objects and far-off tidings of the world very near, so that we can see something of their beauty and importance. It is like a treasure-house—a store-house of all sorts of valuable and useful things, and which are to be had without money and without price. It is like a deep, broad, calm, flowing river, the bank of which are green and flowers, where birds and lambs play, and dear little children are loving and happy.—Well-Spring.

CHRIST came, who is over all, God blessed & rever. Amen." (Romans ix. 5) Paul was a reckless man in always telling the whole truth, it mattered not who it hit or what theological system it upset. In this one sentence he makes a world of trouble for all Arians and Socinians, and gives a cud for scepticism to chew on for the next thousand years. We must proceed skillfully to twist this passage of Scripture, or we shall have to admit the Deity of Jesus Christ. I roll up my sleeves for this work, and begin by saying, perhaps this is a wrong version. No all the versions agree—Syriac, Ethiopic, Latin, Arabic, Persian—this word God means a being of great power, but not the Deity. It is God "over all." But perhaps this word God refers to the first person of the Trinity—God the Father. No; it is "Christ came, who is over all, God blessed for ever. Amen." Which ever way I take it, and when I turn it upside down, and when I try to read it every possible shape, I am compelled to leave it as it all have been compelled to leave it who have gone before me, an incontrovertible proof of the eternal and magnificent Godhead of the Lord Jesus Christ.—"Christ came, who is over all, God blessed for ever. Amen."—Talmage.

Our Young Galls.

"'Tis only a Penny."

"'Tis only a penny," said Anthony Archer to himself; and he put it into his pocket instead of putting it into his master's till. The penny lay very temptingly in his way, behind a cask of rice which the boy was moving. The cask of rice was under the counter of his master's shop. How the penny got there Anthony did not know. It might have been there for weeks, or months, or years. Perhaps it had; for it was in a dark corner, and was green with verdigris.

"Losings seekings; findings keepings." "'Tis only a penny; if it were a sovereign now, or even a shilling—but 'tis only a penny." And in it went.

Anthony had not long been an apprentice. He was "the only son of his mother, and she was a widow." Not a rich widow; but a respectable character had stood her and her two children in good stead; and Anthony had profited by it so far as to get a start in life beyond his mother's expectations. And thereupon the widow Archer was building fond hopes for the future. A mother may be pardoned for indulging in a day-dream now and then. This mother's dream was of a prettily little shop in one of the streets of her native city; the same shop being well stocked with all manner of groceries, and having the name "Anthony Archer" prominently appearing over the shop window. She dreamed, further, of Anthony himself, grown to be a fine young fellow, standing in apron and sleeves behind the counter from morning to night, packing up tea and sugar, coffee and spices, or dealing out butter, bacon and cheese, till his arms ached; of money jingling on the counter all day long; of a neat back parlour, or a front room overhead, may be, as a work-room for Anthony's sister, the milliner and dressmaker that was to be; and of her own self, Anthony's mother, keeping house for son and daughter, and as happy as the days should be long. This was one of Anthony Archer's mother's day-dreams. She had others.

"'Tis only a penny," quoth Anthony; and he slipped the stray coin into his pocket.

Ah! widow Archer, had you seen that simple but indicative action, where would your day-dream have been? Or what would it have been? But the widowed mother did not see it. None saw it but He whose eyes are "in every place, beholding the evil and the good." Anthony was safe then. And the penny was safe in his pocket. He bought an orange with it next day. Very sweet and luscious it was, no doubt, for even "stolen waters are sweet, and bread eaten in secret is pleasant."

Anthony was an industrious boy, clever and willing. He was up in the morning early, brushing about, sweeping the shop, putting the goods in order. No need ever to call him twice out of his bedroom; no need to call him at all. He was, moreover, a good-tempered, merry boy; the customers soon got to like Anthony to serve them, he was so quick, and handy, and obliging. But there was "the dead fly," as Solomon says, "in the ointment"—the secreted penny; though nobody suspected it then.

Anthony became a youth of sixteen. He was kept very short of money. His mother could not help that. Nobody could help it. It was as much as his mother could do to keep him respectably clothed; she had to deny herself to do that. And then there was Annie Archer, Anthony's sister, a year younger than himself, who had just been apprenticed to a milliner and dressmaker; the premium paid with her had exhausted all the mother's savings, and Annie, as well as Anthony, had to be clothed.

But the poor widow held on cheerfully. She left off eating butter to her bread; she left off drinking sugar in her tea; she left off buying the halfpenny-worth of milk every day; she left off drinking tea altogether; she left off dealing with the butcher, she could do very well without meat, she said to herself; but she didn't leave off wearing old garments, and mending them over and over again, till they would not bear another stitch, though she took care never to look shabby. What did it matter to her, or to anybody else, what she wore, or what she did not wear—what she ate and drank, or what she did not eat or drink? Nobody need know how she pinched herself for her boy's sake and her girl's.

And she did not leave off day-dreaming either, this widowed mother. Every day brought her nearer to the consummation of her wishes—the pretty little shop, with all its accompaniments. It would be years and years, certainly, before Anthony would be out of his time, and the years added to those before he would have earned money enough, and saved money enough out of his earnings, to add to the hundred pounds that his grandfather had left him, and that would come to him when he was of age, to set up in business for himself, in a shop of his own. But the time would come, no doubt of it—in the dream; no more doubt of it than that Annie would by that time have set up in business for herself, and attracted the custom of ladies innumerable, by her taste, and skill, and good conduct.

But the youth Anthony had not much money to spend, and he had a growing inclination to spend more than he had got. A very common case, we believe.

As we have before said, the stain of the stolen penny had fastened on Anthony Archer's heart. The "'Tis only a penny" had become "'Tis only a shilling." Nobody knew it, nobody suspected it; but so it was. Anthony had, at first, no settled intention of being dishonest. When he adroitly slipped aside the shilling, and afterwards conveyed it to his trousers' pocket, he only thought that his master could very well spare the shilling, and that he himself very much wanted it. He meant, as far as he knew his own meaning, to stop short at that shilling, and at every successive shilling. More than this, perhaps, he meant to pay them all back some day, when his apprenticeship was out, and he should be receiving a salary.

"'Tis only a shilling!" said Anthony Archer; "and 'tis only borrowing it!"

Anthony was prudent, nevertheless; that is, he was prudent in a small way. Undoubtedly this, that so man, woman, or child, who lives in the practice of any unrighteousness towards God, is anything but immensely imprudent. They who have become reconciled to God in His own way of reconciliation, who have repented of sin, fled to Christ for salvation, and who, being born of His Holy Spirit, keep God's commandments from a principle of love, these only are the prudent ones.

But with his terrible imprudence Anthony mixed up a small flavoring of prudence. By little and little, step by step, he got to persuade himself to think lightly of his unfaithfulness and dishonesty. But the money that he thus obtained he did not spend wantonly. Now and then, perhaps, he surprised his mother by some little youthful extravagance, for which his very small means would, she thought, have been inadequate. But such an idea as that he had stolen, or would steal, even a penny, never entered her mind.

Anthony's master, again—an easy, unsuspecting little tradesman, in comfortable circumstances, and conducting his small business in an old-fashioned, slovenly sort of way—he could see nothing in his apprentice—"the best apprentice he had ever had, the most industrious, and the most obliging"—that savored of dishonesty.

Anthony knew all this of his master and mother, and the opinion they both held respecting him; and he had the prudence to act so as not to forfeit that opinion. He practised self-denial so far as not to seem to have more money at his command than he ought to have, or if he indulged himself, he did it with systematic secrecy. Nevertheless, shilling after shilling was jerked out of the till, and found its way, by a round-about process, into Anthony's pocket. "'Tis only a shilling, and will never be missed," said Anthony to himself.

The youth of sixteen and seventeen is bordering upon manhood at twenty. And at twenty, Anthony thought himself a man, or, if not, his mother and his sister thought so for him.

Annie, just out of an apprenticeship shorter than her brother's, was beginning to fulfill her mother's day-dream. She had skill, and taste, and industry, was earning her own living as journeywoman and shopwoman in "the first concern in her native place; and in two or three years would begin business on her own account. She was very proud of her brother, and their mother was proud of them both.

The shillings had become half crowns now; or, if still shillings, they were oftener abstracted. By this time Anthony's conscience had become almost silent. He had no occasion to lull it to rest with a "'Tis only." But still no one suspected him.

Another year, and young Archer was out of his apprenticeship. His employer, Mr. Haekot, did not wish to part with so useful a servant, and offered a salary larger than Anthony could have got elsewhere, and he agreed to the proposal. And will he not begin now to pay back, secretly, the pence, shillings, and pounds, of which, during the seven years past, he had robbed his master's till? Do you think he will? Have you never read or heard such words as, "The heart is deceitful above all things and desperately wicked?" It is a dreadful thing to be hardened through the deceitfulness of sin. Anthony Archer was.

Three more years passed away; and the day-dream of Anthony's mother seemed to be so near upon its fulfillment, in part at least. Annie, for instance, had set up in business for herself, in a small way, and was justifying her mother's expectations of her taste, and skill, and steadiness, insuring patronage. For the present, the business was carried on in Mrs. Archer's small house, and produced profit enough to afford housekeeping on a more liberal scale than that to which the widowed mother, when alone, had unmercifully submitted, for her children's sake. Anthony was off his mother's hands, too; and like a dutiful, affectionate son, contributed something to her comfort. There was no need, now, for her to watch and darn till one garment after another would bear patching and darning no longer.

There was one particular, however, in which the mother's day-dream became somewhat obscured. She had never calculated upon Anthony's "falling in love." She had never thought of that. But he did; that is to say, he formed an engagement with Miss Haekot, his employer's only daughter, and his housekeeper, for he was a widower.

"Of course," thought Mr. Archer to herself, when she found this out, "that will put a stop to my keeping Anthony's house for him when he has one, and to Annie's living with us; but no matter; it will help him all the sooner to have a house and business of his own, or to be taken into partnership, perhaps, with Mr. Haekot himself, who can tell?" And then the widow went on dreaming about that. Her dream had been disturbed, but her rest was not broken; and the fragments of her dream reassorted themselves, with wonderful facility, into a prettier picture than before.

Dream on, fond mother; dream on while you may. A rough awakening is at hand. Mr. Haekot, the easy, unsuspecting grocer, had readily given his consent to the connection young Archer had formed with his daughter. He looked upon Anthony as a steady young fellow, with a good tact for business, and likely to succeed. He liked him, too, and had liked him all the way up from boyhood. So "the course of love" in this case did run smooth, in spite of the old saying.

And now, perhaps, Anthony began to find out that, after all, honesty would have been good policy, as regarded his own position and prospects; that, in fact, his "pleasant vice" had become a scourge for his own back; for, unsuspected as he yet was, the consequence of his guilt began to recoil upon himself.

(To be continued.)

There is not one drop [of happiness] that comes out of that channel—and in that channel runs an ocean! (Eph. i. 8. In Christ.)

Presbytery of Huron.

This Presbytery met at Seaford, on Tuesday and Wednesday last. There was a large attendance of ministers and elders, notwithstanding the state of the roads. Mr. Cameron gave a report of his visit to Stephen, setting forth that he had dispensed the Sacrament of the Lord's Supper and Baptism there, and that the French people were anxious to be supplied with ordinances in connection with the Presbytery. Arrangements were made for supply. The resignation of Mr. Logie of his pastoral charge was accepted, and pastor's charge to be declared vacant on Nov. 21. A minute, expressive of the Presbytery's esteem and affection for Mr. Logie, as also of their sympathy with him in the infirm state of his health, was engrossed in the Record. The congregation of Cranbrook and Ethel petitioned for a Moderation in a call, when Mr. Jones was appointed to moderate in a call there at his earliest convenience. A deputation from Bayfield appeared before the Presbytery, asking to be supplied in connection with Bethany. A deputation from Bothany being also heard, it was agreed to supply them conjointly. Much of the time of the Presbytery was spent over the state of the Brucefield congregation. A majority of said congregation decided at a congregational meeting not to enter the Union, and commissioners, representing a large minority, appeared before the Presbytery, asking to be recognized as a congregation in Brucefield, and to be supplied with ordinances. A special meeting of Presbytery was appointed to be held at Brucefield, on Oct. 19, at 11 a.m., to make enquiries on the matter and to dispose of the case. A suitable minute, expressive of the Presbytery's high regard for Mr. Gibson, was adopted, in connection with his resignation of his pastoral charge. The Presbytery took up the Assembly's recommendation anent Sabbath desecration, and appointed a committee to draft a deliverance thereon, to be reported on at next meeting. A committee was also appointed to prepare a scheme for holding missionary meetings, to be submitted to the Presbytery at the special meeting at Brucefield. A circular letter was read, respecting the reception of Mr. W. F. Clarke, of the Congregational Church, as a minister of this Church. Application was made by the Congregation of Port Hope for services every Sabbath, instead of every alternate Sabbath, as they now have them. A special meeting of Presbytery was appointed to meet at Duncannon, on the second Tuesday of December, to which all parties interested are to be invited, to dispose of this application. The Gaelic mission station in Goderich applied for organization, when it was agreed to appoint the session of Knox Church, Goderich, to organize said station, and to take steps to have elders ordained. It was also intimated to the Presbytery that the Gaelic congregation was to have the use of St. Andrew's Church to worship in. The committee appointed to take steps to secure certain lands, supposed to belong to the Church in Wawanosh and Ashfield, reported that steps had been taken for that end, with every prospect of success. The next regular meeting of Presbytery was appointed to be held at Clinton, on the second Tuesday of January, at 11 o'clock a.m.

A. M. LEA, Pres. Clerk.

Presbytery of Kingston.

The quarterly meeting of this Presbytery was held in St. Andrew's Church, Beilleville, on the 12th and 13th days of October. From reports made, it appeared that the Sacrament of the Lord's Supper had been dispensed in the several mission stations. Certificates of character were ordered to be furnished to all the missionaries labouring within the bounds, in view of their return to their respective colleges. Mr. Barton reported that he had declared the pulpit at Napanee vacant, and that two congregations there had been harmoniously united. There was read a postal card, purporting to be a circular letter, from the clerk of the Presbytery of Guelph, in relation to the Rev. W. F. Clarke, an applicant for admission into the church. The committee appointed at a former meeting to visit Melrose etc., in the matter of increased ministerial support was continued, that they may attend to the duty with which they were charged. Dr. Neil presented the following minutes, which was adopted:—The Presbytery agree to express their sense of the loss sustained by the death of the Rev. Alexander Buchanan, minister of Stirling, and to record the high estimation in which he was held by his co-Presbyters for his integrity and straightforwardness, his uniform care and diligence in preparations for the pulpit week after week during his long pastorate in Stirling, his punctual fulfilment of all his appointments even in extreme old age, and his regular attendance at the meetings of the church courts. They rejoice to hear of his faith and resignation amid the great sufferings of his last protracted illness, and they pray God that the good influence of his faithful preaching and upright life, may be permanently felt in the congregation to which he ministered for nearly twenty years. They are pleased to learn that he gave a gratifying proof of his interest in the church's life and work, by bequeathing a large part of his manso for the assistance of young men studying at Queen's College for the ministry. A report was read bearing on the state of the church property within the bounds, and a committee appointed to prosecute the matter still further. All congregations that have not yet reported on this question, were urged to do so without delay. Mr. Smith, Convener of the Presbytery's Home Mission Committee, reported respecting the amounts granted to weak congregations and mission stations, and the supply provided for the winter. A committee, consisting of Messrs. Chambers, Wilson, and Maclean, was intrusted with the duty of making arrangements for the holding of missionary meetings within the bounds. The Presbytery received reports from several of the missionaries, and expressed approval of their diligence. Messrs. Beattie and Wishart, ministers, and Mr. A. F. Wood, elder, were invited a committee to visit the stations on and the Ridge

and Carlow, in the North Hastings group, and to ordain an elder-choir at the Ridge. Leave of absence for four months was granted to Mr. Watt, of Trenton, to visit the old country, on condition that he provide supply for his pulpit.—THOMAS S. CHAMBERS, Pres. Clerk.

MISSIONARY NOTES.

The converts to Methodism in Gurda and Bharatich, India, are supporting a native missionary.

The entire Scriptures have now been translated into the Mandarin language, the general colloquial dialect of the Chinese.

Over twenty thousand patients have been treated, in a single year, at the Presbyterian Medical Missions in Canton, China.

The Methodist Church has over one hundred and forty Christian women engaged daily in spreading the Gospel in India.

An invitation has been sent to Messrs. Moody and Sankey, by a conference of missionaries in India, to visit that part of the British Empire.

It is only about twenty years since most of the present missions in China were established, yet now there are ten thousand Christian converts from heathendom there.

A few years ago some copies of the Bible were sent to the interior of Abyssinia, Africa, which have caused much stir. About seventy Jews have embraced Christ.

A TELEGRAPHIC dispatch from Santander, Spain, reports the detention of Protestant books by the customs authorities of that place, and states that the position of the protestant minister in that city has become very insecure, through the intrigues of Romish clergymen, who are endeavouring to drive him out.

In March, 1867, the Patriarch of the Coptic Church made a bonfire of Bibles and other books in Osolet, Upper Egypt, thinking thus to put a stop to the circulation of the Scriptures and the evangelistic work. That bonfire excited curiosity and advertised the books. Since that time sixteen thousand seven hundred and thirty-one volumes of the Scriptures and religious and educational books have been sold in that part of Egypt, and \$2,272 have been received for them.

We cup from an exchange the following: "A Wesleyan missionary in the Island of Ceylon has bought an idol temple and the grove in which it stood, as well as will as the idol itself. Having completed the purchase from the Brahmin owner, the missionary put the idol into his coat pocket and walked away, instead of dropping dead, as the horrified worshippers expected to see him do. It happened to be the god Vyravan, who is the guardian of the other gods, and the seizure of his image, removal of his temple and grove, and the erection of a school on the sacred spot, has created an unusual stir among the people of Cality."

A MISSIONARY lady, in returning to her work in Micronesia, on board the *Morning Star*, writes as follows: "How wonderfully almost all parts of the world ripe for the sickle! I cannot bear to think of the precious grain that is perishing; that is too sad a sight; but what joy to think of the many reapers! Some, in the freshness of life's young morning, just entering the field. Softly, dear ones! 'Make haste slowly.' How much better to have hand your strength for the day of blessed service to which the Master appoints you, than in frantic haste and fiery zeal to use it up in misdirected efforts in one little hour. But alas! for idlers—for those who, being entered the harvest field, are seeking only their own ease and gratification, trampling down the precious grain in search of wayside flowers. Woo to the triflers, to whom the shape of a hat or the trimming of a dress is of more importance than the precious souls they might garner for the Lord. Dear fellow labourers, wake to a juster view of your duty and privilege. Do not not your own souls of the rich reward which every hour of faithful service brings, and your Master of that much-needed service, for the gowgaws of the fleeting hour."

SURPRISE has been created in the Catholic world by the appearance of a charge from the Bishop of Oporto, in which he strongly condemns the Vatican Decrees. According to the *Journal des Debats*, "He declares that the dogma of pontifical infallibility is contrary to the liberty and supremacy of the Church, the sole criterion for the authenticity of whose doctrines is universal assent, and not the will and caprice of a man who, however great his authority, is fatally subject to the frailness and infallibility inherent in humanity. He declares that the Syllabus is an attempt against the right of nations, the negation of civil society acting in the full exercise of its powers, a torch of discord in the hands of the ministers of peace and gentleness, a manifestation of anger, of egotism, and of a cabal against the progress of the human mind, which is free and not the slave of another man, for none can be a slave whom Christ calls brother. It is a grave crime, he continues, to bring disrepute on the government and laws of a country by saying that they are the work of hell; for Christ commands us to respect established authorities, and to obey the laws in rendering to God what is God's, and to Caesar what is Caesar's. It is a yet greater crime to conspire against the laws of a country in order to substitute for them the Syllabus, the monstrous birth of a delirium, a new edition, so to speak, of *Bulla Censoria Domini*, which has been condemned in Portugal and by the Christian princes." The bishop concludes by charging the cardinals to guard their docks against the inroads of error.

THE safety of the city lies in this—her foundation is the Rock of Ages, and her walls are God Himself.

It is utterly, infinitely impossible that a soul possessing a grain of holiness should ever be in the massions of eternal wrath.

Miscellaneous.

A NEW grain storehouse is being built at Oshawa.

SIR HERALD BELLEW has succeeded Sir Garnet Wolseley as Governor of Natal.

DESTRUCTIVE FLOODS are reported in Longford, Kerry, and Tipperary in Ireland.

A NEW York dry goods house failed on the 18th inst. Liabilities \$500,000.

GREAT DISTRESS is expected among the miners in Cape Breton during the winter.

DANTE'S HOUSE in Florence is to be restored in the style of the 14th century.

THE SUBMARINE ENGINEERS have reported that the "Vanguard" cannot be raised.

THE DOMINION PARLIAMENT is expected to be summoned about the middle of January.

THE RESTORATION of the Moabite stone erected by King Mesha is nearly complete.

THE GREAT unfinished Roman Catholic Cathedral in Fifth Avenue, New York, has been sold for taxes.

A RICH vein of Ictroleum has just broken through the land on the bank of the river at Shelbyville, Ky.

A FIRE in the Utahmine, Virginia City, Nevada, has destroyed property worth a quarter of a million of dollars.

THE GREEK Government has offered to supply Pontic marble free of cost for a monument to Lord Byron, in London.

OFFICIAL STATISTICS announce that between the years 1822 and 1872 no less than 500,000 persons have been banished to Siberia.

SEVERAL of the Toronto rioters have been committed for trial; and for some, bail refused. More arrests continue to be made.

SIXTY SEVEN journals are now published in Rome, of which five only are religious. Before 1870 only two were published—pious; but not heresy.

THE OHIO election has decided in favour of hard money. Governor Tilden is expected to be the Democratic Candidate for the Presidency.

THE BANK of British North America, at St. Stephen, N.B., is said to have been victimized to a large amount by a person presenting a letter of credit.

IT IS ASSERTED that 100,000 acres of drowned land will be reclaimed in Lambton and Middlesex by turning the waters of the River au Sable into a new channel.

THE LIEUTENANT GOVERNOR of Ontario had appointed Thursday, Oct. 28th, as a day of general Thanksgiving to Almighty God for the late bountiful harvest.

THE BRIGANTINE, *Pierre Nolascue*, of Quebec, is reported a total loss on Allright Island, one of the Magdalens. The captain and crew were buried at Anso Harbour.

THE MECCA pilgrimage season is now over. The pilgrims numbered 15,340, being an increase of 5000 over the previous year. Mohammedanism does not appear to be declining.

ACCORDING to scientific estimate, the following interesting data concerning the Mississippi river are considered as approximately established: 1. Quantity of water discharged by the river, annually, 14,888,960,636,880 cubic feet; 2. Quantity of sediment discharged annually, 28,188,088,892 cubic feet; 3. Area of the delta of the river, according to Prof. Lyell, 18,000 square miles; 4. Depth of the delta, according to Prof. Riddell, 1,056 feet; 5. The delta, therefore, according to 8 and 4, as above, contains 100,978,120,410,000 cubic feet, or 2,720 cubic miles; 6. According to 2, it would require for the formation of one cubic mile of delta, five years and eighty one days; 7. For the formation of one square mile, of the depth of 1,056 feet one year and sixteen and one-fifth days; 8. For the formation of the delta, according to 2, 3, 4, time required 12,208 1-5 years; 9. The valley of the Mississippi, from Cape Girardeau to the delta, is estimated to contain 16,000 square miles of 150 feet depth. It therefore contains 66,808,160,000,000 cubic feet, or 454 1/2 cubic miles.

"Cakes cast a branch into Marah, and made its bitter waters sweet. Elijah cast salt into the unwholesome springs at Jericho, and healed them. Jesus, by his bare word, made the water of Cana into wine. We know not how, but to-day, upon the hills around us, the great Creator is still, and is year by year transmuting the water of the rain-cloud into the juice of the grape. Does not this also show forth His glory?"

It is not the order of my mind, nor does it agree with my principles, to speak of all men as on a level. I believe the Gospel does not teach it; it bids us give honour where honour is due. It bids us reverence the powers that be, and that because they are ordained of God. But place a man upon the highest pinnacle of this world, without this "unspeakable gift," compare him with the poorest believer in Jesus, and what is he? Oh! how it reduces the greatness of this world to nothing!

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Subscriptions may commence at any time, and are payable strictly in advance.

The numbers for March and April are now before us, and wear a neat and attractive appearance, especially the April issue.

The paper is good, and supplies a great desideratum among the young. It should certainly meet with a wide circulation.

Specimen copies will be sent to any address. C. BLACKETT ROBINSON, P.O. Drawer 2484, Toronto, Ont.

TO CORRESPONDENTS.

We again entreat our correspondents to be short. The BRITISH AMERICAN PRESBYTERIAN is not a magazine suitable or intended for long heavy articles.

British American Presbyterian. FRIDAY, OCTOBER 20, 1875.

UNIVERSAL SALVATION.

IS THERE TO BE ANOTHER DISPENSATION OF GRACE?

A sermon preached recently in St. Andrew's Church, Toronto, which is going the round of the newspapers, revives a very old controversy. In the very early centuries of the Christian Church the teachers of Alexandria expressed the opinion very distinctly that the only end of punishment is discipline and reformation; and that consequently the ultimate issue of all suffering in the future world will be final restoration to the favor of God.

If a man is called on to explore the streets, or wynds and lanes of a great city, it is a wise plan for him before diving into details to ascend to some height where he can obtain a broad view of the city's general outline; otherwise his work of exploration will proceed slowly and unsatisfactorily. Let us, therefore, before attempting minute criticism of words and phrases, face the question: Does the Bible as a whole convey to its readers the impression that another offer of salvation is open to those who refuse or neglect the offer of salvation given to them in this world?

1. It is beyond dispute that the great burden of Old Testament teaching is that man's condition of probation ends with this life. When the sentence of expulsion from Eden was pronounced on Adam, a ray of hope shone through the darkness—a chance of recovery was held out, just as a judge in sentencing a criminal may hold out hope of pardon at some future time. But to those who neglected or despised this chance of recovery, there is never a syllable of hope spoken, that another, and therefore, of course, a better dispensation of grace will be given them. The waters of the flood closed over the old world, the fire of heaven overwhelmed the cities of the plain, the Red Sea drowned the host of Pharaoh, the drunken orgies of the Babylonish court were silenced with the sword, and never the faintest hint do we find then or afterwards that another opportunity of grace would be given to these miserable men.

2. The teaching of our blessed Redeemer is in exact harmony with the tenor and tendency of the Old Testament teaching as to the future of those who live wickedly and die impenitent. In the judgment scene delineated in the 25th chapter of Matthew our Redeemer gives the plainest and fullest account of the future life that we have anywhere in the Bible, and in the whole description there is not one word that indicates in the faintest way any hope for the wicked in the eternity to come. Our Lord was infinitely more pitiful to men, infinitely better informed, infinitely more jealous of God's character than the best of his ministers, who think they are doing God service by dwelling his money at the expense of his justice, and yet he spoke never of another dispensation of grace after death. His yearning of soul after his enemies, his infinite reluctance to give them up, impenitent, his tear-

ful pleadings with them, the manner of his final parting with them, are all inconsistent with a belief in his heart that their separation from him was only for a time, and that the punishment of hell was only the fatherly chastisement that was to bring them (Scribes and Pharisees) back to be with him for ever in glory. In parting with the Jews as a nation, he spoke of their future national recovery in connection with their acknowledgment of him as the Messiah, but in parting with that generation that rejected him there is no word of his ever meeting them again in peace. His words in parting with Judas (that it had been better for him that he had never been born) is the language of one who had no hope of any recovery for that man from the doom to which his awful crime righteously consigned him.

3. The ministry and writings of the apostles are in harmony with the belief that the Christian dispensation is the last dispensation of grace for the sons of men. If a man understood that his next door neighbour, or if ever a wise father understood that his wild and profligate son was to be sent to the penitentiary only for a few years (every other means having failed), and that out of that house of correction the criminal would issue a reformed man, to be forever a good neighbour or a dutiful son, we question whether either of them would be very sorry to see the man go in, or use strong means to prevent his going through a discipline that seemed so necessary. It cannot, therefore, be that Peter and Paul believed in another dispensation of grace after death. Their whole ministry was pitched on the key of their Master's ministry, the whole tenor of their pleadings with men was in the spirit of Paul's question, "How shall we escape if we neglect so great salvation?"

It is true there are one or two passages that seem to speak of a final recovery of all things, such as

1 Cor. xv. 22:—"For as in Adam all die, even so in Christ shall all be made alive."

25th verse:—"For he must reign till he hath put all enemies under his feet; the last enemy that shall be destroyed is death."

28th verse:—"And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

But all these expressions must be taken in connection with the second, the eight, and the hundred and tenth Psalm where we are told that all things will be subdued unto Christ. How? Just as all things were subdued under our Queen when the recent rebellion in India was quelled; or as things were subdued under the President of the United States when peace was proclaimed. In the assertion that all things in India have been reconquered to our Queen, or that all things in the neighbouring Republic are subdued under the Government, there is no assertion that Nana Sahib is a loving friend of Victoria, or that Jefferson Davis is a born friend of President Grant. All that is asserted is that these men are helpless to do any harm, that the country at large is at peace. So much for the general aspect of this question. Next week we propose to deal with phrases and words, especially the word eternal.

Ministers and Churches.

A SOCIAL was held by the friends of the Presbyterian Church in Sandhill last week. At the close Mr. W. J. Smyth, missionary, was presented with over \$20, as a mark of their esteem of his services during the summer.

On the evenings of Friday last, and that of the week previous, two socials were given at the manse, Walkerton, by Mrs. Moffatt—the one for the married and the other for the unmarried people of the congregation. Notwithstanding the very unfavorable weather, the gatherings were far beyond expectation. That on Friday last was the nineteenth anniversary of the Rev. R. C. Moffatt's ordination in Walkerton. The handsome sum of forty-five dollars was given towards the seating of the basement of the new church. It is expected that the basement will be ready for service in December.

The Rev. A. C. Stewart was on the 12th last ordained and inducted into the pastoral charge of North Gower. In the absence of Mr. Smith, of Chelsea, who had been detained by affliction in his family, Mr. Moore preached and presided, and the pastor and people were suitably addressed by Mr. Armstrong and Mr. Farries. In the evening of the same day a social was held in the church, which was largely attended, the building being crowded to its utmost capacity. Interesting and effective addresses were delivered by the several members of the Presbytery present. A cordial welcome was also accorded by the Rev. Messrs. O'Laughlin, of the Episcopal, and Hammond, of the Methodist Church, the pastors of the other churches in the village. The Rev. Mr. Doole, the retired pastor, was present, and graciously occupied the chair. In the course of

his address he brought out very clearly the great contrast between the past and present state of the country and Church. With good roads, railways, steamboats, comfortable houses, and elegant and commodious churches, we can form but little idea of the hardships and privations of the brave hearted pioneers, Mr. Leshead, two years ago, retired from the pastorate, and thus finished a long, and in many respects, a happy ministerial life. The section of country included in his old charge is now divided, and forms two independent and self-sustaining charges, viz., North Gower, under the charge of Mr. Stewart, and Gloucester and Manotick, which has just given a call to Mr. Whyte of Osborne. That his long and patient labors should have been so soon crowned with such an issue must afford him unmingled satisfaction. A pleasing feature of the evening was the music rendered by the choir of the congregation, under the leadership of Mr. Thompson. They had the good sense to select a number of choice and appropriate religious lyrics, instead of the heavy anthems which have been so long in fashion. The simple music was so rendered as to command the appreciation of the entire audience. Mr. Stewart enters upon his duties under most favorable auspices, and with the best wishes of a large circle of friends.—Com.

Correspondence.

Knox College.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—In your report of the evening meeting, at the opening of the new Knox College, occurs the following sentence: "Rev. Mr. Laing, of Dundas, referred to the fact that he was the only person who taught in the old establishment, before Elmley Villa was purchased." Mr. Laing, who is usually very exact as to facts, has in the foregoing statement fallen inadvertently into an error. Before he joined "the old establishment" I had acted as tutor, being the first of a long list of students who have subsequently filled a similar appointment. The differences between his appointment and mine were, that his was made formally, and had a salary attached thereto, while mine was made verbally, by the Rev. A. Gale, the Secretary of the College, and was without any remuneration.

At the lapse of upwards of 23 years, it is impossible to recall the names of the classes under my charge. Two of the boys of the Toronto Academy who met with our class were Mr. Langley, the Architect, and Mr. Lays, the Barrister.

In those early days a great deal of gratuitous work was performed ungrudgingly. While examining the new building and admiring the ample provisions made for the comfort and instruction of the present and prospective sons of the venerable institution, my thoughts were carried back to the past, and feelings of thankfulness were experienced, that, in the matter of remuneration the labors of the students were now more highly appreciated.

In those early days, the students, who during the session supplied the destitute mission stations throughout the Church, received, in addition to their travelling expenses, the magnificent sum of one dollar! One of the students, commonly called the Bishop, was appointed each session to arrange the details, and see that supply was given to the stations. Having had this troublesome duty to perform for two sessions, I can bear ample testimony to the cheerfulness with which long and rough journeys were undertaken in the depth of winter, and great hardships endured by many of our present ministers, while conveying the treasures of the Gospel to the circumjacent missions. In not a few cases, serious pecuniary loss, and even severe illness, were cheerfully endured in those days of rough roads, coarse fare, and incipient mission fields. Under what improved circumstances, both in regard to remuneration and facilities of travel do our students now engage in their missionary labors; though in some respects a far higher stage of progress is most desirable.

You will pardon an allusion to another proof of improvement. Having, along with Mr. S. Hudson, of Brantford, prepared the first catalogue of the College Library, and also acted as Librarian for two years, the remuneration received for these services was nil. Books suitable for ministers, being then scarce in Canada, at the suggestion of a friend I applied for permission to take from the library, for personal use, such volumes as might be needed at my settlement as a minister. But this privilege was regarded by the college authorities as too great an equivalent for services as Librarian, and its continuance was not insisted upon. It is gratifying to find that an enlarged spirit of liberality gives the Librarian some adequate recompense for his trouble.

In the able address delivered at the opening of the College, I observed, with regret, that nothing was said to the students to encourage them in their studies. No class need this more than the alumni of our Theological Halls, and nothing is more common than for professors to be deceived as to the future success of their pupils. Two notable instances of this may be given. There was a member of my class, apparently upwards of 30 years of age, who was compelled to go through the "drudgery" of learning the Grammar of the Greek and Latin, on, with the view of becoming a minister. The Rev. Mr. Gale, one of the most sagacious of men, requested me to pay particular attention to the aptitude and progress of this student, as he did not think that he would ever be qualified for the work of the ministry. "Well," however, proceeded to study his Grammar with the zest and fervor of a young boy, and a very favorable report was given of his progress. He has since become a

successful minister of Christ, several awakenings have occurred under his ministry, and, as an instrument in saving souls, few pastors have been more honored. I never met this eminent servant of the Lord without feeling thankful for helping, in however insignificant a way, to put him into the ministry.

In the college there was a student remarkable for his plodding habits and slow mental progress. It was felt by some of his fellow students that he had mental capacity above the average, if his intellectual sluggishness could only be quickened into vigorous activity. In 1852 the late John Burns, the predecessor of the Rev. W. Reid in the agency of the Church, and one of the noblest laymen that ever graced our Zion, wrote to me thus: "You will be glad to learn that W.'s mind has at last awakened, that it is now to be a splendid one, and if he is spared he will occupy a prominent and influential position in the Church." Twenty-one years pass by, Mr. Burns has lain in the grave for nearly that time, when his sagacity and foresight are vindicated by the subject of his prophecy being appointed, in 1873, Professor of Systematic Theology in Knox College, in the person of the Rev. W. MacLaren.

In closing for the present these fragmentary reminiscences of an honored institution, with which it is a privilege to have been connected, you will, I hope, along with your readers, overlook their somewhat personal character as unavoidable under the circumstances.

Yours truly, JOHN GRAY. The Manse, Orillia, Oct. 18th, 1875.

Roman Catholic Processions on Sunday.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—Your excellent article last week as to Roman Catholic Processions on Sunday, entitles you to the cordial thanks of your readers. And many of them, I doubt not, have awarded you thanks—in not in words, at any rate in spirit. Enough had been said, perhaps more than enough, in regard to the illegality of the Sunday riots. It was time to expose the occasion of these riots, namely, the processions of the Roman Catholics on that holy day. If such people would conduct their processions on a working day, and would not discommode others in doing so, it is scarcely probable that they would be interfered with. But to march en masse on a sacred day, and in doing so to virtually monopolize the sidewalk, is surely a very questionable thing, and is certain to give some offence to the great majority of the Protestant population. You have, therefore, performed a good service in vindicating your pen against these processions. Besides, it is much to be feared that such parades in our fair city are only the putting in of the thin end of the wedge, and that if these demonstrations be quietly winked at, they will soon be followed by something worse. Our Roman Catholic neighbors are obviously aiming at enlarged conquests. And the increase of their out-of-door demonstrations, with their Christian Brothers, and Sisters of Charity, and Fathers, and Superiors, all of them flaunting their peculiar costumes on our streets, are intended, no doubt, to tell on the public mind, and to pave the way for effective proselytism. A few years ago, on a Sunday in June, I saw a Roman Catholic procession in Montreal, such as you referred to last week; and a similar annual display in Toronto, with banners flying, and bands playing, and the various religious orders exhibiting their dresses, and the head of the processions carrying the host, would be not less mortifying to the minds of Protestants, than a source of exultation to Roman Catholics. But if this is an issue which ought to be warded off, I humbly think that some of our newspapers should countenance Popery less than they do. The Globe was pronounced enough on the illegality of the Sunday riots; but so far as I observed, it was all but silent on the wrongness of the Sunday processions. And not only so, it reported in full the sermon of the Bishop of London, and has frequently shown a similar liberality in regard to Romish consecrations, and Romish marriages, and various other movements of Romanism. Now, is this liberality a proper thing? I cannot think so. Let Roman Catholics be protected in erecting their edifices, and in performing their religious services there. But why afford them extensive publicity in their false ex-gings? or why be shy to censure their Sunday processions? You have taken a good course in this matter, and I wish your brother editors would act similarly. Yours truly, C. P. October 18, 1875.

The Conduct of Professing Christians Towards Each Other.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—It has often occurred to me, and especially when sojourning in a strange place, that there is much room for improvement in the manner in which professing Christians treat each other. And I think this will be abundantly apparent if we contrast the conduct—stipitate if you will—of the present day, with that which obtained in the days of Christ and his apostles. The Great Teacher had declared that "Love was the fulfilling of the law," and the early disciples were so distinguished for their love towards each other, that Paul speaks of them in terms of highest commendation for exercise of that virtue. They acknowledged each other as children of the same heavenly Father—as heirs of the same glorious inheritance—as "having nothing," in the Scriptural sense, and yet "possessing all things," being "joint heirs with Christ" their "elder brother." In the Church social distinctions were abolished. The aristocratic Paul, "brought up at the feet of Gamaliel," and Greek and Roman "honorable women," did not regard the poor, rough, illiterate fishermen, and the converted "publicans and sinners" of their difference in wealth and social position, but unhesitatingly gave them the "right hand of fellowship." They were helpful, and helping one another.

How is it with us upon whom the "ends of the world" have come? If the humble "carpenter" with his labour-stained hands and rough dress, and without a "place where to lay his head," was to make his appearance in our streets, or our places of worship, would not our kid-gloved respectability turn away in contempt, and repeat the old question, "Can any good thing come out of Nazareth?" When strangers come amongst us bearing, it may be, "letters of commendation," do we "take knowledge of them that they have been with Jesus," and treat them as children of the Great King? or do we not rather endeavour to ascertain the state of their bank account, and value them in proportion to the balance that may be to their credit? How often is it the case that such persons may say, "no man cared for my soul?" How often does it happen that persons are neglecting themselves with our congregations, attending regularly the ordinances of Divine grace, and in and out for weeks, or months, or years, without ever receiving a kindly greeting.

Letter from Rev. G. L. Mackay.

The following letter of June 19th, 1875 has been lately received from Rev. G. L. Mackay, missionary in China:— "I am engaged at present teaching our helpers who travel with me from place to place. There are ten of them; two of them have not been studying as long as the rest. Every Saturday they go to the different stations to preach, and return on Monday. We all remain about a week at one station, then proceed to another. We came here a week to-day, and expect to leave before long. This place, called Kelung, (henceforth on the east side of the island, and not a day's walk from Tamsui. It has magnificent scenery, an excellent harbor, and extensive coal mines. You remember I visited this town and all its surroundings several times before, and preached wherever I could get people to assemble. During the whole of last year several worshippers went every Sabbath to our chapel at Sau-tong po, and said they would prepare a place for worship if I would send a helper to instruct them. I was delighted when you arrived last week to find a place all ready for service. The people rent a site, and brought the house already built upon it. Then they white-washed the whole building, made new windows, and built a platform. Finding things so comfortable, I began work at once without any hindrance. I preach every morning, teach on one, and heal the sick at mid-day, afterwards go to the hospital to instruct our helpers, and in the evening preach again. Since a week to-day, thirty attended every

morning, 100 every evening, and on Sabbath 200, including those who had to stand outside, heard of the only Saviour for lost sinners. During the week I attended about 200 sick people; and I assure you many who were bitter enemies a week ago, are well disposed towards our work now. 'To Jehovah be all the praise!' This is now our ninth station, and the eighth chapel opened. In two months more a large chapel will be finished at Tsa-tong-pong. It is an established station already. The people most for service in a dwelling house.

Our stations are Tamsui, Pat-li-hun, Go ka-ki, Chew-nih, Sang-tong-po, Tsa-tong-pong, Kelung, and Sa-hang. The latter is the only chapel amongst the aborigines. Then you see our work is chiefly amongst the Chinese, and I thank God that it is so, because they are the advancing race. The Christian world should never cease until this old empire will acknowledge Jesus Christ as King. I visited the Buddhist priests in the long, dark cavern here again, and one evidently has been thinking about the Christian religion. I also visited a large temple here, dedicated to the sun. Many people visit it, and worship the sun and moon. I preached in the temple, and they all listened, though one was not well pleased. I did not go to please him, or anybody under heaven; I have one Master to serve, and no more. On Friday I went with our helpers to a lone island out in the sea, and found rocks and sea-birds, but no human beings. We praised him who is everywhere present, and controls the waves and the sea, then left. We went to Palm Island twice, and sung, and preached the "glad tidings." Despite man and devil the Lord, our Redeemer, is blessing abundantly His own word in Northern Formosa.

I got a note from Dr. Fraser a few days ago saying all were well. He is doing a good work, and getting on well. Pray for us.

P.S.—Roman Catholic priests rented a house before I came to Formosa, and left without leaving a single convert behind. I thank God there are none. A few days ago, however, a Roman Catholic convert from the main-land of China, came to our chapel to convert our converts, and brought half a dozen books with him. Hitherto I have had little occasion to refer to the heresies, false doctrines, and abominations of that church, but on this occasion I thought it high time to stand in defence of the pure Gospel of our Lord and Redeemer, and I invited him to take a seat, and state his views. Then I replied in the presence of a crowded house, and examined his books before his eyes, and showed him how the second commandment was disposed of, and how the tenth was divided into two. Then I asked him about the past history of the Church of Rome, and about her dogmas, but he did not reply; on the other hand, he stood up and said he was wrong, and that the priests deceived him. He never saw a Bible, nor read one; knew nothing about Moses or the prophets, and did not understand the way of salvation. He had a little box and a picture of the Virgin Mary, with lines in French inside, and a brass cross, and a little bag tied around his neck. "How sad! Oh how sad!" to think of such delusion. Roman Catholicism is the bane the world over. I have met French, Irish, Scotch, Dutch, Italian, Austrian, African, and Chinese devotees of Romish superstition, and all showed the same bigotry, ignorance, and corruption. Why will not brethren in Canada come here to "disciple," and teach the poor heathen, lest they perish by trusting in their idols, or perish because they are taught to trust in saints, crosses, etc., instead of trusting in the Lord Jesus Christ. KELUNG, FORMOSA, June 29, 1875.

or, if yearning for sympathy and companionship, they ventured to address a supposed "brother" or "sister in Christ," would they not be met by a cold stare, and a freezing repulse for presuming to anticipate a formal introduction.

It is not a fact, and is this not the grand difficulty in the way of the exercise of more brotherly love, that the injunction, "Be not conformed to the world," is ignored to a great extent, and worldly maxims, and worldly prudences have gained a foothold within the sacred precincts of the Church.

Ought these things to be? I do not ignore social distinctions. The "accident of birth" and education have placed some above others in the social scale.

Hoping, Mr. Editor, that you will wield your pen for the purpose of making our congregations more social as well as more Christian, I am, very respectfully,

Mr. Muller on Prayer.

DEAR SIR,—In your number of 8th Oct., you give a report of what Mr. Muller is alleged to have said in Mildmay, London, in regard to prayer, viz.:

- 1. Prayer must be according to the will of God.
2. It must be offered in the name of Jesus.
3. It must be mixed with faith.
4. It must be persevered in till the answer comes.

Mr. Muller cannot have said this: It is a truism. He may, however, have insisted on an importunate persistent perseverance in prayer as a duty, which all Christians admit, and as a characteristic of effectual prayer.

stance. The answer comes. The three Scriptural conditions are enough to straighten the faith and encourage prayer; to add the fourth destroys the former, and turns the whole advice into a nerveless truism.

French Evangelization. To the Ministers, Members, and Adherents of the Presbyterian Church in Canada.

The First General Assembly having appointed a Board of French Evangelization, its Secretary, the Rev. Chas. A. Tanner, is now presenting its claims to congregations, and soliciting contributions to its funds.

I. The Object.—The Assembly proposes to have the gospel preached to our countrymen speaking the French language, and to establish among them Mission stations wherever practicable.

II. The means employed.—The Board has under its care eight French ministers, three licentiates, three missionary teachers, sixteen French students for the ministry, five French congregations, several in which French and English are preached, and six mission schools.

III. The Fields occupied.—These are distributed throughout the Dominion from Windsor, Ontario, to Pictou, Nova Scotia. There are thirty-one fields to which the labors of the missionaries of the Board have been extended.

IV. Results.—Through the labors of Rev. Chas. Chiniquy, aided by Rev. Chas. A. Tanner, and Mr. Amaron, in Montreal, a very large number have already renounced the errors of the Romish Church, and formed themselves into a Presbyterian congregation.

The Presbytery of Pictou, Nova Scotia, reports to the Board that as one of the results of the labors of Mr. E. D. Pelletier, student, during the last six months, 125 persons have publicly renounced Romanism, and petitioned the Presbytery for the continuance of the services of the missionary.

V. Finance.—The estimated annual expense of prosecuting the work efficiently is about \$10,000, for which no other provision exists except the free-will offerings of the members and adherents of the church at large.

Owing to many important and pressing duties, Mr. Tanner cannot visit all the congregations of the church, and as funds are so urgently required, that unless speedily furnished, the work must be diminished by abandoning certain parts of it, the Board, before resorting to such measures, presents the matter specially to ministers, elders, managers, deacons, and Sabbath-school superintendents, in the hope that prompt action may be taken.

Presbytery of Bruce.

There was an adjourned meeting of this Presbytery held at Centre Bruce on the 9th October, for the induction of the Rev. George McLennan, late of Harriston, into the pastoral charge of Centre Bruce and Underwood.

VERY TRUE.—Some one has well said that "parents who spend money judiciously to improve and beautify their home, are paying their children a premium to stay there and enjoy it, but when they spend money unnecessarily on fine clothing and jewellery for their children, they are paying them a premium to spend their time away from home—that is, in places where they can display such ornaments."

To take a mildew from linen, mix soft soap with starch powdered, half the quantity of salt, and a piece of lemon, and lay it on both sides with a paint brush; let it be in the open air—sun grass is preferable—till the stain is removed.

Sabbath School Teacher.

LESSON XLV.

THE WORK OF THE SPIRIT.—John xv. 26.

COMMIT TO MEMORY vs. 13, 14. PARALLEL PASSAGES.—Acts x. 44, 45, 1 Cor. i. 21, 22; Acts xi. 24.

SCRIPTURE READINGS.—With v. 7, read Luke xi. 19; with v. 8, read Zech. xii. 10; with v. 9, John iii. 10; with v. 10, Acts xiii. 80, with v. 11, Col. i. 3; with v. 12, Mark xiv. 88; with v. 13, 1 Tim. iv. 1; with v. 14, compare Luke xii. 11, 12. Study Ps. lxxviii. 18.

GOLDEN TEXT.—He shall teach you all things.—John xv. 27.

CENTRAL TRUTH.—The Holy Ghost witnesses for Christ.

There is much unrevealed to us (and which we may be sure we do not need to know) as to the mode of the divine existence. Any one can ask hard questions on this point. But this is clearly set forth in Scripture—the only authority on the point—that God the Father sends the Son, who is willing to be sent, and Father and Son send the Holy Ghost, who is willing to be sent, for our salvation.

The subject of our lesson is important, and too much neglected. Men forget the Holy Ghost, and the doctrine regarding him, then the doctrine of Christ, then God the Father is forgotten.

In this lesson Jesus is instructing his disciples, as to what they may expect, and helping them to submit to his departure. Hence the fitness of his calling the Holy Ghost "the Comforter."

We shall consider, first, the place of the Holy Ghost as to Jesus on earth (v. 7), second, as to the world (vs. 8-11), third, as to his people (vs. 12, 13), and fourth, as to Jesus in heaven (v. 14).

I. "EXPEDIENT" is a hard word, with two meanings, and we must distinguish. Some condemn all "expediency," as they understand it. They mean doing moral evil, that good ends may be gained.

But why not retain both? "If I go not away, the Comforter will not come unto you." That is enough. Among reasons we may think of, are these: (a) Each person of the Godhead is to be seen in our salvation, and there is an order of revelation.

II. HIS RELATION TO THE WORLD Remember the object of the "words"—to cheer the few who trusted him when left alone in the world, to resist the world. "What can we do against the world they might say His word is to this effect: "In my absence there will come to you a new power, a divine power. He will plead for your cause and mine. Men think they do God service in killing me and you. He will show this is not service but sin. He will show that the sin of sins is not believing in me" (v. 8).

A CHRISTIAN minister said, "I was never of any use until I found out that God did make me for a great man. As soon as I found out I wasn't intended for a great man, I found soul coming into the kingdom." It is not great men we want in the Church of God to-day—it is earnest, warm-hearted men.

more to us, who read them in the light of all the past; but we have to take what they meant to his hearers. He does not seem to speak here at all of the glorious work done in the individual soul, though of course a soul coming to Christ from the world, passes through this stage.

III. HIS RELATION TO THE DISCIPLES (vs. 12, 13). They had much to learn but they were not even ready to learn it. The spell of Jewish hopes still bound them. It needed the death of Jesus to disenchant them. At day. They went back to their beds and nets. We trusted it had been he which should have redeemed Israel (Luke xxiv. 21).

IV. HE SHALL GLORIFY ME, hold me up, declare me, lead me to trust me. "For he shall receive mine," &c. (v. 14). The phrase "economical subordination," though too hard for the pupils, will express to a teacher's mind the relations of the Son, and the Holy Ghost, as here illustrated.

Learn from this. (a) The importance of the truth as to the Holy Ghost. Yet (b) not the Holy Ghost is preached, but Christ, "in the Holy Ghost." (c) The bodily presence of Christ, in the world, or in the Sacrament, is not the great thing, but his presence by his Spirit. (d) There is power enough in the world, for its conviction and conversion, whenever it pleases God to employ it.

SUGGESTIVE TOPICS. The main purpose of our Lord's words here—to whom spoken—the state of their minds—the help they required—the name given to the Holy Ghost—why—the work he does—where it is done—the three things which he shows—the great sin—the true nature of Jesus—how his righteousness proved—meaning of "going to the Father"—the conquest of Satan—the just view of Jesus—the false views of him—the aid to the disciples—the enlightenment given—when all this to be done—how and when Christ went away—why his going expedient, and true meaning of the word.

A Chinese Solomon. An unusual case, showing the fertility of resource and quickness of thought of the better class of the Chinese, is reported by the North China Herald from Nankin.

During the Taiping rebellion, a married Chinaman, resident in that city, joined a regiment which was ordered for service against the rebels. He did not return at the close of the struggle, and nothing being heard of him for several years afterwards, his wife, believing herself a widow, listened to the advances of another man who professed love for her, and who pressed his suit so ardently that she consented to join her lot with him.

When God brought Israel out of Egypt, He did not lead them to Canaan by the shortest way, but round by the wilderness, to humble, and prove them, and show them what was in their heart.

WHEN God brought Israel out of Egypt, He did not lead them to Canaan by the shortest way, but round by the wilderness, to humble, and prove them, and show them what was in their heart.

At one of the colleges a short time ago as the students were practicing rowing, one boat ran against and capsized another, and a fine young man was drowned.

At the residence of the bride's father on the 21st inst. by the Rev. R. Thyng, of English Settlement, Mr. Archie G. Brown, township of Lobo, to Miss Anne G., daughter of James Bell, Esq., of the township of London.

At St. Laurent, by the Rev. J. Wellwood, at the residence of D. Miller, Esq., the Rev. W. M. McArthur, B.A., of Edinburgh, to Margery L., eldest daughter of the late Alex. Macgregor.

At St. George's, on the 21st ult., Margaret Davison, daughter of the Rev. R. Hunt, M.A., aged 23 years.

Of course you will talk with your parents about it, and not do anything that they do not think perfectly safe and proper. They, no doubt, wish you to learn, and at the same time may think that the place where you wish to go is not safe. No one who cannot swim should trust himself in a boat—indeed the need of being able to swim is so great that it is necessary to argue the point. It is easier for boys to learn than it is for girls, but there is no great difficulty in the way if girls wish to learn, and they would feel much easier on the water if they knew that they could, in case of accident, keep themselves afloat. In learning, try to have some older person teach you. Some boys learn at once, while others are a long while about it. The writer learned in this way; there was a place in the river where the bottom sloped very gradually, and one could go out a long way without getting out of depth. We would wade out until the water was up to our arm-pits, and then turn towards the shore and try to swim to it, knowing that we could touch bottom at any time. It took but a little while to learn. If the hands and all parts are kept under water, a person will float with the face out of water. It is well for those who cannot swim to remember that if they will keep perfectly still they will not sink. At the swimming schools they have a plan which any one can adopt. A band is fastened round the chest to which is attached a strong cord several feet long, the other end of the cord is fastened to a long pole, the teacher holds the pole and directs the movements of the pupil, who is at the end of the line. A very little aid will keep one afloat, and a band made of stout cloth will answer the purpose. After the pupil learns to strike out properly while held up by the cord, he is gradually taught not to depend on this. Watching the movements of a good swimmer will teach you more about using the hands and feet than anything that can be written. There are some rules that should always be observed: keep all parts, hands and feet, well under water, and do not be afraid to sink the whole body up to the chin; throw the head well back, and hollow the spine, or back-bone; this allows the weight of the head to come over the chest, which is the lightest part of the body. Learn to breathe through the nostrils; some swimmers make a great spluttering in throwing water from the mouth; it is easy to learn to swim with the mouth shut. Make every movement slowly and quietly; it is a great fault with beginners that they make hard work of swimming, and seem to think that they must make great exertions. Be quiet, and you will find that swimming need not tire you any more than walking. Do not go into water when heated, when tired, or after eating a hearty meal. Finally, when you get a chance watch the best swimmers, and see how neatly and quietly he does it, and try if you cannot swim as well as a frog!—Agriculturist.

SEWING MACHINES.—These machines are now almost indispensable in every family; and are entirely indispensable by dress-makers, tailors, etc., but how to select the best is the difficulty—from among the many competitors for public patronage.

Our manufacturers, Wilkie & Osborn, have always by public competition tried to come equarely before the public, and their invariable success in the most trying competitions, as well as the high reputation of their machines, where they have been used, attest their superiority. They have in four years in succession taken first prizes at our Central Exhibition, and were equally successful at the Provincial Exhibition as long as prizes were given, but those interested in avoiding competition have got prizes discontinued. This week, in the Western Exhibition, London, machines were not allowed to compete, but they have been awarded first prize for family machine sewing. Their steady business, compared with other factories, indicates the value of public opinion in their favour. The new machine they have put on the market this summer is a marvel of ingenuity, and for materials and workmanship cannot be surpassed.—Guelph Mercury, 8th Sept., 1875.

WHEN God brought Israel out of Egypt, He did not lead them to Canaan by the shortest way, but round by the wilderness, to humble, and prove them, and show them what was in their heart. And likewise by occasion of the difficulties they met with, and perverseness of their conduct, to show them more of his power, wisdom, goodness, and patience, that they would otherwise have known. Thus we usually pass through a long train of exercises; we mourn over our own broken promises and weary ourselves with vain and perplexing contrivances, before we obtain a stable peace, and a hope in Christ not easily shaken. We then begin to perceive that there was a shorter way; and that if we could have believed at once the record that God has given us eternal life in His Son, and simply complied with the demand, "Look and live, believe and be saved," we might have escaped much pain and anxiety. This shorter way we kindly endeavour to point out to others, but for the most part with little success. There may be exceptions, but (unless in the case of those who are converted very near the close of life) it seems in general to be the will of the Lord, that all his people shall go round about; for they all have need of learning, by painful experience, what is in their hearts; a lesson which is seldom effectually learned, but in the school of the Cross. The tuition of the law is, in the usual course of the Lord's dealings with His people, a preparatory step to the right understanding, and unabused enjoyment of the Gospel.—Newton.

Births, Marriages and Deaths.

MARRIAGES. At the residence of the bride's father on the 21st inst. by the Rev. R. Thyng, of English Settlement, Mr. Archie G. Brown, township of Lobo, to Miss Anne G., daughter of James Bell, Esq., of the township of London.

Choice Literature.

Still and Deep.

BY F. M. F. SKENE, AUTHOR OF "TRIED," "OUR LIFE ONLY," ETC.

CHAPTER VII. (CONTINUED.)

It was a glorious summer morning which dawned on the world next day, with every accessory of light and music and colour to make it gorgeous and brilliant, for there was not a cloud on the clear blue sky, and the rosy flush in the East was reflected in the sparkling stream and in every drop of dew that quivered on the grass, while the fresh air was full of melody from the carolling bird voices that sounded through the trees. Mary Trevelyan started awake from happy dreams with a sense of hope and buoyancy, which did not altogether leave her even when the full return of consciousness brought back to her the recollection of Mr. Lisle's critical state. The fact that nurse Parry had allowed her to sleep undisturbed all night convinced her that at least he could not be any worse, and her heart thrilled with the idea that possibly he might even be a little better. Hastily throwing a dressing-gown round her, she went softly across the passage, and glanced through the open door of his room. He was lying on his back, perfectly motionless, and evidently in a deep sleep, while Mrs. Parry, reclining in an easy chair by his bedside, was giving audible testimony to the fact of her being also buried in profound slumber. Mary came back well pleased to her room, and proceeded to dress, hardly able to account to herself for the strange feeling of happiness which seemed to pervade her whole being, and which could not be explained by the simple fact that Mr. Lisle was enjoying some refreshing rest that could not make his case any the less hopeless ultimately. She was standing with her like beautiful dark hair falling round her like a veil, contrasting well in its dusky hue with the white garment which she wore, when suddenly she paused as she was in the act of gathering it up in both her hands, and stood for an instant listening intently, then a light stole into her eyes which filled their thoughtful depths with radiance, her lips parted in the loveliest smile, and her alabaster whiteness gave place to a warm tinge of delicate colour; any one seeing her at that moment would have pronounced her a beautiful woman, though in general her quiet unassuming appearance would not have attracted notice as in any way remarkable, but now it was the glow of sudden joy that had glorified her face, and sent her heart throbbing with unexpected rapture, for she had heard a step in the passage—a step purposely made so noiseless for the sleeper's sake that it was strange it should have met her ear at all—and in an instant all her soul was penetrated with an inexpressible delight, as she murmured softly, "Bertrand is here—I shall see him; I shall hear his voice; now I know why I felt so mysteriously happy!" and she turned with a glad smile to the open window, feeling that the whole world for her was full of light which came not from the morning sun.

Half an hour later, when she left the room and went once more to Mr. Lisle's door, Mary was met by Mrs. Parry who was coming out, her round face beaming with satisfaction, to tell her that the invalid was sleeping still, more tranquilly than he had done for weeks, and the good woman, putting on a very significant smile, drew back so as to let Mary look into the room, and said, "Now, my dear, take a peep in there and see what there is to be seen." Mary went forward a few steps, and then her glance fell upon a picture which lived in her memory for long years afterwards through many a chance and change; Bertrand Lisle stood by the side of his father's couch in all the glory of his youth and strength, looking the very personification of manly beauty with life at its best and brightest animating the stalwart frame, and the fine face glowing with health, while before him on the bed, all white and rigid, lay the dim shadowy figure that seemed already but the ghost of a vanished life, with eyes that no more could see the sunlight, and lips that would never smile again, and mutely pleading hands folded in submission over the breast that faintly rose and fell with slow waves of breath like the growing calm of the long troubled ocean when the breeze is dying down. The splendour of a summer noon and the cold solemn immobility of a snow-cradled winter's night could scarce present a greater contrast; and dear as the dying man was to Mary Trevelyan, her heart trembled with thankfulness that while he, alas! represented death and decay, the type of life and hope was that one in all the world in whom her own existence was bound up. Bertrand turned, and saw her, and the smile that brightened his lips was so surely one of intense pleasure, that she could not mistake its import, he came swiftly towards her, and clasped her hands in his, saying softly, "Little Mary, what joy it is to see you once again even at this sad time." She raised her deep gray eyes to his face for all responses, but he read their eloquent depths, and was well satisfied.

"I thought you would have been taken by surprise Mary," said Mrs. Parry, in a rather disappointed tone, for she had expected to see Mary's start of astonishment at the unexpected sight of Bertrand, "did you know he was come? did any of the servants tell you?" "No," said Mary in her soft, low tone; "but I heard his step." "Did you?" said Bertrand. "I thought I passed your door so quietly that no one could have heard me; and, in any case, how could you recognize my step after all those months; but, to be sure, you were expecting me." "Yes; but I should have recognized it any way," she answered, quietly, "how glad your dear father will be that you are come." "I have been with him nearly all the night," said Bertrand, as they walked along the passage together.

And he has proved a better nurse than any of us, Mary," said Mrs. Parry; "for

Mr. Lisle has already slept longer than he has done at all since his illness became serious, and he shows no sign of waking yet. You must have brought him great peace of mind, Bertrand, somehow, to produce such a result.

"Perhaps I did," he answered, glancing at Mary, to see if he had any suspicion of the means by which he had brought calm to his father's anxious spirit; but there was no token of agitation on her guileless face, and she looked up at Bertrand innocently, saying, "He wished to see you so very much; I think the mere sight of you would give him rest and happiness."

"Well, Mary, my child," said Mrs. Parry, "we must take advantage of his unusual tranquillity to have our breakfast, it is quite ready; and when we have finished, I will come and sit by him till he wakes, so that you and Mr. Bertrand may have a little time together; you will have to tell us all about your travels, my dear boy."

"I am afraid they have not been in very savage countries," said Bertrand, laughing, "where I could have any interesting adventures. My life passes in the height of the most refined civilisation."

"Then it may be quite as new to us," said Mary, with a smile, "considering how completely we are out of the world in this retired home."

"Anyhow I am sure you have plenty to say to each other," said Mrs. Parry; and when the meal was over, she prepared at once to return to her watch by the sick bed.

"But nurse, will you promise to send and tell me the very moment he wakes?" said Mary, anxiously; "for I long to speak to him, though I would not disturb him for the world; it seems so strange not to have heard his voice since yesterday evening."

one year; but he told me it was so decided." Bertrand could easily understand that the reason of this limitation was simply Mr. Lisle's inability to pay Mary's board in advance for more than one year, as, although he had scarcely any personal acquaintance with his relation, and none with her husband, he knew enough of their circumstances to be certain that they were not in a position to receive visitors freely for any great length of time; he knew that Mrs. Windham had, late in life, married a widower, who, though an elderly man, was still only a poor curate, and that they lived in a very lonely and inaccessible district of Yorkshire, sking out an exceedingly small stipend by taking pupils; it did not sound a very enviable prospect for Mary, but it was probably the best arrangement that could be made under the circumstances, and he thought to himself, with a glow of satisfaction at his heart, that he would certainly remove her from hence at the end of the year.

CHAPTER VIII. "It seems a sensible plan, dear Mary," said Bertrand, after thinking it over, "I have no doubt Mrs. Windham will be very kind to you; do you like the idea?" "Oh, Bertrand, no!" she said, tears welling into her eyes, "I dread it so much; I would not have told your father this on any account, it was so kind of him to think of me at all."

"But why do you dread it, dear?" "You know Mr. Windham had a grown-up daughter when he made his second marriage, and I have heard that she was annoyed at her step-mother coming there, and that she makes the home very unhappy in consequence; she may not like my presence either."

"She must be very difficult to please if she does not like to have you, little gentle Mary; I believe she will love you very much, she will not be able to help it." Mary shook her head. "I wish so much I could have lived with nurse Parry, but of course I will adhere to your father's plans; his wishes are sacred to me."

"Yes, let them be so always, Mary," said Bertrand, with a significant smile, which sent the blood surging through her heart with sudden agitation.

"But what is nurse Parry going to do?" continued Bertrand; "I cannot consent to lose sight of her."

"Oh, I hope not, indeed; it would break her heart to be altogether separated from either you or me. She does not like this plan of my residing with Mr. Windham at Chivery, but since it must be so, she is going to live for the present with a friend of hers, who is also a widow, and keeps a boarding-house in London."

and looked at Mary without speaking, and gently drawing her down beside him, they knelt together by the couch in silence. It was even so, carefully as he had been tended by that poor human love, which is so helpless in the face of death, the old man had gone through the last dread change in solitude, unaided and unwatched; secretly, silently, the long life of hope, and fear, and love, and anguish of thought and error, had floated away into the invisible air on one expiring breath, and now it no longer existed at all, save as a memory, a feature of the past, which soon would vanish, even from the remembrance of those to whom his living presence had been most familiar.

As the sunbeams flickered through the Venetian blinds that shaded the room, and fell in straggling rays upon the kneeling group, and the rigid figure with its folded hands and marble whiteness, it looked as if all were alike out out in stone—the effigy of one long dead stretched upon a tomb, and the sculptured representatives of those who had lingered a while to pray for him, carved by the cunning of the artist's hand into a vivid imitation of life. But the spell which held them in such perfect immobility was soon dissolved, it was broken by a cry from Mrs. Parry, who, waking up suddenly, had come towards the bed, and in a moment had understood all that had occurred.

"Oh, my dear master! my dear friend! to think that I should have gone to sleep and left him to die all alone! I shall never forgive myself!" she exclaimed; "and you will never forgive me," she added, turning to Mary and Bertrand, "for not having called you."

Her distress and excitement were so great, that they both were obliged to draw their thoughts away from the contemplation of their loss, in order to console her. Bertrand emphatically assured her that he did not blame her, and that his dear father had passed away in sleep, so that it could have made no difference if they had all been present; but Mary's gentle soothing did more for the good woman than all his vehement protestations, for her sympathetic nature told her she should best relieve the sense of remorse for neglect, by reminding her that she had still a duty to accomplish for him whom they mourned, and by begging her to calm herself in order that they might join together in performing the last offices of the dead; even in that sad moment Bertrand could not help admiring Mary Trevelyan's delicate tact, and it had at once the desired effect. Mrs. Parry wiped her eyes, and resumed her composure, while Mary, in a tremulous whisper, asked Bertrand to go into the garden and cut some of the white roses his father had so specially loved, that she might lay them in the form of a cross upon his quiet breast.

A few days passed away—days of glorious summer beauty in the world without, floods of sunshine streaming over wood and field, birds making the whole air musical with ecstatic songs, green grass waving, flowers opening new blossoms to the light, all nature full of gladness and life, and within shaded rooms and voices hushed, falling tears, and footsteps lingering round a silent bier; yet it might be that the truest life was there, in the midst of that atmosphere of death, for the sunshine of the summer days would fade, the birds would cease to sing when came the winter snows, the grass would all beneath the mower's scythe, the flowers would shrivel and perish in the chilling frosts, but out of the very rigour and soullessness of death there springs the imperishable hope of life that cannot die, and from the gloom and horror of the grave there rises a light for the righteous, which shall forever shine in the un fading brightness of the perfect day. This much is certain, that, deeply as those true mourners grieved for their personal loss in him who had been taken from them, there yet seemed to be a strange prophetic sweetness in the peculiar calm that was all around and within them, during the waiting days before he was hidden out of their sight till the morning of the great awakening; for it had befallen them, as it does to most in the actual presence of death, to receive so strong an impression of the utterly ephemeral nature of all those conditions of life which it could terminate so suddenly, that it seemed scarce possible to attach much importance to the vicissitudes of that mortal state, which would seem to be as a vanished dream when once they had passed to the eternal existence on which they believed he had already entered.

This is a phase of feeling which all have experienced probably who have seen a familiar friend, that has shared all their daily cares and passing joys, suddenly withdrawn behind the veil; but for a brief time only it seduces the things of sense to their true proportions, and then all the passion and frenzy of earthly hopes and fears rush in and blind our eyes, and they loom out before us so near and prominent that they seem to drive back all that lies beyond them. Already the hopes and anxieties of their earthly career had returned to beat tumultuously in the hearts of Bertrand and Mary Trevelyan, when they turned away to leave the father and the irrevocably lying peacefully beneath the green turf of the little country churchyard. It had been Mary's special wish that he should be buried at sunset, when the sun was on all the living nature, which had filled him with such serene glory when he sat by his side, and bade him mark how like the golden west was to the gate of paradise. Quietly as the sun was declining, they walked out hand in hand behind the coffin, borne on the shoulders of poor men to whom he had been kind; and Mrs. Parry followed near them. So they carried him to the rustic graveyard that surrounded the village church, and laid him down by the side of his lost love, with the music of celestial hopes breathing in every one of the solemn holy words with which they lulled him to his rest.

(To be Continued.)

Learn to Keep House. Beautiful maidens—aye, nature's fair queens, Some in your twenties, and some in your teens, Seeking accomplishments worthy your aims, Striving for learning, striving for fame, Taking such pains with the style of your hair, Keeping your lily complexion so fair, Miss not this item in all your gay lives; Learn to keep house; you may one day be wiser; Learn to keep house!

New year Adieu! loves a rosy moonlight walk, Hand-clasp, and kiss, and nice little talk; Then, as plain Charlie, with burdens of care, He must submit on more nourishing fare; He'll come home at the set of the sun, Heart-sick and wroth, his working day done; Thence let his slippers' feet no'er wish to roam; Learn to keep house, that you may keep home. Learn to keep house!

First in his eyes will be children and wife, Joy of his heart, and life of his life; Next to his bright dwelling his table, his meals, Strive not at what my pen is troubling you, Let's be romantic; the truth must be told; Knowledge is better than silver and gold; Then be prepared in the spring-time of health; Learn to keep house, that you may be well; Learn to keep house!

Duty and Pleasure. I utterly repudiate the worldly maxim of "Duty first and Pleasure afterward." That is a poor school which does not teach, or a poor scholar who has not learned, how pleasure is a duty, and duty a pleasure. And so the words are one. For what is duty? Simply what is due; and duty done is a debt paid—received, cancelled, and released. We are too apt in the overflow of life which belongs especially to youth, but lasts, thank God, into gray hairs—we are too apt to treat it in another way; too apt to dwell upon its hardness, its severe demands, its restrictions of liberty. Learn to look on it, dear children, in the true light. It is undone duty that is hard; just as a debt owed and paid has in it a thought of pleasure and relief, of freedom from a haunting shadow which bears down stout hearts with its anxious load. And in its highest reach, your duty is a debt of honor, of gratitude, of love, whose payment is all pleasure in the act of paying, no less than in the sense of its discharge.—W. C. Doane.

The Portuguese. A very interesting book has been published in England by a Mr. Latouche, about Portugal and the Portuguese. It describes many curious customs, which are doubtless of long standing in that little-visited country, and which mark its people as quite different in many respects from others that we know. In the first place, their farming tools are very primitive, for Mr. Latouche says of them: "A man might have fancied himself carried back eighteen hundred years, and transported to that famous farm among the Sabine hills. Barring the maize, I fancy Horace would have seen nothing outlandish on this Portuguese farm. The ploughs, the ox-carts, the sickles, the pruning-hooks, are of the ancient Latin patterns, and all the operations of farming absolutely the same." The author follows up the traces of the old Moorish occupation of Portugal in an interesting chapter, and gives many strange instances of the rooted belief in the existence of hidden treasure which prevails in every part of Portugal. The uninhabited royal palace at Queluz, near Lisbon, is believed to secrete immense wealth, and has been nearly pulled to pieces in the vain search for it. In Oporto a club has been formed for the sole purpose of seeking for the hiding place of a fabulously large diamond said to be concealed in its near neighborhood. Mr. Latouche had reason to believe that he was popularly supposed to be travelling in Portugal for the sole purpose of seeking for the military chest of the French army, which was buried near Ponte de Lams, after the passage of the Douro, and the capture of Oporto by Wellington.

A pleasant characteristic of the people is their kindness and gentleness to all animals. "The tameness of all domestic animals in Portugal," says the author, "cattle, sheep, pigs, and poultry, resulting from habitual kind treatment, is striking to a foreigner."

The Portuguese are described as being frugal, moral, religious, and sentimental, ceremonious in their manners, and scrupulously polite among themselves. The author is very entertaining about the difficulties of modes of address in Portugal, which must indeed present some, when one may hear a little street-boy say to another, "Your lordship is cheating," and the accused reply, "Your worship has stole my kite."—In some parts of the country it is a solecism to talk of a dog; the animal must be named apologetically as a puppy, a "cachorro." No Portuguese, the author tells us, will name that shocking animal the pig:—

"If he must be alluded to—and it is necessary sometimes, seeing that the Portuguese are very fond of him cooked—he is called the 'fat animal,' *cachaça*, and if a Portuguese is devout into a corner, and absolutely forced to employ the word, he will use the diminutive '*porquinho*,' a little pig, and even that only under his breath, and with the phrase 'by your leave.' In a Portuguese translation of a French savant's account of a fossil bone-cave, in which bones of swine were abundant, all direct mention of the animal is avoided with immense ingenuity, and as often as science clearly demands the word 'pig,' recourse is had to some pompous paraphrase, such as 'a familiar mammal which we still employ as food,' and so forth."

As funny is the avoidance of the word "dog." Even in print they slide over it with an initial and two stars, and Mr. Latouche says, "I have seen the name of a well known place in Lisbon, *Ponte do Ocho do Cão*, 'the Fountain of the Dog's Eye,' printed *Ponte do Ocho do Cão*."

Give upon the conscience unites a man for all holy service of God. Make me more fruitful—and all the discipline—the how and the wherefore I leave to Thee.

And I little know what a blessing there is in being helped with a little help. A FATHER'S throne! I hope we shall never be satisfied with that—a Father's heart!

Scientific and Acetel.

WATER window plants with tepid water, and wash the leaves often. ALL vegetables should be washed in hot water first to cleanse them for cooking. Insects, sand, dirt, etc., are loosened by the heat.

Equal proportions of turpentine, linseed oil and vinegar, thoroughly applied and then rubbed with flannel, is an excellent furniture polish.

To each bowl of starch, before boiling, add a teaspoonful of Epsom salts. Articles prepared in this way will be much stiffer, and, in a measure, fire-proof.

If you don't want milk to sour during a thunder storm, kindle a fire in the dairy, even in hot weather, the purpose being to drive out the moisture.

When milk sours, scalding water will render it sweet again. The whey separates from the curd, and the former is better than shortening in bread.

FROSTED glass, useful for screens, is made by laying the sheets horizontally and covering them with a strong solution of sulphate of zinc. The salt crystallizes on drying.

In a lengthy article on fall sickness, Dr. Hall concludes that if persons in the country, where intermittent fevers prevail, would adopt the breakfast before going out of doors, and keep a blazing fire on the hearth in the living room during morning and evening, fevers and chills would almost entirely disappear as a prevailing disease.

CHARCOAL FOR HOGS.

Professor Knapp, of Vinton, Iowa, thus alludes to the value of charcoal for hogs: "Charcoal should be fed to hogs frequently. Better keep a supply by them in small boxes. Mix four quarts of salt, two ounces of sulphur, and one bushel of wood ashes, and keep constantly in the pen in boxes. It tends to reduce fever, destroy worms and aid digestion."

QUEEN OF PUDDINGS.

Take one pint of bread crumbs, add one pint of milk, one cup of sugar, the yolks of four eggs, well beaten, rind of a fresh lemon, grated fine, a piece of butter the size of an egg; then bake till well done; now beat the whites of four eggs to a stiff froth, adding a teaspoonful of powdered sugar, in which has been stirred the juice of a lemon; spread over the pudding a layer of jelly, then pour the whites of the eggs over, and place in oven till browned. Serve with cream.

RYE AND INDIAN FRUIT LOAF.

To five quarts of fine corn meal add five pints rye meal, mix thoroughly, add water as hot as the hands will bear, and make into a not very stiff dough; then add three pints stewed raisins and three pints of washed currants, mix intimately, fill a deep pan, and smooth it over the surface, steam it six or eight hours (all night if convenient), bake about two hours longer, and serve warm or cool.

A NOVEL MODE OF PRESERVING ICE.

The use of ice in small quantities frequently repeated is very general in many diseases, but it is generally found to be a difficulty to keep it from melting, especially in small blocks. Dr. Schwarz recommends to obtain this result; that the ice should be put in a vessel covered with a plate, which vessel should be placed on a leather-bag and covered with a feather-pillow or cushion, fathoms being very bad conductors of heat. Dr. Schwarz states that by this plan he has been able to keep six pounds of ice for eight days when the thermometer marked summer-heat.

A NEW HYDRAULIC CEMENT.

A French chemist is said to have succeeded in preparing a mineral compound, which is said to be superior to hydraulic lime for uniting stone and resisting the action of water. It becomes as hard as stone, is unchangeable by the air, and is proof against the action of acids. It is made by mixing together nineteen pounds sulphur and forty-two pounds pulverized stoneware and glass; the mixture is exposed to a gentle heat, which melts the sulphur, and then the mass is stirred until it becomes thoroughly homogeneous, when it is run into moulds and allowed to cool. It melts on about 243° Fahr. and may be reemployed without loss of any of its qualities, whenever it is desirable to change the form of an apparatus, by melting in a gentle heat, and operating as with asphalté.

TREES.

"Trees as a cordon around a house are considered a prophylactic. They must not overshadow the building, for sun and air are the best sanitary preventive agents; but at a little distance, they seem, especially if camphor-bearing, like the Australian gum-tree, to absorb or avert the miasma. There are many authentic instances of this power of vegetation. Then, not too many trees should be cut down in the neighborhood. Our sun has a tremendous power, and it may be safer not to expose an old forest ground to its rays. Under-draining is a well-known preventive, and will sometimes (though not always) completely preserve a place. Ponds should be distrusted, even with running water through them, as they will become stagnant under the best of care. Bedrooms on the ground floor should be avoided; and in Spring and Autumn a little open fire should be kept up in the evenings. The old Romans well understood the sanitary effect of an open fire on their malarious plains. Night air in April and September must be guarded against, nourishing food be habitually taken, a little solution of quinine kept at hand, and, with ordinary prudence, a family may escape all ill effects. For the encouragement of our rural house-owners it should be remembered that England once suffered under intermittent fever as much as any part of the United States. In the time of Cromwell, parts of Lincolnshire were almost uninhabitable from the 'son fever,' and so with other districts of England. Under-draining and cultivation have changed it all in this respect. This will inevitably be the case here."

A REMARKABLE PROFESSIONAL SUCCESS.

From the Missouri Republican (St. Louis.) Among the notable professional men of this country who have achieved extraordinary success is Dr. R. V. Pierce, of Buffalo, N.Y. The prominence which he has attained has been reached through strictly legitimate means, and, so far, therefore, he deserves the enviable reputation which he enjoys. This large measure of success is the result of a thorough and careful preparation for his calling, and extensive reading during a long and unusually large practice, which have enabled him to gain high commendation, even from his professional brethren. Devoting his attention to certain specialties of the science he has so carefully investigated, he has been rewarded in a remarkable degree. In these specialties, he has become a recognized leader. Not a few of the remedies prescribed by him have, it is said, been adopted by physicians in their private practice. His pamphlets and larger works have been received as usual contributions to medical knowledge. He has recently added another, and perhaps more important work, because of more general application, to the list of his published writings. This book, entitled "The People's Common Sense Medical Adviser," is designed to enter into general circulation. Dr. Pierce has received acknowledgements and honors from many sources, and especially scientific degrees from two of the first medical institutions in the land.

The immense demand for his specifics, some time ago necessitated the opening of a regular Dispensary for their preparation, and from a small beginning the business of the establishment has expanded it into mammoth proportions. In order to meet the demand constantly made upon it for the remedies prepared by Dr. Pierce, a large number of men are employed at all times, and the expenditure made by Dr. Pierce are enormous. The postal expenses amount to nearly a thousand dollars a month, while a corps of experienced physicians are constantly employed by the doctor for the benefit of his patients.

Special Notices.

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Persons laboring under this distressing malady, will find HANCE'S Epileptic Pills to be the only remedy ever discovered for curing Epilepsy or Falling Fits. The following certificates should be read by all who are afflicted, they are in every respect true, and should they be read by any one who is not afflicted himself, if he has a friend who is suffering he would be a humane act by cutting this out and sending it to him.

A MOST REMARKABLE CURE.

PHILADELPHIA, June 25th, 1867. SETH HANCE, Baltimore, Md.—Dear Sir: Seeing 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 continued to grow 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 several times, but I was generally attacked without any preliminary symptoms. I had from two to five fits a day, at intervals of two weeks. I was confined to my bed, and could not walk where I would go, or my horse would be occupied with me. I was severely injured several times from the fits. I was affected so much that I lost all confidence in my own strength. I also was affected in my business, and I could not attend to my business. I then tried your Pills, and I can only say that your Epileptic Pills cured me. In February, 1867, I commenced using your Pills, and only had two attacks since. The first one was in my business, and I could not attend to my business. With the blessing of Providence your medicine was made the instrument by which I was cured of this distressing malady. I think that your Pills and their good effects should be made known to every one who is afflicted with this disease. I have the honor to be, Sir, your obedient servant, Wm. W. Elder.

IS THERE A CURE FOR EPILEPSY?

The following will answer GREENAD, Miss., June 31st.—SETH S. HANCE.—Dear Sir: You will find enclosed five dollars, which I send you for the purchase of your Epileptic Pills. I was afflicted with Epilepsy for two years, and I was cured by your Pills. I had from two to five fits a day, at intervals of two weeks. I was confined to my bed, and could not walk where I would go, or my horse would be occupied with me. I was severely injured several times from the fits. I was affected so much that I lost all confidence in my own strength. I also was affected in my business, and I could not attend to my business. I then tried your Pills, and I can only say that your Epileptic Pills cured me. In February, 1867, I commenced using your Pills, and only had two attacks since. The first one was in my business, and I could not attend to my business. With the blessing of Providence your medicine was made the instrument by which I was cured of this distressing malady. I think that your Pills and their good effects should be made known to every one who is afflicted with this disease. I have the honor to be, Sir, your obedient servant, Wm. W. Elder.

ANOTHER REMARKABLE

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BY HANCE'S EPILEPTIC PILLS. HONOLULU, Hawaii, June 20th, 1867. SETH S. HANCE.—A person in my employ had been afflicted with Fits, or Epilepsy, for thirteen years. He had these attacks at intervals of two to four weeks, and sometimes several in a quick succession, sometimes continuing for two or three days. On several occasions they lasted until he could scarcely be raised, and in which state he would continue for a day or two after the fits ceased. I had several times prescribed by our resident physician, but without success. Having seen your advertisement I concluded to try your remedy. I obtained two boxes of your Pills, gave them according to directions, and I was cured. The person is now a healthy man, and has not had a fit since. He commended your medicine, ten years ago, and he was my principal witness, and has since that time been exposed to the severest of weather. I have great confidence in your remedy, and would like every one who is afflicted to give it a trial. D. L. DEFRANK.

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